

The Sabbath Recorder.

P. S. Cranda

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. 11.

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DEAR BROTHER S.—

In a previous communication, I said that destruction was a favor to the wicked, in their sinful condition. If a favor, then it cannot be a penalty. That it is held very much in this light by destructionists, their own authors show. Mr. Monroft says, page 30, "A being, however, who proves himself unfit for holy blessedness—one who, were he to continue in existence, would only be wretched, and increasingly so—for such a creature to be cut off from among the living in the great universe, appears to me most righteous, most rational, and most merciful." This is fully acknowledging the doctrine for which we contend. But the penalty of the law is a curse, and not a favor. Gal. 3: 10—"For as many as are of the works of the law, are under the curse of the law; for it is written, *Cursed* is every one that continueth not in all things written in the book of the law, to do them." Deut. 27: 26—"Cursed be he that confirmeth not all the words of the law, to do them; and all the people shall say Amen." Jer. 11: 3—"And say thou unto them, Thus saith the Lord God of Israel, *Cursed* be the man that obeyeth not the words of this covenant." The penalty of the law is "a curse," and not the highest degree of "mercy." Until it can be shown that the highest degree of mercy, or the "most merciful" act, is an eternal curse, destruction cannot be acknowledged as the penalty, according to the showing of destructionists themselves. Mr. M. is right when he says, that such an act would be "most merciful," and wrong, of course, when he thinks that destruction is the penalty of the law. It can no more be the penalty than light can be darkness, or frost heat. When this doctrine is stated in the form of a syllogism, it would run thus:

1. Destruction is the penalty of the law inflicted on the transgressor for sin.
2. The destruction of the wicked for sin is "most merciful."

Conclusion—Therefore, the highest degree of mercy is awarded the sinner for his wickedness.

I gave offense to some of our brethren on the opposite side, by saying, that destruction offered a premium for sin. Why blame me? The opposite go beyond, and say still more. I did not say that it was the highest degree, or highest premium, that could be offered. Mr. H. says it is the "most merciful." This is going beyond me, and using stronger language than I did. Will they believe?

Again, the punishment of the wicked is eternal; and as "pain or suffering" is essential to punishment, pain is eternal; and there can be no "pain or suffering" where there is no "animated existence." Destructionists admit that punishment is eternal. I have the admission of four of them before me now; but will quote only from one of them. Mr. Hall, in complaining of the orthodox teachers for using the word suffering instead of punishment, says, "Why not let the matter stand just as the Great Teacher has left it, and believe it just as the matter stands? The wicked shall have everlasting (eternal) punishment; the righteous shall have everlasting (eternal) life." Mr. Blane holds the same sentiment. Bro. Croft teaches the same; he says, "Not that the act of destroying, or the fire of consumption, will be perpetual and eternal, but the effect will be destruction, that never will be reversed." He says, "This punishment may, with strict propriety, be called everlasting punishment" because the punishment is not "reversed." This to me is a strange course of reasoning, and makes nearly all punishment eternal, both civil and divine. When a man is imprisoned for a year, he is eternally punished, unless the authorities restore the year's time. The time is lost, and lost forever, and cannot be restored. The effect, so far as the loss of time is concerned, is eternal, and the punishment may with equal propriety be called eternal. The man who is imprisoned for life is punished eternally, according to the above doctrine, that all punishment is "reversion" is eternal. So of the chastisement of a child; not that the chastisement is "forever going on," but the effect is not reversed. If I am assured by saying that the man is set free from punishment, I reply, That is no reversion of the punishment; he has remained in prison his full term of time, and the law has no further demands; it reverses no punishment, and the man is still a punished man.

But let me say, in this connection, that destructionists do not regard the continuation of death as any part of the penalty; holding that when a man has died, that moment the demands are satisfied. If this is so, then what is beyond the measure of the law is no part of the penalty, and therefore no punishment. These may be consequences of punishment, but they are not part of the punishment. When a man dies, his punishment ends, for a reason worth a hundred, that the law is satisfied. Mr. Stephenson says, "As all die for his own sin; for Adam's sin, no man dies for his own sin." Some have been raised, and all are to be raised. Still, the law is satisfied—satisfied because they have "died for Adam's sin"—and requires no continuation of death. If such is the fact, is then the law satisfied; and if satisfied, punishment ends. But our friends have admitted that the punishment of the wicked is eternal, and consequently death cannot be the penalty of the law; and so they fall again. Surely, "the legs of the lame are unequal." In remarking on Matt. 25: 46; "And these shall go away into everlasting punishment,"

