

The Sabbath Recorder.

Ms. J. N. Potter

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

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

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WHOLE NO. 608

The Sabbath Recorder.

THE BIBLE AND GEOLOGY.

BROTHER D. E. M.—
Having seen the discussion between yourself and others on Geology and the Bible, I wish to make a few inquiries, and state some difficulties that are in my way, and forbid my stopping and patiently hear the thoughts of an obscure and unpresenting brother, and pardon the awkward manner in which these thoughts are presented?

In your reply to Doctor Bailey, No. 3, you have given us the geological theory in the language of Dr. John Pye Smith, and which you say "is adopted by all of the most eminent geologists of the age."

1st. The first sentence of the Mosaic record is a simple, independent, all-comprehending axiom, to this effect, that matter has not existed from eternity, but had a beginning; that that beginning took place by the all-powerful will of one Being, the self-existent, independent, and infinite in all perfection; and that the date of that beginning is not made known. 2d. That at a recent period our planet was brought into a state of disorganization, detritus, or ruin, from a former condition. 3d. That it pleased the Almighty God of that ruin to adapt the surface of the earth to its now existing condition—the whole extending through the period of six natural days.

Inquire, first, are we to believe that all the material composing the universe came into being at the going forth of the creative fiat—and did those laws which control and modify matter, in all its varied conditions, exist coeval with matter? Having taken the liberty to inquire into matters so long anterior to Adam's race, I pause, and in my thoughts find myself expatiating on a pre-Adamite earth. But what can I learn? I turn to the blessed Book of God, but it fails me now. Overwhelmed with anxiety, I turn from the Bible to the schoolmen of the present day, namely, John Pye Smith, Hugh Miller, Sumner, Chalmers, Duncan, Fleming, and D. E. Maxson, &c. These all seem to speak encouragingly; they say, in effect, "Lo, we have a record in relation to these matters; go thou and rest therein, and be wise. It is called the science of Geology, a record "no longer to be regarded as the dreams of fancy, but the legitimate deductions from long and careful observation of facts." Then, in the light of this truth telling record, I ask, did the pre-Adamite earth enjoy the blessings of solar light and heat? And did it have an atmosphere, with all its phenomena of clouds, rains, dews, &c., and all the conditions necessary to the existence and full development of animal and vegetable life? Did the inhabitants of that world look out upon a green earth, and behold Flora in all her smiles, and see the ripening fruits clustering in the vales and on the mountain sides? Did the earth, the air, and seas, teem with animal life? And did the laws of motion—of gravity and chemical affinities, &c.—exist then as now? Answer—Go to the stratified crust of the earth, and learn in those deposits that such things did exist. Again, was the geographical situation of the earth then as it is now? Yes, in many respects the very same. There was the great Mississippi Valley, extending from the Alleghany to the Rocky Mountains, with all its diversity of inclined plains; and there was the Mississippi River, with its numerous tributaries, rolling its immense waters into the Gulf of Mexico for a period of at least 24,000 years; and there too was the great chain of northern lakes, and Niagara also, with her voice of thunder, leaping the rock and tumbling down the abyss at Queenstown nearly 36,000 years in the history of the pre-Adamite earth. While I contemplate this bright picture, I fancy this country of ours in a far better condition than now, both in science and morals; certainly, the inhabitants of that world were not affected with Adam's transgression. But does any one say, that this fancy is fondish and wild, and geology teaches the sober truth that there were no human beings in that period, as proved from the fact that no fossil remains of such beings are found in all the stratified crust? Be patient a little longer, while I make a suggestion. Perhaps those beings were not sinners, and never died, and at the time of the great ruin their Father in Heaven took them all, body and soul, to glory, as he will his saints at the great and last day, and this accounts for the absence of such remains. Query—After the resurrection, will there be the least fossil remain of Adam's race to be found on earth?

But the reverie is suddenly broken off by the second proposition in the geological theory, "that at a recent period our planet was brought into a state of disorganization, detritus, or ruin, from a former condition." Here I am brought to a perfect standstill, and in amazement I ask, What am I to understand this condition to consist in? Be philosophers, chemists, or statesmen, speak of disorganization of animal, vegetable, chemical, or political bodies, I know what they mean—an abrogation or suspension of the laws of their organization or combination;

consequently they fall back to their native elements. But when applied to our planet, are we to understand the same thing? If so, then the Almighty abrogated or suspended all those great laws that controlled the motions and conditions of our earth, and she fell into chaos. What is the matter with Niagara, that she has ceased to sing? And what is the matter with the Father of Rivers, that he has ceased to flow? Oh! the law of gravity is no more. And where are the coral reefs, and the ten miles of stratified crust? Gone—all gone to atoms—because the laws of attraction or cohesion are suspended or abrogated. But do any of the schoolmen say those laws were not abrogated, and that this state of things did not occur as you have supposed? But, kind instructor, there is another word in your published theory—*detritus*—and from its connection, I would read; our planet was brought into a state of detritus. I suppose geologists understand their own nomenclature. Mr. Webster tells me that in geology it means a mass of substance worn off or detached from solid bodies by attrition. Then I conclude, by your own theory, that by some mysterious rubbing process the solid material composing the crust of the earth was, to use your own language, "brought into a state of ruin." And now I ask, in all candor, where are those marks of the earth's extreme old age? All lost in this disorganized and ruined state of our planet. And now, as I in my fancy stand gazing upon and contemplating this confused mass of material, this conglomerated ruin, I fall into a sad difficulty; for while the Spirit of God is brooding over this great deep, I see that he must by a miracle reproduce all that ten miles of stratified crust, all those coral reefs, all that gorge of Niagara, and all the delta at the mouth of the Mississippi.

We notice the last proposition in the theory: "3d. That it pleased the Almighty God of that ruin to adjust the surface of the earth to its now existing condition, the whole extending through a period of six natural days." What am I to understand this adjustment of the earth's surface to be, but its arrangement into seas and land, rivers and lakes, hills and valleys, woodlands and plains. It was then the Almighty who gave to the great oceans their bounds, "and brake up for them his decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no farther, and here shall thy proud waves be stayed." It was He then who arranged the Mediterranean and opened the straits at Gibraltar, and brought into being all the natural fixtures of the eastern continents. It was He then who called forth the western hemisphere, erected her tall mountains, set into motion her Mississippi, Niagara, and other rivers, and spread out all her forests and prairies, &c. And "all this," as the theory says, "in six natural days." Was it then that the morning stars sang together, and all the sons of God shouted for joy? This to me appears beautiful and true, but conflicts with the notion of looking to deltas, gorges, and stratification, for the history of our earth. To avoid this, or like difficulties, the infidel has rejected the Bible. But I prefer to reject, not the facts of geology, but the theory and deductions of some geologists. L. A. DAVIS.
WELTON, IOWA, Jan. 21, 1856.

To the Editors of the Sabbath Recorder.
The discussion of scientific subjects belongs to men of science; but may not one of the uninitiated, for the benefit of whom such subjects are professedly discussed, venture to ask an explanation of some things which to him appear dark, not to say contradictory? And, lest my intention should be misapprehended, allow me here to say, that my object is *light*, not criticism. I have been much interested in the geological question that has been discussed through your columns by brethren Maxson, Bailey, and others, and would gladly attain to the truth in the matter; but before I can adopt the "geological" theory, or "fact," as Bro. M. claims it to be, of the world's age, as advocated by him, I wish him to remove one objection which arises in my mind to some of his strong arguments, or evidences in its favor. This theory, he states "in the concise language of Dr. John Pye Smith," as follows: "1st. The first sentence of the Mosaic record is a simple, independent, all-comprehending axiom to this effect, that matter has not existed from eternity, but had a beginning; that that beginning took place by the all-powerful will of one Being, the self-existent, independent, and infinite in all perfection; and that the date of that beginning is not made known." 2d. That at a recent period our planet was brought into a state of disorganization, detritus, or ruin, from a former condition. 3d. That it pleased the Almighty, out of that ruin, to adjust the surface of the earth to its now existing condition—the whole extending through a period of six natural days." This theory claims "that the date of that beginning (Gen. 1: 1) is not made known," and Bro. M. offers in proof of this, the Niagara Falls, which he claims, according to Lyell, has been receding 35,000 years, at the rate of one foot per year, by the action of the water upon the rock, &c. As another evidence of this fact, he tells

me that "the alluvial deposit near the mouth of the Mississippi river, according to Lyell, must have been about 130,000 years in the course of formation at the present rate of deposit." Now, if these are "facts to be believed," they not only establish the point "that the date of that beginning is not made known," but, to my mind, they establish another point equally clear, and that is, *that the surface of the earth was adjusted to its present existing condition, not merely 6,000 years ago, but at least 130,000 years ago; for I cannot conceive that either the Niagara or the Mississippi rivers could flow as they now flow, and they must have flowed during all that time as now, to have accomplished the work attributed to them, until the earth assumed its present form, or while it "was without form, and void, and darkness was on the face of the deep."* To my mind, then, these evidences prove too much; and I cannot reconcile them with the declaration of Bro. M., that the six days work of Gen. 1st and Ex. 20th, "consisted of fitting up or remodeling the earth from the material which had existed since the creating fiat, in the first verse, (of Genesis) called them into existence," or of Dr. Smith, "that out of that ruin it pleased the Almighty to adjust the surface of the earth to its now existing condition—the whole extending through a period of six natural days." And this, with me, amounts to an objection to the Geological Theory of the world's age, and this is the objection which I would be happy to have Bro. M. remove, that I may believe the doctrine, if it is true. A TRUTH SEEKER.
For the Sabbath Recorder.

MINISTERIAL RESPONSIBILITY.

In view of the greatness of the work of the ministry, the Apostle Paul says, "Who is sufficient for these things?" This man was possessed of great intellectual powers, of extensive learning, of deep piety and warm devotion, and moreover had a most especial call to the work, and yet he trembled when he weighed the solemn responsibility resting upon him. He faltered not at the toils and sacrifices and sufferings which he had to endure in this vast enterprise, nor was he ever unfaithful to the trust committed to him; but the thought of having souls to instruct and train for eternity, and to whom he would be the savor of life unto life or of death unto death, weighed heavily on his soul. The work of the ministry is the same now in importance, and connected with as much responsibility as ever, and as much grace is needful to perform it.

What is the work the minister has to perform? Let the sacred oracles direct us in giving a reply. "Go into all the world, and preach the gospel to every creature," is the commission of our risen Lord. Paul, who, we believe, knew his business well, says, "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God." This was the exclusive work in which the ministers of Christ were engaged in primitive times. They meddled not with tyranny and oppression. They had nothing to do with politics or government measures. They did not harangue their audiences on civil rights. Nor did they study to please man with fine and eloquent orations, or well-arranged and flowery essays. There was nothing metaphysical or speculative advanced on the great topics of revelation. They never attempted to reduce the unfathomable doctrines of the resurrection of the dead, the future state, and the future judgment, to human comprehension, and thus strip them of their glory; but presented them as subjects of faith, and urged them on the consciences of men. The theological discussions and disputes, and hair-breadth distinctions on doctrinal points, which have disturbed the churches, racked many a weak and trembling saint with anguish, and thrown up stumbling-blocks in the way of sinners, and perhaps paved the way to hell, were not thought of in the first ages of the church, or at least were never entertained by the ministers of Christ. The way the apostles understood their Lord and their commission may be easily gathered from the history of their labors, as contained in the Acts of the Apostles; and we think if the style and manner and doctrine of their preaching were studied, the present ministry in large numbers would be ashamed of themselves. Ministers, we apprehend, are responsible, to a great extent, for the views men who hear them entertain of God's word and its divine doctrines—probably for the trains of thought and tendency of their lives. Our great adversary, the devil, wants no better and more efficient agencies to ruin men's souls, and build up his own kingdom, than ministers false to their trust. Men who fill the sacred desk every Sabbath, and who are charging the minds of their hearers with wild and extravagant and anti-evangelical notions, are driving them into the snare of the devil, and their blood will God require of them on other days. If it is true, every person ought to see, the truth of what is presented, either from the pulpit or any where else, by the Bible itself, and cannot be justified by man, and will not be by God, for embracing error, as all

are responsible for what they believe. At the same time, the teacher of religion must be awfully responsible for leading others astray from the truth. The professed minister of the gospel must preach what God's word tells him, and not venture on the dangerous ground of speculation. God tells him to preach his gospel to a guilty and perishing world, and woe to the man who does not do it. The Apostle Paul passes the most awful denunciation upon the man or angel who dares to venture on any other ground. Ministers are responsible for the doctrines they preach and the topics they bring before their congregations, and it is to be feared that many who have been engaged in that solemn calling would be glad at the great day to have all their sermons consumed in the conflagration. But no, it cannot be—they will stare them in the face forever, and be a source of the greatest anguish.

Nor is the minister's responsibility confined to his public ministry; it extends to his example. Oh, it is not enough to preach the truth, but the truth must be lived; the truth must shine out in the spirit and actions of the man; and demonstrate the excellence and power of his faith in the doctrine preached. Let but the life correspond with the doctrines taught, and then we may expect great things. Some one has said, that in order to make a good orator there must be a good man. In the ministry it is emphatically true, as every one knows and feels, and of which the minister himself must be very conscious. Much self-examination and self-denial, and watchfulness, and prayer for divine help, are felt to be very essential by the true and faithful and compassionate minister of Christ, lest he betray his trust, and throw a stumbling block in the way of the sinner, and discourage those who fear and love the Lord.

The minister of the gospel is greatly responsible for the condition of the church where he is pastor. By preaching false doctrine, or by preaching up the various isms afloat in the religious world, or by discussing the politics of the day—in fact, by any course of preaching which is not authorized by the Master whom he professes to serve—the church may be disturbed by conflicting opinions, and thrown into faction and strife. If the pastor of a church becomes indolent, and does not feed the flock with wholesome, instructing, and stimulating truths, in all their variety, the membership will be discouraged and disaffected, and the cause retarded. And what an important bearing on the welfare of the church has a minister's life! He cannot disgrace himself by unholiness, without leaving a stain on the church itself, and a stain not so soon wiped away. In some cases, a long time has elapsed before the church recovered herself, and a succeeding minister has had much to do before he could obtain the confidence of the people, either in the church or in himself. Some churches have been corrupted, divided, and broken up through inconsistent and erroneous ministers.

Upon the whole, the ministry is a great work to be engaged in—a work requiring much piety and the spirit of Christ—a work taxing all the energies, time and talents of the man—a work the results of which will be good or immensely evil, both on the church and the world, and awfully solemn or inexpressibly delightful, at the great day—a work upon which no one ought to enter, and which never can be properly performed, only as we have the instruction and calling of Heaven.
GEORGE R. WHEELER.
SALEM, N. J.

CRITICISING SERMONS.

A fact is stated in the life of the Rev. Dr. Alexander, which shows the ill effects of injudicious criticism upon the services of the sanctuary. He says, that when a boy, living in a retired portion of the country, and without the stated means of grace, on one occasion a traveling clergyman delivered a sermon which left a deep impression on his mind. This, he tells us, however, was entirely obliterated when he reached home, by the disparaging remarks of his parents on the performance. And this, we fear, is frequently the result of similar incautious conduct. Too many look upon the sermon as a mere exhibition of elegant composition and rhetorical effort. They fail to recognize in it the preached word, or to remember that the minister is not using his own weapons, but the sword of the Spirit. Christians too frequently evince the same disposition, and are dissatisfied unless the sermon comes fully up to their own expectations, or is adapted to the peculiar frame of mind in which they may be indulging. No one can tell the effect produced upon others by a message, which, indeed, may not have suited our own case, but have fully met the wants of others equally needy. Satan is always busy at work to destroy these good men, and if the unconverted find that those who profess themselves to be Christians are dissatisfied with the manner or matter of the preacher, it will take but little to obliterate any good impressions made. Every gospel sermon, however poor the language, or unfortunate the diction, may be blessed by the Spirit of God—and we should take heed lest, without being aware of it, we are assisting in quenching his blessed influence. "The Lord is in his holy temple, let all the earth keep silence before him." [Episcop. Recorder.]

A man must possess fire in himself before he can kindle up the electricity that thrills the great popular heart.

MARY MAGDALENE.

BY THE LATE FRANCIS S. KEY.

