

The Sabbath Recorder.

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

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

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The Sabbath Recorder.

FUTURE PUNISHMENT OF THE WICKED—No. 10.

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DEAR BROTHER S.,

The Scriptures seem not to undertake to set forth any particular form of punishment, nor indeed what is to be the real nature of the means employed. The diversity of forms of expression and figures used, goes to show that such is the fact. If the inspired authors had undertaken to say how, or in what form, the punishment of the wicked should be inflicted, they would not have employed so many forms of expression as to render it doubtful whether the means employed is to be one thing or another. What is true of the means, in this respect, is also true of the time. We are told that the wicked shall receive their doom when certain other events occur, such as the coming of Christ, and the end of the world. But as to the particular time, the Bible says nothing.

That the real nature of the means employed to punish the wicked is not made the subject of revelation, as we have above stated, is seen from the following Scriptures. We will begin with Dan. 12: 2—"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." In this place the figure of speech employed to represent the final punishment of the wicked is that of "shame and everlasting contempt." There is not the most distant suggestion of destruction, but the opposite, which we shall consider hereafter. Psalm 13: 19—"How are they brought into desolation, as in a moment! They are utterly consumed with terror." Here "terror" is the leading figure, and it is said to utterly consume them, which evidently is designed to represent the intense suffering of the wicked. Psalm 83: 17—"Let them be confounded and troubled forever." Great perplexity is the figure here. Mark 9: 43, 44—"And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched." Here two figures are employed—an undying "worm," and fire that is not to be quenched. Proverbs 11: 7—"When a wicked man dieth, his expectations shall perish; and the hope of unjust men perish, as the punishment of the wicked. Rev. 14: 9, 10—"And the third angel followed them with a loud voice, saying, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." Here drinking of the wine of the wrath of God is the figure. Verse 11th says that they shall "have no rest." This is another form. Rev. 19: 3—"Ascending smoke, is another figure. Luke 13: 25—"When once the master of the house has risen up, and has shut the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us." The exclusion from the presence of the best, or shut out of heaven, is the figure here. Matt. 22: 13—"Then said the king, Bind him, hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." Being cast into outer darkness is the figure in this passage. I will not take up space by quoting at length. "Tribulation and anguish," is one form of expression; losing the soul is another; trial by fire another; gnawing the tongue for pain another; murmuring another; being confounded another; not saved another; weeping and gnashing of teeth another; being turned into hell another.

We might go on and consume all of our space in multiplying quotations; but these are sufficient for our present purpose. With this variety of form, who will take it upon him to say whether one or all of these constitute the final punishment of the wicked? The very fact that we have this great variety of forms of expression, is proof positive, or at least the next thing to it, that the Scriptures have not undertaken to affirm any thing definitely on this point; so that if I do find the word death or destroyed used to represent the punishment of the wicked, it no more proves that that is the particular and exclusive mode of punishing the wicked, than the word shame, or banished, or any other of the forms of expression, proves that the punishment is to be in that particular form. Sometimes the question of punishment is introduced to affirm one thing in relation to it, and sometimes another; at one time, the certainty; at another, intensity of suffering; at another, duration; at another, the object; at another time, to lay the foundation for expostulation; at another, exhortation, &c., &c. Where there is such a variety of forms, it is but folly to affirm that this or the other is the exclusive form of punishment, or indeed the punishment.

Our brethren on the other side show by their own writings, that they find difficulty on this very point. Neither one of five authors that I have now before me goes through with a statement and defense of his views, without crossing his own track. At one time, they make the penalty to consist in death, or destruction. At another, they make it to consist partly in suffering, and partly in death. This is the result of necessity, rather than oversight. Some Scriptures are so framed that it is impossible to explain them in a way to exclude the idea of suffering from the penalty; it is then

admitted. After making a little defense, they lose sight of the admitted fact, and glide off into an attempt to show that literal death is the penalty.

Now, that my statement is correct, I will give you an instance from one of the most cautious and guarded writers that I have seen. D. P. Hall, in his work entitled, "Man not Immortal," page 125, says, "Let me make a plain statement in conclusion." Now you are to have "a plain statement," indeed, he puts in the qualifying term "very plain," so you are to have it just as he means to be understood, "very plain." All the plain literal statements of the Holy Scriptures are in favor of the doctrine of destruction or death, as the penalty for sin; all the figures, when properly examined, are found to teach the same doctrine. Would it be just not to interpret the language strictly, after the admonition, that the summing up was to be "a very plain statement?" Certainly not. He must be competent to state clearly his own views. Now, let us turn back to page 16th. In speaking of the death threatened on Adam (Gen. 2: 17) he says, "Three conditions are clearly set forth in the threatened penalty—dying thou shalt die—a state of mortality, ending in death." Now, if the writer is correct here, he is not correct above in his "very plain statement." But here are two conditions, one in life, "a state of mortality." Then mortality ends, and death occurs, which is his second condition.

But let us take another passage of the author. Page 122, speaking of Rev. 14: 7-13, he says, "I do not deny that pain and torment will be connected with the final doom of these unhappy victims of beast-worship." Mr. Hall admits, here, that death or destruction, is not the penalty, but that "pain and torment" enter into it, and form a part of it. On this admission, all that I have said on the various forms of expression above, is allowable. If Mr. Hall is correct here, the first statement is not true; here the penalty consists in part of suffering, according to his own showing. Mr. H. will find it necessary to make another "very plain statement," and include "pain and misery." But let me here remark, that Mr. Hall admits the principle for which I contend, which is, that the word death, when applied to the final punishment of the wicked, is used figuratively to represent suffering, or to use his own language, "pain and torment." The only difference between us, on this point, then, would seem to be, that he thinks the punishment will end in death, and I do not, (I use the word here literally.) Why do our brethren ridicule us (as this author and other authors do) for understanding "death" to represent a state of suffering? They so use it. I know they do not like to admit this, and never do, only when they are compelled to do so; but they are unable to dispose of a certain class of Scriptures otherwise, with all their ingenuity to dispose of passages that lie in their way; and then go on as though no such admissions had been made, and tell you that all the plain, literal statements of the Holy Scriptures, are in favor of the doctrine of death or destruction as the penalty for sin.

But before I dismiss this author, let me say farther, that if "pain and misery" do constitute a part of the penalty, then all the "plain and literal statements of the Scriptures" are "not" in favor of death or destruction as the penalty for sin. The most you can say of it, is that it constitutes a part of the penalty. This makes death a very insignificant part of the penalty, because, for the least offense, the penalty is death. Death, then, is the least degree of the penalty; consequently, all the punishment above the least degree is "pain or misery." This makes death quite unimportant, comparatively speaking. But let me ask one question here: Why is the least part of the penalty so often used to represent the whole? Such is a very unnatural course. But when it is said that pain enters into the penalty, it is admitted that when the word death is used to represent the penalty for sin, it includes that, and is therefore used figuratively. In this the principle for which we contend is fully admitted; which is, that the word death, when applied to the penalty of the law for final punishment, is used to represent "pain or misery." Our brethren in this admit the doctrine that they so often ridicule. Mr. Hall is very gifted in "reading the doctrine of painless orthodox into the text." He will not complain if we follow his example, and so you have the following reading: "The wages of sin is in part suffering, and the rest death." "The soul that sins shall suffer some, and then die." "In the day that thou tasteest thereof, thou shalt begin to die, and after nine hundred and thirty years you shall get through." V. HULL.

ADVANCED CHRISTIANS.

All stages of life have their peculiar hazards. The young have their dangers, the middle-aged theirs, and the old theirs. We speak often of the hazards of the young—of young disciples—not often enough, perhaps, of the hazards of the old—of disciples who have walked long in Christian paths.

There is the danger among advanced Christians, of relying too much on past experiences, as evidences of discipleship. These have their value as evidence of our union with Christ. It may be fitting and desirable at times to recur to past joys, the sweet fellowships of past years, and to derive consolation from their remembrance. Such a recurrence to past experiences for comfort, while the soul is traveling on in temporary gloom, may be legitimate, but when we begin to make our past experience our dependence, it becomes a snare to us and a stone of stumbling. It is not to be used as a couch on which to recline, but as a cordial to cheer us, and to stimulate us to fresh endeavors. When we go back to what we have felt of the Divine love, and rest upon that, instead of going forward to sound the fathomless depths of that Divine love yet unknown to us, we are in great danger. Instead of gathering manna every day fresh, we avoid labor by attempting to store up what we gathered in past years. This danger of relying on past experiences, attaches peculiarly to older Christians. It is not till we have journeyed on in the Divine life, that we gain any experience, and it is not till then that experience ever comes between us and Christ, and eclipses His light. Now, whatever takes off our eyes from Christ, even if it be an

experience of Divine love itself, becomes a snare to us. There can never be gained an experience so rich as to justify us a moment in trusting to it; and hence, when you see a Christian dwelling much upon his experience, instead of thinking and talking much of Christ, it is a bad sign. Paul was taken up into heaven, and there saw wonderful things, and yet he does not even mention the fact until years after. What is called a wonderful experience is often a dangerous one for a Christian, and even Paul could not bear it, without the thorn in the flesh to keep him from self-exaltation. It is not experience, it is Christ, that saves us. [Maine Evangelist.]

For the Sabbath Recorder.

LETTER FROM WM. F. HAMDOLPH.

Unpleasant as is the duty, we are called again to notice the writings of S. S. G. It is truly said, that "consistency is a jewel." While some professed teachers of religion pursue their calling with credit to themselves, honor to the cause and its author, our friend S. S. G. seems to persist in an opposite course. The denomination was made to "weep over" his imprudence some time ago, as noticed in my former article.