&c., the ground is taken, that the word punishment conveys no idea of pain; that a man may, and is, punished, but has no pain or suffering; that pain is not necessary to punishment. (I use the word pain as applying to misery in all its forms.) Mr. Hall, in replying to orthodox teachers, complains very bitterly because they understand the word punishment to convey the idea of suffering. He says that Matthew 25: 46 as clearly proves the future misery of the wicked, as it proves the happiness of the saints. He also says, "Let me humbly submit to such an one, that neither the one nor the other is asserted at all by our Saviour. Eternal punishment is placed over against eternal life." Page 111, "Now let me submit to one and all, that when it is proved that the wicked will be punished with an everlasting punishment, nothing whatever is determined with regard to his nature." Mr. Hall has evidently followed Mr. Dohney, and copied his thoughts, and waxed a little warmer, and seems quite out of patience because the people will associate the idea of suffering with punishment, and threatens treating them as they "deserve, i. e. ridiculous." But as he is at a loss to know how far a "humble Christian" might go and be excusable, he thinks he will refrain. This is a very proper step for him, for an effort to ridicule is very apparent in all parts of his book. I do not wonder that he feels quite uneasy at this very natural course of the people; and ridicule, although quite unbecoming, is as good opposition as he can raise. His impulse is a very natural one. But the task, after all, would not be a pleasant one. There is so much of common sense about the general view, that it would too much expose one to attempt it. When men are driven to desperation, they are apt to hazard any effort.

But is Mr. Hall correct in his statement, that "when it is proved, that the wicked are punished with everlasting punishment, nothing whatever is determined with reference to his nature?" When Mr. H. reads in the news of the day, that a man has been proved guilty of a flagrant offense, and "punished," he has no idea what the "nature" of the punishment is, whether pleasant or unpleasant; whether the man is elevated to honor and wealth, or loaded with disgrace and infamy, that will be the cause of "tribulation and anguish." To Mr. Hall, "nothing whatever is determined with reference to his nature." Like Mr. Dohney, he would as soon think that the "most merciful" act of kindness had been shown the culprit, as to think otherwise. People generally have some idea about the "nature" of punishment, and they, like Webster, associate the thought of "pain or suffering" with it. V. HULL.

WESTERN COLONIZATION.

To the Editors of the Sabbath Recorder:—

It is evident to every person, that it is "expedient"—ah! I even necessary—that those who observe any "peculiar doctrine" should be in a body. We need not stop now to cite instances to prove this; but proceed at once to say, that if it is necessary for any people, it is undoubtedly so for Sabbatharians. Their "peculiar views" lead them to require the aid and sympathy of each other to a great extent. We as a people are subject to many inconveniences; and frequently have I heard the exclamation, "How much better I could do, if I could conscientiously keep Sunday." While this state of things exists, we wonder not that so many of our young people "forsake the old paths." We would not extenuate the crime of Sabbath-breaking; for we do not believe such a sin can be atoned for by ever so religious an observance of Sunday; but our young men find very little inducement to remain with us; no effort is made to retain them. When our ranks are deserted, what a commotion is caused; every one seems to be astonished; but it soon blows over, without any effort being made to prevent another such occurrence. How many of those who are particularly shocked have, ever made any permanent effort to remedy this evil? I know that Colonization has been talked of, and that is all. A great many in our denomination seem to be conscious that something ought to be done. The question naturally arises, what can be done?

Among our Western churches, we find some that are wealthy and influential; and again we find some that are in a rather feeble condition, and have to be supported. Let us see how these larger churches were formed. We find that years ago some energetic persons bought up the land, and then sold to Sabbatharians as they straggled in. Since then, Congress has wisely decreed that no person can purchase but a limited quantity of government price. Our people, as a general thing, are agriculturists, unless we are sufficiently numerous to give place to carry on mechanical operations. What can be done? Why, let the leading men of our denomination take hold of this subject, and urge upon all who desire to better their condition, serve their country and their God, to make preparations at once to move in a body, locate in a body, under the guidance of some experienced person, and thus secure to the denomination a wealthy and flourishing settlement. We have the Massachusetts Emigrant Aid Society, the American Emigrant Aid Society, &c. Why cannot we, as a people, have the Sabbatharian Emigrant Aid Society? The National Committee meet in New York this month to make further arrangements, &c. If any thing is to be done, it must be done quickly. Already the timbered lands are being taken in Minnesota and Kansas. Mr. Ayres tells us that only the prairie is left for us in Minnesota; in a short time that will be "claimed."