To the hall of the feast came the sinful and fair,
She heard in the city that Jesus was there;
Unheeding the splendor that blazed on the board,
She silently knelt at the feet of the Lord.

The hair on her forehead so sad and so meek,
Hung dark on the blishes that burned in her cheek;
And so sad and so lowly she knelt in her shame,
It seemed that her spirit had fled from her frame.

The frown and the murmur went round thro' them all,
That one so unhalloved should tread in that hall;
And some said the Poor would be objects more meet
For the wealth of the perfume she poured on his feet.

She heard but her Savior, she spoke but in sigh,
And she dared not look up to the heaven of his eye;
And the hot tears gushed forth with each heave of her breast,
While her lips to his sandals were throbbingly pressed.

In the sky after tempest, as shobeth the bow—
In the glance of the sunbeam as melteth the snow—
He looked on the lost one, her sins are forgiven—
And Mary went forth in the beauty of Heaven.

LAST DAYS OF JUDGE JEFFRIES.

Those who have read the acts of Lord Jeffries, the inhuman Judge who displayed his savage atrocity when Baxter and Bunyan were brought before him for trial, will recognize the hand of a righteous yet terrible Providence, in the wretchedness he must have endured in his last days on earth. We copy from the third volume of Macaulay's History of England the following extract:

As soon as William became King, many of the Whigs began to demand vengeance for all that they had suffered from the Tories. The king recommended to Parliament an act of general amnesty to guard the public mind; inquiries were at length instituted. Among the many culprits brought before the House, there was one who stood alone and unapproached in guilt and infamy, and whom Whigs and Tories were equally willing to leave to the extreme rigor of the law. On that terrible day which was succeeded by the Irish Night, the roar of a great city, disappearing in its revenge, had followed Jeffries to the draw-bridge of the Tower. His imprisonment was not strictly legal; but he at first accepted with thanks and blessings the protection which those dark walls, made famous by so many crimes and sorrows, afforded him against the fury of the multitude. Soon, however, he became sensible that his life was still in imminent danger. For a time he flattered himself with a hope that a writ of Habeas Corpus would liberate him from his confinement, and that he should be able to steal away to some foreign country, and to hide himself with a part of his ill-gotten wealth from the detestation of mankind; but, till the government was settled, there was no Court competent to grant a writ of Habeas Corpus; and, as soon as the government had been settled, the Habeas Corpus act was suspended.

Whether the legal guilt of murder could be brought home to Jeffries may be doubted. But he was morally guilty of so many murders, that, if there had been no other way of reaching his life, a retrospective Act of Attainder would have been clamorously demanded by the whole nation. A disposition to triumph over the fallen, has never been one of the besetting sins of Englishmen; and the hatred of which Jeffries was the object, was without a parallel in our history, and partook too largely of the savageness of his own nature. The people, where he was concerned, were as cruel as himself, and exulted in his misery, as he had been accustomed to exult in the misery of convicts listening to the sentence of death, and of families clad in mourning. The rabble congregated before his deserted mansion in Duke street, and read on the door, with shouts of laughter, the bill which announced the sale of his property. Even delicate women, who had tears for highwaymen and housebreakers, breathed nothing but vengeance against him. The lampoons on him which were hawked about the town, were distinguished by an atrocity rare even in those days. Hanging would be too mild a death even for him; a grave under the gibbet too respectable a resting place; he ought to be whipped to death at the cart's tail; he ought to be tortured like an Indian; he ought to be devoured alive. The street boys portioned out all his joints with cannibal ferocity, and computed how many pounds of steaks might be cut from his well-fattened carcass. Nay, the rage of his enemies was such, that, in language seldom heard in England, they proclaimed their wish that he might go to the place of wailing and gnashing of teeth; to the worm that never dies, to the fire that is never quenched. They exhorted him to hang himself in his garters, and to cut his throat with his razor. They put up horrible prayers that he might not be able to repent, that he might die the same hard-hearted, wicked Jeffries that he had lived. His spirit, as men in adversity as insolent and inhuman in prosperity, sank down under the load of public abhorrence. His constitution, originally bad, and much impaired by intemperance, was completely broken up by distress and anxiety. He was tormented by a cruel internal disease, which the most skillful surgeons of that age were seldom able to relieve. One solace was left him—brandy. Even when he had seldom gone to bed sober. Now, when he had nothing to occupy his mind save terrible recollections, and terrible forebodings, he abandoned himself without reserve to his favorite vice. Many believed him to be bent on shortening his life by excess. He thought it better, they said, to go off in a drunken, than to be hacked by Ketchel, or torn limb from limb by the populace.

Once he was roused from a state of apathy, and by an agreeable sensation, speedily followed by a mortifying disappointment. A parcel had been left for him at the Tower. It appeared to be a barrel of Colchester oysters, his favorite dainties. He was

greatly moved; for there are moments when those who least deserve affection are pleased to think that they inspire it. "Thank God," he exclaimed, "I have still some friends left." He opened the barrel, and found among a heap of shells, a tumbled stout halberd. "It does not appear that one of the fathers or buffoons, whom he had enriched out of the plunder of his victims, came to comfort him in the day of trouble. But he was not left in utter solitude. John Tutchin, whom he had sentenced to be hanged every fortnight for seven years, made his way into the Tower, and presented himself before the fallen oppressor. Poor Jeffries, humbled to the dust, behaved with abject civility, and called for wine. "I am glad, sir," he said, "to see you." "And I am glad," answered the repenting Whig, "to see your Lordship in this place." "I served my master," said Jeffries; "I was bound in conscience to do so." "Where was your conscience?" said Tutchin, "when you passed that sentence on me at Douchester?" "It was set down in my instructions," answered Jeffries, savoringly; "that I was to show no mercy to men like you, men of parts and courage. When I went back to Court I was reprimanded for my lenity." Even Tutchin, acrimonious as was his nature, and great as were his wrongs, seems to have been a little mollified by the pitiable spectacle which he had at first contemplated with vindictive pleasure. He always denied the truth of the report that he was the person who sent the Colchester barrel to the Tower.

A more benevolent man, John Sharp, the excellent Dean of Norwich, forced himself, to visit the prisoner. It was a painful task, but Sharp had been treated by Jeffries, in old times, as kindly as it was in the nature of Jeffries to treat any body, and had once or twice been able, by waiting till the storm of curses and invectives had spent itself, and by dextrously seizing the moment of good humor, to obtain for unhappy families some mitigation of their sufferings. The prisoner was surprised and pleased. "What," he said, "dare you own me now?" It was in vain, however, that the amiable divine tried to give salutary pain to that seared conscience. Jeffries, instead of acknowledging his guilt, exclaimed vehemently against the injustice of mankind. "People call me a murderer for doing what, at the time was applauded by some who are now high in public favor. They call me a drunkard because I take punch to relieve me in my agony." He would not admit that, as President of the High Commission, he had done anything that deserved reproach. His colleagues, he said, were the real criminals; and now they threw all the blame on him. He spoke with peculiar asperity of Sprat, who had undoubtedly been the most humane and moderate member of the board.

It soon became clear that the wicked judge was fast sinking under the weight of bodily and mental suffering. Dr. John Scott, Secretary of St. Paul's, a clergyman of great sanctity, and author of the Christian Life, a treatise once widely renowned, was summoned, probably on the recommendation of his intimate friend Sharp, to the bedside of the dying man. It was in vain, however, that Scott spoke, as Sharp had already spoken, of the hideous butcheries of Dorchester, and Taunton. To the last, Jeffries continued to repeat that those who thought him cruel did not know what his orders were, that he deserved praise instead of blame, and that his clemency had drawn on him the extreme displeasure of his master.

Disease, assisted by strong drink and misery, did its worst task. The patient's stomach rejected all nourishment. He dwindled in a few weeks from a portly and even corpulent man, to a mere skeleton. On the 18th of April he died, in the forty-first year of his age. He had been Chief Justice of the King's Bench at thirty-five; and Lord Chancellor at thirty-seven. In the whole history of the English bar, there is no other instance of so rapid an elevation, or of so terrible a fall. The emaciated corpse was laid, with all privacy, next to the corpse of Moulmouth, in the Chapel of the Tower.

PRACTICAL PRAYER.

In the vicinity of B—, lived a poor but industrious man, depending for support upon his daily labor. His wife fell sick, and not being able to hire a nurse, he was obliged to confine himself to the sick-bed and family. His means of support being cut off, he soon found himself in need. Having a wealthy neighbor near, he determined to go and ask for two bushels of wheat, with a promise to pay as soon as his wife became so much better that he could leave her and return to his work. Accordingly, he took his bag, went to the neighbor's, and arrived while the family was at morning prayers.

As he sat on the door stone he heard the man pray very earnestly that God would clothe the naked, feed the hungry, relieve the needy, and comfort all that mourn. The prayer concluded, he stepped in and made known his business, promising to pay from the avails of his first labor. The farmer was so sorry that he could not accommodate him; but he had promised to lend a large sum of money, and he presumed neighbor A— would let him have it.

With a tearful eye and a sad heart, the poor man turned away. As soon as he left the house, the farmer's little son stepped up and said—

"Father, did you not pray that God would clothe the naked, feed the hungry, relieve the distressed, and comfort mourners?"

"Yes, why?"

"Because, father, if I had your whole I would answer that prayer."

It is needless to add that the Christian father called back his suffering neighbor, and gave him as much as he needed.

Now, Christian readers, do you answer your own prayers? [New York Evangelist.]

The Sabbath Recorder.

New York, February 14, 1856.

Editors—GEO. R. UTTER & THOMAS B. BROWN (C. S. S.)

OUR CONTROVERSY WITH S. S. GRISWOLD—NO. 7.

If Bro. G.'s newly imbibed doctrine were merely a denial of strict philosophical identity between the natural and spiritual bodies, reason would that we should bear with him.

What does our reviewer's theory do with such texts as these? We make no attempt at explaining what the exact relation between the buried and raised bodies is; philosophy furnishes no help here.

The simultaneous resurrection of the saints is completely set aside by this visionary system. The resurrection is a process that is going on all the time.

The Judgment of the Last Day falls by the same stroke. "It is appointed unto men once to die, and after this the judgment." (Heb. 9: 26.)

Referring to our article of April 6th, Bro. G. makes a "note" in brackets to this effect: "Bro. B. says the body of itself neither transgresses a law nor obeys it, and yet he now asks how the body can be punished for its transgressions."

Our reviewer evades the force of Job 19: 26, 27, by taking shelter under Dr. Barnes, who says, "I confess that this passage has no reference to the Messiah and the doctrine of the resurrection."

his belief in the resurrection of the dead." And he further adds, "It is true, a sense very different from that now offered has often been deduced from this remarkable passage. Many learned men have seen any thing here but declarations respecting the Saviour and the resurrection of the dead; and, I will allow, had I been willing to persuade myself of the soundness of such interpretations, I could have easily acquiesced in their views. I feel bound, however, to follow the text, not to wrest and force it to follow me. I cannot for a moment suppose, as some have done, that it is the business of an interpreter first to determine, either that the ancients could or could not be informed, at this period, of doctrines such as these; or, that it is his duty to take any sense which may possibly be made out, but which shall in no respect savor of mystery."

LATE AT MEETING.

Of the many causes which operate to mar the services of the sanctuary, and the order of the house of God, on the Sabbath, there is none more common, or practiced with so little seeming consciousness of wrong, as going late to meeting. Who that has been in the habit of attending church, whether in city, village, or country, has not been annoyed by the opening and shutting of the door, the tramp of heavy boots, or the light step and rustling silk, as he bows his head and tries to raise his thoughts to God in union with his pastor's prayers, which, in the noise and confusion, he is endeavoring to hear? What minister is proof against such jarring sounds as are inflicted upon him every returning Sabbath? If there was any necessity for this evil, he might overlook it, and suffer in silence. But he knows there is not; for those persons who are habitually late at meeting are often those who live nearest; and what is still worse, let the bell be rung half an hour later than usual, and they will be just about as much too late as before; showing conclusively, that it is not a want of time, but merely the force of habit. This fault is so wide-spread in all of our churches, that it really seems to me to demand attention, and a strong effort should be made to eradicate the evil. I do not know as there is one class affected with the fault more than another; in fact, it seems to prevail more or less in all. Sometimes the deacons are subject to it; and I have even known the pastor of a church subject to it occasionally; and frequently it prevails among our most thorough business men—men who never fail in punctuality when they have a business engagement, can always be in time to take the cars or steamboat, even if it starts at the first ring of the bell, and seem to think it decidedly out of character not to be in time. I do not know how it may appear to others, but it does seem to me that a proper respect for our pastor, for our brethren, for the ordinances of the church, should be sufficient to prompt us to make an earnest effort to overcome this evil habit; and if this motive is not sufficient to arouse us, let us reflect, that on that day we profess to worship God, and that at the appointed time we hope the Spirit of God will meet with us to bless and sanctify the Sabbath exercises to our good and God's glory; and can we reasonably hope, when we manifest so little anxiety on the subject as to be half an hour too late, that the Spirit will wait to meet us, or that God will be pleased with us when we treat our appointments to meet in his service with so much less respect than we do mere worldly engagements? LAY BROTHER.

THE WANT OF MINISTERS.

The inadequacy of the supply of gospel ministers, is felt among all denominations. In an article on the subject, one of the editors of the Independent, a Congregationalist pastor, says that "it is hard to find a competent minister for an important and responsible post, without detaching some one from a position almost equally important." One of the causes of this deficiency, especially at the West, is supposed to be the multiplication of sects, which contracts the field a minister can occupy, and discourages many who would otherwise be inclined to engage in the work. Of other causes, the writer enumerates several:

"Shady-side literature has doubtless had its effect in deterring young men from a work which seems to involve a life-long struggle with penury. There has doubtless been much exaggeration of the physical wants and trials of the ministry. Yet many are the parishes in which, while farmers are growing rich upon famine prices, the minister still has doled out to him in uncertain installments the meager salary fixed in cheaper times. It is easy for committee-men and deacons to shake their heads while clutching their purse strings, and devoutly say that ministers should not be worldly-minded or preach for filthy lucre. But what shall the end be of those professors, who, through worldliness and covetousness, deprive a church of the services of a competent pastor?"

"While this state of things exists in many churches, other fields of honorable and useful labor have multiplied their attractions for young men during the past ten years. Formerly it was almost a matter of course, that every young man who had obtained a liberal education should enter one of the three standard professions, law, medicine, divinity. Now, however, editing, teaching, engineering, architecture, scientific agriculture, and divers other spheres of intellectual activity, present to educated and enterprising young men powerful attractions. The range in the choice of professions is greatly extended, and the pious youth in college no longer looks to the ministry as a matter of course. Most heartily do we rejoice in the increased facilities thus

given for the employment of talents and education in the service of society; but we deprecate the influence of such vocations in turning aside young men from the ministry. "But the main cause of this decline of the ministry is to be found in the worldliness of the churches. Can a father, whose daily toil and care are given to the increase of riches, who talks of money as if this were the one thing to be gained in this life, whatever may be hoped for in the next, who lives for money, who is either covetous and close-fisted, or ambitious and extravagant, still making wealth his household god—can such a father wonder that young men do not enter the ministry? Will his own sons choose that work? If other fathers are like him, can he expect that their sons will enter the self-denying work of the ministry? If Christian mothers live for pride and fashion, can they wonder that their sons do not take up the cross and follow Christ?"

LETTERS FROM PALESTINE—NO. 22.

Death of Mrs. C. S. Minor. The news of the death of this devoted fellow laborer in the vineyard of the Lord, has ere this traversed the Mediterranean and Atlantic, and carried sorrow to many of the friends of missions, especially to those practically interested in the spread of the gospel in Palestine. The only son, adopted daughter, and relatives, have our heartfelt sympathies. Mrs. M. was taken ill about the first of August last, and died the sixth of November. She was confined most of this time to her bed, under sufferings indescribable. She was calm, and at peace with God. Though often desiring to live for the work's sake, yet she as often prayed, "Thy will, O Father, be done."

Slowly and painfully did disease do its work. When fully sensible of her departure, she really longed to be with Christ, in whom was all her trust. She was blessed with the full possession of her mental faculties and of speech to the last. Her funeral took place on the 7th ult., and besides the presence of the members of our little society, was attended by many natives, who appeared to feel that they had lost a valued friend. Her remains rest on a portion of the land she purchased a year ago, and by her named Mount Hope. It is about half an hour from Jaffa.