We now notice, in his essay of Dec. 18th, that he admits that "the heated fanatical course of northern abolitionists runs to many extensive evils;" and then quotes "Isaiah, Moses, and the Almighty himself," in justification, thus teaching to the world that these high and sacred characters are the perpetrators of "many extensive evils."

In remarking about his "sweeping declaration," he says, "It might have been well to have added, that there were exceptions;" and then turns and denies the import of the language, and afterwards labors extensively to justify its use. He then attempts to evade the humiliating force of these presentations, by laboring much to lead the readers of the paper now to believe that when he proclaimed that "the whole South was one great hot-bed of adultery, fornication, and rape," he only meant slaves, slave laws, and marriages. Could such a qualification possibly be edged in now, it would come with a small degree of credit to the author. What school-boy does not know, that "the whole" includes all, total, full, and divided? Hence it is plain, that the sentence itself forbids such an interpretation, as do the circumstances under which it was written, as well as the general tenor of the article in which it stands. It was a personal reply to a "darky"—no, but to Thomas B. Bond, the master, as Bro. G. is pleased to have it. In that the writer evidently aims to cast the dye deeper upon the whites than the blacks, even to a tenfold degree, as is clearly shown by the following extracts: "Not all the sad effects of slavery fall on the slave; perhaps its effects upon the master are more ruinous than upon his slave." "Blighting as is the curse of slavery on the black man, it is tenfold greater on the white." "Outside of slavery, where is the man who would have used the language of Thomas B. Bond?" "Slaveholders are the last persons to cry out against amalgamation, when the whole South is one great hot-bed of adultery, fornication, and rape." Who can read these clauses and believe for a moment that the writer did not mean to stigmatize the white population, Bro. Bond surely not excepted? After "Esaan" of old had made a bad bargain, "he could find no place of" amendment, "though he sought it carefully," for "his birth-right" was gone, and he could not recall it. If Mr. G. did not wish to disgrace whites of the South, Virginia brethren in particular, he should have restrained his pen before types were so extensively set as to make such a stamp indelible. We ever expect to meet and repel such indignities with that scorn and contempt which they merit, notwithstanding they come from an "underground-rail-road," self-designated character, that claims similarity with "Isaiah, Moses, and the Almighty himself."

Bro. G. affects to make light of the blush produced by reading his productions. He may be assured, that his language is rather unusual in the common circles of well-bred sons of the South. To say nothing about the general abhorrence of the practices, their feelings are shocked at the recital of such vulgarisms from "a minister's pen," whether in the presence of the opposite sex or not. As Mr. G. professes to be a teacher of religion, I take it for granted, that he accepts the Bible as true. If so, he should have known, when he was charging the crimes of "adultery, fornication, and rape," upon the "whole South," without evidence, that he was giving occasion for the reader to suspect his own acts. We read, Rom. 2d, "Thou art inexorable, O man, whosoever thou art, that judgest, for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." These are truths known to common Bible readers, whether "a minister" has learned them or not. Is Mr. G. in trouble? It is the legitimate fruit of his own doings; he has assailed without provocation. After endurance and delay, we wrote before, exercising forbearance. While the proverb is true, that "a word to the wise is sufficient," we are called to meet the opposite character according to his folly. Though southern brethren may have been reared in a degree amongst a colored population, they may not be void of chastity and virtue, and they hold that they are not entirely responsible for the institutions or evils of slavery, and perhaps may not be as deeply contaminated as "northern bigotry" represents. Before Bro. G. thus reproaches "the South" again, I hope that he will try to know that there is neither character nor feelings in that region worthy of regard.

To his inquiry about the reduction of African color, I remark, that I do not suppose that light tended by me on that subject would have any tendency, either to settle the question of slavery, or prevent licentiousness; and as he is friendly

to amalgamation, when an explanation is needed in the Recorder, perhaps he can give it.

All of Mr. G.'s labor to find a parallel to his previous language proves abortive. Although he asserts that that form of expression is used by both sacred and profane writers, and flatters himself that he has found something "quite warm," yet in all his gleanings from "Straud," and a string of other authors, nothing compares with the "great hot-bed" he presents. Its equal is not found; thus leaving it conclusive, that "a minister's sweeping declarations are defamatory and untrue"—standing solitary, a stain without a precedent, showing clearly that "Bro. R." has no ground to "retract."

Bro. G. closes his essay by putting out some blind insinuations, speaking of something "elicited." Does he mean to intimate by this, that Virginia brethren are advocating slavery? If he does, (and I am not able to interpret it in any other light,) it is unkind, doing us great injustice. We have not been called upon to speak on that subject. What we have said has been to meet the implications of ill-timed pieces from gratuitous writers, who doubtless wrote more to be heard than to fill a just call. The particulars with regard to our connection with slavery (if connection it is) were known, discussed, and judged of last May, by the proper umpire. Had we since been interrogated in respect of our holdings on the question of slavery, from a proper source, a response would doubtless have been given. But no such inquiries have been made. Yet, in what has been said, anti-slavery practice and sentiments are quite legible, as will be seen by the following quotations. In the Recorder, June 26th, we learn that the delegate from the Lost Creek Church maintained that "morally the two colored persons were considered and treated by the brother as free persons, so far as it could be done where law forbids emancipation." July 3d, we read, "The two colored persons are held by the heirs of a deceased brother, the estate being responsible for their support." Aug. 21st, "The colored persons are held as objects of charity, and not as property; the holders are responsible for their taxes, doctor bills, support, and behavior, and intend to carry out the will, and try to make the colored persons comfortable while they remain with them. They cannot set them free and let them remain in Virginia, without subjecting them to the difficulty of being sold for their support. If the colored persons are willing to go, and some responsible person will come forward and give bond, with approved security, that he will take them to a Free State, and give them their freedom, and see that they are provided for through life as they are here, the holders will let the colored persons go, and will bear their expenses." We read further in the same paper, "None would rejoice more at the application of the remedy, than the Lost Creek Church, and the heirs of Dea. Bond." Oct. 23d, Thomas B. Bond "is not heard to respond in any form, nor advocate slavery, farther than to discharge his duty towards the colored people, entitled to his charge." S. D. Davis says, Oct. 30th, "Having been from my youth taught to abhor the evil of slavery, I have read with a degree of interest a number of articles on these subjects in the Sabbath Recorder, purporting to be the productions of S. S. Griswold, which have strengthened me in my anti-slavery and anti-slavery principles." By these quotations, the reading public will readily see, that Bro. G. does us injustice by intimating that we advocate slavery, when the reverse is the fact, repeatedly told to him, as well as others, without inquiry.

I close with a word to brethren generally. Having had many personal interviews recently, journeying North as well as South, I am convinced, that were it not for a few, who keep up excitement and disquietude by endeavoring to harrow up a substance where scarce a shadow exists, the denomination, as a whole, would harmonize in view and effort on the subject of slavery. All regret its evils; none desire its extension; all are ready to labor in a proper manner for final emancipation. W. F. R.

ARE THERE TIDINGS?

A century and a quarter ago, there came from New England to the city of New York a young minister, who afterwards became the great theologian and revivalist of New England—Jonathan Edwards. After preaching here to a small congregation of English Presbyterians, then the only one in the city, he declined their call on account of the smallness of the society and the little prospect of success. But society and the fame of Jonathan Edwards are not identified with this metropolis, he has left in his diary some precious traces of his spirit and his labors here. He thus records his longing for Christ's kingdom: "I very frequently used to retire into a solitary place on the banks of Hudson's River, at some distance from the city, for contemplation on divine things, and secret converse with God; and had many sweet hours there. Sometimes a friend and I walked there together, to converse on the things of God, and our conversation used to turn much on the advancement of Christ's kingdom in the world, and the glorious things that God would accomplish for his church in the latter days. I had great longings for the advancement of Christ's kingdom in the world; and my secret prayer used to be, in great part, taken up in praying for it. If I heard the least hint of anything that happened, in any part of the world, that appeared, in some respect or other, to have a favorable aspect on the interest of Christ's kingdom, my soul eagerly caught at it; and it would much animate and refresh me. I used to be eager to read public news-letters, mainly for that end; to see if I could not find some news favorable to the interest of religion in the world.

"The histories of the past advancement of Christ's kingdom have been sweet to me. When I have read histories of past ages, the pleasantest thing in all my reading has been to read of the kingdom of Christ being promoted; and when I have expected in my readings to come to any such thing, I have rejoiced in the prospect all the way as I read. And my mind has been much entertained and delighted with the Scripture promises and prophecies, which relate to the future glorious advancement of Christ's kingdom upon earth."

Such was the spirit of this solitary man, in prospect of the coming of Christ's kingdom. America was then a wilderness. Europe was yet burdened with tyranny and superstition. Missions were hardly thought of. Benevolent societies were as yet unknown. Communication with distant lands was irregular and at long intervals. Religious and missionary intelligence was only to be gleaned here and there by one in quest of it; for religious newspapers there were none. Yet in his secret prayers and in his solitary walks the youthful Edwards gave himself to meditation on the progress of Christ's kingdom, and he scanned every item of intelligence from any part of the world, to catch at anything that looked favorably toward the object he held most dear. A characteristic exhibition of the fervent Christian in every age; a fitting example for the young Christian of this age—when events are rapidly converging towards the fulfillment of prophecy, and the intelligence of the Redeemer's triumph spreads on the wings of the wind. [And.]

ONE BY ONE.