Where shall we go? Kansas possesses some of the best land in the Union; the climate is temperate; the winters are short, cattle frequently sustaining all winter without the aid of man. But we must act quickly; it will not do as well five years hence, or even one year. Next spring is the time. There seems to be every indication that there will be a rush next

spring, and of course the choice locations will be taken first. Shall we not have ours now, or will we wait and buy them at "second hand" wherever we can get them? If one hundred men could be persuaded to go next spring, and each locate 160 acres, we should have the nice foothold of 16,000 acres of land. We believe that there are five hundred who can conveniently emigrate, and then we should have 80,000 acres. This is no visionary colonization scheme, (some have termed them thus,) but something which can be reduced to practice. Every claim-holder is as free as the wind; he can make his claim to-day, and sell it to-morrow, if he choose. But, say you, some of our men have not got the money. Well, some of our brethren propose to give every man forty acres who will claim 160 for them. This is a good bargain; but we think that 80 will be good enough for the first party, and we are certain it will be for the second. We want our money to form a company, and say to every industrious and honest young man, Go on, make your claim, and we will give you 80 acres for your trouble. Finally, we appeal to all who love the Sabbath, and who hate oppression as exhibited in American slavery—ah! more, we appeal to you in the name of territory already consecrated to freedom—to do something to rescue this land from the curse of slavery, and at the same time to lay the foundation for a Sabbatharian church. There are Sabbatharians there now, and more will go. Why not direct them? Have we not some Roger Williams among us? We have evidence to believe that border-ruffianism has had its day. If the facts are wanted, we can give them from men who have just returned from Kansas. Brethren, will you not act? A SABBATHARIAN.

SECTARIANISM.

Since reading the article from Bro. Crandall, in the Recorder of January 1st, I have been led quite seriously to reflect on the present state of the religious world, particularly its condition as caused by Sectarianism. In the 2d, 3d, and 4th paragraphs of his article, Bro. C. refers to the covenant obligations of sectaries to refrain from "openly assailing and repudiating their established sectarian tenets, till after they have informed those in covenant relation with them of the change which has taken place in their opinions, and thus afford them an opportunity to show the erroneousness of the new sentiments," &c. This, I admit, "seems but reasonable." But how can this be done, except one use the "denominational paper," or the denominational ear, to first spread his "disorganizing sentiments," so that "his brethren may have an opportunity to discuss their minds on those points?" Thus, the very effort to reclaim an erring brother might sow broadcast the seeds of his supposed error. The defense which the papal church of the sixteenth century tried to make, but served to scatter wider the seeds of the Reformation. Thus, the only way whereby the sectary can seek for, find, and embrace truth, like an honest man, and attempt to inform those in covenant relation of his discovery, may throw a bombshell into the very citadel of his sect, so explosive as to burst the strongest denominational hoops ever forged. And whose is the blame? Could he have done less, and been true to himself, to his covenant brethren, to his God. Hence it becomes a question, how far is it right to bind one's self by articles of faith, and the nature of that agreement by which the various sects are bound.

I think all will admit, that no one can rightfully so pledge himself to any articles of belief, as would implicate him in moral guilt, should he afterwards discover, by further light, that such articles of faith were so erroneous as to implicate his honesty and truthfulness to continue to advocate them. For, as the human mind approximates truth by degrees, it must always be allowed to advance step by step until (if ever) it culminates in the absolute. Therefore, with the almost infinite variety of natural capacity, opportunity, and means for obtaining truth, it must be the height of tyranny to demand or expect a uniformity of belief, or to prevent or hinder any honest seeker after truth. Yet I think it will be found extremely difficult to wholly relieve sectarianism from being thus implicated. And I am not certain that I am not overstepping the supposed right of the sectary, in thus indirectly "assailing and repudiating the views and practices" of sectarianism. But how else can I get the subject before the sectarian world? And yet the very discussion of this question may "sap the foundations of society (sectarianism), and resolve all compacts effectually into their original (unorganized) parts, long before the form (sectarianism) of the organized body crumbles and disappears; just as a corpse will often retain its shape long after the qualities it possessed in life have been absorbed by its mother earth, and it is ready to fall into shapeless dust as soon as exposed to the vital air. Such, to a sad extent, it is to be feared, is the condition of many of the churches and denominations of these times."