It is but a just tribute to departed worth to say, that single-handed and alone, toiling hard, and persecuted, often without means, braving and overcoming all, she undertook and carried on a great and blessed work. Her mortal frame yielded at length to the crushing influence of the excitement and exposure incident upon the work. She was a woman of much prayer, strong faith, timid, yet showing remarkable energy of character, and at all times abounding in good works. She was ready, and instant, in season and out of season, to minister to the sick and suffering, to teach the poor how to help themselves to a living, and at the same time to point them to the Redeemer and Saviour of men. "She hath done what she could." She feels no more the sufferings of this present time, but rejoices in the glory of the Redeemer around the throne of God.

May her example of faith, of prayer, and of good works, stimulate us all to do with our might what our hands find to do, for the time is short. How important to be prepared for the summons which shall call us away from earth to heaven. W. M. J. Dec. 26, 1855.

FROM THE LAND OF CANAAN—NO. 6.

DEAR SISTERS,—Doubtless you will hear, before this will reach you, that death has entered our colony, and taken our much-loved but now deeply-lamented sister, Mrs. Minor, whose memory will ever be dear to us all. It has been my privilege to witness the closing scene of her life. Her mind was clear and active; her constant theme the goodness of God; and her gratitude to Him was unbounded. Sister Minor was an uncommonly spiritual Christian, and when I have seen her hope under her depressing circumstances, her faith and trust in God, I could then see how it was that she had relinquished all to come a pioneer in this work. But, alas! the trying climate, the lack of comforts, the trials, labors, and perplexing cares, have brought her life soon to its close. This may be the case with all of those who are now upon the field; still, we do not shrink from the work, but rejoice in it; we only ask that our labors may receive the smiles of our Heavenly Father, and that the seed now sown in weakness may yield abundantly when Christ shall send forth his reapers to gather in the harvest.

Dec. 16th.—We hear to-day that the cholera is still raging in Beirut. The Rev. Mr. Whiting, a devoted missionary of the American Board, fell there, one of its first victims. There have been a number of cases at Tyre, Sidon, and Kaiffa, and it seems destined to track the whole of the eastern continent. The sick whom I mentioned in my last letter have recovered; the medicine which we then needed came from a source from which we had the least expected it. Esq. Stillwell, of New York, stopped with us a few days, and when on his way home he sent some medicine to us from Alexandria. I can see the same divine hand in this which hitherto hath helped us; and I feel admonished that I should ever indulge one feeling of discouragement or doubt. We feel, in reviewing the merciful dealings of God with us since we gave ourselves to this work, that we have much reason for humble gratitude, that we were kept in safety while upon the bosom of the great deep, and since here, although surrounded by disease and death; and while some have been obliged to leave on the account of ill health, and others have fallen, yet death has

not been permitted to invade the little band which your Board sent forth accompanied by many prayers; and the prayers of our brethren and sisters have not been in vain. "I felt, when the shores of our loved native land faded from our view, that we needed, in our circumstances, the faith of Abraham, when it was said to him, "Get thee into a land that I will show thee;" for there were dangers to be encountered, and difficulties to be met; and we knew not what was to be the result of our labors among God's chosen descendants. We still walk by faith, and not by sight.

Dec. 18th.—Evening. The cares and the labors of this day are over; all is quiet; and I am seated by the side of the nice little stove which our dear sisters in Westerny sent to us. The Lord remember and reward them, for their efforts in behalf of this and every other good work, and may he ever manifest himself to them, in the tenderness of his love, and the richness of his grace. I have been out the most of this day visiting the sick—before noon in Jaffa, this afternoon in the gardens outside. My part in this work gives me much intercourse with the people of every grade—and I find a real comfort, especially in visiting the poor and the sick, in their low mud hovels. While I am trying to relieve suffering humanity, it is my constant aim, and daily prayer, that I may so present the love of Christ, that it may take deep root in the soul, and bring forth the fruits of holiness.

Dec. 23d.—The autumn or "early rain" has not come as usual in due season to put in the winter crops. The Pasha has sent a request to the people, that they supplicate the throne of grace, that the dire judgments of God may be removed, that he may send again the showers of heaven, to moisten this dry and thirsty land. The Mussulmen have had three days of fasting. They go out every morning upon the plains to pray, while the other sects pray in their churches and in their synagogues. When I contemplate only the present condition of this land and people, my heart saddens and sinks within me. Much of the land which was once fruitful is now barren; the vine, fig, and olive, which crown the hills, yield unwillingly their scanty fruit. A large portion of the population are degraded and groan in poverty. The brightness of the gospel light, which once shone gloriously here, has faded; and only glimmers amid the dark shades of an apostate church. Yet when I look to the sacred volume, which reveals the fullness of divine mercy and love, and turn to the pages of prophecy, a light springs up in my soul, and I am inclined to believe that the time will not be very long ere this land will again be fruitful, and God's ancient people, Israel, will be restored to their royal dignity and their temporal glory. My heart kindles at the thought, that the gospel of Christ will then be triumphant, and its consummation will then be made manifest. MARTHA SAUNDERS.

DENOMINATIONAL LITERATURE.

To S. S. GRISWOLD: Dear Brother,—In answer to your question in the Recorder of Jan. 31st—"Will Bro. Hull, or some one else, just inform us what kind of literature Seventh-day Baptist literature is or would be?" &c.—I would say, that there is always some peculiar principle that gives rise to a Christian denomination, which makes it to differ from other denominations of Christians. Through the whole course of the existence of that denomination, it is animated and impelled onward by that vital principle, shaping its peculiarities and molding its destinies. A denomination is known among other denominations, and distinguished from them, as one individual is known among and distinguished from other individuals, not simply by his physical structure, but also by the spirit that animates him. This spirit is the power of the organization, manifesting itself through all the various channels of development. Such, then, is the literature (or mind) of a denomination, and this is to be employed to recuperate its own energies, and to extend its principles over the domain of universal mind. A Sabbatarian literature, then, differs just as much from the literature of other denominations, and from the world, as Sabbatarians differ from them. N. V. H.

INDIVIDUAL MISSIONARY ACTION.—The N. Y. Examiner says that Rev. A. T. Rose, one of the missionaries in Burmah, relinquished his connection with the American Baptist Missionary Union, soon after reaching the field of his labor. Mr. Rose was not satisfied with some things in the administration of the Union, and was altogether dissatisfied with what he conceived to be its want of an outspoken hostility to slavery. We are not informed of the way in which he has been supported since he ceased to be a missionary of the Union, but we have lately heard that a wealthy and liberal iron merchant of the Pearl-street Church, Albany, (the Rev. Dr. Hague's,) has assumed the support of Mr. Rose, and that letters are now on their way to Burmah, apprising him of the fact.

PRINCETON COLLEGE.—The whole number of graduates from Princeton College thus far is 3,090, and there are still living 2,023. The first class, 1748, contained six members, of whom five became clergymen; the sixth was a signer of the Declaration of Independence. Among the graduates there have been 1 President of the United States, 2 Vice-Presidents of the United States, 18 Members of the Cabinet, 12 Foreign Ministers, 32 Chief Justices of particular States, 20 Governors of States, 32 Presidents of Colleges, 7 Vice-Presidents of Colleges, 74 Professors in Colleges, 5 Bishops of the Protestant Episcopal Church—Claggett, Hobart, Meade, Johns, and McIlvaine.

JERUSALEM.—A letter, addressed to the editor of *L'Univers Israélite*, from Jerusalem, dated Tichri 5616, gives the following account of the institutions founded by M. Albert Cohn:—

1. The hospital, which is as yet on a small scale, for the founder was aware that it was necessary to begin thus, in order eventually to accomplish something greater. Notwithstanding, the register of this establishment affords the following results of those treated since the 26th July, 1854, to September 13th, 1855:—

Table with 4 columns: Discharged cured, In improved health, Died, In course of treatment. Sub-headers: Men, Women, Children.

Total 326 263 589

37,000 prescriptions have been given from the dispensary to poor patients.

2. The loan society, founded by Baron Amshel de Rothschild, of Frankfort, with a capital of 100,000 piastres, has advanced, to hundreds of poor families, from 100 to 500 piastres, without interest.

3. The trade association, founded by Baron Alphonse de Rothschild, for placing forty boys with Jewish Masters, with whom they receive religious instruction every day, for one hour and a half. They receive also a monthly allowance of 26 piastres. This institution is in a very flourishing state.

4. The lying-in institution, founded by the Baroness Betty de Rothschild, furnishes linen to sixty poor women, and clothes for the child, to the value of 200 piastres, and 50 piastres in money.

5. Every Friday, bread is distributed, in the name of Madame Mahilde Cohn, to 120 poor persons.

ASCENSION ISLAND.—The *Missionary Herald* for February states that two letters have been received from Mr. Doane, in the first of which he gives an account of his voyage from the Sandwich Islands to his new home, and his arrival there; and in the second, dated May 11th, 1855, he presents the earliest chapter of his missionary experience on Ascension Island:—

"We appear to be living as securely here as we should in Boston. We are treated with respect by all who come about us; and many of the natives are daily calling to see us." Some of the difficulties which the brethren of this mission are obliged to contend with, are described in the following words: "Not a native boy or girl, man or woman, can I get to do any thing for us. Our family work I am obliged to share with my wife; and my co-laborers do likewise. I am familiar with the kitchen and the wash-tub. All the outdoor work, moreover, I must do. I must go after firewood, bring it home in a small canoe, and then cut it. I am not disheartened. One good result, at least, will come from all this. When the natives see us toiling thus, all wet with perspiration, all sore with toil, coats off, perhaps in the water up to the knees, they will see that we have not come here to play the gentleman."

DR. DUFF IN INDIA AGAIN.—The prayer of this devoted servant of Christ has been answered, and he has had the holy joy of preaching the words of life to hundreds in that dark land. In a letter dated at Bombay on the 9th of December last, he says:—

"It was with gratitude to God that on Monday last I cast my eyes again on the Ghaut mountains, beyond Bombay, under the full blaze of an India sun, and soon found myself among the friends of the mission, and surrounded by hundreds in native costume."

"The second night after my arrival I had the privilege of addressing an audience of three hundred and fifty native educated young men, who listened to me throughout with an earnestness and fixedness of attention that could not be surpassed on the part of an intellectual auditory in Britain or America. In this case you see beautifully exemplified the effect of a thorough English education."

"The vernaculars of this portion of India are the Marathi and Gujarati. These are totally different from Bengali, Hindi, &c., of our eastern side of India. Had these young men, then, not learned English, I must have been dumb amongst them. But from their knowledge of English they were prepared to listen and benefit from an address delivered to them in English by one who was a stranger to their vernacular."

MISSION TO THE HOLY LAND.—The Edinburgh *Witness* notices the departure of Rev. Thomas Wright, who with Dr. Bonar is to join a party of gentlemen from Scotland, that have been traveling in Egypt for some time. The party is then to proceed through the Desert to Mount Sinai; then they are intending to traverse the land of Idumea, visiting the ruins of Petra, and other places of interest in that land. Thence they visit Jerusalem and other places of note in Palestine. The principal object of the mission is to examine the Written Valley in the Wilderness, as it is called, near to Mount Jabul, as it is well known that the whole face of this mountain at its base is covered with written characters, generally supposed to have been done by the children of Israel during their sojourn in the wilderness. As these have never been deciphered, Mr. Wright takes out with him ample apparatus to copy them all off, and bring home with him. If this can be done, and they can be read, they will no doubt throw a great deal of light on Bible knowledge. Mr. Wright will likewise take copies of other spots of interest, which will perhaps tend to illustrate them more to the public mind.

THE MADIAI.—In a recent letter from Nice the writer says:—

"My interviews with the Madiai were very interesting—they retain their simplicity and piety, and always seem to regard themselves as poor, very poor, sinful creatures, on whom the Lord has had mercy. I dined with —, and he told me that he had once asked them to dine with him; they declined, and added that it would not be proper for them to do so, unless it were to dine with his servants. Francisco has the depot of Bibles of the British and Foreign Bible Society; and it is good to see him seated in a little room with shelves filled with Bibles and Testaments in many tongues, himself a living witness to the truth he loves, and for which he and his wife have suffered almost unto death."

BIBLE SOCIETY IN RUSSIA.—The Independent says that an Evangelical Bible Society has existed in Russia since 1831. It has its center in St. Petersburg. Its statutes have been approved of by the Emperor, and it is presided over at present by the Imperial Adjutant-General, Baron Neyendorff. According to the seventh report published by the Society (on the years 1848 to 1853) it numbers 205 affiliated Societies, and extends from Finland to Siberia and the coasts of the Black Sea. Bibles in the German, Esthonian, Polish, Dutch, Danish, Lettish, French, Swedish, English, and Finnish languages are spread among the Protestants of the Russian Empire. In many parts of the empire there is still a great scarcity of Bibles; in Eschland, e. g., many Protestant villages are found which have not a single copy of the Bible, and among 120 children who assembled at a church-visitation, there was not one that had seen a Bible or a New Testament in his life. The interest shown by the Protestant population is increasing. Thus the nobility of Gouland have subscribed not only considerable individual contributions, but also 150 rubles yearly as a corporation.

CONTRAST.—A Congregational Home Missionary at Leavenworth, Kansas, entrusted letters for the post-office to a slaveholding neighbor, who carried them to the office of the pro-slavery paper, where they were opened and read in search of anti-slavery sentiments. The missionary afterwards upbraided the slaveholder, when the latter knocked him down, bruised him severely, and was attempting to gouge out his eyes, when some neighbors came to the rescue and saved him from such a calamity. The wounded missionary writes: "We live without arms, and our door is only fastened by a small wooden pin, but the Lord is on our side—I will not fear."

PROHIBITION IN NEW YORK CITY.—The Grand Jury of the Court of Sessions in New York, last week, was charged by the new Judge, Capron. In regard to the Prohibitory Law, Judge Capron distinctly instructed the Jury that the Act is Constitutional, and that it is their duty to regard it as valid. Statistics of intemperance were introduced into the Charge, in order to exhibit the importance and the urgent necessity of the law. This is the first Judicial endorsement of the Prohibitory Law in New York City.

RELIGIOUS INTELLIGENCE.

The Sardinian Minister of Public Instruction, Lanza, has issued a number of new circulars concerning education in State schools, all tending to diminish the influence of the priesthood. In consequence of this, a great many priests, who are professors, have withdrawn from the public institutions. The Sardinian troops in the Crimea, both common soldiers and officers, show a great zeal to procure and read the Bible. More than 4,000 Bibles and Testaments have been distributed among them.

The Pope declared in the last consistory his intention to have one cardinal from each of the prominent Catholic nations residing at Rome. From France the Bishop of La Rochelle is selected; from Germany, the Archbishop of Munich. It is also again rumored that Cardinal Wiseman will likewise be requested to take up his residence in Rome, as he is considered there the most learned of all cardinals, and his services will be frequently needed.

A Texan correspondent of the *Protestant Churchman* says:—"We want clergymen in Texas—and we want those who are willing to endure hardship as good soldiers of Christ—and the question is, where shall we get them? We want some thirty or forty immediately; and the demand will probably be for many years much greater than the supply. From whence can we hope to draw, to meet this annually increasing demand?"

The Rev. Mr. Moffat has sent a very interesting journal to the London Missionary Society, giving an account of his third and last visit to Moselekate, the barbarian King of the Matebele, in South Africa. This "Napoleon of the desert," who is almost adored as a god, received Mr. Moffat with love and veneration, and allowed him the largest utterance.

It is said that Rev. Dr. Bushnell, of Hartford, contemplates a trip to Kansas, in company with a colony formed in New Haven for a permanent settlement in the new Territory. The Doctor will undertake the journey in hopes of curing a bronchial affection, from which he is a sufferer.

Rev. Dr. Marselus, during the past 36 years which he has been the pastor of the Reformed Dutch Church, corner of Bleecker and Amos streets, has administered the sacrament of the Lord's Supper to his people 136 times, and on each occasion he officiated himself, except once, when he was prevented by sickness.

