

The Sabbath Recorder.

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 XIII—NO. 27

NEW YORK, FIFTH-DAY, DECEMBER 11, 1856.

WHOLE NO. 651

The Sabbath Recorder.

FUTURE PUNISHMENT OF THE WICKED—NO. 6.

MILTON, Wis., Oct. 23, 1856.

DEAR BROTHER S.—

I will now proceed to redeem my pledge to you, which is to show that the annihilation of the wicked cannot be the penalty of the law of God. I apprehend that after I have met our opponents, and disproved their doctrine, it will be said that I have misrepresented them, and have not met the question at issue, as it has been said on former occasions. I will therefore give a few quotations from several leading advocates of the doctrine of death or annihilation as the penalty of the law.

"The penalty of the law of God is death; that is, the literal destruction of the wicked at the judgment," Jacob Blain, in his work entitled, "Death not Life," page 7.

"All the plain literal statements of holy Scripture are in favor of the doctrine of destruction or death as the penalty for sin." D. P. Hall, in a work entitled, "Man not Immortal," page 125.

J. M. Stephenson, in his work on "The Atonement," pages 60 and 61, says, "I have abundantly proved, by plain Bible testimony, that the nature of this punishment is destruction, cessation of being, consumption," &c.

I could add others, but these will do. You will see that "death," or "destruction," is held to be the penalty of the law. They do not hold death to "be a part of the penalty," but "the penalty." We will allow them to mean what they say, and not force on them what they do not claim.

I affirm, that the penalty of the law cannot be "death or destruction."

1. Because destruction excludes the possibility of punishment. Punishment, Webster says, "is any pain or suffering inflicted on a person for a crime or offense, by the authority to which the offender is subject, either by the constitution of God, or civil society." Annihilation is not "pain or suffering," but excludes all possibility of suffering. It is a nonentity. In destruction the man ceases to be. While he is in existence, or lives, he is not destroyed. When destroyed, he is not, he has no being, and therefore cannot be punished any more than as though he never had any being. It is the height of folly to affirm that punishment can be inflicted under such circumstances. Where there is no body to be punished, there can be no "pain or suffering." To affirm, then, that death is the punishment inflicted on the sinner, is to affirm what cannot in the very nature of things be true.

2. One of the leading objects of the penalty of all law is to prevent the commission of crime. "But a penalty that has no 'pain or suffering' cannot act as a preventative of crime. There is no suffering in destruction. What does the sinner care about that which carries no pain with it? Certainly nothing. But I suppose it will be said, that the sinner dreads destruction, and is therefore restrained. I admit that dread, may constitute a part of the penalty of God's law. But this dread is, in the mouth of a destructionist, not part of the penalty. They say that "death is the penalty," and not "suffering in misery." But in this case, the dread is not the penalty; the dread restrains, and not death. Our opponents, therefore, gain nothing, so far as the penalty is concerned. But if the penalty is designed to restrain from sin, and if the dread of death does restrain the sinner, then the dread and not death, constitutes the real penalty. When our friends, therefore, throw themselves behind the fear of death, they virtually yield the ground, and admit that death is not of itself sufficient to secure the end of penal enactment. Let me repeat, in this connection, what I have said before, that death cannot be a penalty in any case, strictly speaking. I know that in civil affairs we say that death is the penalty of the law for capital offenses. But this is not true in point of fact. Let me offer a single illustration. A father chastises his child with the stripes. Now what constitutes the punishment—the blows inflicted, or the pain produced by the stripes? Clearly, the pain, and not the stripes; the stripes are only the means to inflict the penalty proper. The stripes can only be a penalty in a figurative point of view. So of death. Now, if our brethren (if they will allow us this relation) say that death restrains through fear, this may be true, but would be yielding the whole question. All their earnest efforts for a "literal use of the word death" vanish in their own hands, and the controversy between us is materially changed. They are not to be allowed the benefit of such an argument. If they will insist that "death is the penalty," we give them the benefit of it, and nothing more. We ask, therefore, where is your restraining influence in death?—and you say, in the dread of death. We answer, you are not entitled to it. If you say, their physical suffering, we answer, You are not entitled to it. Seek as many refuges as you please of such a character, and they fall you. Death, therefore, fails in the essential design of the law, and consequently cannot be the penalty. But why should we argue in this direction? Our doctrine is what common sense affirms, which is, that suffering is necessary to a penalty of any law, human or divine. To argue against it is, therefore, to argue against common sense. It is also equally as true that death is not suffering; and that our friends feel the force of this, is apparent from the effort that they make to drag in the dread of death. Hear Mr. White, the editor of the *Review and Herald*, Feb. 21, 1856: "The remark that the wicked and unbelieving desire this to be true (annihilation), however correct it may be in regard to some, cannot certainly apply to all. Within the limits of our own observation, we have found more that would sooner shrink from the idea of forever losing their consciousness and identity amongst the works of God, than of continuing in life, though that be one of fiery torment." Mr.

White here makes the whole suffering anticipate, or go before, the penalty. When the penalty is inflicted, the sinner is relieved from suffering.

3. Destruction to the sinner is desirable. What the sinner would choose as a matter of interest, cannot possess the nature of a penalty. But that destruction is desirable to the wicked, only requires a moment's reflection. How often men come to be tired of this world's afflictions, and with the instrument of death hurl themselves into an untimely grave, rather than longer to endure its conflicts and trials. But how much more insufferable the realms of despair, where hope for one moment never, never comes. Despair, in dismal gloom, shuts in one eternal night upon him. Could the sinner anticipate that destruction lay far before him in the future, gladly would he compress the woes of that dismal distance into one moment, and leap into the dark cavern of oblivion and death. We are not left, however, to experience and philosophy on this point. The Bible affirms just what our own sense dictates. Rev. 6: 15, 16—"And the kings of the earth, and the great men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" Rev. 9: 6—"And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them." Luke 23: 30—"Then shall they begin to say to the mountains, Fall on us, and to the hills, Cover us." See Hosea 10: 8, Isaiah 2: 19, Jer. 3: 3. In all these passages, destruction is the desired object. How, I ask, can that be punishment, which is so earnestly sought for as a refuge "from the face of Him that sits on the throne?" The very fact that it is chosen as a matter of interest, destroys all possibility of its being a penalty, in any legitimate sense of the word. So that the doctrine of destruction contains in itself the elements of its own refutation.

Once more on this point: To make fear or dread enter into the penalty, is to admit that the penalty (at least in part) consists in suffering in a state of *animated existence*. Our friends, in so much, turn to be orthodox, and admit that the penalty, ("The soul that sinneth it shall die,") means more than simple death—even a state of suffering in conscious being. This we think they are correct. This we will prove before we dismiss the subject, and it will do it by *positive testimony*. V. HULL.

From the Christian Herald and Messenger, August 28, 1856.

RESTRICTED COMMUNION.

An Essay on Restricted Communion, prepared by Lucius Crandall, and read before the Seventh-day Baptist Eastern Association, at its meeting in Shiloh, N. J., May 25, 1856.

(Sabbath Recorder, June 19 and 26.)

REPLY BY B. F. SUMMERBELL.

The author presents the following syllogism: "Any number of persons, professing to be a church of Christ, declare by that profession, that they will govern themselves by the requirements of the Gospel of Christ. But to allow persons who habitually violate the requirements of the Gospel to partake of the Lord's Supper is to render government according to the Gospel impossible. Therefore, the church must restrict her communion to those whose conduct is in conformity to Gospel requirements."

By the Gospel, the writer means "scripture generally." The first proposition of his syllogism he regards as self-evident, yet argues from Matt. xviii, 15-17, and cites us to 1 Cor. i, as conclusive.

The second proposition appears also to him to be self-evident, yet he is willing to "treat it as one susceptible of argument and proof." It will be unnecessary to pay much attention to the syllogism; the subject is Restricted Communion; the essayist is a man of experience, ability, and high standing in his denomination; he advocates with all his soul the doctrine of the denomination, silencing objectors and establishing the truth—in his opinion. On the threshold of his second proposition he meets the four following objections: 1. That the communion is not a test of fellowship. 2. That it is simply a commemorative institution. 3. That it denies to others what belongs to them as a right. 4. Restricted communion uncharitably censures others.