Bro. C. "admires that intrepidity of spirit which has prompted some earnest and good brethren to hazard their reputation in some respects, by expressing their convictions on some points where they differed from the body they belonged to," but he "cannot approve the unwise and unadvised manner in which it has been done in a number of instances." What instances are referred to here, I cannot say. There may have been such instances. But I apprehend, that generally sectarianism considers all mootings of itself as "unintended" and "unadvised"; and hence those who dare risk their reputation in some respects, very soon find a demand for intrepidity of spirit; to encounter

the storm that howls around their heads. "But, thank God, there is a spirit in man, and the inspiration of the Almighty giveth him understanding." And men often have a clear internal comprehension of the merits of men, (whom they persecute,) and measures, (to obtain truth,) and in their own consciences reverence those whom they affect to despise." It required "intrepidity of spirit" for Socrates to express his convictions on some points where he differed from the body he belonged to. It required intrepidity of spirit for Roger Williams to differ from his brethren. It has required intrepidity of spirit, such as but few possessed, for a Christian to express his conviction on American Slavery, and wherein he differed from the body he belonged to, (the Baptist denomination.) And it requires some intrepidity of spirit, and some hazarding of one's reputation in some respects, to stand up to-day; and fearlessly utter one's honest convictions on some points, (say war, slavery, communion, resurrection, future punishment,) in which he may possibly differ from the body to which he belongs. Yea, even the effort to consider the subject is often looked upon suspiciously.

Thus the history of the church abundantly shows, that many of its noblest, most pious and godly members, have been driven from pillar to post, from one sect to another, until they found more congenial spirits among the savages in the wilderness, or those whom the church calls infidel, than among their professed brethren in covenant relation. I am not speaking of the motive, but of the acts of the church. And might not most, if not all, of that course be traced to an undue claim on the part of the church to secure a finality on what must ever be a difference of opinion, and therefore can never be pressed to a finality? For most of those to whom reference has been made were believers in God, in Christ as the Saviour of mankind, in future rewards and punishments, and in their lives were godly, and their persecution or death was that of the martyr for truth and humanity.

Now I ask, can any system, any ecclesiastical arrangement, that will thus affect the best of men, be the more according to the teachings of Jesus Christ? At least, ought such a state to exist among Christian brethren—those who are to possess that "charity which never faileth"—to require intrepidity of spirit, and the hazarding of one's reputation, to barely make inquiry about, or to question the propriety of, that state? A good brother once wrote to me, requesting me to refrain from farther agitating a certain denominational tenet, saying "I would fear the denomination to pieces." Now, if such would have been the result in that case, may there not be danger of tearing the world—yes, the universe—to pieces, and blowing them sky high, by free discussion of any kind? What perilous times must those be when "many shall turn to us, and knowledge be increased."

But, says Bro. C., "We have no right to force them (covenant brethren) into fellowship with doctrines and practices which they have told us they cannot admit, and which we have agreed not to propagate while in their connection." But who forces them into fellowship? Does the promulgating, or the practicing, of a truth by one man force other men to fellowship his doctrines or practices? Sectarianism maintains that it does. I maintain that it ought not, and would not, if the law of social relation had not been perverted. And hence the effort that Sectarianism is always making to so construct and construe its religious arrangements as to declare that to be the fact, is, in my opinion, a violation of religious social order, an usurpation of the "indivisible" right of every Christian to hold and speak forth his highest convictions, of what the inspired volume teaches. Long has the experiment been tried to build the temple of Christianity on a platform that excluded many of the best disciples of Jesus the world has ever known. And it would seem that so near as Babel has arisen, that at least inquiry in some other direction might be made without risk of reputation and an extra demand for intrepidity of spirit. For, (in the language of another,) should "God send into the bosom of the church a being with prophetic endowments; one who sees deeper than bishops and priests; one who moulds not his strange faith according to ancient human models, but gazes for himself, and with his own eyes, deep into the infinite mystery of truth, and who, dazzled by the splendor of the vision, breaks out in wrapper songs than the world has been wont to hear; one who goes straight and often to the Father of Lights, and returns clothed with wonderful radiance, before which the thousands who were christened into fashionable piety stand amazed; he speaks new words; he claims new doctrines; he moves on in majestic declaration of all worn-out standards of belief; the creed-bound church, though it had last week held a conference of solemn lamentation over its division, its dullness, its weakness, and its death, calls the teacher mad, the truth-seer heretic, and the renovator a dangerous, devil-inspired demagogue." Has not the above description too often been verified in the history of sectarianism—in the effort of the church to conquer a unity upon mere dogma?