A missionary of the Presbyterian Board, writing from Texas of the privations of some of his fellow-laborers in that State, says, "I have known brethren—Presbyterian ministers—here, to live whole weeks without a morsel of meat of any kind, and one who lived on boiled corn for a month!"

There are some members of a community, said the sagacious and witty Thomas Bradbury, that are like a crumb in the throat: If they go the right way, they afford but little nourishment; but if they happen to go the wrong way, they give a great deal of trouble.

The *Western Watchman* chronicles reveals of much interest in Chariton, Dent, and Lincoln counties, Missouri. Special effort and prayer on the part of God's ministers and people, have resulted, through the Holy Spirit, in the conversion of many.

Rev. C. C. Williams, pastor of the Second Baptist Church in Plainfield, N. J., has offered his resignation, to take effect on the 1st of April next. His resignation has been accepted by the Church.

The Congregational Church in Hamilton, C. W., has renewed its expression of kindness and esteem towards its pastor, the Rev. E. Ebbe, by another New Year's donation of two hundred dollars.

The church at Chapelton, Jamaica, has sent \$250 to the London Missionary Society, as a special donation on hearing of the embarrassed state of the finances.

A Protestant paper is about to be established in Madrid, the first Protestant paper in Spain.

General Intelligence.

Proceedings in Congress last Week.

SECOND-DAY, FEB. 4. In the SENATE, petitions were presented from several naval officers who felt aggrieved by the action of the Naval Retiring Board...

THIRD-DAY, FEB. 5. In the SENATE, a resolution was introduced, and after some discussion laid on the table, appropriating two hundred cords of wood to the suffering poor of Washington...

FOURTH-DAY, FEB. 6. The SENATE appropriated \$1500 to buy fuel for the suffering poor of Washington, and made the Mayors of Washington and Georgetown distributors of the same.

FIFTH-DAY, FEB. 7. In the SENATE, nothing was done except to direct the Committee on Finance to prepare and report the General Appropriation Bills.

SIXTH-DAY, FEB. 8. In the HOUSE, notice was given of several bills to be introduced, among which was one to secure Homesteads to actual settlers.

SEVENTH-DAY, FEB. 9. The House spent the whole day in an ineffectual attempt to elect a Printer.

EIGHTH-DAY, FEB. 10. In the SENATE, nothing was done except to direct the Committee on Finance to prepare and report the General Appropriation Bills.

NINTH-DAY, FEB. 11. In the HOUSE, notice was given of several bills to be introduced, among which was one to secure Homesteads to actual settlers.

TENTH-DAY, FEB. 12. In the HOUSE, notice was given of several bills to be introduced, among which was one to secure Homesteads to actual settlers.

ELEVENTH-DAY, FEB. 13. In the HOUSE, notice was given of several bills to be introduced, among which was one to secure Homesteads to actual settlers.

Twelfth-DAY, FEB. 14. In the HOUSE, notice was given of several bills to be introduced, among which was one to secure Homesteads to actual settlers.

Thirteenth-DAY, FEB. 15. In the HOUSE, notice was given of several bills to be introduced, among which was one to secure Homesteads to actual settlers.

Fourteenth-DAY, FEB. 16. In the HOUSE, notice was given of several bills to be introduced, among which was one to secure Homesteads to actual settlers.

Fifteenth-DAY, FEB. 17. In the HOUSE, notice was given of several bills to be introduced, among which was one to secure Homesteads to actual settlers.

Sixteenth-DAY, FEB. 18. In the HOUSE, notice was given of several bills to be introduced, among which was one to secure Homesteads to actual settlers.

Seventeenth-DAY, FEB. 19. In the HOUSE, notice was given of several bills to be introduced, among which was one to secure Homesteads to actual settlers.

Eighteenth-DAY, FEB. 20. In the HOUSE, notice was given of several bills to be introduced, among which was one to secure Homesteads to actual settlers.

Nineteenth-DAY, FEB. 21. In the HOUSE, notice was given of several bills to be introduced, among which was one to secure Homesteads to actual settlers.

Twentieth-DAY, FEB. 22. In the HOUSE, notice was given of several bills to be introduced, among which was one to secure Homesteads to actual settlers.

Twenty-first-DAY, FEB. 23. In the HOUSE, notice was given of several bills to be introduced, among which was one to secure Homesteads to actual settlers.

Twenty-second-DAY, FEB. 24. In the HOUSE, notice was given of several bills to be introduced, among which was one to secure Homesteads to actual settlers.

Twenty-third-DAY, FEB. 25. In the HOUSE, notice was given of several bills to be introduced, among which was one to secure Homesteads to actual settlers.

Twenty-fourth-DAY, FEB. 26. In the HOUSE, notice was given of several bills to be introduced, among which was one to secure Homesteads to actual settlers.

Twenty-fifth-DAY, FEB. 27. In the HOUSE, notice was given of several bills to be introduced, among which was one to secure Homesteads to actual settlers.

Twenty-sixth-DAY, FEB. 28. In the HOUSE, notice was given of several bills to be introduced, among which was one to secure Homesteads to actual settlers.

Twenty-seventh-DAY, FEB. 29. In the HOUSE, notice was given of several bills to be introduced, among which was one to secure Homesteads to actual settlers.

Twenty-eighth-DAY, FEB. 30. In the HOUSE, notice was given of several bills to be introduced, among which was one to secure Homesteads to actual settlers.

Twenty-ninth-DAY, FEB. 31. In the HOUSE, notice was given of several bills to be introduced, among which was one to secure Homesteads to actual settlers.

THIRTIETH-DAY, FEB. 32. In the HOUSE, notice was given of several bills to be introduced, among which was one to secure Homesteads to actual settlers.

THIRTY-FIRST-DAY, FEB. 33. In the HOUSE, notice was given of several bills to be introduced, among which was one to secure Homesteads to actual settlers.

THIRTY-SECOND-DAY, FEB. 34. In the HOUSE, notice was given of several bills to be introduced, among which was one to secure Homesteads to actual settlers.

THIRTY-THIRD-DAY, FEB. 35. In the HOUSE, notice was given of several bills to be introduced, among which was one to secure Homesteads to actual settlers.

THIRTY-FOURTH-DAY, FEB. 36. In the HOUSE, notice was given of several bills to be introduced, among which was one to secure Homesteads to actual settlers.

THIRTY-FIFTH-DAY, FEB. 37. In the HOUSE, notice was given of several bills to be introduced, among which was one to secure Homesteads to actual settlers.

THIRTY-SIXTH-DAY, FEB. 38. In the HOUSE, notice was given of several bills to be introduced, among which was one to secure Homesteads to actual settlers.

THIRTY-SEVENTH-DAY, FEB. 39. In the HOUSE, notice was given of several bills to be introduced, among which was one to secure Homesteads to actual settlers.

THIRTY-EIGHTH-DAY, FEB. 40. In the HOUSE, notice was given of several bills to be introduced, among which was one to secure Homesteads to actual settlers.

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with whom they will have to deal. Two years ago I showed that they would do precisely what they have done, and I now state my conviction that a civil war is about to be commenced in Kansas...

Lynching in Kansas.

The pro-slavery party in Kansas seem determined to carry their measures at the expense of murder and civil war. The latest exhibition of their spirit is thus narrated in one of our exchanges:—

A portion of the inhabitants of Leavenworth resolved not to lose their votes in the election of officers of the state government about to be organized. They therefore repaired to Easton, a village a few miles distant, and there exercised their civil rights on the 17th of January, at the house of Mr. Minard.

They were threatened by a band organized and armed under the name of "Kickapou Rangers," but finished their business, and began to scatter for home. A couple of gentlemen named Sparks were waylaid and one of them captured by the Ruffians, but rescued by a resolute party of Kansans led by E. P. Brown, a highly esteemed citizen, formerly of Michigan.

A pretty sharp skirmish ensued, in which the assailants were repulsed, with several wounded, one of whom soon died. Next morning, Brown, Sparks, and three others, supposing the danger over, started for their homes, and when within a mile of Leavenworth, they were attacked and surrounded by about forty banditti.

Brown called on his comrades to cock their revolvers and resist, but was overruled by them, and they all surrendered, and were carried back to Easton, and all released but Brown, whose resolute character made him specially odious. He was held through the day, and after sunset was led out, as the captors said, to be hung. But at length it was agreed that they would rather "lynch" him.

The donations to the Albany Medical College have amounted to \$75,000. Of this sum \$50,000 have been expended in buildings, land, and for the support of the institution during the four years of its existence—leaving a surplus of \$25,000.

A bill for the suppression of gambling has passed a second reading in the House of Delegates of Maryland. It imposes fines ranging from \$200 to \$1,000; one-half the amount to go to the informer, and the other to the use of the public schools.

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Died, in Royalton, Fulton County, Ohio, March 24, Samuel Hinkle, aged 90 years. Mr. Hinkle was formerly from Seneca County, New York. Fought at Bunker Hill, but was never able to get a pension. He emigrated to Ohio, about eighteen years ago, with his son. His son died about six years ago, willing all his property to his children, making no provision for his father! and they threw him on to the town, notwithstanding they were worth their thousands.

Some very commodious rooms, called "Mechanics' Coffee and Reading-rooms," have been opened on the corner of Tenth street and Avenue D, New York, for the especial benefit of the Mechanics. They are to be as cheerful and well furnished saloons as any grog-shops of the City, and have all the best English and American papers and periodicals. It is expected that it will be a kind of Club-house for workmen of the Eleventh Ward, where all the conveniences for sociality and improvement will be offered.

In consequence of the large number of squatters who have intruded upon the Indian reservations in Kansas, it has been found necessary to issue strict orders for their removal; but, because of the severity of the season, all action will be suspended until Spring, upon a pledge being given by these persons that they will then quietly remove with their families, give up all claim to the same, and not return until the lands are lawfully opened to settlement.

The beginning of the month of February has seen signalize: on the Erie Railroad by the withdrawal of all Sunday passenger trains. Milk and Freight cars continue to run as usual. The new arrangement went into effect on the 3d inst. The Cincinnati Express, which formerly ran through on Sunday from the West, now lies by at Corning, and resumes its trip on Monday; taking the place of the Night Express on that day.

Mr. Edward Warren, late proprietor and editor of the Austrian Gazette, formerly the Austrian Lloyd, has been named by the Government as Director of the new Credit Mobilier in Vienna, with a yearly salary of \$12,000. Mr. Warren is an American, and for the last twenty years has been engaged in commercial pursuits in different parts of Europe, his principal interests being at Trieste.

A dispatch dated Washington, Saturday, Jan. 26, says: The destruction of vines, fruit trees, and shrubbery, by the intensely cold weather that has prevailed here for four weeks, has been very great. Prof. Page states that it is probably greater than has, ever before been known in this latitude and locality. After a thaw, the injury done to vines and rosebushes, and peach, apricot, and cherry trees, will be more apparent than now.

The donations to the Albany Medical College have amounted to \$75,000. Of this sum \$50,000 have been expended in buildings, land, and for the support of the institution during the four years of its existence—leaving a surplus of \$25,000. Thirty gentlemen of Albany contributed to its permanent endowment \$1,000 each.

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A dispatch dated Keyport, N. J., Monday, Feb. 4, says: A young man named Elisha Bugle was found dead on the ice, alongside the sloop Dasty Miller, at Keyport Dock, this morning. The sloop had been robbed on Friday night, and the Captain, William Crane, had set a loaded gun in such a position that the opening of the cabin slide would discharge the contents into the legs of the person opening it. Bugle had apparently stooped when pushing back the slide, as the entire charge of buckshot entered his heart, killing him instantly.

On the 5th of April a regiment of volunteers from Alabama will leave Montgomery for Kansas under the command of Major Buford. The regiment will be composed of 400 men, divided into companies of 50 each, commanded and drilled by officers chosen by themselves. The outfit is to be six blankets, one gun, one kuspask and one frying pan. Major Buford is to pay the expenses of the regiment to Kansas, and in return the members are to acquire a preemption and pay him out of that. The men are bona fide settlers, who go to Kansas as a permanent place of residence.

The Baltimore Sun notices the arrival of the brig Sylvia with a cargo of guano. This is the first arrival of guano at that port from the Caribbean Islands for the Philadelphia Company, under the contract with the Venezuelan Government, by which that Company have secured the right to take the deposits of guano from the group of Islands in the Caribbean Sea, numbering in all about seventy, besides the reefs in their vicinity, all of which are covered with guano.

A game of draughts was played by telegraph recently, between Mr. Cary, telegraph operator in Jersey City, and Mr. Merrihew, operator in Philadelphia. Over an hour was required to play the game, and several spectators witnessed it at the different stations. The blocks upon the checker-board were numbered, by which means the moves were directed. The contest was an exciting one, and resulted in favor of Philadelphia.

Miss Catharine Beecher delivered a lecture in Cincinnati on the 27th ult, before the Common School Teachers, on the means of improving the health of the present generation, and especially the female sex. She is connected with an association in New York, called the American Women's Educational Association, whose object is to inquire into the causes of the deterioration of health of the present race of females, and the remedies.

A dispatch received at Washington, Monday, Feb. 4, from Independence, Mo., to W. M. F. Magraw, Mail Contractor on the Plains, states that the thermometer is 22° below zero, and the snow three or four feet deep on a level on the Plains. The Santa Fé and Salt Lake mails, which started on the 1st inst., have been turned. All the men and animals on the Salt Lake route are supposed to have been frozen on the Plains.

A decision has been given favorable to the establishment of the Central Park, New York. The decision was rendered by Judge Harris at a special term of the Supreme Court, at a special term of the Supreme Court, at a special term of the Supreme Court.

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Large numbers of sheep have been imported into California during the last year, and it is supposed that, in a few years, that article will become one of its staple exports. Two cargoes of Merino sheep have been imported from Australia, a large number from Sonora, and it is stated that 50,000 have been driven across the plains from Texas to California by the Colorado route. It is said that the southern portion of the State offers admirable facilities to wool-growers.

Prunes have been very successfully cultivated in Pennsylvania. Among the economists in Beaver county, they have been grafted on plums. Mr. Pfeiffer, of Indiana, raised at exorbitant prices, some at \$5 and \$10. He had some of the fruit at the Pennsylvania State Agricultural Fair, held at Pittsburg, which sold readily at 50c. a quart.

Eli Thayer, of Worcester, gave an address on Kansas in Henry Ward Beecher's church, Brooklyn, and \$40,000 was taken in Emigrant Aid Company's stock. A gentleman from New York, formerly a "silver grey" in politics, has presented fifty shares—\$1000—of Emigrant Aid stock to Rev. Dr. Bushnell, who is about to emigrate to Kansas from Hartford.

After a long controversy, Col. Fremont's Mariposa (California) claim has at length been settled by the complete recognition of his title by the United States. The claim covers nearly 45,000 acres of land, the real value of which is not known, but is now estimated by millions. It will be the largest and most valuable title ever made by the government.

Buttons, rivaling jet in beauty of gloss and finish, are now made from India rubber. The United States navy and several large clothing houses have adopted the new style.

The Albany Evening Journal says the entire number of men killed by the wars of 1855 is over three hundred thousand. Seventy-three battles have been fought, and no such bloody record has been presented in any year since the days of the field of Waterloo.

J. B. Gouriet, the oldest member of the literary fraternity in France, aged 82, lately died in an almshouse in Paris. At the beginning of the century he possessed considerable reputation as an author.

A letter from Naples of the 28th ult, says: Vesuvius has been thundering, and a new mouth has been opened on the very top of the mountain, from whence lava is flowing out.

A five hundred dollar Bible is advertised for sale in the Philadelphia Ledger. The ornaments on the cover are of solid gold.

Hon. Joseph Smith, of Warren, R. I., has bequeathed \$5,000 for the benefit of the west district school of that place.

New York Markets—Feb. 11, 1856.

Wheat—1 30 for Western Red, Rye 1 27 1/2, Barley 1 18 1/2, Oats 41 1/2, Corn 34 1/2, Potatoes—1 75 a 1 88 per bbl. for Carters, 2 00 a 2 10 for Mercer, 1 52 a 1 75 for Pinkney, 1 37 a 1 50 for Western Red.

Hay—12 a 1 31 per 100 lbs. Apples—1 75 a 2 25 per bbl. for Greenings, 2 25 a 2 50 for Spitzenberg. Dried Fruit—Apples 5 a 5 1/2c. per lb. Peaches 14 a 15c. per lb.