Of these objections it is said, "some of them are true, but have no weight in them; others of them would have some weight if true, but are false." These objections are presented as containing "the substance of all that is urged against the doctrine." As our object is not simply critical, we will not object strenuously to the use of the word Restricted is put to it. It is sufficient for the present, that the essayist supposes that communion is not always restricted. How objections can be true and yet have no weight, we may not understand, but suggest that one objection that is true will outweigh even a syllogism that is not true. "First, then, that the communion is not a test of fellowship. This is not true. It must either mean, that when persons partake of the Lord's Supper together, their act does not signify any degree of fellowship with each other, or that it does not signify full fellowship between them. We insist that the statement is false in both these senses."

That is, the essayist insists—to put it affirmatively—that communion signifies some degree of, and full fellowship, and that the contrary to this is false, "false in both senses." We are cited to 1 Cor. ch. v, which is argued as some length, and Rom. xvi, 17, 1 Tim. vi, 3-5, 2 Thes. iii, 6-14, without argument, because, says the author, "we do really think that the argument from 1 Cor. v, is unanswerable."

The question under consideration is this: Is the eating of the Lord's Supper a test of fellowship? The author of the essay declares that it is; that the objection is not true, and that it is false in a twofold sense. The position of our brother is, that when he breaks bread to the church of his charge, he uncharitably, yea, though "guilty of the body and blood of the Lord," and though he "drinketh damnation to himself." Eating being the test of fellowship, he fellowships such, while all who do not eat—unconvinced by supposed syllogisms—does not fellowship. Judas' eating is fellowship—every hypocrite who communes

with Bro. C. is fellowshiped, but the timid disciple who can not travel with our author in the way of Restricted Communion is not fellowshiped. Is it not possible that we fellowship some that we have not seen at the Lord's table? Shall the minister who breaks bread decide who I shall or shall not fellowship? Can I fellowship a man as a Christian—or anything else—except there be sympathy as a basis of fellowship? Do the scriptures anywhere declare the eating of the Lord's Supper a test of fellowship? It is to be regretted, that one so capable as our Baptist brother should thus involve himself; it is also to be regretted, that he should be so inconsiderate as to declare of this objection—the first of the series cited by himself—"It is not true!" and that it "is false in both senses." It throws him unavoidably in the fraternity of Judas, and makes him declare not a little fellowship, but the full fellowship, as we shall see, for that price of traitors.

On this point I quote: "First, it is not certain that Christ communed with Judas; second, the omniscience of Christ, which enabled him to know what Judas had done, and would do, was not a reason why he should refuse to commune with him." Is it denied that Judas was a participant, when Jesus brake the bread and gave to his disciples, prefiguring his death, and instituting a commemorative right of the fact? Turn to Matt. xxvi, 20, where we read that He sat down with the twelve; 21, They did eat; 22, They were exceeding sorrowful; 23, He that dipped his hand with him in the dish, the same shall betray me; 24, Who unto that man by whom the Son of man is betrayed; 25, Then Judas said, Master, is it I? 26, And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body; 30, They went out into the mount of Olives; 31, All ye shall be offended; 35, Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples. Judas appears thus to have been in company before, and after the Supper. Our essayist says, "it is not certain," etc. We have had the testimony of Matthew, who was there; next, let us take that of Mark. Chap. xiv, 17, He cometh with the twelve; 18, One of you shall betray me; 19, And they began to say unto him, one by one, Is it I? 20, It is one of the twelve; 21, Who to that man, etc.; 22, And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and they took the cup, and when he had given thanks, he gave it to them, and they all drank of it. Such is the testimony of Mark. As in the mouth of two or three witnesses the word may be established, we will cite Luke. Chap. xxii, 19-24, "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me. Likewise also the cup, after supper, saying, This cup is the new testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me is with me on the table."

Surely our talented brother was inconsiderate when to advocate his theory, he said, "It is not certain that Christ communed with Judas." Is it not unwise to embrace a theory that thus involves its advocates? Remember that Mark testifies they all drank of it. There were two horns, however, to this dilemma. In case Judas could not be got rid of, why, then—why, then—"Secondly, the omniscience of Christ, etc., was not a reason why he should refuse to commune with him," and it will be right to fellowship Judas, because "a member was to be secure in the enjoyment of all the privileges of a member, till he should be put on trial before the body," etc. "Suppose, then," says our author, "that Judas was present, and that he partook with the rest, what of it? Would that signify that the receiving together at that time the emblems of the broken body and shed blood of Christ did not import fellowship among those who received them? No, certainly. No one could have looked in and seen that transaction, without inferring that those men must certainly be in close fellowship with each other." By close fellowship is not meant what is usually meant by close or restricted communion, but that full fellowship which our author insists that communion signifies. Thus it is, if Judas could not be got rid of in the institution of the Supper, rather than the theory of restricted communion should fail, Judas is elevated to full fellowship with Jesus and the eleven. Jesus had said, "I know whom I have chosen, and one of you is a devil," and John had borne witness, that Judas cared not for the poor, but that he carried the bag.

John wrote, 1 John i, 7, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Bro. C. writes, that if we commune together we have fellowship one with another; that Jesus and his disciples, including Judas, must be certainly in close fellowship with each other. I admit this to be the logical result of the doctrine of Restricted Communion, as advocated. It elevates or perverts communion into a test of fellowship, welcomes the Judases into the circle of restricted communion, and declares the fullest fellowship for him that betrayed Jesus. After expressing fellowship thus ardently for Judas, our author concludes this part of his essay by remarking, "The objection, then, to restricted communion, on the ground that communion does not signify fellowship, we think is of no force, because it is false." False, I would suggest, however, to them to whom Judas is true, and by whom he is fully fellowshiped. Is it not asking rather too much that we fellowship Judas, even to uphold restricted communion?

But we pass with our author to the second objection, that "it is simply a commemorative institution." I would leave out the word simply, as it is not essential to the declaration of the object of the institution. We read, "to keep in living remembrance Christ's death, is, we know, the great end and object of the institution." The word great in this declaration is also superfluous, unless there is necessity of a small end for the accommodation of polemics. What is the object of the Lord's Supper twofold, or is it, as Jesus said, "in remembrance?" An appeal is made to the Jews in their observance of the Passover, and to our countrymen

in their celebration of the national anniversary. It is argued that the Jews, who kept and keep the Passover, and that Americans who celebrate the Fourth of July, fellowship each other, though both are commemorative, and that therefore those who eat the Lord's Supper do, as a consequence fellowship each other, though the institution is commemorative. Did not the Pharisees and the Sadducees keep the Passover? Did they fellowship each other? Did not the cruel factions in Jerusalem, when the city was besieged by the Romans, keep the Passover? Did they fellowship each other? Our brother, of course, will answer Yes to all these questions; but we will pray from all such fellowship, in the language of the church of England, "Good Lord, deliver us."

Thomas Paine was favorable to Liberty; so, too, was Arnold for a time, as was Judas apparently to Jesus. Was Paine fellowshiped by all who loved liberty, or Arnold even prior to his unmaking? I reply, that those who fellowshiped them were kindred spirits, for fellowship is an action of mind and heart, not an ecclesiastical decretal or syllogistical conclusion. The brother is brief on this second objection, relying on his "unanswerable" argument presented against the first, and which also applies here.

The third objection fails because it is untrue. So we are told, and it is hardly worth while to argue it. The objection is that Restricted Communion denies to others rights that belong to them. This may not be truly stated. Let us admit that Christians should not claim to commune with those who reject Christians, and in the name of the Lord drive away his children.

By referring to the first proposition of the syllogism that is said to contain this doctrine, we see that any number of persons are authorized to organize themselves into a church on the Restricted Communion principle, and the author says, "we deal in even handed justice, we ask just what we give," etc. On the ground assumed by my brother, this may be maintained; if by the church he means, as Paul testifies, (1 Cor. xii, 12,) then it may not be maintained. I do certainly protest against this idea of "any number of persons," forming a church in distinction from the one Church, with a membership out of fellowship with the body, and in opposition thereto. We deny the right of any body of men to organize a church on any other model or foundation than that of Christ and the apostles, and consequently deny the conclusions of the essayist, in favor of his restricted communion. "We ask just what we give." What does that mean? If not independence of the church, we confess that we do not understand language. It is reminiscent of that mother who was willing that the living child should be divided by the sword of the king. It is not that we hold it essential to be admitted to a table that makes communion a test of fellowship, and that fellowships fully him that betrayed the Lord; but it is that these dividing lines may be broken, that the sects may be converted, and that sectarians may become Christians, that we write.