The same writer also says, "The sentiment of charity in the soul of man will derive more nourishment, vigor and dominion from a single act of mercy than a fortnight's meditation. A good Samaritan does not dwell at home, indulging in selfish reflections on the miseries of the unfortunate; he does his daily work, neglects not his business; and when, on his way to market, he spies an afflicted, injured brother, he binds up his wounds, and takes care of him, and thus destroys his sectarian prejudice, and his social pride at one precious blow." And I ask, would not such be the result of being Christian upon upon the broad principle of love to God and to our neighbor, rather than upon some doctrinal basis that may of necessity exclude it?

That the true church stands on the platform of love to God and to man, I think will not be denied. Thus, in the Heavenly Annals, Emanuel Swedenborg, than whom no commentator, ancient or modern, stands higher, says (see No. 626): "If charity was in the first place, and faith in the second, the Church would have another face; for then none would be called Christians but they who live a life according to the truth of faith; that is, the life of

charity; and also, it would then be known what charity is." Then, too, there would not be made several churches by distinguishing between them according to opinions concerning the truths of faith; but the church would be called one, containing all who are in the good of life; not only who are within the circle of the church, but also who are out of it." Again, in No. 1799, "Doctrinals alone do not serve to distinguish churches before the Lord; but this is effected by a life according to doctrinals; all which, if true, regard charity as their fundamental; for what is the end and design of doctrinals, but to teach how man should live? The several churches in the Christian world are distinguished by their doctrinals, and the members of those churches have hence taken the names of Roman Catholics, Lutherans, Calvinists, or Reformed and Evangelical Protestants, with many others. This distinction of names arises solely from doctrinals, and would never have had place, if they had made love to the Lord, and charity towards their neighbors, the principal point of faith. Doctrinals would then be only varieties of opinion concerning the mysteries of faith; which true Christians would leave to every one according to his conscience, and would say from the heart, that he is a true Christian who lives as a Christian, or as the Lord teaches. Thus one church would be formed out of all these diverse ones, and all disagreements arising from more doctrinals, would vanish; yea, all animosities of one against another would be dissipated in a moment, and the kingdom of the Lord would be established on earth."

If the above be not something like what must be, ere the kingdom of the Lord come universally on earth, I have read the Bible to little purpose on that point; and if that be Swedenborgianism, I say let it come, for on that subject, if no other, Christ and the Swedish Seer are in agreement.

But I have already extended my remarks too far, perhaps, and may have, in this "effort to get a hearing," subjected myself to a charge of violating covenant obligation. But if I have, I can say, that I have spoken from the fullness of my heart, and from no desire to force any one to fellowship what he does not believe. And if any think me too liberal, or too erratic, to walk with me, I must jog along without them; or if my lameness so retards my travel that they shoot ahead, I will follow after; for "I'm bound for the kingdom," but mean to contend earnestly for the faith once delivered to the saints, as I understand it. En route thither. S. S. GRISWOLD.

CHIMES IN THE HEART.

List the chiming, how it floats
On the air in tuneful notes!
List the chiming,
And the hymning,
Of the bells to golden notes!
So seems to me the poet's art:
From the music in his heart,
Words upspringing—
Wildly ringing,
Are like bell-chimes in the heart.
Again the chiming, how it floats!
Now in muffled, mournful notes!
Slowly tolling,
Deeply rolling,
On the air in angelic notes!
So often seems the poet's art:
From the sorrow in his heart,
Words revealing
Depths of feeling,
Sound like bell-tolls in the heart.
As the bells to us express
Words of joy, or thoughts of rest:
Sadly knelling,
Surely telling
Of the loved ones laid to rest,
Or merly hid all gloom depart;
When hearts give boldest vow to heart;
So tolling drearily,
Or ringing cheerily,
Are the bell-chimes in the heart.