Crabapples—13 00 a 16 00 per bbl. Nuts—Hickory Nuts 2 50 a 2 75 per bushel. Black Walnuts 75c a 1 00 per bushel. Chestnuts 2 00. Turnips—White 56 a 62c. per bushel. Russia 75 a 82c. per bbl.

MARRIED. On the 29th ult. in Little Genesee, N. Y., by Eld. Thomas B. Brown, DELAVAN KELLER to MARY WISBOR, both of Clarksville, Allegany Co., N. Y. In Hopkinton, R. I., Feb. 4, 1856, by Eld. P. S. Crandall, Mr. JONATHAN G. BOSS, of Hopkinton, R. I., to Miss MARY L. BATES, of South Kingston, R. I.

In Brookfield, N. Y., by Eld. W. B. Maxson, to Miss MARY L. BATES, of South Kingston, R. I. In Lockport, on the 6th inst. by Eld. Rowse Babcock, HONORABLE BROWNING to Miss JULIA UTLEY, both of Lockport.

DIED. In Little Genesee, N. Y., Jan. 28th, JOSEPH MAXSON, in the 85th year of his age. The deceased was one of the earliest settlers of the community in which he lived, and was held in high esteem by all who knew him. The 1st Seventh-day Baptist Church of Genesee was constituted in his house, and he was one of the first, if not the very first, to affix his name to the Covenant and Articles upon which it was founded. From the beginning, he was one of its pillars, and the praying and singing brethren were for his welfare. Owing to feeble health, he had not been able to appear in the sanctuary for the last two or three years, but, after suffering his appointed time, his spirit was quietly dismissed from the earthly house of this tabernacle to dwell with the spirits of just men made perfect.

LETTERS. D. E. Maxson, J. M. Allen, Noyes Spicer, P. S. Crandall, John Moon Jr., T. H. Chase, Albert Babcock, J. Kenyon, Ray Green, T. H. Spencer, Ephraim Maxson, D. P. Curtis, N. V. Hall (T. L. p. Jan. 31.) John Whitford, L. M. Cottrell, W. E. Arnold, J. P. Livermore, S. H. Blackman, Albert Wells, J. B. Wells.

RECEIPTS. All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money the receipt of which is not duly acknowledged, should give us early notice of the omission. THE SABBATH RECORDER: H. W. Burdick, Rockville, R. I. \$2 00 to vol. 12 No. 52 Chapman Matterson " 2 00 12 52 Alfred Wells, Woodville, R. I. " 2 00 12 52 Isaac Hill, Providence, R. I. " 2 00 12 52 Mrs T. H. Spencer, Salford, Ct. " 2 00 12 52 Dr. R. M. Worth, Plainfield, N. J. " 2 00 12 52 John Mott Jr., Quincy, Pa. " 2 00 12 52 Ray Green, Cussewago, Pa. " 2 00 12 52 S. H. Blackman, Dolavan, Wis. " 2 00 12 52 A. G. Green, Alfred, Ct. " 2 00 12 52 Mrs. M. M. Brown, Albany, N. Y. " 2 00 12 52 Calista Jones, New London " 2 00 12 52 Caleb Green, Verona, N. Mills " 2 00 12 52 H. D. Crandall, West Edmeston " 2 00 12 52 Alfred Clarke " 2 00 12 52 Jeffrey Champlin " 2 00 12 52 Mrs. J. H. Wilson " 2 00 12 52 Jared Kenyon, Independence " 2 00 12 52 Barney Crandall " 2 00 12 52 Edmund Livermore " 2 00 12 52 W. B. Livermore " 2 00 12 52 B. Cartwright, Bolivar " 2 00 12 52 Wm. B. Arnold, Rochester " 4 00 12 52

FOR THE SABBATH-SCHOOL VISITOR: L. M. Cottrell, Berlin, Edmeston \$5 00 T. Alberti Rogers, Alfred, Ct. " 2 00 FOR SEVENTH-DAY BAPTIST MEMORIAL: Peter Woodman, Plainfield, N. J. \$1 00 Lewis Bassett, Unadilla Falls, N. Y. " 1 00 L. M. Cottrell, for binding " 1 25 WILLIAM M. ROGERS, Treasurer.

Rogers' Hotel and Dining Saloon, KEPT ON THE EUROPEAN PLAN, No. 4 Fulton-st., New York, Near Fulton Ferry. Rooms to let by the day or week. CLARENCE ROGERS, JOHN ZOLLNER, [Late of Fulton Hotel.]

Savory's Temperance Hotel, AND TELEGRAPH DINING SALOON, No. 14 Beekman Street, N. Y. KEPT ON THE EUROPEAN PLAN. MEALS AT ALL HOURS OF THE DAY. LODGING ROOMS, From \$2 to \$3 per week, or 50 Cts. per night. BELLA SAWYER, Sup't. JOHN S. SAWYER, Proprietor.

Bibliotheca Sacra, AND AMERICAN BIBLICAL REPOSITORY.—The Thirtieth Volume commencing Jan. 1,

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

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

TERMS—\$2 00 PER ANNUM, IN ADVANCE.

VOL. XII.—NO. 37.

NEW YORK, FIFTH-DAY, FEBRUARY 21, 1856

WHOLE NO. 609

The Sabbath Recorder.

LIBERALITY IN THE CHURCH.

A public meeting was held in the City Hall, Glasgow, for the purpose of hearing addresses in connection with the scheme recently inaugurated in Edinburgh for the erection of additional manses, and the extinction of debt remaining upon Free Church property. Rev. Dr. Guthrie said:—

Look across the Atlantic to America, and you find that there they are complaining that all the energy, talent, and power of the rising youth of that country are going to other professions and mercantile business instead of the Church. Look across the Irish Sea, and you will find the same thing in Ulster. Look to your own city of Glasgow, in which, I am told, there is a singularly small number of students coming out for the ministry of the Free Church. That is to me a most melancholy fact. But I do not wonder at it; I am at liberty to devote myself to poverty, if I choose; but I do not know that I am at liberty to devote my family to the poverty which ministers must lay their account. I do not want wealth in the Church; I do not want the attractiveness of wealth set up; but I want the repulsiveness of poverty removed. People talk of ministers being spiritual men, but I wish to know if they think I can keep up a body of six feet two and a half inches on air.

It is very easy to talk about ministers being men of spiritual gifts—I wish we were more so than we are—but I would pray such talkers to remember that we are men of like passions with ourselves, and men of infirmities too. My doctrine is, "Lord, lead us not into temptation;" and I want every Christian parent to be delivered from the temptation to which I know some have yielded, of turning away the aspirations of their children from the ministry, and directing them to more lucrative occupations. I want our young men of talent to be delivered from the temptation of seeing their brethren made comfortable in other professions, while they are ground down with difficulties. And I do not want our ministers to be doing what I know some of them are doing, maintaining themselves on their private means; on what does not belong to them, but to their children. I tell you that I have heard it said in my own ears, in my own house, by two most respectable ministers of our Free Church, that the very last profession on earth to which they would rear a son was that of a Free Church minister. That is a sad and melancholy state of matters, which will be most injurious to our Free Church. And let me tell you that there are Free Church ministers who have not that in their power, though they had it in their wish. I once entered a lovely Free Church manse. The minister, a most devout, excellent man, who would be an honor to any Church, was from home, and his lady in conversation told me that she had a son who had been attending Edinburgh College. I said I would be most happy to see him, and presumed, on learning that he had not been up last session, that he was in bad health. When I sympathized with her on that understanding, a most painful expression passed over her face, and I, seeing it was a painful subject, dropped it. I thought to myself, Now, that son has turned out to be a mother's heart-break; like other sons, he has gone away with a mother's prayers and tears on his cheek, and a father's blessing on his head, and has become the victim of some of the vices of our large towns. But I began to think again, Is it possible that that young man may have been kept there at home, and lost the best year of his life, because of the difficulty of sending him to college? So, after conducting worship in the inn where I was living, I slid the conversation on to the manse and the minister, and said, "By the way, the minister's son was not at the college last session, do you know the reason why?" Upon which, to the credit of the man's kindly feelings and delicacy, he drew his chair to mine as close as he could, and whispered, "They were not able to send him." I don't know a better test than that of whether our ministers are adequately provided for. I know that there are some people who do not care what a minister gets.

Some people think, I have no doubt, that when Dr. Candlish or I go to the pulpit, we have nothing to do but open our mouths, and out come the sermons like water out of a pump. Some people think that all their professions may be respectable, but that it is quite reasonable that a minister should be a poor man. I know a small town where a dancing-master, who spends five weeks of the year, carries away, for teaching the children to kick up their heels, more money than two worthy ministers of the place get all the year round. Some think that a minister is all the better for being kept poor. There was a friend of mine who was assistant to his father, a Seceding minister, and got £80 a year, while the father got £100. After his father's death, the question was, whether the minister should be kept at his old allowance of £80, or get the £100, like the father. Whereupon an honest man stands up in the congregation and said, "Moderator, Aw'm clear to keepkin the lad tae the aughty, and my reason is just this, that the Church never had ministers since she was a Church like them she had when they went about in sheep's skins and goats' skins, and lived in holes an' caves of the earth." Well, that is a' very well; but I would be glad to know what the Edinburgh people would think of Dr. Candlish and me, if we were seen walking in Prince's street, my worthy friend in a goat's skin, and your humble servant in the clothing of a sheep? I meet that old, narrow minded, worthy man, by the high authority of Matthew Henry, and I am disposed to leave the whole question in his hands. He said, and I believe the experience of the world will prove it, that a scandalous maintenance makes a scandalous ministry. Poverty and piety are not identical things. I have high ideas of the office of the ministry. With Paul, I would so magnify my office, that I would like to see the finest

genius and the noblest talent in the country, devoted to that noblest office. Of course desire piety—that is the first thing; but am not one of those who think God generally works by the weakest instruments; though he may do so to show his power. For that cause God called forth the wisdom and statesmanship of Moses, the poetry of David, the imagination of Isaiah, the burning fervor of Ezekiel, the pathos of Jeremiah, the logic and eloquence of the apostle Paul—for that cause God sent down his own angels from heaven; and more than that, and above that, for that cause God sent down his own blessed Son. I set the pulpit in the highest position which any man can occupy on earth; and I desire, piety being granted, to see the first genius and the noblest talent of our country consecrated to the service of my blessed Master. I do not speak for myself and existing brethren. We will very soon be mouldering in the dust. But I am exceedingly anxious for the fate of our Free Church, that the vexations and annoyances of debt and difficulty be taken out of the way of the rising ministry, and God grant such liberality to you and others, that your youth may see no obstruction in the poverty of the ministry in coming to lay their noble talents at the feet of Jesus!

FREE DISCUSSION.

To the Editors of the Sabbath Recorder:—
"One of the Subscribers" seems to be actuated by a commendable solicitude lest you should not carefully enough study your duty as the constituted guardian of the "established opinions, practices, doctrines, or duties, of the people whose organ" you are appointed to superintend. Will you permit "Another of the Subscribers" to join with "one" in expressions of deep and lasting concern for the prosperity of our people, and most especially for the purity of the young. Our hope is in them; let us by all means, then, preserve them from a superstitious veneration of antiquated follies, a blind credulity in the unfounded pretensions of Science, and above all from a misapprehension of the true import of Divine Revelation. No agency, perhaps, is more efficient in doing all this, than our family newspaper, if properly conducted.

The extent to which you have allowed the discussion of various religious questions, seems to have caused this solicitude on the part of this "one subscriber." And if I understand him correctly, he thinks you have yielded too much to the demand of "free discussion." If this be not the case, then his cautions and suggestions were all uncalled for, and he was simply aiming at an imaginary evil. Now I think it is the undoubted right of this subscriber thus to express himself through our paper, and thus freely to discuss this question, in addition to the many interesting ones which have been discussed for the last six or seven years. Indeed, the question he has chosen to discuss has interested the church in all ages, and is a most vital one. I have therefore hoped that some abler pen than mine would enter the list, and give this question a most thorough discussion through the columns of the Recorder. This, of course, would not be deemed out of place by this "subscriber," since he has introduced it himself, and persists in urging it. I am sure he cannot be so egotistical as to claim that his view alone of the question is fit for publication, and that his alone tends to "illustrate and justify the Scriptures, and honor God, as well as benefit man." If he thinks so, that does by no means make it so. There are very many subscribers who think his view is as far from the true one as it can possibly be, and yet they do not deny his right to publish it thus freely, even though it be at their expense to some extent; nor do they think that their own views alone have a right to appear in the columns of the Recorder. They believe in a free and candid, and Christian-like exchange of views. Nor do they require that every man's opinions shall coincide with their own, to entitle them to publication in our family newspaper. With this view, they commend the Editors of the Recorder for thus opening its columns to the discussion of so many and so deeply interesting questions; while they do most heartily thank the many brethren who have devoted their time and talents in the discussion of these questions, thus making our family paper a most welcome visitor to their hearth-stones. They are also under special obligations to the Corresponding Editor, for the ability and candor manifested in the discussion of such a multitude of interesting subjects.

Now I do not suppose that those brethren who have continued their discussions since this "subscriber" entered his protest, meant "Moderator, Aw'm clear to keepkin the lad tae the aughty, and my reason is just this, that the Church never had ministers since she was a Church like them she had when they went about in sheep's skins and goats' skins, and lived in holes an' caves of the earth." Well, that is a' very well; but I would be glad to know what the Edinburgh people would think of Dr. Candlish and me, if we were seen walking in Prince's street, my worthy friend in a goat's skin, and your humble servant in the clothing of a sheep? I meet that old, narrow minded, worthy man, by the high authority of Matthew Henry, and I am disposed to leave the whole question in his hands. He said, and I believe the experience of the world will prove it, that a scandalous maintenance makes a scandalous ministry. Poverty and piety are not identical things. I have high ideas of the office of the ministry. With Paul, I would so magnify my office, that I would like to see the finest

not if allowable, then the "subscriber" does not believe his own teachings; but if not allowable, then he had no business to introduce his "theory."

I am glad "One of the Subscribers" has stated so clearly the objects of a family newspaper. It is as follows: "The object of a family newspaper, published as the organ of a denomination, I understand, is to set forth and maintain the religious doctrines, sentiments, and views of the people whose organ it is." Just so I understand it, exactly. Now whose views, whose sentiments, has this paper been setting forth, in all these discussions which give this "subscriber" so much trouble? Have they not been the views of "the people whose organ it is"? It may not be that the views of all "the people" have been expressed, but certainly a large number of the people have thus expressed their views. And shall those who have not thus availed themselves of the "organ," say to those brethren who have, "This is our organ, and we are the people!"

In looking over the file of the Recorder for the last five or six volumes, I find such subjects discussed as "The Equality of the Races," "The Freedom of the Will," "Regeneration," "Communion," "The Sabbath," "The Future Destiny of the Wicked," "The Soul's Immortality," "The State of the Dead," "The Resurrection," "The Atonement," "Geology and the Bible," "Free Discussion," and numerous others, adapted to make a family newspaper readable and useful. Now who have discussed all these questions? I think every one of them have been of "the people whose organ the paper is," and many of them those whom, for many years, "the people" have delighted to honor. Why, then, is not our paper fulfilling its function, in "setting forth the views and sentiments of the people whose organ it is"? If others of "the people" whose organ it is have other "views and sentiments" to set forth, I have not the least doubt but they will find admittance to the columns of the Recorder, if they will send up well written articles.