One by one the sands are flowing,
One by one the moments fall;
Some are coming, some are going,
Do not strive to grasp them all.
One by one thy duties wait,
Let thy whole strength go to each;
Let no future dreams elate thee,
Learn thou first what these can teach.
One by one (bright gifts from heaven)
Joys are sent thee here below;
Take them readily when given,
Ready, too, to let them go.
One by one thy griefs shall meet thee,
Do not fear an armed band;
One will fade as others greet thee,
Shadows passing through the land.
Do not look at life's long sorrow;
See how small each moment's pain;
God will help thee for to-morrow,
Every day begin again.
Every hour that fleets so slowly,
Has its task to do or bear;
Luminous the crown and joy,
If thou set each gem with care.
Do not linger with regretting,
Or for passing hours despond;
Nay, the daily toil forgetting,
Look too eagerly beyond.
Hours are golden links, God's tokens,
Reaching heaven, but one by one;
Take them, lest the chain be broken
Ere the pilgrimage be done.

A LITTLE CHILD AT SEVENTY.

I once had charge of a country post-office. A new mail route was established, and the contract was given to an old man of about seventy years. My office was at the end of the route, and here the old man was to wait for one hour, at every trip, and return. We were strangers, and his home was in another place at some distance. But his guileless and straightforward deportment interested me, and desiring to know more of his character, one day I entered into conversation with him. He appeared well, and exhibited a good degree of acquaintance with the churches, ministers, and religious concerns of that part of the country. At length I asked him if he was a professor of religion, to which he replied in the negative. I asked him how it happened that a man so well instructed and so well disposed, in respect to religion, could live seventy years without embracing it. He frankly confessed that he could not tell the reason. He had often wished for an experimental acquaintance with religion, but unaccountably to himself, had never felt its power, although he considered himself as having always believed in it.

Said I, "Would you like to know the reason?"
Yes, he would, indeed.
"Well, I will tell you." He sat down with his eyes fastened on me, as eagerly interested and as docile as a little child.
"You believe the Bible?"
"Yes."
"What would you think if any one should tell you that you did not believe it?"
He would certainly say he was mistaken. He had always thought well of religion, and been particular in observing the Sabbath and attending public worship. Yet there was something strange and mysterious in it, which he could not get within his grasp. He supposed the difficulty was in himself, and not in God's dealings; but what it was, he could not comprehend.
"Do you believe the Bible when it says that the heart is deceitful above all things, and desperately wicked?"
"O, yes."
"But do you believe it means your heart?"
"No."
"Whose heart, then, do you think it refers to?"
"Why, those of bad men, and notorious sinners."
"Who are they?"
"Well, such as thieves, liars, murderers, and so on."
"Does the Bible say that the hearts of thieves and murderers and notorious sinners are desperately wicked? Does it say this of a few, or of all?"
"What?" said the old man, in unfeigned astonishment. "What! me? You don't think it means me?"
"Why, read for yourself; here it is; what does it say?"
He put on his spectacles and deliberately examined the passage which I showed him. He read it again, and considered for a moment; then turned to me and said,
"Well, it does! If this is true, I have thought too well of myself, haven't I? I never thought of applying that to myself, before. I am satisfied. You have told me the secret of it."

Such was the child-like susceptibility and sincerity of this old man's heart. But the fruit of the good seed which had fallen in so kindly a soil, did not spring up "forthwith." It was two years before the vital change became evident, and before that time I had lost sight of him, in the changes of life. Then it happened that I went to visit a certain town, on the occasion of a revival of religion within it. One of the officers of the church there said to me, that he had enjoyed a very interesting and unexpected interview that day. It was with an aged man, of the most estimable disposition and exemplary morals, but one with whom they

could never get the chains of the gospel to hold. He had always seemed to well satisfied with his own state; so he was not in a different frame, and earnestly seeking after the neglected boon.

Among the inquiring, soon after this, the old man's grand-daughter was pointed out to me. I resolved to visit her, and did so. I recognized in the grand-daughter my old post-office acquaintance, and he on his part seemed peculiarly glad to see me. But desiring to converse with the child by herself, I contrived to get him out of the way; after a little while, for that purpose. While thus engaged, however, I soon observed that he had returned, and was attending to the conversation. I concluded to go on; but it was not long before, looking around, I saw him in tears! I turned my attention to him, and found his mind prepared to look to the Saviour, needing only that "some man should guide him." On taking my opportunity to inquire of his wife how long the present state of his feelings had been coming on, she referred it at once, as if it had been a matter of familiar conversation between them, to an occurrence about two years before. "At that time," she said, "he engaged for a time in a mail contract between R— and B—, and on the very first trip fell into a conversation at the latter place, which proved the commencement of a change in his whole view of religion and of his own character, progressing steadily to the present time. I never heard of him again, but I believe his child-like spirit is sitting at the feet of Jesus, in His presence above—for of such is the kingdom of heaven." [Evangelist.]

A NEW ENGLAND MARTYR.

In his Annals of the American Pulpit, the Rev. Dr. Sprague records the remarkable career of the Rev. Hugh Peters, who came to this country in 1655, and was settled over the First Church in Salem, Mass. He went back to England as an agent for the colonies, and there he became implicated in the political troubles of the times.

Mr. Peters was suspected of having been deeply concerned in the King's death; and it was even alleged that he was one of the persons in mask upon the scaffold, when His Majesty was beheaded. He was accordingly apprehended and committed to the Tower, and on the 13th of October, 1660, was brought to the bar, and indicted for high treason. He did little more in his own defense than protest his innocence; and when asked why sentence of death should not be pronounced upon him, he only said, "I will submit myself to God; and if I have spoken anything against the Gospel of Christ, I am heartily sorry for it." The sentence was then passed; and, after being confined in Newgate three days, he was executed.

The day after his condemnation, he preached to his friends and fellow-prisoners in Newgate, on the text—"Why art thou cast down, O my soul?" &c. In the early part of his imprisonment, he had suffered not a little from depression, fear that he should dishonor religion in the sufferings which he anticipated; but, for a short time before he went to the place of execution, his mind became perfectly composed, and he said with great cheerfulness, "I thank God, now I can die. I can look death in the face and not be afraid." When the fatal hour arrived, he was carried on a sledge from Newgate to Charing-cross—the place of execution; and was made first to witness the execution of Mr. Cook, the former Solicitor-General, who also suffered as a regicide. A person now came to him, and called upon him, in a tone of great severity, to repent of the agency he had had in the death of the King; but he replied, "Friend, you do not well to trample upon the feelings of a dying man. You are greatly mistaken. I had nothing to do with the death of the King." When Mr. Cook was cut down, and brought to be quartered, the hangman was commanded to bring Mr. Peters near, that he might witness the spectacle. As the hangman approached him, rubbing his bloody hands together, he said, "How do you like this, Mr. Peters?" To which Mr. Peters replied, "I thank God, I am not terrified at it—you may do your worst." As he was about to die, he gave a piece of gold to a friend, and requested him to carry it to his daughter, as a token of love from her dying father, and to let her know that "his heart was as full of comfort as it could be, and that before that piece should come into her hands, he should be with God in glory." He went off with a smile upon his countenance, and the language of triumph upon his lips. He suffered October 16, 1660, aged sixty-one years; and his head was set upon a pole on London bridge.

Mr. Peters, during his imprisonment, wrote certain papers containing advice to his daughter, which were afterwards published under the title—"A dying father's last legacy to an only child." This daughter was born before Mr. Peters left America. After her father's execution, she came to America, according to his advice, was kindly received by his friends, and was married to a respectable gentleman in Newport, Rhode Island, by the name of Barker. She seems subsequently to have removed to England with her husband, and after she became a widow, had influence enough to recover from the Crown her father's foreign possessions, which had illegally been confiscated. Mrs. Peters had been afflicted with mental alienation for some years before the death of her husband, and she survived him several years in extreme poverty.

A WORTHY CONFESSOR.—It was a fine reply which Basil, of Caesarea, made when the Emperor Valens sent him by his prefect endeavoring by threats to compel him to receive acknowledged Arians into the fellowship of the church. The prefect demanded whether he alone, when all others obeyed the Emperor, dared to wish to have any other religion than that of his master. Basil replied, that he had nothing to be afraid of; possession, of which men might deprive him, he had none, except his few books and his cloak. An exile was no exile for him, since he knew that the whole earth is the Lord's. If torture was threatened, his feeble body would yield to the first blow; and as for death, that would only bring him nearer to God, whom he longed. The prefect gave up the point. It was vain to threaten such a man.

Such was the spirit of this solitary man, in prospect of the coming of Christ's kingdom. America was then a wilderness. Europe was yet burdened with tyranny and superstition. Missions were hardly thought of. Benevolent societies were as yet unknown. Communication with distant lands was irregular and at long intervals. Religious and missionary intelligence was only to be gleaned here and there by one in quest of it; for religious newspapers there were none. Yet in his secret prayers and in his solitary walks the youthful Edwards gave himself to meditation on the progress of Christ's kingdom, and he scanned every item of intelligence from any part of the world, to catch at anything that looked favorably toward the object he held most dear. A characteristic exhibition of the fervent Christian in every age; a fitting example for the young Christian of this age—when events are rapidly converging towards the fulfillment of prophecy, and the intelligence of the Redeemer's triumph spreads on the wings of the wind. [And.]

The Sabbath Recorder.

New York, January 15, 1857.

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

MINISTERIAL INTERCOURSE.

We are too much detached from one another; we live too far apart; our intercourse is too limited.

We call to mind the days of our childhood, when it was the custom for ministers of the same faith to visit each other frequently.