The fourth and last objection is, that which charges the restricted communionist with uncharitably censuring others, etc. We are told, "this is partly true and partly false." How explicit! But as censure does not kill, and as the point is not argued, we will not even inquire which part is true and which false. The case of an expelled member appears not to be relevant, on a question of principle of such magnitude as this. "Does some one ask if the Lord's Supper was not instituted for, or given to, all Christians? In answer, if under the term Christian you include persons who violate Christ's requirements, I say, No. Does another ask, would you refuse to take the sacrament with a Christian? If you include under that word one who violates a command of God, I say, Yes." If he violates a single command of God, our brother would not commune with him, for the Supper was not instituted for persons who violate Christ's requirements. Yet the same writer, in the same essay, has shown that Christ and the eleven were bound to commune with Judas, and to fellowship him in full, he being entitled to all the privileges of membership, etc. Does not all this go to show that if the man belonged to a Baptist church of which our brother was pastor, he would commune with him? How could he avoid it? A man may violate a command of God and a requirement of the gospel only in the imagination of our brother; he may be pure in heart, amiable in disposition, and lovely in all his life; sincerely believing in Jesus, he subscribes to no creed but the Bible. He is a disciple of Jesus, owned by the Father, ministered to by angels, who, though unclean, still are attendant on him. Our brother will not commune with him, and cannot fellowship him, because with him communion is a test of fellowship. Judas, on the other hand, was entitled to all the privileges of membership—fellowshiped by Jesus and the eleven. Is not the conclusion unavoidable, that Bro. C. will commune with and consequently fellowship any man who belongs to a Seventh-day Baptist church of which he has the charge, though he should violate every commandment, and though his heart should be as black as that of Judas? Communion is a (the) test of fellowship, and Bro. C. must commune with him, as he hath shown, if his trial has not commenced, and when he communes he fellowships not in part but fully. "The practical working of the principles now established," says our author, "is very obvious." If a church believes (any number of persons who organize them selves, etc.), "that omitting to keep the Sabbath, (the seventh day), or omitting to be immersed in water, or teaching that Christ died for only a part of the human family, or that all men will be saved, or that the bodies of men will not be raised, or that war or slavery is right,—I say, if a church believes these things to be a violation of divine authority, and finds those holding or practicing such things, either in or out of their body, that church must refuse to commune with them, and exclude them if they cannot be reformed." Several questions of interest might be presented here. "In or out of the body?" We have been taught that the Church is Christ's body; that individual Christians are the members; that those in this body are new creatures; yet our brother would not commune with them, and would expel them, if they cannot be reformed. Yet he tells us that it was right to commune with Judas. Our

brother may be right in keeping the seventh day; if wrong, it would be a pity that he should exclude all who differ from him. So of immersion, and so of the other five points which *if a church believes*; yet, says our brother, in another place, when writing on another point, "We do not admit that any church is infallible," etc. Here are seven "requirements," and who would hesitate to believe that Bro. C. has all the requisite ability to add thirty-two to the number. "If a church believes." This sounds like making "the commandment of God of none effect." Roman Catholics suppose the church infallible, but Bro. C. differs from them, yet says, "No matter if they do claim to be Christians; no matter if they do belong to that church, and are rich, and liberal, and seem to be very pious; they must be excluded; they must be excommunicated."

Such indeed is the practical working of these principles. Our author concludes his essay, "believing" that he has "fully proved the doctrine and practice of restricted communion to be both scriptural and rational," yet the only scriptural illustration was that of Judas, who, though a devil, was not restricted, and the strongest display of reasoning was on the point that he, Judas, was "as a member entitled to all the privileges of the body." When the apostles were asked by their fellow men what they should do to be saved, they were ready to answer, "Believe on the Lord Jesus Christ, and thou shalt be saved." On this requirement—not seven requirements, as stated by Bro. C.—being met, they baptized them, admitted them to the Lord's table, and bid them not become entangled again with the yoke of bondage.

I remark, in closing, that the principle advocated by the Christian church (Christian charity) the test of fellowship commends itself still to the heart and to the understanding. Where there is no sympathy there can be no fellowship, though we communed seven times a week or seven times a day; but when hearts beat responsive to each other, when there is an internal evidence of mutual friendship and Christian regard, then there will be fellowship. The true man is higher than the walls of the city; his heart is larger than the limited circle to which the restricted communionist would confine him. The error of our author consists in laying too much stress on an external rite, or rather in pressing that rite to a use unnatural and foreign. The object of the Supper, all admit to be, to keep in remembrance the suffering of Christ; this object is being promoted continually by Roman and by Protestant sects. Do they fellowship each other? No more than do all Jews who keep the Passover, or all Americans who celebrate on the Fourth of July the birth of the nation. Saul of Tarsus was a bitter persecutor; on his way to Damascus, convinced that Jesus was the Christ the Son of God, he became a disciple; how natural that he who had been feared should now be distressed; the Lord would have him fellowshiped; what does he do? Send him to a restricted communion circle? No! The heavenly voice comes down to Ananias, and the words, "BEHOLD HE PRAYETH!" send Ananias to his BROTHER SAUL.

THE SPIRIT'S CALL.

I am thinking of those who have passed away,

A blissful and radiant band;

Whose souls, no longer imprisoned in clay,

Are free in the heavenly land.

And while I muse on the lov'd ones' forms,

They pass me in bright array:

All free from life's sorrows, and sheltered from storms,

Their joys are renewed day by day.

The glorious train of immortal ones,

Seem beckoning to me as they pass,

While the lustre around them outshines the sun's.

When at noon-tide his beams are broadcast,

"Come hither, dear brother, and join our bright throng,"

In sympathy sweet they invite—

"Partake in our glory, and sing our blest song;

In praise of our Saviour unite.

"Here nought can disturb you, but all will be peace;

Temptation and sin are unknown,

The wearied with pain find here a release;

Come to these blissful regions, come!

Come, happy spirit; soon, soon, I shall be

Prepared for those mansions of love,

And soon my blest spirit, by death's hand set free,

Shall join in your chorus above

RICHMOND, Nov., 1856.

LOVELL.

PAINE AND THE BIBLE.

"About twenty years ago," says one, "passing the house where Thomas Paine boarded, the low window was open, and being him sitting close by, I stepped in. Seven or eight of his friends were present, whose doubts and his own he was laboring to remove, by a long talk about Joshua commanding the sun and moon to stand still; and concluded by denouncing the Bible as the worst of books, and that it had occasioned more mischief and bloodshed than any book ever printed, and was believed only by fools and knaves. Here he paused; and while he was replenishing his tumbler with his favorite brandy and water, a person asked Mr. Paine if he ever was in Scotland? The answer was, 'Yes.' 'So have I been,' continued the speaker; 'and the Scotch are the greatest bigots about the Bible I ever met; it is their school-book; their houses and churches are furnished with Bibles, and if they travel but a few miles from home, their Bible is always their companion; yet in no other country where I have traveled have I seen the people so comfortable and happy. Their poor are not in such abject poverty as I have seen in other countries. By their bigoted custom of going to church on Sundays, they save the wages which they earn through the week, which, in other countries that I have visited, are generally spent by mechanics and other young men in taverns and frolics on Sundays; and of all the foreigners where trust is reposed, as the Scotch, you rarely find them in taverns, the watch-house, the almshouse, bridewell, or prison. Now, if the Bible is so bad a book, those who use it most would be the worst of people; but the reverse is the case. This was a sort of argument Paine was not prepared to answer, and an historical fact which could not be denied; so, without saying a word, he lifted a candle from the table, and walked up stairs. His disciples slipped out one by one, and left the speaker and myself to enjoy the scene."

PRIMARY EDUCATION.

INTELLECTUAL TRAINING—CONTINUED.

The mistake made by parents neglecting the intellectual training of their children until they send them to school, is not the only one of a serious character, whose evil influence the child suffers through many years, if not through life. Another mistake is made in sending to school at too early an age. In my opinion, it is making very poor amends for the neglect of early discipline at home, to send the child to school at the age of three, four, or five years, as is generally the case. The human mind is sufficiently slow in developing its powers; the paths of learning are sufficiently steep and rugged, and attended with difficulties and discouragements enough, under the most favorable circumstances, without increasing, by mismanagement, the obstacles which lie in the way of advancement.