AGE OF TREES.

To the Editors of the Sabbath Recorder:—

In your paper of Dec. 4th, I observe an anonymous communication, headed "A Question for the Curious," in which the writer undertakes to prove, or make it appear, that the "rings or grains that overlie each other in the trunks of trees" are not of annual growth, but are formed one at every full moon in the growing season, and in this latitude five in a year. Now, if it were the case, that these rings were thus formed by the influence of the moon, I should think the one that was formed while the moon was the nearest to the full would be five times as large as the last one formed, or that the thickness of the rings would be in exact proportion to the decrease of the moon. If not, I should like to have the writer of the article give us an exact scale of the effect of the moon on the tree in different latitudes, till he reaches the equator, where he will find no appearance of rings at all, or at least no appearance of being distinguished or numbered; and if he has any doubts of that, let him examine the different kinds of woods brought from that region, which are used here as dye-woods, for for any other purpose that requires a hard solid wood.

I have lived more than threescore and ten years, and this is the first time I have ever heard such an influence ascribed to the moon, or that there ever has been five rings produced in a year; and I ever have had, and I still have doubts, whether there ever has been more than one.

One of our most celebrated lecturers has lately given us his opinion, that the moon has no influence whatever on the earth or water, or even the tides, and gives as his reasons for the latter, that there are certain places on the ocean where there is no ebbing and flowing of the tide, "which could not be if the influence of the moon governed the tides in other parts of the ocean." Now, this reasoning is not satisfactory to me; but vastly more probable than that given by your anonymous correspondent, that the influence of the moon produces five rings in the tree in a year, and those of all an equal thickness, or nearly so. This says the writer: "I have frequently proved by killing young trees; the age of which I know. Now, he might have killed them at an age, and found that the ring might not have been formed

ciently developed to be a correct index to the age of the tree. But I will give him an item of my experience in the observation of the rings in trees as an index of their age.

"Some thirty years ago, I commenced cutting down a large white oak tree, nearly two feet in diameter. I had not advanced in the cutting more than three or four inches into the tree, when I discovered the mark of an ax, which appeared to have been made many years before." I then called a young man (a son of the owner of the land) at work at another tree close by, and showed him what I had discovered, when he told me that he had heard his father say that a man once attempted to cut that tree, but was killed before he had accomplished it; by the accidental falling of another tree. "How long since it happened?" inquired I. He replied, "I cannot tell, but I am twenty-five years of age, and it was some years before I was born; but father can tell you to a splinter, and he lives close by." So in the evening I called upon the old gentleman, and he told me it was twenty-eight years—exactly the number of rings I found on the stump.

At another time, one of my neighbors felled a large elm tree, which had grown alone on the bank of a mill pond. I happened to be present, with several of my neighbors, old men who were born in the neighborhood, at the falling of the tree, when a query arose about its age. One thought it might be nearly a century old. Another said he had the means of knowing that it could not be over seventy, and probably not as old as that. I then went and counted the rings in the stump, and found that they amounted to fifty-six, and the tree measured twenty-six inches in diameter. Now, allowing each ring to be one quarter of an inch wide, and half an inch to the diameter of the tree annually, or, in fifty-six years, two feet four inches, two inches more than the one quarter to each ring would produce. Now, as I have no doubt that the rings would overrun rather than fall short of the one quarter, I can have no doubt that the number of rings was the true index of the age of the tree! But whether it was or was not, it proves conclusively, to my mind, that there were not five rings formed in one year.

AN UNEXPECTED APPLICATION.

When preaching in a chapel near London, on one occasion, the Rev. Thomas Binney remarked upon inattention in allowing persons to stand in a place of worship, where there was room near at hand in the pews. He would cite, he said, an instance from his own experience. He was preaching in a chapel not overcrowded, and in one of the aisles of the chapel stood a young woman, apparently not too strong or robust, leaning upon a pew in which were only two young men—and would you believe it? said the preacher, *thara they sat, and never opened the pew door for that young woman; there was no occasion for them to vacate their seat, although that might not have been too much in a crowded chapel, had they been gentlemen, and had she been a servant-girl—no! no! there they sat. How strange the coincidence!* I continued the preacher; it was just such a chapel as this—the aisle was just like yonder aisle—eye, it was just this day of the week, too—just this day of the month—yes, and this very night—there is the place—there the aisle—there the pew!