But we, poor Seventh-day Baptist ministers, live many long miles apart—hundreds of miles apart.

The visit has this advantage above all conventional gatherings: that it realizes, more completely, that which is indicated by the word congeniality.

When our Saviour sent forth the twelve, he sent them "two and two." (Mark 6: 7.)

Yet, what is to be done? Were our people asked to provide facilities for bringing about more abundantly this kind of intercourse between their respective pastors, they would probably treat it as a most extravagant demand.

New York City Tract Society.—The 30th anniversary of this Society was held on the 21st ult.

converted Jew confined his labors to the Hebrew persuasion. Emigrants and seamen were among those who were the recipients of the good offices of the Society.

brought into the Sunday-schools, and 341 into the day schools; 201 persons had joined the Bible classes; 2,016 persons had been induced to attend Church; 374 induced to sign the temperance pledge; 913 religious meetings had been held; 73 backsliders reclaimed, 216 persons hopefully converted, and 153 united to evangelical Churches.

LAYING ON OF HANDS.

It is generally understood, by those acquainted with the Seventh-day Baptist churches, that a rite is in use among them, called "Laying on of Hands."

It is certainly safe to imitate such a type as the Apostle Paul. Since God has these needful gifts to bestow upon his people, it is a reasonable and a small thing to seek for them in his approved way.

It may not be out of place here to notice my dissent from an opinion frequently expressed, viz., that the disciples of Ephesus were re-baptized by Paul.

But to return to our subject. The strongest text claimed in support of laying on of hands, is found in Heb. 6: 1, 2.

The object proposed in the use of this rite is such as to induce us to believe it was designed for all the disciples, for all times, and all places.

From the view I have here given of this subject, it appears to me unreasonable that any Christian minister, or administrator, should find in his heart to object to the continuance of this rite.

circumscribed light, to suppose it was designed only as the medium of bestowing the gift of miracles; but even if it were so used by the apostles, we have no evidence that these gifts will never more be conferred.

REVIVALS IN VIRGINIA.

To the Editors of the Sabbath Recorder.—Supposing that it will be interesting to the readers of your paper to know what the Lord is doing for us, I thankfully submit the following.

On the 19th of October, 1856, at evening, we commenced a series of meetings at a school-house on the waters of the Middle Island, within the bounds of the New Salem Church, which continued until the evening of the 27th of December, when, with a crowded house, and such manifestations of the goodness of God as seemed to indicate that the work of reformation was but commencing, we, for the want of ministerial labor, being ourselves quite worn out, closed the meetings.

On the 8th day of November, 1856, we commenced a protracted effort at Lost Creek, which lasted eight days. The glorious Lord crowned this feeble effort also with the best of consequences.

It is generally understood, that the Tract Society is published by voluntary contributions; that its publications are mostly to be given away; that time, talents, and money, are to be laid on the altar for truth's sake.

The Society was instituted in 1843, and its constitution adopted in 1844. This provided that the funds should be raised by collections, annual subscriptions, life members, life donors, &c., which succeeded well for a few years, many of the churches becoming auxiliary.

From the view I have here given of this subject, it appears to me unreasonable that any Christian minister, or administrator, should find in his heart to object to the continuance of this rite.

bound volumes of the same, also 340 copies of Carlow's Defence of the Sabbath, a few Vindicators No. 1, &c. &c. The estimated value of these tracts is \$181 69.

MISSIONARY SOCIETY—BOARD MEETING.

The Executive Board of the Seventh-day Baptist Missionary Society held a quarterly meeting at Plainfield, N. J., on Fourth-day of last week, which was well attended.

A report was received from the mission at Burr Oak Prairie, Wis., to the 1st of January, 1857, and an appropriation was made to meet the expenses of the mission to that date.

From the China Mission there were seven letters, giving the details of labor performed, and suggesting ways to make such labor more efficient.

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The Society has every facility to multiply the copies on hand, as all the tracts published have been stereotyped; and it need incur no more expense to attend to the business on a liberal than on a stinted scale.

The world looks to the American Sabbath Tract Society, and to that alone, for the spread of the truth relating to the Sabbath.

Funds forwarded direct to the Treasurer, or to H. H. Baker, General Agent, will be duly acknowledged in the Recorder. H. H. BAKER.

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A letter was read from Lewis A. Davis, setting forth the importance of missionary labor in the vicinity of Welton, Iowa.

From the Palestine Mission there was, we believe, only one letter, written by Charles Saunders, dated Oct. 6, 1856, giving some account of his labors, and requesting additional medicines.

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Under this head a correspondent of the Independent makes the following statement, and suggests that the settlement of the moral questions involved might save some churches from embarrassment, and some ministers from difficulty:—

1. Some years since, I was invited to preach the installation sermon in a church in a neighboring State. I laid aside other duties, traveled out and back some 230 miles, received a vote of thanks, and was allowed to pay my own expenses—nobody offering to bear any portion.

2. On another occasion, I was urgently solicited to proceed to a more distant field, and preach the ordination sermon in a church that settled a co-pastor. I received a vote of thanks, with a request that a copy of the sermon be given them for publication—but no offer to meet the traveling expenses, though the distance traveled out and in was more than four hundred miles.

3. Not very long since, by the urgent solicitations of the pastor and the church committee, I engaged to spend a Sabbath with them, for the purpose of preaching on the occasion of the opening of their new and elegant church edifice. At the close, the pastor expressed his thanks, and stated that the church committee would see me and settle my expenses the next morning, but that next morning has not come, though a good many Monday mornings have gone by.

4. Again, by letter I was entreated to come and preach a dedication sermon, as the new church is finished, and a stranger must speak on such an occasion. Well, I went forth and traveled a good distance, and returned to my home—but no one offered to pay any part of the traveling expenses.

Such are the facts. Is it right thus to take the time and money of ministers, and place them in a very awkward situation, if they intimate that they expect their expenses to be defrayed?

NEW YEAR'S PRESENTS.—We learn, says the Independent, that Rev. Dr. Budington, pastor of the Clinton Avenue Congregational Church, Brooklyn, was called upon at his house, on New Year's day, and presented by some gentlemen, in behalf of his congregation, with a pleasing token of \$500, as an evidence of their lively interest in the pastor and his ministry.

Dr. Cheever was agreeably surprised with a purse of \$400, while Mrs. Cheever received \$200, together with an elegant piece of furniture. The congregation of the Church of the Puritans participated very generally in this friendly gift.

The pastor of Plymouth Church received from some of the young men of his charge a beautiful landscape oil painting; and from an unknown quarter, a magnificent statue in bronze.

Rev. T. L. Cuyler, of the Reformed Dutch Church in Market street, New York, was waited upon, on the same day, and politely informed that his congregation, without consulting word with the pastor, had taken the gross liberty of raising his salary.

Mr. and Mrs. H. A. Pond, leaders of the choir of Plymouth Church, Brooklyn, were presented, on New Year's eve, by the members of the choir, with a handsome service of silver plate. The occasion was the retirement of Mr. and Mrs. Pond, after two years' service.

LIBERALITY.—In a recent number of our paper, it was stated that a gentleman, who resided at Nyack, on the Hudson, had left by his will, the sum of \$20,000 to the Five Points House of Industry, and \$5,000 for the personal benefit of Mr. Pease; and that he had previously made various donations to the institution, one of which amounted to \$2,000.

It was voted to recognize the School proposed at Shanghai by Mrs. Gardner as one of the institutions of the Board, and to request that money for this object be forwarded to the Treasurer of the Society.

LOCAL AGENTS.—In the absence of Eld. MARSH, our Local Agent at Leonardville, who is spending the winter in New York, Bro. ASA M. WEST has consented to act as our agent at that place, and he has been furnished with a list of subscribers, and their accounts to the end of the 13th volume.

Our Local Agent at Milton, Joseph Goodrich, Esq., proposes to transfer the duties of the agency to Eld. W. C. Whitford, "not because of any dissatisfaction, but simply because Mr. Whitford, while making his pastoral visits, can more easily attend to the business." During the thirteen years that we have been connected with the denominational paper, Mr. Goodrich has been the local agent at Milton, and in that capacity has done much service, for which he has from the first declined to receive any compensation.

General Intelligence.

Proceedings in Congress.

SECOND-DAY, JAN. 5.

In the SENATE, the Committee on Judiciary reported that Mr. Harlan was not duly elected Senator from Iowa, and that the seat is vacant. A minority report will be presented. The House Bill for the settlement of the accounts of officers of the Revolution, was considered, but not acted upon.

In the HOUSE OF REPRESENTATIVES, Mr. Quitman vainly strove to report a bill increasing the pay of the officers of the Army. The House, by a vote of seventy against one hundred and five, refused to suspend the rules, and moved for Mr. Walbridge, to enable him to introduce a resolution making the subject of the Pacific Railroad the special order for the 14th of January. Other ineffectual motions to suspend the rules for the purpose of acting on various subjects were made, after which the House adjourned.

THIRD-DAY, JAN. 6.

In the SENATE, the first business in order was the election of a President pro tem, after which the Iowa contested election case was debated, but no conclusion was arrived at.

In the HOUSE, Mr. Boyce gave notice of an amendment to the Tariff bill. A bill was introduced, and referred to the Judiciary Committee, the more effectually to prevent the selling of intoxicating liquors to the Indians. The President's Message came up again for consideration, and speeches were made by Messrs. Stephens of Georgia, and Davis of Maryland.

FOURTH-DAY, JAN. 7.