But I must differ from this "subscriber" in the last item of his definition of our family newspaper—"and to publish such other matter as is in accordance, and not in conflict therewith;" that is, not in conflict with the views of the people whose organ the paper is. Now, for one, I often get tired of reading my own views over and over, from the beginning of the year to the end thereof, in my family newspaper. I much prefer to find, occasionally, a well-written article containing some different view, so that I may learn something of what the great busy world is thinking and saying, and so that my children may know that men do not all think alike, and thus, as I throw them forth into the world of thought and action, they may not be surprised and overwhelmed by the first opposing sentiment they meet. With this view, nothing would please me more than to see occasionally a well-written article in defense of the Sunday Sabbath in the Recorder. My children could thus learn of the sentiment which they will be called to combat in future life, and I could teach them how to combat it. But suppose they be never allowed to know of that sentiment, except by garbled extracts and misrepresentations; what surely have I that when, as men and women, they mingle with the thronging world, this sentiment, all new and unexpected, will not overwhelm them, and swallow them up? As a subscriber of the Recorder, and a Sabbatarian, I would thank the ablest advocate of Sunday-keeping in the world to advocate his belief through its columns. It is "free discussion" on this question that shall gain the victory for the truth. So of every question. Free discussion ever has been, and ever will be, the great instrumentality by which truth comes to light; and hence error and crime only shun it. What an eternal condemnation, then, do all those institutions fulminate against themselves which shrink away from public gaze, and seek to hide behind gag rules, party platforms, secret organizations, and ecclesiastical creeds. The human mind is awake, and every creed, and dogma, and proposition, whether of science or of politics or of religion, must come to the test. The days of inquisitorial restraint are passed away, and the glorious era of free thought and of free discussion has dawned.

I grant, that the human mind, in the exercise of its newly discovered powers, may at times overleap the bounds of proper exercise, and produce a reaction. But infinitely less is such reaction to be dreaded than the eternal stillness of conservatism, which looks up with holy horror from its stagnant depth, upon the world's commotion, and cries, "Peace, peace." The world and the church need something else more than they get; peace just now, and they are likely to get it, in spite of all their prof and denunciations of agitation and discussion. The creating energy of neither gods nor men will be content always "to create oysters." Oysters are good in their place, but they can hardly claim to be the grand ultimatum of creative power. They must be content to remain a poor shell fish, nor look with envious eye on the superior orders of beings which swarm around them. So no one creed or sentiment which springs from the creative energy of the human intellect, can safely place itself across the path of human progress, and say to the surging billows of thought and feeling which lash against them, "Thus far, and no farther." Agitation, in the moral world no less than in the physical, is God's own appointed means of renovation. Thus truth has always been shaken from error, and planted eternally sure on its own broad basis. It may indeed be very discouraging for hoary-headed error to be thus intruded upon, and for opinions, resting on tradition and prejudice alone, to be stirred up and sent adrift without a rudder on the billowy deep of these stormy times. But they must come to it. No surely good, or illuminating bull, of the Pope, as he sat in fancied security among the seven hills of "the eternal city," could save him from the crash of the

elements, which the great agitator of Erfurth had set in commotion. His day of reckoning had come; and so will come a day of reckoning for all false systems and sentiments. Let it come quickly, and in God's own way. For this purpose he has ordained "free discussion," and in the accomplishment of this purpose he has ever crowned it with signal success.

For wild fanaticism, and unbounded license, I have not one word to say. I only plead for free discussion, restrained only by an enlightened judgment and a well-developed conscience. May our family paper remain ever, as now, the impartial medium through which this God-ordained instrument of human progress can work out its sublime results.

ANOTHER OF THE SUBSCRIBERS.

For the Sabbath Recorder.

BIBLES versus SHARP'S RIFLES.

One of the questions which seems yet unsolved is: What is Christianity—what does it permit, and what forbid? However simple and easy of understanding the gospel has been thought to be, yet it seems that even the nineteenth century has thus far failed to produce a finality about it.

One of the great errors of the present day is a spirit of compromise—a spirit which always comes out second best. Christianity, as taught by Jesus, has ever stood the stern antagonist of all compromise with sin. It therefore stands preëminently exalted above every system of morals ever taught. In fact, unless its righteousness exceeds that of any other system, wherein consists its superiority or divinity? Heathenism has inculturated morality much higher than Mormonism or Slavery Propagandism. Judaism stood infinitely higher in its anti-slavery principles than American Christianity. Judaism never disgraced its statute books with a Fugitive Slave Law; but, on the contrary, under President Solomon's administration, old Shimei was put to death for undertaking to return a fugitive, and one of his own servants. See 1 Kings 2: 36—46. Is it not plain, then, that the Christianity of this country, in its anti-slavery spirit, falls far below Judaism, and, I may add, below Mohammedanism, even in Algiers!

And not only in this respect has Christianity fallen, but also in respect to its War Spirit, or the want of the true Christ Spirit, it is equally fallen. Instead of copying after its Author, the Prince of Peace, it now outvies all heathenism in its warlike attitude and armaments for self defense. The Christian intellect seems bent on discovering new and improved instruments of death, some of which have been impudently baptized as "peace-makers."

Among the many engines of death which have had their origin in Christian civilization, is Sharp's rifles. These are getting to be considered of more moral agency than the Bible. If such be the fact, ought not the Bible Society immediately to commence their manufacture; and as lead is now high, it might be thought expedient to run some of their types into bullets; for although they may not be permitted to send Bibles into the houses of the southern slaves, they might speed a bullet to the heart of the master, which perhaps would convert him, or at least convince him how you loved him, and only killed him because you loved him. It is written, I believe, that "the letter (type) killeth." Rev. Henry Ward Beecher is reported as saying:—
"He believed that the Sharp rifle was a truly moral agency, and that there was more moral power in one of those instruments, so far as the slaveholders of Kansas were concerned, than in a hundred Bibles. You might just as well (said he) read the Bible to buffaloes as to those fellows who follow Atchinson and Stringfellow; but they have a supreme respect for the logic that is embodied in Sharp's rifles. The Bible is addressed to the conscience, but when you address it to them, it has no effect—there is no conscience there. Though he was a peace man, he had the greatest regard for Sharp's rifles, and for the pluck that induced those New England men to use them."

Now who can believe that Jesus would ever have used such language? How different was his spirit, when he told his disciples that they knew not what manner of spirit they were of! Admitting that one might as well read the Bible to buffaloes as to those "border ruffians," does it follow that we have a right to send the ball of a Minnie or Sharp's rifle through them? Dare Mr. Beecher say, that when men act like brutes we have a right "to send them to damnation" with the crack of a rifle, as Mormonism maintains? Dare Mr. Beecher say, that those in whom conscience is seared as with a hot iron, are to be shot down, like wolves and tigers? Mr. Beecher says he is a peace man. Jesus Christ was a peace man; and where, I ask, did he ever intimate his great regard for deadly weapons, and the "pluck" that "plucked" use them? Well may Mr. B. call it "pluck;" for he dare not call it Christianity. Jesus had quite a different pluck. His pluck was a moral heroism, which could forgive even his murderers. I am pained to my very soul to hear such language fall from the lips of such a man. And yet why blame Mr. B.? Does he not stand on the platform of modern Christianity? I dare not admit, however, that he stands where Jesus, and Paul, and the early Christians, stood. While I admire the outbursting spirit of liberty in Kansas and else-

where, still I cannot sanction the use of murderous weapons to defend it. And when I hear Christians—yes, Sabbath-keeping Christians—quoting H. W. Beecher's speech as the true exponent on this question, I can only say, "The most fine gold has become changed," and ask myself, where can I find primitive Christianity? A sense of duty which I owe to my Redeemer, as well as a wish to let my brethren know how I stand, and whither I am leading the lambs of the flock, has led me to pen the above. S. S. GRISWOLD.

Having admitted the foregoing letter of Mr. Griswold, we ought, perhaps, to accompany it with Mr. Beecher's explanation of his views, which we find in a recent number of the Independent. It seems that the N. Y. Observer took Mr. Beecher in hand for the statement quoted and commented upon by Mr. Griswold. In his reply to the Observer, Mr. Beecher says:—

"We do not exactly understand the ground of the Observer's criticism. Is the doctrine of personal physical self-defense wrong? Is it wrong for a community to defend itself by force against force? Is it this what the Observer means?"

Or, if physical resistance to physical violence is right, does it mean that the people of Kansas had no just occasion of alarm, and no reason for arms? Or, supposing they had, is the Observer of opinion that Sharp's rifles were not a proper weapon? Or, is the offense only this, that a clergyman should encourage and praise those wise men for doing their duty courageously when wickedly attacked? Or, is it only the comparison made between the efficiency of Sharp's rifles and the Bible when employed to beat off drunken vagabonds?

The facts were simply these: A peaceful town was for many days threatened with assault and destruction by a lawless band of marauders, who, in morals, character and purpose, were plainly nothing different from so many pirates on the sea, or bandits upon the land. To attempt to restrain such men only by an appeal to their justice, to their respect for human rights, to their conscience—men raked together from the pulchre of a frontier Slave State, drugged with whisky, and hounded on by broken-down and desperate politicians—to neglect proper means of defense, to refuse arms and intrenchments, and to trust goods, dwellings and life to such a frenzied crew of unmitigated scoundrels, would have been little short of absolute madness.

But these very men do understand the force of courage; of firmness; of the spectacle of armed citizens, who may calmly defend their rights with such force as may be necessary for their preservation.

We praised them for their wisdom and their courage. We praise them again. Their stand was noble, and salutary to the country. It was worthy of New England, and of that New England ancestry which, amid wars and revolutions, built those foundations on which the Observer stands to revile their descendants for a worthy imitation of their fathers' traits! And we said, that in the circumstances in which the men of Lawrence were placed, he knowledge that they had Sharp's rifles, and were determined to use them, would produce a more salutary impression upon vagabond politicians, and work more efficiently for peace, than all the moral suasion in the world. Since the world began, moral suasion has always been the better for a little something to stand on. Honesty is a very good thing; but laws, courts, and officers, help men very much in the exercise of that moral grace. Humanity is very excellent. But among men given to assault and battery, the certain penalty of the law is found to give potency to abstract humanity. A switch over the door enables the parent to address himself to the reason of his child with greater success than if no switches grew or were used! And we are not sure whether the day of switches is not made too short. If careless or conscienceless Editors, who are more eager to make a sharp hit than to inquire after the truth, knew that they would be taken by some venerable and competent man into a retired room and soundly whipped, we have a strong suspicion that it would produce more salutary moral impressions upon them than reading the Bible seems now to do.

The Bible is a book of moral truths. In that sphere where moral truths are proper, it stands before all other instruments. But moral influences are not designed nor adapted to every work which needs to be done. In engineering, in husbandry, in navigation, there are powers which are mightier in these spheres than a Bible. Where timber is to be felled and hewn, an axe is better than a Bible. Nor is it detracting from the merit of the Book to say so. If a child is learning its figures, an Arithmetic is better than a Bible. At sea, for purposes of navigation, a book of Logarithms is better than a Bible. Or would the reverential editor of the Observer tell the sailor, bewildered by storms, and now about to take an observation in the first bright day, by looking at the sun and using a sextant or quadrant, that the Bible and the sun of righteousness would be far better for finding his latitude and longitude? This would not be a whit more absurd than the pious sentence in the Observer about the sword of the Spirit being better for the defense of Lawrence against armed Missourians than is any rifle!

If the walls of the Observer office were tumbling down, would the editor be shocked to hear his mechanic say that brick and mortar were better than Bibles for repairing them? In times of a riot in a city, will not the knowledge that a company of soldiers is marching down upon them, with Mayor Wood at their head, have a more salutary moral effect upon them than to know that the editor of the N. Y. Observer was coming to read them some chapters out of the Bible? If thieves and burglars are to be morally reformed, the Bible is the fountain of right influence. But while a thief is picking your pocket, or a burglar is prying open your door, would you treat him to a Bible or a police officer?

Indeed, the Scriptures themselves give us the highest instances and proofs that physical treatment is sometimes the most powerful preparation for moral treatment. Christ healed the body, relieved the distressed, fed the hungry stomach, and then preached the sentences of immortal truth. Only when the earth quaked and the rocks rent did the Roman feel conviction and cry out, "This was the Son of God!" The songs and hymns of Paul and Silas wrought no effect. The miraculous wrenching open of their prison-doors, and all the other tokens of power so impressive to the senses, brought the jailer to his knees a convicted sinner. Indeed, this truth is hardly disputed. It is the merest capriciousness of a fault-finding disposition, to make it an offense for a man to say that there are cases in which physical force produces moral effects more certainly than the highest moral truths. And if there ever was a case it was this very one in hand. The drunken rabble had been taught that courage was the height of manhood, and that cowardice was the most despicable vice. They had been taught that a Yankee was a coward to his heart's core, that the smell of powder was more potent upon his fear than even money upon his avarice.

When, then, these ignorant fellows saw courage added to thrift; a calm, unobscured but immovable determination to defend their rights, and to die rather than to yield one hair's breadth of principle, it inspired both respect and fear; and there can be no question, in the minds of any who know what such sort of men are made of, that this armed courage of the Kansas emigrants, did more to produce a recognition of their rights, than a hundred sermons or a thousand Bibles. And we say again, and with more emphasis than ever before, that when men have been left ignorant and uneducated, when Northern moral imbecility has left them without the least respect for the rights of Northern men, when drunk with whisky, and urged on by brawling leaders, it is no time to deal with them by Bibles. That work should have been done before. That being neglected, and the crew of infuriate wretches being on the eve of a murderous assault, the sword and the rifle are now in order. By them only can the danger be averted and rights maintained. Let thieves and assassins and rioters, know that their schemes of violence would never be resisted except by moral means, and society could not stand a month!

We are quite enchanted with this unworldly spirit so graciously assumed by the Observer. In this hard, knowing world, innocence soon loses its artlessness. It is therefore altogether refreshing to find a man who has the ingenuous simplicity to say that Bibles are better for the defense of a city than a trench and rifles? We fancy to ourselves the mild and benignant editor of the Observer, walking his rounds as a sentinel in Lawrence, armed with a folio, and committing to memory over night those texts which the next morning are to prove more potent with a rabble of drunken bandits than Sharp's rifles! If the Observer had only lived earlier, what lessons of wisdom might it not have given to Cromwell! He gave his soldiers, to be sure, a pocket-piece in the shape of a collection of texts—a sort of pocket-pistol Bible. But no one ever heard of their using them in battle, instead of sword and musket.

Our ancestors, too, had real long ugly-looking swords, made of steel and sharpened on grindstones, and when the Indians attacked them they used them! The Observer would have said to them, as it has said to us: "The Word of God, brethren, is sharper than any two-edged sword; such a sword is better than any rifle."

The old church at Norwich, Ct., was originally built upon a great rock or cliff, not far from its present location, and the Puritans used to carry their muskets and Bibles with them to church; the one for the inside work and the other for outside work. When the sentinel, as he did in several instances, described an Indian foe, these unlighted men, unblest with Observers, laid down their Bibles and took up their rifles, and went as the Indians, just as the Lawrence people would have gone at the heathen in Kansas had not their discretion ran away with their valor. The editor of the Observer, had he been there, would have done no such thing. He would have been seen going down to the Indians with a Bible, reading English texts to Pequot ears, and saying to all who expostulated, "Such a sword is better than a rifle." This course might not have been inconsistent with self preservation, for all superstitious savages have a kind of respect for the insane, as if they were peculiarly inspired.

One thing is very certain, that if the recommendation of armed valor is a heresy; if to praise the efficacy of weapons of war in the day of battle be a sin, I sin in company with pretty much the whole New England clergy in those old times which tried men's souls. And we have not forgotten that eloquent sermon of Robert Hall—that light of piety and eloquence, in the age just completed—in which he sent forth the armed band before him to war, and invoked the aid of the God of battles in their behalf. We have not forgotten, and shall not soon forget, the record and the legends of the heart-stirring exhortations made in our own land to those who were to defend their country. And we are even willing to part company with the Observer, that we may keep company with the venerable New England clergy from the days of the Mayflower.

PERSEVERANCE.—A pious old negro, who lived in a region where the people were in the habit of getting religion every time a new minister came around, and then losing it again before the next quarterly meeting, was once asked how he accounted for these facts in accordance with his belief in the doctrine of the final salvation of all true believers. He replied, "When the people gets religion themselves, they are mighty apt to lose it as quick as they got it; but when religion gets them, it takes hold and holds on, and never lets 'em go until it takes 'em clean up to heaven."

General Intelligence.

Proceedings in Congress last week.

SECOND-DAY, FEB. 11. In the SENATE, it was voted that the Secretary of War report whether any, and if so what additional fortifications are necessary for the defense of the Harbor of New York and Brooklyn Navy Yard. The Post Office Committee were directed to consider whether something may not be done to secure the benefits of Cheap Ocean Postage, and the Judiciary Committee were instructed to consider the expediency of revising the Public Statutes.