Let us consider some of the facts concerning Primary Education as they exist among us. The people of a neighborhood build a school house, (sometimes a convenient and comfortable one, but often far otherwise;) hire a teacher—a stranger, very likely, with whose moral character, and skill in his profession, they are totally unacquainted; induct him into the responsible position of guide to the youth, and place their little ones under his care and training. Let us now with our thoughts follow a bright little urchin through his course of "schooling." He is four or five years of age, healthy and rosy—the very embodiment of life and activity. Action is as necessary to him as the food he eats, or the air he breathes. He is sent to school; why, he hardly knows, only his noise at home makes mama's head ache. Here he sits three mortal hours, interrupted only with a few minutes' recess, and with being called up once or twice to say A B C, the significance of which, he comprehends about as clearly as he does a demonstration in Geometry. His principal business during this to him almost interminable period, is to sit bolt upright on a hard bench, gaze about the room, and try to keep still. The atmosphere, vitiated by being breathed over and over by thirty, forty, or fifty persons, as the case may be, makes him feel excessively stupid; his limbs are cramped, and his whole body becomes weary by keeping the same position so long, and all in all, the school room is to him not much else than a prison. Now I ask if the influence of such management does not tend rather to dull the intellect than to sharpen it? Will his mind be so active, and his memory so retentive, under such circumstances, as when he is permitted to take a due amount of exercise, and to breathe a pure atmosphere? If he must be sent to school to learn his letters, and to read and spell, why confine him in the school-room during the whole of the six hours of school, when not more than fifteen or twenty minutes, or one twenty-fourth or one eighteenth of that time, is devoted to his benefit?

But accompany him on farther. Five or six years thus pass by, and at the age of ten or eleven he has acquired sufficient skill in reading to commence the study of Arithmetic and Geography, and a year or two later commences Grammar. To appreciate his perplexities at this period of his course, let the reader, who has passed through a similar course of training, revert to his own experience. He neither comprehends the principles, nor does he understand what is to be the application of his studies; consequently, they are to him exceedingly dry and uninteresting, and he finds it difficult to fix his mind upon them long enough to get a lesson. Each succeeding term of school he begins at the same place, and goes over the same ground as in the preceding term, perhaps making a very little advance. So seven or eight years more pass by, during which period he spends from three to six months each year studying these same elementary branches, commencing and recommencing as many times as there are terms of school in the time. He is now eighteen years of age, and it is twelve years since he commenced going to school, and what has he truly learned? He can read intelligibly, it is true; he can repeat some of the rules of Arithmetic and Grammar, just as a parrot repeats what he is taught to say. Yet his mind has not perhaps grasped the first fundamental principle, so as to comprehend it, and make it his own. If now he is so fortunate as to be sent to an Academy, he must begin anew in those branches which have been his perplexity for years. He must unlearn many things which he has learned amiss. False impressions and confused notions must be eradicated. Besides, his studies have not for him the charm of novelty, they have become stale to him. He cannot rid himself of the influence which those tedious hours in the school room have had on his mind. He has also acquired a listless, thoughtless habit of studying, which must be broken up, if he ever succeeds as a student. In view of all these considerations, I will hazard the opinion, that at the academy it takes such a student as long to become proficient in those studies which he has pursued for years, as it does another student of the same age, and of equal mental capacity, who has never looked at them, but who comes with a fresh mind, unembarrassed by an evil habit of study.

The question may be asked, "Why is it so?" "Is the fault in the teacher?" In answer to the last, I will say, not always, and never entirely. It must be admitted, however, that when parents inquire less into the skill and ability of the person to whom they entrust the education of their children, than they do into the skill and ability of the persons whom they employ to build their houses and barns, or to do their farm work, many will go into the business of teaching, who are in no respect qualified for teachers. But the root of the evil is in the system itself.

I will take up this investigation in my next.

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The Sabbath Recorder.

New York, December 11, 1856.

Editors—GEO. B. UTTER & THOMAS B. BROWN (r. s. n.)

Occasional Editorial Contributors: JAMES H. HALEY, WM. B. MAXSON, N. V. HULL, A. B. BRIDGEMAN, GEO. B. WHEELER, S. S. GRUNDICK, W. C. KENYON, W. C. WHITFORD, W. C. KENYON.

Accounts, Bills, &c.—The thirteenth volume of the Sabbath Recorder is half completed, and the pay for it is now fully due. A majority of our subscribers, we grieve to say, have not paid for the current volume, while many owe for one or more previous volumes.

BASIS OF OUR GOVERNMENT.

(Concluded from our last.)

But did our political forefathers, the framers of our Republic, learn the doctrine of equal rights from the Bible? Was the Bible the text-book, in which Adams and Jefferson, Washington and Hancock, studied the theory of civil government? They may not have drawn directly from this source; they may not even have known to what extent they were indebted to the Bible, in this matter.

God is not tied to the Bible, as the only medium by which to teach men the truth. He orders his providence in such a way that it constitutes a school for mortals; and in this school, many a one receives a lesson, which his self-sufficiency would not permit him to learn directly from the Bible.

But the most important thought which claims our regard in this connection, is the fact that our nation had received a religious training, antecedently to the adoption of the present form of government. From the time that the Puritans landed at Plymouth Rock down to the American Revolution, a century and a half had intervened, during which period God's ministers lifted up their voice like a trumpet.

Now, the Puritan Fathers, who left the impress of their minds upon American character, were the actual originators of the true theory of civil government. It is true, the theory was at first dimly outlined; they scarcely knew how to make an equitable and general application of the principle which they had barely discovered.

Thus we see that the great cardinal principle of our government—equal rights to all—life, liberty, and the pursuit of happiness, the birth-right of every man—originates in the teachings of the Christian church. Our Puritan forefathers were the great pioneers, to prepare the way for the establishment of our free institutions.

RELIGIOUS SOCIETIES AND INSTRUCTION IN THE UNITED STATES.—It is estimated by the Rev. Dr. Baird, that including the Roman Catholic priests and the Unitarian, Universalist, and other heterodox preachers, there is in the Un-

ited States, one preacher for every 810 souls. The average salary of these preachers is \$500. More than 1,000 new church edifices are erected every year. Dr. Baird also estimates that 18,000,000 of the 26,500,000 people of the United States in 1856, were under the instruction and influence of the "evangelical" churches; and 4,000,000 or 5,000,000 under the influence of the "non-evangelical" bodies, of which the Roman Catholic is by far the most numerous. The total cost of public worship in the United States, annually, is set down at \$25,000,000.

THE WORK OF THE CHURCH.

The work of the church is a great work. If it is what we have considered it to be in a former article—the evangelization of the world—we suppose all will agree as to its greatness. What we mean by evangelization, is the enlightening of the world with the truths of revelation, and especially bringing it under the influence of the grace and converting power of the gospel of Christ.

That the work is great, is evident from the object itself. If it were only to raise men from a state of barbarism into that of civilization, and to remove the degradation and miseries into which they are sunk by depravity and crime, it would be a great work. But it proposes something more—infinity more—though these stand connected; it proposes the bringing of men "from darkness to light, and from the power of Satan to God"—the bringing of men to repentance and to the faith of the gospel, or to the embrace of Christ as the only Saviour.

The work of the church will appear great when we contemplate the obstacles in the way of its accomplishment. The greatest obstacle in the way of carrying out our mission with effect lies in the object of Christian benevolence. Man, whose eternal interests and salvation we are to labor for, is our great antagonist.

The work of the church will appear great when we contemplate the obstacles in the way of its accomplishment. The greatest obstacle in the way of carrying out our mission with effect lies in the object of Christian benevolence. Man, whose eternal interests and salvation we are to labor for, is our great antagonist. Our divine leader and commander found it so. "He came to his own, but his own received him not." The Jews, the very persons whom he came to save, persecuted him, and at last crucified him.

In order to impress our minds with the greatness of the work, let us consider the vastness of the field of labor to be occupied. The evangelization of the world—what a mighty work is this! Yet we cannot, with the commission of our risen Lord before us, consistently limit the enterprise. Of course it is not confined to one section of the church, or to any one age, but embraces the whole. Every organized body of Christians lies under obligation, and every individual Christian has his portion of labor allotted him.

to promote it. Time has not altered the requirements of the Saviour, nor can any change in the moral condition of the world, except all were converted to God. The world is not yet converted, but is still under the dominion of the wicked one. At the present day, the number out of the one thousand millions of the world's population, is but a fraction; and if we consider the most evangelized portion of the globe, it is very limited. Still farther, in our congregations, which hear the gospel every Sabbath, many are not savingly acquainted with its truths. Our towns and villages, too, where the churches of Christ have existed, and the ministry of the word has been dispensed, for many years, find ignorance of God and divine things—decided hostility to religion—wickedness in every form, and infidelity, rife—souls are perishing all around us, and unless arrested in their course by the labors of the church, and the accompanying influences of the Spirit will sink into irremediable ruin.