In the SENATE, Mr. Walker reported a bill to increase the pay of officers in the army. The Iowa election case occupied considerable time, but no action was taken. A letter was received from Mr. Hamlin, resigning his seat as a Senator from Maine. Adjourned till Sixth-day.

The House spent the whole day in discussing the motion to print extra copies of the President's Message. Adjourned till Sixth-day.

SIXTH-DAY, JAN. 9.

In the SENATE, the House bill for payment of invalid and other pensioners was passed. The Iowa election case was talked about, but not voted on. Mr. Seward introduced a bill to expedite telegraphic communication for the use of the Government in its foreign intercourse. The bill authorizes the Secretary of State, in his discretion and under the direction of the President, to contract with any competent person or persons, for the aid of the United States in laying down a submarine cable to connect existing telegraphs between the coast of Newfoundland and the coast of Ireland; and for the use of such submarine communication, when established, by the Government of the United States, on such terms and conditions as shall seem to the President just and reasonable, provided that the Government of Great Britain shall, before or at the same time, enter into a like contract for those purposes with the same person, persons or association, and upon terms of exact equality with those stipulated for by the United States; and provided, that the tariff of prices for the use of such submarine communication by the public shall be fixed by the Secretary of the Treasury of the United States and the Government of Great Britain, or its authorized agent. Provided, further, that the United States shall enjoy the use of the said submarine telegraphic communication for a period of fifty years, on the same terms and condition which shall be stipulated in favor of the Government of Great Britain, in the contract, so to be entered into by such person, persons, or association with that Government. The bill was referred to the Committee on Post Offices. Adjourned till Second-day.

The House passed twenty-one private bills, and was on the point of adjourning, when one of the members called attention to an article in the N. Y. Times, charging members of Congress and lobby agents with corruption, especially in relation to the Minnesota Land Bill. This charge was sustained by a member, who stated that he had been offered fifteen hundred dollars for his vote. After a pretty warm talk upon the subject, it was voted to appoint a Committee to investigate the charges of corruption. Adjourned till Second-day.

SABBATH-DAY, JAN. 10.

The SENATE was not in session. In the HOUSE, the Select Committee to investigate charges of bribery and corruption was announced. It consists of Messrs. Kelsey of N. Y., Orr of S. C., Davis of Md., Ritchey of Penn., and Warner of Ga. Mr. Grow (Penn.) asked leave to present a petition against the right of Mr. Whitfield to sit as a Delegate from Kansas. Objection being made, the paper was referred to the Committee on Elections. A private bill was passed, and the House adjourned to Second-day.

Legislature of New York—Governor's Message.

The Legislature of the State of New York assembled at Albany on Thursday, Jan. 6th, and on that day the Governor's Message was presented. The following notice of the Message, which we find in one of the daily papers, will interest our readers:—

Governor King's message is a brief, plain, and business-like document. It refers to national politics, and repels with just force and severity the imputations cast by President Pierce upon the majority of the people of this State in common with the other Free States. The Governor sets forth, at some length, the principles and purposes of the Republican Party—insisting that they are not in favor of interfering with Slavery as it exists in any of the States, or of infringing, in any way or to any extent, upon the guarantees and compromises of the Constitution—but that they do resist its extension into any new territory of the United States; and in so doing they are only acting upon what has been the settled policy of the Government from its beginning.

The condition of the various interests of the State is set forth with unusual fullness and detail. The entire Canal Debt, at the close of the present fiscal year, will be twenty-four million six hundred thousand dollars, and two million and a half more will be required to complete the State Canals. This deficiency arises from the singular neglect in making the estimate of cost upon which the framers of the Constitution acted, of the expense of engineering and of land damages, which are always very heavy items in works of such magnitude. The Governor favors the imposition of a State tax, rather than an amendment of the Consti-

tion so as to permit further loans. He is earnest and emphatic in his opposition to any suspension, and still more so to any sale, of the Public Works. The whole length of the Canals, and other public works of the State, is \$92 millions, and their cost has been about fifty millions of dollars.

The census returns for the past year are given in a summary form by the Governor, and form an interesting feature of the Message. It is a curious fact, that there is within the State just about as much unimproved as improved land—there being about thirteen million acres of each. The population in 1855 was 3,466,212—an increase of 2.38 per cent. during the preceding five years. Of the whole number 920,000 were of foreign birth. The aggregate wealth of the State is two thousand millions of dollars. There are 951,952 children attending schools—and the aggregate expense of the Common Schools of the State is \$5,531,942. The number of enrolled militia is 335,000, of whom 18,500 are uniformed, armed and equipped.

The following paragraph is all that relates to the important subject of legislation to restrict and diminish the evils of intemperance:—

"The Excise Laws, which are coeval with our existence as a State, and the proper regulation and enforcement of which has been deemed essential alike to the morals and well-being of the people, would seem to require thorough revision. The Judicial decision against the Act of 1854, for the Suppression of Intemperance, Pauperism, and Crime, as unconstitutional, has left the sale of intoxicating liquors free from the wholesome restraints of law. However opinions may differ as to the right or expediency of attempting, by compulsory legislation, to prohibit entirely the sale, as a beverage, of such liquors, none will doubt that it is both a clear right and an absolute duty so to regulate their sale, as to diminish, as far as practicable, the risk of their abuse, if we may not entirely prohibit their use. For, of the frightful evils of drunkenness, no exaggeration is possible, and no remedy that law will permit, and public opinion will sustain, to check or eradicate so fell an evil, should be left untried."

The New York Liquor Law.

In the Legislature of New York, Mr. Bradford has given notice of a bill "to prevent the traffic in intoxicating drinks." As this bill is understood to have the approval of the leading advocates of temperance, and will undoubtedly be often referred to, we copy it:—

Sec. 1. Every person who, by himself or by his bar-keeper, servant or employee, or who, as the bar-keeper, servant or employee of any other person or persons, shall open or keep any hotel, bar, tavern, bar, saloon, cellar, grocery or other place whatever for the sale, or any place for the distilling, brewing or manufacture for sale of any intoxicating liquor to be used as a beverage, or who shall manufacture for sale, or who shall sell any such liquor to be used, shall be deemed guilty of a misdemeanor; and shall, upon conviction thereof, be punished in like manner as is now provided by law in cases of misdemeanor, where punishment is not otherwise prescribed. The word person in this section shall apply to both sexes; and where two or more persons shall be jointly concerned in its infraction, each shall be deemed separately guilty, and each day on which any such place of sale or manufacture, as above specified, shall be opened or kept, and each such sale of such liquor, shall be deemed a separate misdemeanor.

Sec. 2. This act shall not be strictly construed in favor of the accused; but shall be liberally and liberally construed to effect the purpose expressed in its title. And any Judge, District-Attorney, Sheriff or other officer who shall willfully refuse, or who, when only required, shall without just cause neglect or omit to perform his official duty in its enforcement, shall be deemed guilty of misdemeanor, and on conviction thereof be punished as specified in the preceding section.

Sec. 3. Every person offending against the first section of this act shall be a competent witness against any other person so offending, and may be compelled to appear and give evidence before any magistrate or grand jury, or in any court, in the same manner as other persons; but the testimony so given shall not be used in any prosecution or proceedings against the person so testifying; and if any such person, having been duly subpoenaed, shall refuse or omit to appear as required by such subpoena; or if any competent witness present shall, when duly required, refuse or omit to testify, it shall be the duty of the magistrate or court to enforce by proceeding as for a criminal contempt of court, obedience to such subpoena or requirement to testify; and in the meantime, in his or its discretion, to suspend such proceedings or trial, or allow a jury from time to time to be withdrawn, and the trial to be postponed until the testimony of such witness shall be obtained.

Sec. 4. leaves a blank for the time when the act shall take effect.

European News.

European papers to Dec. 24th have been received, from which the following items are clipped.

The officers of the "Resolute" were receiving much attention. On the 21st Dec. they were entertained at the Admiralty House. On Christmas day, they were to dine with Lady Franklin. On the 23rd of December they partook of a banquet given by the City of Plymouth.

Diplomatic relations have been broken off between Prussia and Switzerland, and matters were becoming extremely complicated. Prussia has notified the German Diet that her own troops are sufficient for the exigency, and preparations are being made for the assembling of thirty-five thousand men at Berlin by the 2d of January, under command of General Van Greben, to march on Switzerland. The Swiss are behaving with the greatest gallantry. The population is called to arms and respond with enthusiasm. Twenty thousand men are to be put under arms without delay, of which 10,000 under Gen. Bourgeois will defend Basle, and the other half under Gen. Ziegler will garrison Schaffhausen. The van and reserve of the army will operate in the field.

The war with Persia is not popular in England. The London Times, usually the Government organ, and the London Press, the Derby organ, both denounce it. Many English and French papers think it will cause another war between Britain and Russia alone.

The principal powder magazine at Naples had exploded, and many soldiers were killed.

A Government announcement says that bands of insurgents are still fighting about in various

parts of Sicily, but there is no fear of a general revolutionary movement.

A Madrid dispatch of the 19th ult., reports that a revolutionary club had been discovered in the city. Arrests were made and papers seized.

RELIGIOUS INTELLIGENCE.

The last Episcopalian Triennial Report exhibits an increase, by confirmation, of more than 30,000, or 10,000 a year; being about ten per cent. annually, on the number of members in 1853, which was 105,138—net increase, 14,000. There are 1,815, clergymen in 80 dioceses, exclusive of Texas, or 1 to every 65 laymen. The three years' net increase of clergymen, has been 164, or only one in 85, as compared with the increase of communicants.