THIRD-DAY, FEB. 12. In the SENATE, after some unimportant business, the Central American question was discussed by Messrs. Wilson, Mason and Butler. The former gentleman, in a somewhat lengthy argument, took the ground that, notwithstanding the declaration of the President, which has been so many times reiterated, that our relations with Great Britain are in a complicated condition, the people themselves have no apprehensions—which is proved by the fact that matters proceed in their accustomed course. The discussion of the subject was finally postponed to Second-day, on account of the indisposition of Mr. Clayton, who wished to be heard.

FOURTH-DAY, FEB. 13. In the SENATE, resolutions of the Massachusetts Legislature were presented denouncing the Fugitive Slave Law as unconstitutional, and calling upon the President to protect the people of Kansas against outrage. The Committee on Post Offices were instructed to consider the expediency of establishing a system of International Post Office Exchanges, and the Committee on Commerce were directed to make inquiries as to the propriety of abolishing the Hospital Tax exacted from seamen of the commercial marine and boatmen on the Western waters.

FIFTH-DAY, FEB. 14. In the SENATE, the Annual Report of the Superintendent of the United States Coast Survey was presented; a bill providing for an overland mail from some point on the Mississippi River to San Francisco was introduced, and a discussion was had on the President's Kansas Message, and on the action of the Naval Retiring Board. Adjourned till Second-day.

In the HOUSE, Wendell was elected Printer, and the Standing Committees were announced.

In the HOUSE, the most important matter was the presentation of the memorial of A. H. Reeder, contesting the seat of J. S. Whitefield, as the Kansas delegate, which was referred to the Committee on Elections. The President's special Kansas Message was referred to the Committee of the Whole, after an ineffectual attempt on the part of the Republicans to get it referred to the Committee on Territories. Adjourned till Second-day.

Kansas Affairs.

The President of the United States has issued a Proclamation, warning all persons, either outside of or in Kansas, against taking part in any aggressive movements against "the constituted authorities of the Territory." He recognizes the officers chosen by the aid of Missourians as the "constituted authorities," and the laws enacted by them as the "organic laws," and threatens to suppress any insurrectionary movements by U. S. troops if necessary.

Meanwhile, the crisis thickens. Letters from the coolest-minded men there speak of an armed invasion by the ruffians as certain, unless the preparations of the inhabitants for self-defense shall deter Atchison and his followers. The settlers are determined to defend themselves to the utmost, and with the resources in hand will not be subdued without a terrible cost to the champions of slavery. They are organizing and training companies, providing arms and ammunition, etc.

General Pomeroy addressed the citizens of Worcester, Mass., on the 10th inst., in behalf of the freemen of Kansas, and in the course of his remarks observed that on the Saturday previous he had been able to send to General Robinson fifteen hundred dollars, and on the previous Saturday two thousand dollars, all of which had been generously contributed at a few meetings which he had been invited to address.

At the close Mr. Thayer stated that a large number of men in that city were at work hastening the completion of one thousand rifles, which he was individually about to send to the settlers. But for immediate use he would pay for ten Sharp's rifles, at \$25 each, if others would make up the number to a hundred; the sum of \$275 was subscribed at once, and a committee chosen to complete the amount.

Ohio and Kansas.

Under date of Lawrence City, Kansas, Jan. 21, J. H. Lane, C. Robinson, and George Deitzler, free-state officers of Kansas Territory, wrote to Gov. Chase of Ohio, to the effect that an overwhelming force of citizens of Missouri is organizing upon the borders of Kansas, with the avowed purpose of invading the Territory, demolishing its towns, and butchering its Free-State citizens. This letter the Governor brought before the Legislature in a Message setting forth the progress of slavery aggression in Kansas. The Legislature took prompt action in the matter, by passing resolutions approving the Constitution adopted by the late Kansas State Convention—instructing the Senators of Ohio, and requesting its Representatives, to use their best endeavors for the admission of Kansas into the Union as a State—and requesting the Representatives to vote for the immediate admission of A. H. Reeder to a seat in the House of Representatives in Congress, as a delegate from Kansas, until such admission of Kansas as a State.

Governor Chase's statement of the past doings and present position of things in Kan-

sas is very concise, and should be read by every citizen. We copy it:—

The progress of slaveholding aggression is very remarkable. In 1820 the Slave Power insisted on the admission of Missouri as a Slave State, and effected its purpose by engraving on the bill for its admission a perpetual prohibition of Slavery in all the remainder of the territory acquired from France, north of the south line of Missouri, extending westward to our frontier.

In 1854, the Slave Power demanded the repeal of the prohibition of 1820, and effected its object by engraving on the Nebraska-Kansas bill, which provided for the repeal, an express declaration that the people of the Territory should be left "perfectly free to form and regulate their own domestic institutions, subject only to the provisions of the Constitution of the United States."

In 1856, the slave power insists that under this declaration the people of the Territory have no power at all to exclude Slavery, until, under an enabling act of Congress, they proceed to form a State Constitution, preparatory to admission into the Union.

That this pretension would be advanced was foreseen and predicted, when the Nebraska-Kansas Bill was under discussion; and it was, indeed, indirectly sanctioned by the refusal of its supporters to adopt an amendment to the bill, expressly recognizing the right of the people to exclude Slavery.

Whatever construction, however, may have been intended by the Slaveholding supporters of the bill, and whatever countenance to that construction may be afforded by the phraseology of the act itself, it is certain that, throughout the Free States, the conviction is nearly universal, that the people of Kansas, deprived of the protection of the prohibition of 1820, have, and ought to have, complete right and full power to protect themselves against the evils of Slavery.

To prevent the people from exercising this right and power, armed bands, from the neighboring State of Missouri, invaded the Territory at the time appointed for the first election of members of the Territorial Legislature, (March 30, 1855), and, having taken possession of the polls, and excluded the legal voters, selected themselves the persons who were to constitute the Legislature, without regard to their place of residence, whether in Missouri or in Kansas.

The acts of this spurious Legislature were worthy of its origin. Having excluded the free Free State members who held certificates of election, they proceeded to promulgate, in the form of laws, a series of pretended statutes which have no parallels in the annals of legislative usurpation. The Governor of the Territory, who attempted, ineffectually, to restrain their excesses by his Executive veto, was removed from office by the President of the United States, and thus full scope was given to their utmost extravagance.

As if disposing of a conquered province, they proceeded to decree the establishment of Slavery, and to secure it against popular opposition, by providing for the appointment of Sheriffs and other officers, by Commissioners of their own creation, without allowing to the People any voice whatever in their selection, and by imposing on the exercise of the right to vote at future elections of members of the Legislature, conditions with which none but the supporters of Slavery could comply.

It was impossible for men, not themselves prepared to be slaves, to admit the validity of this spurious legislation. The people of Kansas refused to submit to disfranchisement by the usurpers. Left without valid laws, and remitted to the original right, inherent in every community, to provide for its own safety and good order, they proceeded, in regular convention, to appoint a day and prescribe the manner of electing a delegate to Congress, and to provide for holding a convention to frame a constitution, preparatory for admission into the Union as a State.

On the 9th of October last, the day designated for the election of a delegate to Congress, Andrew H. Reeder was chosen to that office; and on the 23d of the same month a State constitution was promulgated by the convention elected for that purpose. On the 15th of December this State constitution was ratified by the people, and on the 15th of January, just passed, an election was held for State officers and members of the State Legislature. The Governor and Secretary, whose signatures are affixed to the appeal herewith transmitted, were chosen at this election.

While these things were in progress the Territory was again invaded, early in December, by armed bands from Missouri, now called into action by an extraordinary proclamation from Wilson Shannon, who had been appointed Governor of the Territory in place of his removed predecessors. The town of Lawrence was actually beleaguered, and its destruction fiercely threatened. The people of the Territory rallied to its defense, and for many days, civil war was imminent. At length, however, the Governor became sensible of the error he had committed, and succeeded in inducing the invaders to retire.

Their presence had been marked by outrage, rapine and murder. The withdrawal was angry and reluctant. It indicated a remission of hostilities, not a peace.

Hence, it is not surprising that the election of State officers under the new Constitution, on the 15th of January, was made the occasion of further hostilities. The Territory was again invaded, and an actual reconcounter took place between the invaders and the settlers. Some time after its termination, a respected citizen, an emigrant from Kentucky, of the name of Brown, who had been engaged in it upon the Free State side, was seized and inhumanly murdered by the opposition party.

The communication which I transmit, expresses a strong apprehension that preparations are now making for a new invasion, with greater numbers, and more ample provision of implements of destruction than any which has preceded it. Information from other sources confirms the opinion that this apprehension is not groundless.

It is impossible to contemplate these things without deep feeling. They are the legitimate fruits of the repeal of the Missouri Prohibition. It may not be possible at present to reestablish that prohibition. It is, perhaps, not probable that Congress, as at present constituted, will consent to the admission of Kansas into the Union, under her Free State Constitution. The General Assembly of Ohio has, perhaps, no legislative power to redress the wrongs of the people of the Territory; but still something, not unimportant, may be done. The General Assembly can express the sense of the people of Ohio, in resolutions

addressed to their Senators and Representatives in Congress. They can recommend the admission of Kansas as a Free State; they can enact of a suitable law securing freedom of elections in case the Territorial Government be not superseded; and what perhaps is of more importance still, the prompt admission of the Delegate of the People to a seat in Congress, that he may have the most favorable opportunity of gaining the attention of the National Legislature to their wants and their wrongs. The General Assembly may, by suitable resolutions, commend the cause of Kansas to the warm sympathies and liberal contributions of their constituents. They will not, I am sure, invoke the prompt action of the people in vain.

European News.

One week later news from Europe was received in New York on the 17th inst., by steamer Canada, and telegraph from Halifax.

No intelligence of the missing steam-ship Pacific had reached England before the sailing of the Canada—a circumstance which adds greatly to the solicitude felt in this country for her safety. [Since the foregoing was in type, it is rumored that the Pacific had put into Shannon.]

The preparations for the peace conference were still progressing, and it was thought that a short armistice would forthwith be agreed upon.

The British Parliament had assembled, and the Queen's speech, which was quite meagre, made no mention of American affairs.

A paragraph copied from the London Morning Advertiser, states that at an interview between Lord Clarendon and Mr. Buchanan, at the Foreign Office, very angry words passed between them relative to the Central American question. This statement, however, needs confirmation.

The war news is generally quite uninteresting.

California News.

Two weeks later news from California has been received since our last.

Agricultural accounts are better, and news from the mines more encouraging.

In the line of political news, we are informed that on the 7th of January the Legislature of California assembled, and on the 8th both House were organized by the election of Know Nothing officers. Hon. D. R. Ashley, of Monterey, was chosen Temporary President of the Senate, and Hon. J. F. Farley, of Amador, Speaker of the House. The Legislature had been occupied up to the 21st of January, the day the steamer left, with the Senatorial question. No candidate had been chosen, and the prospects of an election were not very bright.

Charles Cora had been tried in San Francisco for the murder of General Richardson, late United States Marshal for the Northern District of California, but the Jury were unable to agree upon a verdict. A new trial, it is stated, would soon take place.

From Oregon, we receive the particulars of the great battle fought at Fort Walla-Walla, which, according to previous advices, had fallen into the hands of the Indians. The contest lasted from the 9th to the 13th of December, and resulted in the triumph of the Volunteers, under Col. Kelley. The Indians lost sixty men killed, and as many wounded; the loss of the Volunteers was also severe.

Late Sandwich Islands papers mention the death of Mr. George M. Chase, United States Consul at Lahaina. The inhabitants of Hilo were in great apprehension, lest the stream of lava from the recent eruption of the adjacent volcano should overwhelm them.

From Nicaragua, we learn that President Rivas had issued a decree, suspending all official communication with Hon. J. H. Wheeler, United States Minister, and revoking the powers conferred upon Col. P. H. French. The reason given for this suspension of diplomatic relations is, "that the Government of the United States, in opposition to the public opinion of that nation, has declined to recognize the present administration of Nicaragua."

The Feejee Islands.

Important news from the Feejee Islands has been received via Panama. The United States ship John Adams had arrived at the Islands to seek reparation for the many cruelties committed by the natives, especially upon American seamen; but from the obstinate character of these savages, the Commander was compelled to resort to arms to attain his object. Five engagements took place, and as many Feejee towns were destroyed. A treaty was at last concluded with the King, by means of which it is hoped that American seamen will not be molested for the future.

In this connection, our readers will be interested in the following extract from a letter written to a gentleman in Philadelphia by an intelligent American who has resided in the Feejee Islands twenty-three years. Under date of Oct. 10, 1855, he says:—

Most of the whites that were residing here at the time of your visit are dead. The King of Ambou (Tanea) is dead. The King of Somo Somo, and all his sons, have been killed by Sam, the Chief of Ambou. The King of Rewa, and all his brothers but two, have been killed by the same man; and he has done nothing else but slaughter his countrymen ever since he has been in power.

Tui Levuka, the chief of this place when you were here, was killed, and most of the people in the town, by the people of the mountains of Ovoulu. His son is now Chief of the place, and is at war with Ambou, and has been so for these two years past; that is, ever since our town was burnt by that party. Old Tui Muthwater was killed by Goungtober shortly after you left, and the people have been at war ever since.

The burning of Tye and Swalib, and the chastisement at Malolo by the exploring expedition, has had a most lasting effect on the natives of these places, and I think that a white man in either would be as safe as the city of New York, at Malolo in particular, as they consider themselves belonging to America, and the question has been often asked by them, why they were not visited by the ships of war from America, as the island and people belong to them!

The Missionaries that were at Somo Somo left there without one proselyte. Mr. Hunt is dead, and also Messrs. Cross and Cargill

The mission has been doing next to nothing till of late, but they are now going on rapidly; young Saru has turned Christian for a while, and the Tonga people have been here for these last six months spreading starvation and destruction all over the group. They have now full possession of most all the Weather Islands; some of them are about leaving for their homes at Tongataleon. There are about 60 or 70 whites on Ovoulu, and about 200 children of half castes. Of late there have been some dreadful massacres on these islands, by the Tongese, say 650, at two different times, have been killed.

SUMMARY.

A fortnight's later news from the Isthmus of Panama, has been received, and very little intelligence from the South Pacific and Australia. From Panama, we learn that a revolution in that State was threatened, and trouble, in consequence, apprehended. A riot had taken place in Aspinwall, between the natives and the Jamaicans; the timely interference of the authorities, however, prevented any serious mischief. The South Pacific news is not important. Incendiarism had been at work in Valparaiso, Peru, was, as usual, in an unsettled condition, and a revolution against Castillo was anticipated.

At a meeting of the American Tract Society, held recently in New York, the Secretary, (Rev. Mr. Cook) congratulated the audience on the cordial appreciation of their labors by the Christian public. During the past month \$56,000 had been collected, which was \$18,000 more than had been subscribed during the same month last year, and the aggregate amount subscribed and collected during the past year is more than \$10,000 in excess of the sum collected during the previous year.

We learn from the Chicago Daily Press, that on the night of the 2d inst., the house of Levi Phillips, near Wauegan, was burnt, and that himself and daughter perished in the flames. The family consisted of Mr. Phillips, two grown up daughters, and a hired man. The fire broke while all were asleep, and had made such progress that only one of the daughters and the hired man were able to effect their escape. Sad to tell, the former was so badly burned, and frozen afterwards, that her recovery is considered doubtful, and she must be a cripple for life if she survives her injuries.

The Shreveport (La.) Gazette of the 19th January says: Mr. James G. Cox, for many years a citizen of this parish, set out with his negroes some time in December for Western Texas, where he had determined to locate. We learn that while crossing a prairie forty miles wide, the cold northerly attacked his party, and eight of his negroes froze to death, and two of his wagons were cut up and burned as fuel to save the lives of himself and the balance of his negroes.

Rev. Dr. Achilli, of Rome, Italy, preached in New York on Sunday evening, Feb. 10. A large audience was in attendance, as the learned divine is widely known, as well on account of his secession from the Church of Rome, as by the excitement he caused in England upon his advent there, and more especially by his law proceedings, some two years ago, against Dr. Newman, formerly a distinguished divine of Oxford, but now a convert to Catholicity, and a leading champion of that belief.