SALEM, NEW JERSEY.

COLLEGES—INSTITUTIONS OF THE PEOPLE.

Colleges are emphatically institutions of the people. We propose to justify this proposition. There is a prevailing prejudice, in some communities, that collegiate education serves to create and perpetuate invidious distinctions in society—that they educate, for the most part, the sons of the wealthy and aristocratic, while the sons of honest poverty are necessitated to forego the advantages of collegiate learning.

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WHOM DO COLLEGES EDUCATE? Colleges are not endowed for the benefit of the moneyed aristocracy, but for the benefit of the industrious and virtuous poor. In many colleges, tuition is entirely free; and, in others, it is offered at much less than half its real cost.

None derive such numerous benefits from collegiate education as the laboring classes. The vast prosperity of our country, within the past twenty-five years, in every department of our industry, has been in the direction of bettering the condition of the masses of the people. This has been brought about by scientific discoveries, and their application to the industrial arts, together with augmented facilities for intellectual and moral cultivation.

From this class of students arise our most eminent men—eminent for their deeds—eminent for their devotion to the cause of humanity. Adam Clarke was an Irish couter; John Foster was a weaver; Andrew Fuller was a farm servant; Martin Luther was a miner; Philip Melancthon was an armorer; Wm. Carey was a shoemaker; Robert Morrison was a last-maker; and Zwingle was a shepherd. This is a fair illustration of the humble origin of the most useful and distinguished men the world has ever had.

When a youth makes application for admission to college, it is never asked, how much money he has, but how much knowledge. No youth is ever sent away from college because of his poverty. If colleges educate only the few, the fault is not theirs. Few young men can be induced to endure the toils, and forego the pleasures and gratifications, consequent upon a course of collegiate discipline and cultivation.

student is digging Greek roots, solving theorems of Euclid, or analyzing soils. Beyond a doubt the class of students that we are now speaking of, and they constitute a large majority of all in our colleges, are among the most industrious of mankind. And the habits of industry, cultivated while they are students, are carried with them into all the pursuits of life.

God makes the opportunities; men use them. The sons of the rich rarely undertake to get a collegiate education. They are not often inured, in their youth, to those habits of industry, nor subjected to those restraints, that prepare them for enduring the toils and discipline of college life. Hence they much less frequently than others arrive at eminent distinction in any of the professions.

Collegiate education does not render men aristocratic. Nothing will so effectually take all the aristocracy out of a young man, as to place him under the disciplinary processes of college life. Place the son of the millionaire where, for years, he must daily measure intellect with scores of young men who earn, with their own hands, the money they spend, and he will soon be convinced that

not money, nor rank of birth. The truly educated man never tries to make a display of knowledge. The more extensive his intellectual attainments, the more distinctly he perceives how little he knows of the much there is to be known. This consideration is well calculated to humble the pride of any man; and probably accounts for the fact that the profoundest scholars have, in all ages, been distinguished for their unpretending manners.

Under this head, we find the following in one of our exchanges. It is a good illustration of the manner in which the Sunday is observed in papal countries. Intelligent papists do not consider it a Sabbath at all, but only a festival of the church, which they are at liberty to observe pretty much as they please.

Exactly as the clock struck three, the hour announced for the performance, the Emperor and Empress entered their box; they were received with much acclamation by the five thousand or six thousand spectators, who filled the amphitheatre. They had come from Biarritz, in a plain, open carriage, without escort of any kind.

The first bull fought was a finely formed animal, with small black head, and short, but formidable-looking horns, eyes that moved about incessantly, and most nimble legs. He bounded furiously out of his den the moment the door was opened, and after a few turns of the ring, looked defiance and ferocity at his attackers and at the spectators.

KANSAS AS A PLACE OF SETTLEMENT.

To the Editors of the Sabbath Recorder.

I am anxious that the friends of God's holy law should do something for the future interests of those who remember the Sabbath to keep it holy. In nearly every society in our denomination, are young men of intelligence, honesty, and industry, who, if placed in other circumstances, would become wealthy, influential citizens, and substantial members of Christ's Church.

It is not in our stars, but in ourselves, that we are underlings. God makes the opportunities; men use them. The sons of the rich rarely undertake to get a collegiate education. They are not often inured, in their youth, to those habits of industry, nor subjected to those restraints, that prepare them for enduring the toils and discipline of college life.

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The second bull, after a similar trial as the first, was killed by the *pandero* at one stroke, which Montes, himself might have envied. The same operations were repeated throughout, and the result was, that six bulls were killed, and eight horses.

By those who love and understand such displays, the fight was pronounced very good. The animals were generally high-spirited, and the bull-fighters showed admirable dexterity and skill. They were repeatedly and enthusiastically applauded by the spectators.

WOMAN'S DISABILITIES AND RIGHTS.

A Woman's Rights Convention, so called, was recently held in New York. In appearance it was rather a noticeable gathering. The men, for the most part, wore long beards and mustaches, and had pointed features, with a rather wild expression, in keeping with the harassing business of their lives.

The chief disabilities of married women in this State are— 1st. They cannot make contracts, save to a limited extent in relation to their separate property; 2d. The husband has a qualified and gentle restraint over the person of the wife; if he changes his domicile she must accompany him.

The disabilities of women in general, both married and single, are: 1. They cannot vote; 2. Nor serve on juries; 3. Nor perform military duty; 4. Nor be attorneys or counsellors at law; 5. Nor hold civil offices.

ELIHU BURRITT ON THE UNION.

Tuesday evening, Dec. 2d, about 200 persons assembled at the Institute, Brooklyn, to hear from Elihu Burritt an exposition of his views as to the "importance of the Union and the only means of its preservation."

Indemnification to the slaveholders ought to be a national act, of which the Free States should bear their proportion of cost. The silent operation of moral causes might effect gradual abolition in less than half a century; but that great nation cannot afford for that period to nurse at its heart a paralyzing clog.

At the conclusion of the Lecture, Mr. Lewis Tappan asked permission to say a few words. He showed that slaves were worth nearer \$1,200 each than \$250—and that it was simplicity to expect the South would tax themselves with half the expense of the proposed outlay.

CENTRAL ASSOCIATION MISSIONS.

At the close of the last session of the Central Association, its Executive Board held a meeting to make arrangements to assist those churches which had applied for help. In order that the Board might be prepared to act prudently, it appeared necessary that it should be informed of the demand for labor in the respective fields, and to what extent the friends of the cause at the respective localities were willing to co-operate with them in defraying the expense of said labor, &c.

I do not conceive the subject of slaveholding to be an open question among Seventh-day Baptists. If I am not mistaken, the General Conference, the Associations, and many of the churches, have settled that question long ago, by passing resolutions that they would hold no fellowship with slaveholders or their apologists. It is therefore earnestly requested, that your correspondent, "A Friend of Conservative Progress" (whom I have reason to believe is a northern man) should be required, in any further communications he may make, to publish them over his own proper name.

General Intelligence.

PROCEEDINGS IN CONGRESS.

SECOND-DAY, DEC. 1. In the SENATE, all but fourteen members were present. A Committee was appointed to notify the President of their readiness to receive any communication from him. The Committee reported that the Message would be sent in to-morrow. Thereupon the Senate adjourned.

In the HOUSE OF REPRESENTATIVES, about 200 members were present. Mr. Phelps presented a certificate from Gov. Geary, to the effect that Mr. Whitfield was elected as delegate from Kansas on the first Monday of October, and asked that he be sworn in. This was objected to by Mr. Grow, Chairman of the Committee on Territories, who took the ground that Whitfield had not been elected under any valid law, and in a brief and forcible speech established the fact that his present claims were precisely those rejected by the House at the last session. After considerable discussion, the House decided, by a vote of 104 to 97, that Mr. Whitfield should not be sworn in.

THIRD-DAY, DEC. 2.

In the SENATE, the President's Message was read. Pending a motion to print an extra number of copies, Mr. Hale made a speech, in which he attacked the positions of the President, denying altogether the charges which were imputed to the majority of the people of eleven States want of fidelity to constitutional obligations and a love of the Union. He was followed, on the same subject, by Messrs. Brown, Seward, Madison, Wilson, and Trumbull.

The House was engaged all of the session on the subject of Whitfield's admission, and adjourned without disposing of the question.

FOURTH-DAY, DEC. 3.