[Crayon Sketches.]

ALL IN CHRIST.

Man, or woman, or child! do you want anything? Are you anxious about the matters of your soul? Are you disturbed? Are you ignorant? Do you feel, "It is wisdom I want," or "It is righteousness I want," or "It is peace I want," or "It is power I want," or "It is heaven I want?" Well, it is all in Christ. In the knowledge of Him is eternal life. And do you understand, it is all with Christ? You do not receive it from Christ; you receive it with Christ. "He that hath the Son hath life." There is no salvation out of him. We become bound up in him by faith, and then all that belongs to him is ours. As it is all in him, it is all with him: Once more, it is all *for* Christ. Do you understand that every thing we receive is to go back to him?—it is given to us that we may glorify his holy name. Are we justified? Are we sanctified? Are we blood-bought? Are we temples of the Holy Ghost, heirs of God and joint heirs with Christ? It is that we may have liberty to serve God, and glorify the name of our Redeemer. Thus all that salvation implies is in him, and all that salvation implies is with him, and all that salvation implies is for him, in time and eternity. My brethren, Christ is a root; Christ is a rock. He is a root of which flows the sap of grace, through the branches, and the soul that is united to him as a branch, receiveth it. He is the rock of ages; and the soul that is based on him, the gates of hell cannot prevail against it; it shall rise up a mighty tower unto the skies, a building that shall manifest the wisdom, the power, the grace, and the glory of God through out eternity. [Rev. C. Molyneux.]

THE JOURNEY OF LIFE.—Ten thousand human beings set forth together on their journey. After ten years, one-third, at least, have disappeared. At the middle point of the common measures of life, but half are still upon the road. Faster and faster, as the ranks grow thinner, they that remained till now, become weary, and lie down and rise no more. At three score and ten, a band of some four hundred yet struggle on. At ninety these have been reduced to a handful of thirty trembling patriarchs. Year after year they fall in diminishing numbers. One lingers, perhaps, a longer time, till the century is over. We look again, and the work of death is finished. [By George.]

THE HUNTERTON PALACE.—The long-continued question whether Purcell or Handel was the author of the grand music of the "Old Han-dredth" has been set at rest by a discovery made recently in Lincoln, Cathedral library. Purcell died in 1695, and Handel in 1759. But in the cathedral library a French letter, printed in 1640, contains the music of the "Old Hundredth" exactly as it is now sung, so that it could not be the production of either of the great musicians to whom it had been attributed.

The Sabbath Recorder.

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THE WORK OF THE CHURCH.

In a former article, we have referred to qualifications for the work, which it is expected every individual Christian possesses. In the present article, we shall notice church qualifications, or qualifications of organized bodies of Christians. It is essential that we keep in view the original design of church organization; that is, the dissemination of the gospel. A missionary spirit, then, is the first qualification we shall speak of in this communication. It is to be lamented, that there is a great deficiency in reference to this qualification—so much so, that many churches seem to look no farther than to the regular preaching of the gospel, and the administration of the ordinances among themselves. All around them multitudes are living without hope and God in the world, and no concern—at least such as the case demands—is manifested on the part of the church. Hundreds of families are living in our "pines" and on our "barrens," who never hear the word of God preached, and pay no more attention to their spiritual interests than the brutes that perish. It was ascertained, not long since, that in Salem County, N. J., no less than three hundred and fifty families were destitute of a Bible, and attended no means of grace. Yet this may be but a fair specimen of counties and neighborhoods contiguous to churches, in other parts and in other States, enjoying gospel privileges and ordinances. Oh, where is the spirit of the church at Thessalonica, or the missionary spirit which characterized primitive Christians? Will these benighted regions ever be enlightened and converted to God, except the church wake up from its slumbers, and come forward to the rescue? If these things were dwelt upon by the church, a missionary spirit would be excited, and there would be no rest until the colporteur and the preacher found their way to these habitations. A missionary spirit is compassion for souls, such as will lead to self-denial, and sacrifice, and labors—as will instruct and train young men of talent, and zeal, and suitable gifts for public work, and send them out into the great harvest-field—and as will gather the church together at the missionary concert for prayer, and will concentrate all the thoughts and desires of the soul on the one great object contemplated. This spirit is obligatory on the church; and so far as she fails in this respect, she cannot carry out the mission assigned her, as the great qualification is absent. O for a missionary spirit to fall and rest on all the churches.