The Puritan Recorder sums up the statistics of evangelical religion in this country as follows: "Over thirty thousand working ministers of the gospel, sustained by four millions of communicants, and heard by sixteen millions of church-going people. Church property, seventy millions; religious contributions, twenty-four millions per annum."

A Model of the Tabernacle of Israel, "the first sanctuary ordained for the worship of the one living and true God"—as set up in the wilderness of Sinai, b. c. 1491—is now exhibited daily in Upper Stamford-street, London. It was made after a careful study of the Pentateuch, by the Rev. R. W. Hartshorn, A. B., upon a scale of one inch to the cubit (18 inches).

We learn from the Morning Star, that two interesting revivals are now going on among the Free Will Baptists in Maine. In Danville, about twenty persons have been hopefully converted. In Richmond, a good work, which was begun in the Sunday school, has widely spread. Several heads of families have been converted, and persons who had been backslidden for years have been reclaimed.

An extensive work of grace is now in progress in the City of Lawrence, Mass. The church has already received an accession of one hundred members, many of whom are among the most promising citizens of Lawrence, and the number of inquirers, at present, is greater than at any former period during the meeting.

The last annual catalogue of Oberlin College shows the number of students in that institution to be 1,216—of whom 677 are males, and 539 females. Those attending on the preparatory course are included. The average attendance for the last five years has been over 1,150 each year.

A correspondent of The Independent, writing from "Old Yale," says: "It will undoubtedly be of interest to the numerous friends of Yale, and especially to those who have committed their sons to her maternal care, to learn that an interesting work of grace is in progress here."

The New York State Temperance Society met at Albany on the 18th ult. An immense number of tracts had been distributed through the State. The Society is deeply in debt, and it was resolved to make immediate efforts to raise \$25,000. Mr. Delavan was re-elected President.

The Rev. Mr. Lincoln, pastor of the Congregational Society in Falmouth, Mass., is supposed to be the oldest living graduate of Harvard College. He is nearly a century old. His church was built during his minority, eighty years ago, and his congregation have just subscribed \$5,000 to repair it.

The Methodist Sunday School Union, in Philadelphia, propose building an itinerating chapel, which can be moved from place to place, as often as a church can be nourished up under its influence, able to put in its stead a permanent building.

The Jewish Synagogue at Mobile, on Jackson street, was destroyed by fire on the 11th ult. Some of the congregation, who knew where to find the sacred writings, succeeded in penetrating the rear of the ark, and saved the scrolls unharmed.

The Newark Daily Advertiser says: "Religious revivals are in progress in many of the M. E. churches in the vicinity. The altars are nightly crowded with mourners, and many conversions have been made."

The Illinois Baptist records revivals in Illinois as follows: "At Union Church, Clay Co., 14 additions; at Freedom Church, Richland Co., 16 additions; at Big Creek Church, Hardin Co., 10 additions."

A remarkable revival has taken place on board the American whale ship Belle, Captain Handy, in which the captain, three mates, and five seamen, were converted.

A man named Shive, his wife and two children, were murdered on Indian River, Florida, and their house was subsequently burned. It is supposed to have been done by Indians.

SUMMARY.

In consequence of reports having been circulated last month, that the Iowa Land Offices were soon to be opened, an active demand was created for Land Warrants, and large amounts bought up by speculators. It is now ascertained, that the offices will not be opened until April next, and large amounts of Warrants are returned on the market, with a small demand to meet them, causing a decline of 2c. per acre. We quote as follows:

Table with 3 columns: Warrants, Buying Prices, Selling. 40 acres \$1.00 \$1.15, 80 acres 90 94, 120 acres 85 90, 160 acres 80 94

The Message of Gov. Matteson of Illinois states that the total State indebtedness on the 1st of January, 1857, was \$12,834,000. The amount liquidated during the past four years was \$5,500,000. Balance in the Treasury on the 1st of January \$215,000. He says there is no doubt the State is fully able to pay interest regularly in future, and to extinguish the whole debt within seven years. Thinks the revenue from the Central Railroad will soon pay the entire expenses of the Government, leaving a surplus for the Illinois and Michigan Canal for charitable and beneficial purposes, in the discretion of the Legislature.

The boot, shoe, and leather trade in the City of Boston have subscribed the sum of \$20,000 to the stock of the New England Emigrant Aid Company. They intend to invest it in the purchase of two saw-mills, and in making improvements wherever they are erected. Thus two new towns will be founded in Kansas in the spring.

Hon. Isaac W. Stewart has deposited the stamp of the Charter Oak in the Secretary of State's office, for the use of the State. The piece is about five feet in diameter, and four feet long.

The New Orleans Courier of Dec. 11th says: It will be perceived from the interesting decision of the Supreme Court, delivered on Monday, 8th of December, by Justice Buchanan, that the act of the Legislature, approved March 15th, 1855, is declared to be unconstitutional; consequently, that the emancipation of slaves by the tribunals of this State, is illegal and unconstitutional, inasmuch as emancipation, as the law stood before this decision, could be had only under this act.

A bridge is now being built across the Upper Mississippi, at St. Paul, Minnesota. It is to be 1,300 feet in length, resting upon nine piers, the highest of which are seventy feet above high water mark, so as to enable the largest boats to pass under without difficulty. The greatest span will be two hundred and twenty feet; sufficiently wide to allow the largest rafts to pass without coming in contact with the abutments. The whole cost of the work will be near \$120,000.

The Vermont Capitol Building was entirely destroyed by fire on the 6th inst. The fire is supposed to have originated from some defect in the heating apparatus. It was a simple but imposing structure, commenced in the year 1833 and finished in 1837, at a cost of \$132,000. Nothing remains of the building but the granite walls. Among the most serious losses is the State Naturalists Apartments, the destruction of which is total and the loss irreparable.

Gentlemen from Dubuque and elsewhere are taking measures for the organization of a new Territory, composed of western Minnesota, and lying north of Nebraska, with the capital, at present, the little west of the Big Sioux River, on the Missouri, a short distance from the north-west corner of Iowa. It is described as a fine country, and will be reached by a short branch of the Dubuque and Pacific Railroad.

The brig Beauty, from Jamaica, arrived at Halifax on Saturday night, Dec. 27, reported that on the outward voyage, on Nov. 9, lat. 40°, saw a whale-boat, bottom up, starboard side stove, and oars lashed to the bulwarks, with a lug-sail mast floating alongside. The boat contained a cask of water and a life-buoy marked "Le Lyonnais, Havre," also a white shirt and a fine cambric handkerchief marked "F. E."

Among the persons lost in connection with the late shipwreck on the Jersey shore, was a man named Jones, who was assisting in the rescue of passengers. He left a wife and family, for whose benefit a subscription was last week made up in New York amounting to over \$1,000.

James F. Simmons has been returned to the United States Senate from Rhode Island, in place of Hon. Charles T. James. Mr. Simmons is spoken of as a self-made man, a practical manufacturer, and eminently qualified for the post to which he has been elected.

Zachariah Chandler has been chosen by the Republicans of Michigan to replace Gen. Cass in the Senate, for six years from the 4th of March next. He is a leading and popular merchant of Detroit, and at the same time a zealous and energetic politician.

From Kansas, we have an account of a meeting recently held to devise ways to build a railroad from the Missouri River to the interior of the Territory. Also, of a meeting held at Lawrence to take measures for the establishment of a College in that part of the Territory.

The Postmaster-General has issued instructions to postmasters in New York, Boston, and Philadelphia, reducing the single postage to Panama, from twenty to ten cents, that port being by the Aspinwall route, within the 2500 miles named in the law.

The noted character, named Orr, who used to go about the streets of New York, proclaiming himself as a prophet, and subsequently, at Demerara, produced a riot through his crazy assertions to the ignorance of the negroes, died recently in prison at that place.

The Land Office has withdrawn from sale about a million additional acres of land, which were found to fall within the grant to the New Orleans, Opelousas and Great Western Railroad, lying between Opelousas and the Sabine River, on the Texas line.

The Executive of the National Kansas Committee have called a general meeting of the Committee at the Astor House, in New York, on the 23d inst., in order to report the doings of the Committee since its organization.

William Blaisdell, alias Charles E. Harding, indicted on eight charges of uttering eight counterfeit bills of the Elm City Bank, New Haven, was lately sentenced at Hartford to sixteen years in the State Prison.

A man named Shive, his wife and two children, were murdered on Indian River, Florida, and their house was subsequently burned. It is supposed to have been done by Indians.

A large number of natives of New York, now settled in Iowa, had a festival at Keokuk on Christmas Eve.

The Erie City Bank of Pennsylvania closed its doors on Wednesday, Dec. 31.

MARRIED. At Highland Water-Cure, by Eld. H. P. Burdick, Dec. 15 1856, Mr. CARMEON W. SAUNDERS to VILETTA OOST, all of Aired.

By the same, and at the same place, Nov. 29, 1856, A. S. SUTTERLY to Miss HARRIET E. MOSIER, all of Aired.

Nov. 18 1856, by the same, at Alfred, O. P. CARROLL to Miss EMILY DENNING, all of Aired.

In DeWitt, Dec. 31st, by Charles H. Maxson, Esq., Mr. ENRIK D. ALLARD of Georgetown, to Miss MARY D. JOHNSON, of DeWitt.

In New York, January 5th, 1857, by the Rev. Joseph Benson, Mr. CHARLES W. V. BAIRD to Miss MARGARET BERGMAN.

In Milton, Wis., Dec. 24th, 1856, by Eld. W. O. Whitford, Mr. WILLIAM G. WILCOX, of Milton, to Miss MARTHA A. GOODRICH, of Fulton, Rock Co., Wis.