In the SENATE, little else was done than to hear announced the decease of Mr. Clayton, and listen to eulogies by Messrs. Crittenden, Cass, and Seward.

In the HOUSE, some time was spent in discussing a motion to re-consider the vote by which the House refused to let Mr. Whitfield be sworn as delegate from Kansas, and to lay that decision on the table. Before reaching a decision, Mr. Clayton's death was announced, and after eulogistic remarks by Mr. Cullen, the House adjourned.

FIFTH-DAY, DEC. 4.

In the SENATE, Mr. Comeyngs took his seat as Senator from Delaware in place of Mr. Clayton deceased. The motion to print 15,000 extra copies of the President's Message and accompanying documents was again called up, and the whole day was spent in discussing the President's statements relative to the Republican party. Adjourned till Second-day.

In the HOUSE, the Speaker announced the Sundry Committees, which were nearly the same as last year. The question of admitting Mr. Whitfield as delegate from Kansas, was called up. Mr. W.'s friends endeavored to stave off action for the present, by motions to adjourn, for a call of the House, &c. Mr. Humphrey Marshall claimed his constitutional right to have the President's annual message read; but the Speaker overruled his demand, on the ground that the Whitfield case had priority. Mr. Marshall appealed from the Speaker's decision, pending which, the House adjourned.

SIXTH-DAY, DEC. 5.

In the HOUSE, Mr. Whitfield's case occupied the early part of the session, and was finally, by general consent, postponed till Third-day. The members then drew for and selected their seats; after which the House adjourned till Second-day.

Abstracts of Public Documents.

REPORT OF THE POSTMASTER-GENERAL.

The Postmaster-General's report shows the following facts:— On the 13th of June, 1856, there were 25,565 Post Offices, being an increase of 4,664 in four years.

On the 13th of June there were in operation nearly 8,000 mail routes, the total length of which was estimated at 235,642 miles, costing \$6,035,474. These mail routes were divided as follows: 23,323 miles railroad, 14,951 steamboat, 50,453 coach, and nearly 154,000 inferior grades.

The increase during the last fiscal year was nearly 20,000 miles railroad; 332 steamboats; 1,250 coach, and 82,000 inferior grades. In Nebraska and Kansas, 10,238 miles were added to the length of the routes.

Between the 1st of July, 1852, and 1st of July, 1856, the Railroad service was increased 10,177 miles, exhibiting the fact that within that time this description of service was more than doubled.

On the 1st of December, 1856, the length of the Railroad routes had increased to 217,310 miles. The total cost for this service at that date amounted to \$2,403,747.

The whole cost of the inland service, on the 1st of July, was \$6,526,028. He alludes to the Panama Railroad Company seizing on the occasion of the withdrawal of the steamers via Nicaragua, to force the Department to pay what he considers an exorbitant price across the Isthmus, and recommends regular contracts with them, not exceeding \$50,000 per annum, and a contract not exceeding \$200,000 per annum, via the Nicaragua or Tehuantepec route, so as to give a weekly mail.

The California expenditures for the year 1856 were \$10,500,286, and the gross revenue, including annual appropriations for free matter, \$7,620,821. The deficiency is \$2,787,000.

He recommends the abolition of the franking privilege and compulsory prepayment on all transient printed matter; also the repeal of the act of 1845, which gives the Postmaster General discretionary power to make new contracts for ocean steamship service. He alludes to the fact, embracing the branch from New Orleans to Havana, that there are now four ocean steamship lines running out of New York, at an expense to Government of \$1,498,000 per annum, and says that there is no reason why one part of the country should be preferred to the exclusion of others.

Among other points it is stated that negotiations are in progress with a view to the reduction of the transit charge on United States closed mails, and the rates of postage between

the United States and Great Britain, to twelve cents a single letter.

REPORT OF THE SECRETARY OF THE INTERIOR.

To the Department of the Interior, by the organic act, is confided the supervision of the Patent Office, the General Land Office, the Pension Office, the Commissioner of Public Buildings, the Board of Inspectors and Warden of the Penitentiary of the District of Columbia, the Census, and the accounts of the Marshals, Clerks, and other officers of the United States Courts, embracing those of the District of Columbia, and to these have since been added the Insane Asylum, the Mexican Boundary Survey, and the construction of several territorial roads. The Report by the Secretary of the Interior holds that the labor here imposed upon the Department is quite sufficient, and that no more burdens should be laid upon it.

The survey of public lands has progressed rapidly—the quantity, exclusive of school sections, surveyed since the last report and up to the 30th of September, being 16,873,699 acres. In the execution of the graduation act, many grave questions have arisen; some of which cannot be satisfactorily settled without the interposition of Congress. The looseness with which it has been, in many respects, drafted, is particularly complained of. The quantity of land sold for cash during the last fiscal year is 9,227,878 acres, for which the sum of \$8,821,414 was received; the quantity located with military scrip and land warrants is 8,352,480; the swamp lands approved to the States, 6,036,874, that granted for railroad purposes, 15,680,875, making a total of 39,328,108 acres. The Secretary remarks that the difficulties in executing satisfactorily the swamp-land grants still exist.

In reviewing the land system for the past four years, the report states that it has been extended with entire success and unprecedented rapidity along the whole Pacific slope, embracing California, Oregon and Washington Territories, and into Kansas, Nebraska, New Mexico and Utah. This immense geographical surface has been organized into six new surveying departments. During this period there have been sold for cash 30,935,174 acres, for which there has been received \$27,940,151; located for military bounties 15,806,260; approved under swamp-land grants 30,199,056, and granted for railroads 17,036,282; making the aggregate of 93,976,772 acres, disposed of in part for farms by direct grants. As one illustration of the great labor incident to the accomplishment of these operations, it is mentioned, that the records of correspondence cover ninety thousand folio pages. Eight thousand accounts have been adjusted, and four hundred thousand land patents have been issued by the General Government.

The discontinuance of four offices of Surveyors General is recommended, and initiatory steps have been taken to that end. The number of applications under the recently enacted bounty land laws, to the 25th of November, was 265,268; those examined 239,726, of which 182,070 have been allowed, and warrants issued covering 22,003,290 acres; 37,656 have been suspended or rejected, leaving 25,942 original cases not yet examined. The report recommends that further power be given to the Commissioner of Pensions to suspend, diminish, or discontinue pensions when the reason for granting them has partially or totally ceased, and the Secretary is convinced from experience and reflection, that the only true principle upon which to base pensions is that of indigence. In the opinion of the Secretary, there are distinctions and discriminations between army and navy pensions which are unreasonable, and should not be permitted longer to exist. On the 30th of June last there were 13,932 pensioners, and the amount disbursed for their benefit during the fiscal year was \$1,360,694. The continued perpetration of frauds in connection with pensions is noted. Particulars of the applications for pensions, and the warrants issued, will be found in the Secretary's report.

The field-work of the Mexican Boundary Commission has been all accomplished, as stated in the last report. The Mexican Commissioner, according to agreement with the American Commissioner, repaired to Washington about the 1st of July last, for the purpose of constructing the maps required by the treaty to show the boundary, and three maps will be furnished by the 1st of March next. The first part of the report is already in the hands of the printer, and nothing tards its publication but the necessary delays in engraving the maps.

Since the 1st of January last the Patent Office has issued 9,255 patents, and within the year the number will probably be increased to some 2,500. The income of the office this year will be about \$200,000. This branch of the department receives a lengthened notice from the Secretary.

The report again calls attention to the extraordinary expenses of the judiciary, and urges the absolute necessity for a radical change or modification of such of the laws as relate thereto.

In regard to the Insane Asylum, the report says that on the 30th of June, 1856, there were within the same 60 patients, and during the fiscal year there were received 47; 8 died, 6 were discharged, and there were left on the 30th of June, 1856, 93 patients. The institution is in a flourishing condition, and bids fair to be the first in the country.

The Penitentiary and proposed new Jail in the city of Washington are noticed in the report. It also draws attention to the want of suitable accommodations for the Criminal Court of the District of Columbia. The Bridge across the Potomac will not be finished this Winter, but a full report on the progress made may be expected in February. The report notices that the improvement of the grounds south of the Executive Mansion has been completed; and, though all that is required has not been done, yet the public grounds in the city of Washington have been considerably improved.