A short time since, in a town of Essex County, an elderly maiden lady died, possessed of considerable property. During her life she has been noted for her accumulative propensities, and at her decease a large amount in specie was found in a box in her house, the key of which was hung around her neck. Among her accumulations there was a pile of bank notes, several hundred dollars of which were on banks that had failed or been closed up.

Professor Edward T. Channing, formerly Boylston Professor of Rhetoric and Oratory in Harvard College, died at Cambridge, Mass., on Thursday, at the age of 65. Prof. Channing occupied the Boylston Professorship for thirty-two years—from the Autumn of 1819 until 1851, when he resigned. In 1847, Harvard conferred upon him the honorary degree of Doctor of Laws. He was one of the early conductors of the North American Review.

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 eleven o'clock, and ere this are far on their way towards Canada. Their aggregate value to their owners was about eight thousand dollars.

From the Yazoo Democrat we learn that the Circuit Court of that County recently adjourned, after a protracted session of four weeks. The criminal docket occupied nearly half of the time, there being a large amount of business on hand the most of which was of the worst of crime. Six men, three white and three black, were found guilty of murder, and sentenced to be hung on the 16th of February.

A dispatch dated Washington, Tuesday, Feb. 12, says:—Albert Rust appeared in Court this morning and gave bail in the sum of \$500 for his appearance at the Criminal Court, to answer for his assaults upon Horace Greeley, a few weeks since. He was arrested at the instance of Francis C. Treadwell, of New York, who acted, it is understood, without solicitation from Mr. Greeley.

A resolution asserting that the Missouri Compromise ought not to have been submitted to even to save the Union, has passed the popular branch of the Alabama Legislature, by a vote of 62 to 26. The author of the resolution is the son of a United States Senator who represented Alabama when the compromise was passed in 1820, and who voted for it.

In the Superior Court at Boston the Jury in the case of John L. Brown, charged with having applied harsh and scandalous epithets to the character of a sister of his deceased wife, returned a verdict of \$3,666 for the plaintiff.

John Fitzgerald, on trial at Auburn, N. Y., for the murder of his father, mother and brother, on the 30th August, 1855, in the town of Stealing, was found guilty after a twenty minutes absence of the Jury.

The New Haven Journal, Feb. 13, says: P. T. Barnum has been put into bankruptcy here, and Frederick Croswell, Esq., has been appointed Trustee of his estate.

The number of persons relieved or supported as paupers in Massachusetts during the year, was 18,227. The whole number of State paupers was 7,742. Number of foreign paupers who came into the State and became a public charge, 627.

The next Fair of the New York State Agricultural Society will be held on Sept. 30, Oct. 1, 2 and 3, at Watertown, provided the executives furnish the security required by the Executive Committee before the 1st of April next.

The whole number of passengers transported during the past year on the seven railroads leading from Boston was 8,111,030, or 25,900 for each working day. The number in 1854 was 8,761,760, the diminution being 650,730.

The ship John J. Boyd, Capt. Austin, arrived at this port on Saturday with 528 Mormon emigrants on their way to Great Salt Lake. They left Liverpool on the 15th of December.

Kingsbury and Hendersou have been sentenced to nine years and six months imprisonment in Clinton Prison, for robbing Gen. Halsey at Saratoga Springs, last Summer.

Several persons in Boston and vicinity, who were born on the 29th of February, propose to celebrate the anniversary of their births the present year.

John H. Manny, the inventor of "Manny's celebrated Reaping and Mowing Machine," died at his residence at Rockford, Ill., on the 31st of January.

The fares on the Boston and Providence Railroad have been raised twenty per cent. on the transient, and fifty per cent. on season ticket passengers.

The Ohio Deaf and Dumb Asylum at Columbus now has 148 pupils, equally divided between the sexes. A new edifice is needed badly.

The Mississippi River is closed above Cairo, but is navigable to New Orleans. The Ohio River is open to Smithland.

The United States Treasurer reports that the net amount in the public treasury, subject to draft on the 28th ult., was \$24,051,550.

New York Markets—Feb. 18, 1856.

Ashe—Pots \$6 50, Pearls 7 75 per 100 lbs. Flour and Meal—Flour 7 37 a 7 56 for various grades of State, 7 50 a 7 75 for Indiana, Michigan, Ohio, 8 50 a 10 75 for extra Genesee. Rye Flour 5 00 a 7 00. Corn Meal 3 87 for Jersey. Buckwheat Flour 2 37 a 2 62 per 100 lbs. Grain—Wheat 1 90 for Southern red, 1 2 for Western white. Rye 1 25 a 1 28. Oats 41 a 4 40 for Jersey, 45 a 48c for State, 49 a 52c for Western, Corn 75 a 82c for inferior to choice new Yellow and White. Provisions—Pork 13 75 for prime, 15 75 for mess. Beef 37 a 62 for country prime, 10 00 a 11 00 for country mess, Lard 19c. Butter 15 a 22c for 36 a 27c for common to good State, 28 a 30c for prime. Cheese 9 a 11c. Apples—1 75 a 2 25 for Greenings, 2 25 a 2 50 for Spitzenberg. Potatoes—1 37 a 1 50 per bbl. for Western Reds, 1 62 a 1 75 for Pinkeyes, 1 75 a 1 88 for Carters, 2 00 a 2 12 for Jersey Mercers. Turnips, per bbl., 75c for White, 95c for Russia.

MARRIED.

Dec. 20th, near Shiloh, N. J., by Rev. W. M. Gillett, Mr. DAVID McGEAR to Miss MARY J. HANS, of Stoo Creek. By the same, Jan. 30th, Mr. ARCURUS AYERS to Miss HANNAH BURNS, all of Salem Co., N. J. By the same, February 7th, at the bride's father's (Mr. Seely Tomlinson) Mr. PETER S. MATTHEWSON, of Bridgton, to Miss ELIZABETH J. TOMLINSON, of Stoo Creek. In Dover, N. Y., Feb. 10th, by Eld. H. Cornwell, Mr. BENJAMIN HONOR of Wirt, to Miss HARRIET L. ALLEN, of the same place. By Eld. L. Andrus, on the 13th ult., Mr. CALES WILCOX, of Hartsville, Steuben Co., to Mrs. SALLY C. GILLET, of Wirt, Allegany Co., N. Y.

DIED.

At Shiloh, N. J., Jan. 30, Mr. CHARLES BONHAM, son of Eliza Bonham, after a long illness, terminating in consumption, aged 22 years. He has left a widow and two children. At the residence of her son, Jeremiah Davis, of Stoo Creek, Mrs. SUSANNAH DAVIS, aged about sixty years. She had been a long person of deep affliction; at times reason had been destroyed. Always, when in her right mind, she lived the life of the true Christian, waiting anxiously for the time of her departure to come. She had been for years a consistent member of the church. The death of the righteous is peace. At Lima, Rock Co., Wis., with complicated disease, RANDOLPH D., son of Manville and Cynthia S. Babcock, aged two years and eight days.

LETTERS.

W B Mason, N V Hall, L Andrus, E R Clarke, Erasmus Clarke, Robert Church, M Babcock, Charles Spicer, Jephthah F Randolph (all plain—right on book), L T Rogers, Henry Ernst, C W Langworthy, J R Butts, W B Gillett, "S," Amos Burdick, S S Griswold, J R Champlin, J B Boyd, S Burdick, J M Todd, C D Langworthy, A L Lewis, A M Whitford.

RECEIPTS.

All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money the receipt of which is not duly acknowledged, should give us early notice of the omission.

Table with columns for names and amounts. Includes: FOR THE SABBATH RECORDER: Albert Witter, Hopkinton, RI \$4 00 to vol. 12, No. 52; Benjamin Green 2 00 12 52; Sanford Langworthy 2 00 12 52; James Champlin, Westerly, RI 2 00 13 52; Chas Grinnell, Mystic Bridge, Ct 2 00 12 52; R F Randolph, N Market, N J 2 00 12 52; Reuben F Randolph 2 00 12 52; John Bright, Shiloh, N J 2 00 12 52; Joseph A Bowen 2 00 12 52; Stanley Tomlinson 2 00 12 52; Ezzal Bee, New Milton, Va 2 00 12 52; Geo J Davis 2 00 12 52; Tacy Jeffrey, West Union, Va 2 00 13 52; T Saunders, Southampton, Ill 2 00 12 52; Nelson Reynolds 2 00 12 52; Daniel Haker 5 00 12 52; H B Stillman, Greenville, Ill 2 00 13 52; Henry Ernst, Elmwood, Ill 2 00 13 52; Nathan Gilbert, Berlin, Wis 2 00 13 52; Lester T Rogers, Milton, Wis 2 00 12 52; Robert Church, Marshall, Mich 2 00 12 52; E R Clarke, Ingham Creek, Mich 2 00 12 52; Zebulon Scriven, Petersburg 2 00 12 52; Daniel Maxson 2 00 12 52; Polly Randall 2 00 12 52; Sarah Holmes 1 50 12 52; R W Folger, Andover 4 00 12 52; W B Folger, Andover 4 00 12 52; Russell E Orumb, Leonardville 4 00 12 52; E S Burdick 2 00 13 52; M M Saunders, Waterville 2 00 13 52; G W Witter, Alfred 2 00 12 52; Daniel P Stillman, Alfred 2 00 12 52; S C Burdick, Alfred Center 2 00 12 52; Ezra Crenall, Niles 2 00 12 52; Mrs N Phillips 2 00 12 52; FOR THE SABBATH-SCHOOL VISITOR: Julius M Todd, Berlin, Wis \$4 00; John R Butts, Southampton, Ill 3 00; N V Hall, Alfred Center 2 00; Leman Andrus, Richburg 2 00; Henry Ernst, Elmwood, Ill 1 00; FOR SEVENTH-DAY BAPTIST MEMORIAL: R W Folger, New York \$3 00; Mrs W Phillips, Niles 1 00; Benjamin Green, Hopkinton, RI 1 00; FOR THE CAROL: A M R Lyon, Williamsburg \$3 50; WILLIAM M. ROGERS, Treasurer.

Rogers' Hotel and Dining Saloons, KEPT ON THE EUROPEAN PLAN, No. 4 Fulton-st., New York, Near Fulton Ferry. Rooms to let by the day or week. CLARKE ROGERS, Late of Fulton Hotel. HENRY ZOLLER.

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Hudson River Railroad. TRAINS leave Chambers street daily for Albany and Troy. On and after MONDAY, Nov. 19, 1855, the trains will run as follows: Express Train 7 A. M., connecting with Northern and Western Trains. Mail Train 8 30 A. M. Through Way Train, 12 M. Express Train 2 P. M. For Hudson 3 30 P. M. For Poughkeepsie—Way Freight and Passenger Train, 12 30 P. M. For Peekskill, 6 30 P. M. For Sing Sing at 4 20 and 9 P. M. For Dobbs' Ferry, 7 15 and 11 A. M. The Dobbs' Ferry, Sing Sing, Peekskill, and Hudson Trains stop at all the Way Stations. Passengers taken at Chambers, Canal, Christopher, and 31st streets. SEVEN DAY MAIL TRAIN at 1 P. M., from Canal street, for Albany, stopping at all the Mail Stations. M. L. SYKES, Jr., Superintendent.

Merchant Tailoring Establishment. THE subscriber, having sold his interest in the firm of A. D. Tittsworth & Co., of Plainfield, and located himself at the corner of Fulton and Pearl streets, New York, as Merchant Tailor and Manufacturer of all kinds of Clothing, would respectfully invite his friends, and as many others as feel disposed to study economy, to give him a call, feeling assured that his experience in the business will enable him to do better for his customers than they can do for themselves. He will employ the best of workmen, and give to the clothes his whole attention. Cloths, Casimers, and Vestings, of the latest patterns, constantly on hand, and ready to order in the most approved manner, at short notice. Also, any persons wishing cutting done for their friends at home, by observing the following directions, can be accommodated with any style they wish: Coat Measures—1st, Placing the measure at socket bone of neck, down to center of arm or shoulder; 2d, From tip of hand, and length of coat; 3d, From seam of back, giving width of back; then to elbow and length of sleeve, bending the arm in right angle. 3d. Breast and waist, noting the position, whether stooping forward or extra straight. Vest—1st, From socket bone down front, giving length of vest. 2d, Breast and waist measures. Pants—1st, From hip bone to thigh joint and knee. 2d, From hip bone, thigh, and knee measures. Also, any persons wishing to avail themselves of my assistance in selecting a stock of clothing or other merchandise, will find me at my office every day, except Sabbath day. All orders thankfully received and attended to with dispatch. Terms, cash on delivery. E. B. TITTSWORTH, Merchant Tailor.

I can accommodate a Sabbatarian with an office in my room.

Seventh-day Baptist Publishing Soc.'s Publications. 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. It aims to promote vital piety and vigorous benevolent action, at the same time that it urges obedience to the commandments of God and the faith of Jesus. Its columns are open to the advocacy of all reformatory measures which seem likely to improve the condition of society, diffuse knowledge, reclaim the ignorant, and entrance the enslaved. In its Literary and Intelligence Departments, care is taken to furnish matter adapted to the wants and tastes of every class of readers. As a Religious and Family Newspaper, it is intended that the Recorder shall rank among the best.

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The Sabbath Recorder.

New York, February 19, 1857.

Editorial Contributors: GEO. R. UPTON & THOMAS B. BROWN (T. B. B.)

THE MINISTER'S TIME.

What we said about "One Sermon a Week," has led, by a very natural association, to some thoughts upon the subject indicated by the title of this article.

Few persons seem to consider how precious is a minister's time. Every other person's time is more important than his.

But the minister—how is it with him? Does any body know? Does any body care? He has seated himself in his study, his Bible and implements of writing are before him, and he has commenced preparing his sermon for the next Sabbath.

But let the minister undertake to excuse himself in this way, and the chances are ten to one that he gives offense.

Or perhaps it is well known, that the minister does not write his discourses; that he is a useful, efficient, and acceptable pastor notwithstanding.

We insist on it, then, that a minister should not be needlessly interrupted. By no means, however, would we insinuate that his neighbors should not call on him.

Reliance, however, is mainly had, for the continuance of this "rite" in the church, upon a statement in the sixth chapter of Hebrews, 1st and 2d verses: "Therefore, leaving the [elementary] principles of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."

And therefore the plural form, I answer, that while it is true that such an association constitutes a plural number, the difficulty remains. It is still to be determined what are the ideas and facts associated in the term baptisms.

Amazing moral changes have passed over the vast continent of India within this last sixty years. The mighty and apparently indestructible fabric of idolatry and superstition, has been made to tremble at the weapons of Christian warfare, which are not carnal, but spiritual, and mighty through God to the pulling down of strong holds.

A SURPRISE PARTY.—The Independent says that another specimen of the modern invention known as the surprise party, was witnessed

Washington street, Brooklyn. The party was made up mostly of members of Plymouth Church, although Rev. F. E. M. Bachelier, pastor of the Park Congregational Church, had been invited, apparently as an "outsider."

THE ALBION ACADEMY. We find in the Janesville Daily Democratic Standard the following notice of the Academy at Albion, Wis.:

This Institution has been in operation a little over two years. It opened under embarrassing circumstances, but has thus far grown up like a tree well planted.

A FREE COLORED MAN RESCUED FROM SLAVERY. An interesting case of the rescue of a free colored man from slavery, has just occurred, which is narrated as follows in the N. Y. Tribune:

Anthony Adams is a young colored man about 19 years of age, born and bred in Port Jervis, town of Deerpark and County of Orange, in the State of New-York.

DR. SPRING ON SECTARIANISM.—The New York Observer gives intelligence of the improved health and returning eyesight of that distinguished Presbyterian divine, Dr. Spring, and thus speaks of a late sermon by him on the furtherance of the Gospel:

EDUCATION FOR THE MINISTRY.—It is said that the Faculties of the N. Y. University and Theological Seminary, were, not long since, invited to the house of one of our merchant princes, and asked how brief a course of study they could wisely and conscientiously commend for a certain number of young men, chosen for their piety and intellectual promise, to prepare them for the ministry.

LIBERAL GIFT.—Mr. W. Brown, M. P., whose promised gift of £12,000, toward the erection of a new library and museum for the town of Liverpool, has been previously noticed, has thrown even that munificent offer into the shade by one which he has now made to the town council, and they accepted.

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