In Milton, Wis., Dec. 25th, 1856, by the same, Mr. BENJAMIN FRANKLIN CLARKE, of Beloit, Wis., to Miss MARTHA C. BUTON, daughter of Mr. Frederick Buton, of the former place.

DIED. In Greenmanville, Ct., Oct. 27th, DANIEL ORIFMAN, aged 42 years.

In Andover, N. Y., Dec. 29th, of erysipelas, THOMAS BRANT, aged 72 years.

In Southampton, Peoria Co., Ill., December 27th, of consumption, CHARLES SAUNDERS, aged 78 years. He was born in Rhode Island, and in early life removed to Berlin, Benson Co., N. Y., where, a few years after, he embraced religion and united with the Seventh-day Baptist Church of that place, of which he remained a member until his death. He has for many years been looking for the time of "his change to come," and has often expressed wonder that he was permitted to live from year to year. During the last hours of his life, he opened his eyes to the prospect before him, he said, "I live by the faith of the Son of God, and trust in the mercy of God." Thus he could calmly look death in the face, and feel it a welcome messenger to take him from this world of care and suffering, to enjoy the smiles of his Saviour in heaven.

New York Markets—January 12, 1857. Ashes—Pots 87. Peas 80. Flour and Meal—Flour 6 35 for common to good State, 6 50 & 75 for extra State, 6 55 & 60 for superfine Indiana and Ohio, 7 40 & 50 for extra Genesee, Rye Flour 3 50 & 5 25 Corn Meal 3 25 & 3 50 for Jersey. Buckwheat Flour 2 12 & 2 50 per 100 lbs. Grain—Wheat 1 70 & 1 72 for good white, Rye 90 & 95c for Northern Barley 7 00. Barley Malt 12 & 1 15. Oats 40 & 45 for Southern, 47 & 49c for State. Corn 67 & 71c for Western mixed, 75c for old Jersey yellow. Provisions—Pork 17 00 & 17 25 for new prime, 20 00 for new mess. Beef 9 25 & 10 00 for new prime, 10 50 & 12 50 for country mess. Lard 12 25, Cheese 10 a 10 25. Hay—50c a 1 00 per 100 lbs. Tall—1 1/2 a 1 1/2c.

LETTERS. Ephraim Maxson, David R. Potter, Charles Potter, Wm. H. Wells (ex. Dec. 11), E. Knigmscher, H. Dresser, C.M. Lewis, A. B. Burdick, D. G. Smith, Joseph Mitchell, Amy Dennison, S.W. Millard, Wm. Kennen, B.G. Stillman, A. C. Cook, S.S. Griswold, C.H. Maxson, John Whitford, E.R. Clarke, H.P. Burdick, S.P. Stillman (ex. Oct. 6), W.O. Whitford, A.C. Burdick, J.C. Rogers, H.W. Cook, O.A. Gray.

RECEIPTS. All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending notices of their names to the Recorder, are requested to give us early notice of the omission.

FOR THE SABBATH RECORDER: Silas Greenman, Western, R.I. \$2 00 vol. 13. No. 52, Jared Barber 4 00 13 52, Beulahs Leap 2 00 13 52, Benj. P. Bentley 2 00 13 52, John H. Biscoe 2 00 13 52, John E. Crandall 2 00 13 52, Gideon H. Noyes 4 00 13 52, Geo. W. Wilcox 2 00 13 52, John G. Vaughn 2 32 13 52, Wm. Stillman 2 00 13 52, S. Langworthy, Potter Hill, R.I. 2 00 13 52, Robert Langworthy 2 00 13 52, C.C. Lewis Jr., Ashaway, R.I. 2 00 13 52, Lyman Dudley, Porterville, Ct. 2 00 13 52, J. Cottrell, Mystic Bridge, Ct. 2 00 13 52, John E. Edmonson 2 00 13 52, Samuel Dunham, Metuchen, N.J. 2 00 13 52, C.H. Breece 2 00 13 52, H. Knigmscher, Ephraim Pa. 2 00 13 52, Moses Forbes, Tiskiahi, Ill. 6 00 16 26, Wm. Kennedy, Lost Creek, Va. 2 75 14 26, Wm. G. Vinton 2 00 13 52, Jesse M. Davis 2 00 13 52, Samuel D. Davis, Janesville, Va. 2 50 13 39, M. Vauhous, West Milford, Va. 2 00 14 9, Thomas B. Bond, Quiet Dell, Va. 75 13 18, R.W. Folger, New York 2 00 13 52, John Davis Berlin 5 00 13 52, Polly Randall, Petersburg 2 00 13 52, James A. Almond 2 00 13 52, David R. Potter 2 00 13 52, P.S. Green, Alfred Center 2 00 13 52, I. Fenner 2 00 13 52, E.P. Larkin 2 00 13 52, John Allen 2 00 13 52, S.C. Burdick 2 00 13 52, Luke Greaves 2 00 13 52, Eban Rogers, Oxford 2 00 13 52, Jonnet T. Rogers 2 00 13 52, Nathan Burch Leonardville 2 00 13 52, L. Randall, South Brookfield 2 00 13 52, W.M. Palmer, West Edmeston 2 00 13 52, John S. Galt 4 00 13 52, J.L. Clarke 2 00 13 52, D.S. Maxson 2 00 13 52, David Mason, Adams 2 00 13 52, James Still, Adams Center 2 00 13 52, S.L. Babcock 2 00 13 52, A. Trumble 2 00 13 52, R. Saunders 2 00 13 52, Elisha Hyde Nile, 2 50 12 52, A. Lanphear 2 75 13 52, Clark Witter 2 00 13 52, Orlando Holcomb, DeWitt 2 00 13 52, Luke Greaves 2 00 13 52, M.R. Maxson 2 00 13 52, H.W. Cook, Janesville, Wis. 2 00 13 52, A.C. Burdick, Milton, Wis. 2 00 13 52, J.C. Rogers, Southampton, Ill. 2 00 14 52

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FOR THE SABBATH-SCHOOL VISITOR: James Still, Adams Center 1 00, Amy Dennison, West Edmeston 1 00

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A Card. D.D. A. B. BURDICK takes this method of acknowledging the receipt of a New Year's Gift from his kind parishioners of a purse of \$100, for the purchase of Bibles, and numerous other tokens of their Christian liberality, which will place at their feet their acknowledgments, and earnest wish for their spiritual and temporal prosperity.

Water-Cure. Dr. F. UTZER, of the Mountain Glen Water-Cure, No. 34 East 7th-st., New York, where the most ample accommodations are provided for patients or students. Correspondents will please address accordingly, until April 10th, when the "Cure" at the "Glen" will (if Providence permitting) be re-opened.

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of the Reign of the Emperor Charles the Fifth. By Wm. Robertson, D. D. With a Commentary, treating of the Obituary Life of the Emperor, &c. &c. By Wm. H. Prescott, Esq. Author of "Philip II.," "The Conquest of Mexico," "The Reign of Ferdinand and Isabella," &c. &c. In 3 vols. 8vo. With a fine portrait engraved from Titian. Price \$8 75.

Robertson's great work, the History of the Reign of Charles the Fifth, is literally nothing more than a history of that reign; at least, the author devotes less than four pages to the career of Charles. His subsequent life is a biography. Yet this is, in some respects, the most curious and interesting portion of his life. But in truth, Robertson had not the materials for writing it. These materials existed only in the Archives of Simancas, which, until very recently, have been closed, both against the scholar and the historian. Now that access to them has been given, under severe restrictions, to such persons as have had interest with the government to obtain them, these archives have been opened, and the materials for the history of Charles the Fifth, and of the reign

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easy to count all the drunkards in the kingdom. It may be said that the Greek people have no inclination for any kind of excess, and that they take all their pleasures with equal sobriety.

"THE FATHERS" ON SLAVERY.—Patrick Henry said: "I believe a time will come when the opportunity will be offered to abolish this lamentable evil."

Mr. Monroe, the model President, a thorough Democrat, expresses himself thus strongly: "We have found that this evil has preyed upon the very vitals of the Union, and has been prejudicial to all the States in which it has existed."

George Mason, one of Virginia's distinguished sons, said in the Virginia Convention: "The slave trade was one of the great causes of our separation from Great Britain."

The venerated Madison held that: "Slavery is a great social evil, which should be gradually, but certainly eradicated; that it is a relation fatal to industry, false to economy, injurious to morals, dangerous to liberty, and retaining upon the masters the wrongs of its more immediate victims."

A NOBLE DEED.—Some months ago, a poor German neighbor of Gerrit Smith was charged with murder. A singular combination of unfavorable circumstances induced a general belief that he was guilty, and the public excitement against him was very strong.

RECIPE TO MAKE A HAM BETTER THAN A WESTPHALIA.—As soon as the hog is cold enough to be cut up, take the two hams, and cut out the round bone, so as to have the ham not too thick, rub them well with common salt, and leave them in a large pan for three days.

PRUNING AND SCRAPING TREES.—Old apple trees may be carefully dug about, and small branches and twigs, such as may be taken off easily with a pen knife, cut off, at any time between the first of May and November.

CONCENTRATED TEA.—A paragraph has been traveling the rounds till it has become an antiquity, that a dentist, Dr. John Burdell, of New York, boiled down a pound of Young Hyson, from a quart to a pint, when ten drops killed a rabbit.

WILL FLAX CHAF KILL COWS?—Dr. H. Hutchins, of Chambersburg, Ohio, writes the Ohio Cultivator as follows: "Six cows belonging to a brother of mine, died last evening in the course of about forty minutes, after eating a little flax-chaff balls."