The Indian lands in the territory of Kansas, which were to be sold, and the proceeds applied to the use of the Indians, are in a state of preparation for sale. A portion of the Delaware lands were advertised to be sold on the 17th of November, and every precaution was adopted to secure fairness. During the present Administration there have been negotiated 52 Indian treaties, and of these, 32 were ratified by the Senate, and 20 remain to be acted on. By these treaties the Indian title has been extinguished to lands amounting to 174,184,710 acres, of which about 52,000,000 are included in the ratified treaties, and about 122,000,000 acres are secured by those now before the Senate, besides 19,343,800 acres reserved for Indian purposes. The aggregate money consideration involved is

\$11,184,203. The report enters into some interesting statistics respecting negotiations and dealings with the Indians, and closes with bearing testimony to the able manner in which the Chiefs of Bureaus and the employees of the Department have discharged their official duties.

European News.

We have one week later news from Europe, the substance of which will be found below.

Political affairs were quieter. The various disquieting rumors respecting the stability of the Anglo-French alliance had disappeared, causing a rise during the week of nearly one per cent in the funds. At the same time most articles of commerce had experienced a check, and business had been less animated.

The American ship General Dunlop, while passing to the eastward, close to Europa Point, missed her stays, and went ashore, and became a total wreck. The crew were saved.

The British Government has, at the request of Cyrus W. Field, Esq. of New York, ordered a steamer to be fitted out under efficient officers, to examine thoroughly the coast of Ireland and Newfoundland, and to sound across the Atlantic between those points to ascertain the best place for laying and landing the Sub-marine Telegraph cable. The Government has further agreed to guarantee four per cent interest per annum on the whole capital required to manufacture and lay down the cable between Newfoundland and Ireland.

Contracts for the whole extent of the Atlantic cable were signed in London on Tuesday, the 19th ult., one half to be manufactured by Messrs. W. Keeper, Glass & Co., of London, and the other by R. S. Nowell & Co., of Liverpool. It is all to be completed and placed on board of two steamers, ready for sea, on or before the 31st of May next; and by the 4th of July next it is confidently expected that Great Britain and the United States will be in telegraphic communication.

A republican movement had taken place in Spain. At Malaga, on the 18th ult., the garrison was attacked by persons proclaiming a Republic. The troops resisted and order was soon re-established. Five of the insurgents were killed. The garrison had seven men wounded.

SUMMARY.

The N. Y. Tribune of Nov. 27, says: Our latest advices from Kansas by telegraph wear a brighter aspect than any we had previously received for months. We do not mean to be betrayed into premature exultation; but it does certainly seem that Gov. Geary has halted in mid career, and refused to be longer a mere tool of the Border Ruffians. The murder of an inoffensive Free State cripple, almost before his own eyes, and the cool, business-like audacity with which the murderer was bailed and let run by "Judge" Leecompte, "Marshal" Donaldson being one of the arietes, appears to have roused the Governor's ire, and he not only declared that Hayes, the murderer, should be re-arrested, but he has had it done.

Eighty six Peruvian lamas arrived recently at Havana, having been imported for the Cuban authorities by Mr. Roben, a French naturalist. A considerable reward has been offered to the first person who should succeed in introducing these useful animals into the island, where they are designed for beasts of burthen. An order has been issued in Havana prohibiting the reception of American coin in official proceedings, and declaring that in future it shall not be a legal tender. The reason assigned in the order is that the circulation of foreign coin is a sign of foreign sovereignty.

A tunnel of stupendous length and depth is being excavated through Bergen Hill, N. J., opposite New York, to admit the passage of the Erie Railroad cars to their new docks, on the Hudson river. The tunnel will be 4,300 feet long, through solid rock, running fifty and sixty feet below the surface. It will be 23 feet high and about 30 wide, fitted for two railroad tracks. Over 700 men are constantly employed. More than a year will be required to complete it, at an expense of nearly a million of dollars.

An accident occurred Dec. 3d, upon the New York and Erie Railroad near Sufferns, about thirty-two miles from Jersey City, by which two men lost their lives, and another was badly injured. The locomotive, No. 143, attached to the milk train which left Jersey City at 5 1/2 o'clock, exploded immediately after leaving the station at Sufferns, and was totally wrecked. The boiler was thrown entirely across the other track, and the smoke-pipe was blown nearly 300 feet.

A rough estimate of total losses this season on the Great Lakes, foots up thus: 8 sidewheel steamers, 9 propellers, 5 brigs, and 23 schooners. A number of these vessels disappeared and not a soul of their crews were left to tell the tale of disaster. Besides this, many vessels were partially wrecked, and suffered material damage. Not less than three hundred lives were lost, and property amounting to millions.

Baker, charged with the murder of Bill Poole, in New York, was tried last week at Newburg. The Jury did not agree upon a verdict, and were discharged. They stood six for manslaughter in the third degree, and six for acquittal. Baker was remanded to the custody of the Sheriff of New York. His counsel gave notice that he would apply at an early moment to have Baker liberated on bail.

The Persian ambassador, Feroukh Khan, brings to the Emperor of the French the decorations of the order of the Sun and the Lion, worth 110,000fr.; to the Empress Eugenie, pearls and precious stones worth 80,000fr.; and to Prince Napoleon a sabre richly set with precious stones, of the value of 60,000fr. He also is the bearer of five decorations, one of which is intended for Count Walewski.

A verdict of \$2,500 has been obtained in the Court of Stark County, Ohio, by E. Rey nolds against W. H. Greer, for slander. The slanders were consisted in reporting, contrary to the facts, that the plaintiff, who is a merchant in Waynesburg, in that county, had failed and made an assignment—a report calculated to injure his business standing.

George W. Johnson, one of the large sugar planters on the Mississippi, below New Orleans, who died recently, has left an estate valued at not less than \$7,000,000. He has by his will manumitted all his slaves, 200 in number. They are all to be sent to Liberia in four years from his death, and each one to be furnished with \$50.

Florence Nightingale has lately been on a visit to the Queen at her palace in Balmoral, Scotland. During her stay, she was always seated next the Queen, who is said to have fired a continuous volley of question, at her about the sufferings of the sick and wounded soldiers in the Crimea in the hospitals at Scutari. Miss Nightingale, who is thirty-five years old, is represented as delicate in appearance, slight in frame, and remarkably quiet in manner.

The following shipments of grain have been made from Chicago this season:—Wheat 5,000,000 bushels to Buffalo; 4,000,000 to Oswego, and 900,000 to other ports. Corn, 7,700,000 bushels to Buffalo; 2,000,000 to Oswego, and 900,000 to other ports. Oats, 500,000 bushels to Buffalo; 64,000 to Oswego, and 200,000 to other ports. Flour, 100,000 barrels to Buffalo and 43,000 to other ports.

The millennium seems to be approaching out West. The Herald says a gentleman residing some thirty miles west of San Antonio, has a "live" wolf some eight months old, which attends his stock of sheep in the same manner as a shepherd's dog, going out with them at night. His worship was captured when young, and has been trained with the sheep.

The Elmira Gazette states that Lieut. Tauman K. Walbridge, U. S. Fourth Artillery, a son of Henry Walbridge of Lockport, was found dead in the woods near Geneva last Sunday, having terminated his life by the discharge of a pistol. He graduated at West Point in 1847, and had spent most of his army life at remote military posts.

A party of seven boys, residing in Beaver County, Pa., had dug a cave near Bridgewater, and were amusing themselves in it on Tuesday, when the roof fell in with a tremendous crash, burying the unfortunate lads beneath it. Two of the party were taken out dead, and some four or five others were seriously if not fatally injured.

Died, on Thursday, the 27th ult., at Wayland, Mass., Convers Francis, aged ninety-five years. Mr. Francis was the father of Rev. Dr. Convers Francis, the Professor of Pulpit Eloquence in the Cambridge Divinity School, and of Mrs. Lydia Maria Child, the distinguished authoress.

Philadelphia and Baltimore, after being made inland cities and suffering hundreds of thousands of dollars, in consequence of the cold weather of last winter, have both provided themselves with ice boats for the purpose of keeping their harbors open during the ensuing season.

The Toronto (Canada) Colonist states that the fire at Three Rivers in 1833, which destroyed a large portion of the town, had its origin in the same house as that in which it commenced lately, and which proved more destructive to property than any previous fire in the same town.

Two curious cases of intermarriage have occurred in Newtown county in Virginia. Mr. Stephen Daniel, aged 56, married a daughter of N. Rogers, who was 15, and N. Rogers, aged 62, married a daughter of Stephen Daniel, who was 14 years of age.

An accident occurred to a freight train on the Baltimore and Ohio road, Dec. 1st, caused by the engine being thrown off the track. Half a dozen cars were smashed, the fireman killed, and the engineer severely wounded.

A submarine telegraph from the Island of Cuba to the United States is talked of, and a project for its accomplishment is about being submitted to the Cuban government for its approbation.

A son and daughter of Mr. H. Chamberlain, of Athol street, South Boston, were burnt to death Dec. 2d, having been left in a room alone by their mother.

The missionary ship Morning Star, sailed Dec. 2d, from Boston for Honolulu, S. I. Among her passengers were Hiram Bingham and wife, who go out as missionaries to the Sandwich Islands. Previous to her departure, interesting religious services were held on board, in which Dr. Worcester, Dr. Pomeroy, and others participated. The decks of the vessel, as also the wharves in the vicinity, were crowded with the friends of Mr. Bingham.

The Chicago Times says, other denominations must allow to their Methodist brethren the praise of a most commendable Christian enterprise in pushing their missionary operations into the new fields, as they open. They have recently dedicated the first meeting house in the Territory of Nebraska. It is located at Nebraska City. On the morning of the dedication, the sum of eighteen hundred dollars was raised to pay off the debt of the church. The house is sixty by forty feet, and is handsomely finished.

A large-hearted gentleman in Boston has contributed \$5,000 towards liquidating the debt of \$36,189 of the American Board of Commissioners for Foreign Missions. A gentleman in Connecticut has given \$1,000 toward the same purpose, and three other persons have given \$1,325.

The Dutch Reformed Church has increased from 271 to 391 churches during the last ten years. It now embraces 368 ministers, 33,000 families, 40,000 communicants, and 30,000 Sunday School scholars. It contributed to Foreign Missions \$12,000 and Domestic Missions \$19,000 last year.

The Bible Society of New Hampshire has passed a resolution to supply, during the coming year, every child and young person in the State, who shall be found destitute, with a copy of the New Testament.

The Pilgrim Church in London, originally suggested by Hon. Abbott Lawrence, of Boston, when Minister at the English Court, is now about to be erected. It is located in South-west, and is designed to commemorate the virtues and memory of the Pilgrim Fathers.

A Fair in aid of St. Vincent's Hospital (Roman Catholic) was recently held in the Crystal Palace, New York, the proceeds of which, after paying all expenses, amounted to thirty-four thousand dollars.

New York Markets—December 8, 1856. Ashes—Pots \$7 75; Pearls 8. Flour and Meal—Flour, 6 10 a 6 40 for common to choice State, 6 35 a 6 65 for common to good Western, 6 75 a 7 20 for extra Western. Bye Flour 3 50 a 5 12 for fine and superfine. Meal, 3 37 for Jersey. Grain—Wheat, 1 40 for Milwaukee bush, 1 63 a 1 73 for white Genesee. Bye 90c. Barley 1 16 a 1 28 for prime. Barley Mal 1 45c. Oats 46 a 48c for S. State, 49 a 50c. for Western. Corn, 72 a 75c. for good and prime Western mixed. Provisions—Pork, 17 50 for new prime, 19 50 for old mess. Beef, 6 00 a 7 25 for country prime, 8 00 a 10 00 for country mess. Lard 13c. for prime.

Dressed Hogs, 74c. Butter, 16 a 22c. for Ohio, 20 a 26c. for common to good State, 26 a 28c. for very choice. Cheese 8 a 10c.

Hay—65 a 70c. for shipment, 75 a 80c. for local use, per 100 lbs.

Lumber—12 00 a 12 50 for Eastern Spruce and Pine.

Tallow—11 a 11 1/2c.

MARRIED. In Hopkinton, R. I., Nov. 23d, by Eld. D. Coon, Mr. EDWIN N. DEWSON, of Providence, R. I., to Miss HARRIET M. KESTON, of Hopkinton. In Clarkville, N. Y. Dec. 3d, by Eld. J. CLARKE, Mr. LUTHER FRANK, of Brookfield, N. Y., to Miss MARY B. LIZES, of the former place.

DIED. In DeRoyter, N. Y., Nov. 27th, 1856, of chronic inflammation of the stomach and throat, CAROLINE N. STILLMAN, daughter of William and Abigail Stillman, of DeRoyter, N. Y. She died at the age of 23 years, after a subject of much physical suffering for some months previous to her decease, but she endured her affliction with that degree of patience and resignation which strikingly marks the humble Christian, and the devout follower of the meek and lowly Jesus.

In Lincoln, Nov. 27th, 1856, ADELBERT A. SON OF AVERY C. and DIANA M. STILLMAN, aged 13 years. He died of cholera, after a short illness, which he had contracted on one of his visits to the meeting-house of the Seventh-day Baptist Church in Lincoln, where divine service was performed appropriate to the solemn occasion, in presence of a numerous circle of mourners, and a sympathizing audience.

LETTERS. Daniel Coon, Andrew Babcock, John Whitford, Charles Spicer, G. W. Knapp, John Green, Wm. Brainerd, Joseph S. Cottrell (will arrange it), S. T. W. Potter, W. A. Babcock, Thomas Fisher, Henry Spurling, L. R. Babcock, S. S. Griswold, Eli S. Bailey, W. O. Kenyon, Wm. H. Webb, J. M. Allen.

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 an early notice of the omission.

FOR THE SABBATH RECORDER: Chris Brown, Hopkinton, R. I. \$2 00 to vol. 13 No. 52 Reuben Brown " 2 00 13 52 James W. Brown " 2 00 13 52 Feleg Clarke " 2 00 13 52 Alfred Clarke " 2 00 13 52 S. C. Spicer " 2 00 13 52 Benj Green " 2 00 13 52 R. C. Langworthy, Chelsea, Mass 1 00 13 52 Wm H Webb, Warren, Me 2 00 14 20 Martin Dunn, New Market, N. J 2 00 13 52 E. B. Hunt, " " 2 00 13 52 Henry Spurling, Butlerville, O 3 00 14 52 Ludowick Saunders, Berlin 2 00 13 52 Russell W. Green " 2 00 13 52 Augustus Saunders, Brookfield 2 00 13 52 Albert Clarke " 2 00 13 52 Paul B. Burch, Leonardsville 2 00 13 52 Wm. H. Webb, " " 2 00 13 52 L. G. Witter, Wellsville 2 00 14 20 G. W. Knapp, Socy 1 00 14 26 Wm Briggs, Troy 2 00 13 33

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Education Society—Trustee Meeting. THE Trustees appointed at the last meeting of the Education Society, for the purpose of procuring a Charter for the proposed College and Theological Seminary, will hold a meeting at Alfred Academy on the evening of the 31st day of December, 1856, for the purpose of taking into consideration the object for which they were appointed.

The following are the names of the said Trustees: N. Y. Hall, T. Brown, W. C. Kenyon, T. B. Stillman, J. R. Irish, Leman Andrus, Jas. Summerbell, B. M. Maxson, G. B. Utter, Joel Wakeham, Clarke Rogers, Benjamin Maxson, Ira B. Grandall, Hamilton Clarke, Alfred Lewis, George W. Allen, George Maxson, E. C. Green, D. D. Eckett, John Hamilton, N. J. Allen, C. H. A. Langworthy, Perry F. Patton, Jonathan Allen.

Quarterly Meeting. THE Quarterly Meeting composed of the Churches of DeRoyter, Scott, Lincoln, Tuxton, Otsego, and Preston, will assemble with the Church in Scott, on the Sabbath evening of the 13th inst. at 7 o'clock (P. M.) Introductory Discourse is expected by Eld. T. Fisher, of DeRoyter. By order of the Committee. E. H. P. POTTER.

Water-Cure. DR. UTTER, of the Mountain Glen Water-Cure, No. 34 East Twelfth-st., New York, where the most ample accommodations are provided for patients or boarders. Correspondents will please address accordingly, until April 10th, when the "Cure" at the "Glen" will (Providence permitting) be re-opened.

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Miscellaneous.

THE PRESIDENT'S MESSAGE.

Follow-citizens of the States and of the House of Representatives. The Constitution requires that the President shall, from time to time, not only recommend to the consideration of Congress such measures as he may judge necessary...

of the impracticability of its object. So, when the statute restricting upon the States, the country was urged to demand its restoration, and that project also...

of the ensing five years will not exceed that sum, unless excepted by the law. The act granting bounty lands will soon have been executed, while the extension of our frontier settlements...

Washington, December 2, 1856. Local Agents for the Recorder. NEW YORK: Adams, Charles T. ... Boston: ...