A letter in the New Orleans Delta, from Santa Fe, says:—"A captive woman some time ago was brought in from the Indian country, who stated that gold in large quantities was found in the country in which she was a captive for many years."

THE TURN OF LIFE.—Between the years of forty and sixty, a man who has properly regulated himself may be considered as in the prime of life.

SOBRIETY OF THE GREEKS.—The food of an English laborer would be enough in Greece for a family of six persons. The rich are well satisfied with a dish of vegetables for their meal; the poor with a handful of olives or a piece of salt fish.

A GOOD MOTTO.—The maker of a new clock for Temple Hall, London, was desired to wait on the benches of the Temple for a suitable motto to be placed upon it.

making office, as well as at the office of delivery, carefully to examine all printed matter, in order to see that it is charged with the proper rate of postage, and to detect fraud.

There's no such Word as Fail. The Springfield (Mass.) Republican, says: "The following is a most remarkable and praiseworthy instance of what perseverance and industry rightly directed are able to effect."

An African correspondent says: "The labor of digging, planting, harvesting, getting fire-wood, drawing water, grinding, cooking, taking care of the children, indeed, all the hardest of the work among the Zulus, is performed by the women."

The Zulu Women. "The labor of digging, planting, harvesting, getting fire-wood, drawing water, grinding, cooking, taking care of the children, indeed, all the hardest of the work among the Zulus, is performed by the women."

Intemperance and Ipecac. A writer in the London Lancet says: "I would recommend ipecacuanha as a remedy for drunkenness, taken in half drachm doses as an emetic."

The Turn of Life. Between the years of forty and sixty, a man who has properly regulated himself may be considered as in the prime of life.

Peach and Plum Trees. Peach trees, having so frequently failed of late in giving good crops, are rooted up or neglected by many cultivators, in regions where the winters are severe.

The New Postage Law. From the Washington Star. It may not be generally known that Congress has very recently passed an act making prepayment of postage on all transient printed matter obligatory, before it can be transported in the mails of the United States.

Discovery of Gold in New Mexico. A letter in the New Orleans Delta, from Santa Fe, says:—"A captive woman some time ago was brought in from the Indian country, who stated that gold in large quantities was found in the country in which she was a captive for many years."

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Soberly of the Greeks. The food of an English laborer would be enough in Greece for a family of six persons. The rich are well satisfied with a dish of vegetables for their meal; the poor with a handful of olives or a piece of salt fish.

Seventh to Eighth street, on each side of which are arranged seven fine offices. With the third story commences "The Union." In ascending to this floor, we enter through a spacious vestibule into a grand hall one hundred and twenty-five feet long, eighty-two feet wide, and thirty-five feet high, surrounded by a gallery twenty-two feet wide, supported on fourteen iron Corinthian columns, with dome twenty feet in diameter in the center.

The building is entirely fireproof. The wrought-iron beams in the upper stories being connected with flat brick arches, leveled up with concrete solid, a construction first introduced into this building, and now almost universally adopted in banking-houses and buildings for similar purposes.

To convey an adequate idea of the extensiveness of the building, we may state here, that there are 2,500 iron (Cooper) beams in the building, which, at 20 feet long each, weigh about 600,000 pounds. Fifty girders at about 3,500 pounds each, 165,000 pounds; 75 columns at 3,500 pounds each, 262,500 pounds—making a total of 990,000 pounds of iron in the interior of the structure.

In the center of the south front of the building is to be a revolving Astronomical Observatory of some forty feet diameter, the pivot of which will be supported by six iron columns, reaching down to the very foundation of the structure, which peculiar arrangement affords a larger basis, and is more isolated from the surrounding building, and consequently better protected against vibration, than a single granite pillar used generally for the same purpose.

The attic contains one large hall in the center, and four large side rooms, all of which are intended for the "Academy of Design for Women," and which Mr. Cooper has donated for that purpose. In regard to light, air and spaciousness, these rooms are admirably calculated for the purpose designed.

The income to be derived from the stores, lecture hall, refectory and offices, it is expected, will amount to about \$40,000 per annum, which will be appropriated in meeting the expenses and furthering the interests of the institution. The course of lectures, as well as the library and reading-rooms, are intended to be free.

The ground on which the building is erected cost about \$300,000, and the structure in the neighborhood of the same amount, and when all the circumstances of this munificent endowment are considered, it will be found to rank beyond that of Mr. Astor in liberality, and in the importance and the grandeur of its results. Such a monument will secure for its founder a fame more enduring than the Pyramids.

It may not be generally known that Congress has very recently passed an act making prepayment of postage on all transient printed matter obligatory, before it can be transported in the mails of the United States.

Books, not weighing over four pounds, may be sent in the mail prepaid by postage stamps, at one cent an ounce any distance in the United States under three thousand miles, and at two cents an ounce over three thousand miles, provided they are put up without a cover or wrapper or in a cover or wrapper open at the ends or sides, so that their character may be determined without removing the wrapper.

Unsealed circulars, advertisements, business cards, transient newspapers, and every other article of transient printed matter, except books, not weighing over three ounces, sent in the mail to any part of the United States, are chargeable with one cent postage each, to be prepaid by postage stamps. Where more than one circular is printed on a sheet, or a circular and letter, each must be charged with a single rate. This applies to lottery and other kindred sheets assuming the form and name of newspapers; and the miscellaneous matter in such sheets must also be charged with one rate.

From the N. Y. Tribune of Jan. 5, 1857. Foremost in the rank of our educational and benevolent institutions, is that noble one which will owe its existence, to the far-seeing and practical benevolence of one of our living men of business, Mr. Peter Cooper.

Mr. Cooper conceived the idea of establishing an institution in this city to be devoted to Science and Art; yet, though he had the plan fully matured in his mind, he kept his own counsel, and made no mention of the matter to his friends. He had selected the site for this institution, the irregular-shaped block bounded by the Third and Fourth avenues and Seventh and Eighth streets, only a portion of which, however, he then owned.

By degrees, he purchased of the various owners until at length he gained possession of the entire block. This accomplished, he made the acquaintance of a well-known architect in this city, and day after day visited his rooms, seemingly as a matter of pleasure, and to pass away an hour or so. After a time, he proposed to the architect that he should draw him a plan for an institution to be devoted to "Science and Art," and that he (Mr. C.) would get two other architects also to draw plans, and when they were completed he would make a selection.

The architect, for reasons of his own, declined to participate in such an arrangement, and finally Mr. Cooper asked him if he would do it alone, to which he replied in the affirmative. Mr. C. desired him to proceed to the work immediately, but the architect would not, until certain articles of agreement were drawn and entered into. To this Mr. C. at length assented, and asked when he could see the plans.

Well, you may see something in about ten days," the architect replied. In about six days thereafter Mr. Cooper visited the office, but what was his surprise at finding that not a line had been drawn. He remarked that he thought the plan would be half done at least, as more than half of the time had elapsed.

The second day after this visit the architect shut himself alone in his room, and there produced the plan of the noble building that now occupies the block of ground bounded by the Third and Fourth avenues and Seventh and Eighth streets. At the expiration of the given time, Mr. Cooper entered the architect's office, when he was shown the plan. For the full space of an hour he silently gazed on the drawings, and his first remark to the architect was, "Who gave you this idea?" The architect replied, that he had conversed with no one on the subject.

Mr. C. expressed great astonishment, and remarked that the idea was the very same that he had long had in his mind, and he was confident that he had not mentioned it to any person. Thus originated the plan of this noble institution, dedicated "to Science and Art." The structure faces the Bible House, and is within a stone's throw of the Astor Library, the Mercantile Library, and the rooms of various literary and scientific societies.

Difficulties are presented by the unusually irregular shape of the lot upon which the building stands—which, although it occupies the entire block, measures 200 feet on the Third avenue, 100 feet on the Fourth avenue, 140 feet on Eighth street, and only 96 feet on Seventh street, and contains but one right angle. The idea of Mr. Peter Cooper, of producing from the building a revenue to meet the yearly expenses of the institution, and thereby rendering it self-sustaining, has been carried out by Mr. Frederick A. Petersen, the Architect.

"The Union" is based on a remunerative substructure, calculated to bring in a large amount of revenue. For this purpose the basement and first and second stories are intended. The third story commences "The Union." The structure is of brown stone. On the Eighth street side is a portico the height of the building, formed of arches and Corinthian pillars. In the frieze of the entablature appears the inscription: "To Science and Art."

This portico is seventy-five feet long and over fifteen feet wide, with granite stairways at each end leading to the second story. Beneath the stairway are three entrances to the basement. On the South or Seventh-street side is another portico, two stories high, with three arched doorways. In the basement is a large hall intended for public lectures or meetings, one hundred and twenty-five feet long, eighty-two feet wide, and twenty-one feet high, containing an area of ten thousand two hundred and fifty superficial feet or more than four city lots. It is accessible by four flights of stone steps leading from the various streets direct. This hall seems remarkable for two purposes. First: Although below the entire building, of its whole surface not more than nineteen square feet are taken up by as many Corinthian iron columns, which circumstance gives to the same a degree of lightness and spaciousness scarcely ever surpassed by any public room. Second: Its ceiling, formed by tiles which rest perpendicularly upon iron beams, cause no natural pressure whatever—obviate the necessity of firing, lathing or scratch-coating—afford ample room for heating and ventilating-pipes, and at the same time form the floor for the stores above. This is an arrangement entirely novel and worth the particular attention of architects and builders.