Another qualification, as it regards the church, is a spirit of harmony and love. An army, going out to battle, disturbed with feuds and jealousies, would not be qualified to meet the enemy. There must be concerted action, inspired by a spirit of patriotism, or no successful battle would be fought. The Christian church has spread out before it a large battle field, thickly covered with hostile foes. Every form and degree of opposition to God and the church has to be met. Can the church do any thing for her Lord and his cause, without harmonious action? What animates the soul, but love to Christ and love to each other, in the great enterprise of subduing the world to Christ? Standing side by side, bound together by the strong ties of Christian affection, and animated by the same zeal for the Lord of Hosts, and thus forming one holy phalanx, the church is prepared for duty, and may expect to make aggressions on the kingdom of darkness, and bring many conquered souls over to the kingdom of Christ. If it is true, that without harmony and affection in exercise, nothing can be done; and if by cordial co-operation so much can be effected, how important it is that the spirit of concord and love should be cherished in the entire church of God. Every thing tending to disturb or divide should be avoided. No hone of contention ought to be allowed a place in the house of the Lord. The first unfavorable impression made on any member of the body of Christ ought to be carefully erased; all divisions should be instantly healed; and the mantle of Christian love thrown over the little offenses that may happen. As much as possible, offenses should and must be avoided; and if repentance, on account of existing divisions, is duty on the one hand, and prompt and full forgiveness on the other, that duty must be discharged. The cause of Christ is at stake, which is of far greater importance than our own interests and feelings. Our prayers and labors must not be hindered; we must strive together for the faith of the gospel, that it may be universally diffused. How much depends upon the unity, harmony, and affection of a church, to make it an efficient instrumentality in furthering the gospel, may be seen by contrast. The most prosperous and useful church, when acting in concert, becomes not only useful, but a positive evil and hindrance to the progress of the cause of Christ, by existing offenses and consequent confusion. By occasional feuds and disagreements in the missionary societies, or among missionaries themselves, the most serious injuries have been produced to the enterprise, and the enemies of the cross have had occasion to rejoice. Pray for the peace of Jerusalem; they shall prosper that love thee.

Another qualification of the church, to accomplish the work assigned it, is purity of moral excellence. There must be a practical illustration of the truth and excellence of Christianity, or in vain do we endeavor to win

over the world to the religion of Jesus Christ. We may preach good doctrine, and adorn it with all the learning of the schools, and with the most refined and captivating oratory; but if the doctrines taught are not well sustained by corresponding action, and their purity enforced by holy living, the heart of man will be unaffected. The great secret of success in the primitive churches was, that the religion they professed was embodied in their lives. They lived under the genial and fruitful influences of the Spirit, and the Lord wrought by them in blessing their labors and answering their prayers. The devil might raise a persecuting mob around them, and the most invidious and malignant charges might be brought against them; but the word of the Lord prospered in their hands. The opposition raised was borne down by a living and mighty piety, which carried conviction to the minds and consciences of men. What is the reason that the world can stand out so confidently against the calls of the gospel, the claims of religion, and the profession of Christianity? Why, because there is not a well-defined Christian character among professors. The world says, We see no difference between these followers of Jesus and other persons. We think (say many) ourselves as good as these members of the churches; and if these are to be saved, we have nothing to fear. It is true, their doctrine is good, and we believe it as well as they, and practice it in reality as much; so, where is the difference? Thus the arrow of truth directed to the sinner is blunted, and the gospel is rejected. The world is to be renovated, not exclusively by the labors of the church—not merely by preaching a pure gospel, and communicating instruction to the ignorant—but by a moral or spiritual influence which is to go out from the church. The waters which Ezekiel saw proceeding from the sanctuary were living waters, producing a moral fertility and fruitfulness wherever they went. These waters may refer not merely or exclusively to those life-giving truths which the church propagated, but to that mighty influence of Christian character which would bear a striking testimony to the truth, and would stop the mouths of opposers. Who can tell the amount of Christian influence, as to its correcting and renovating effects on society? This silent and blessed power works its way in every direction—the human heart feels it. Sinners, though they may blaspheme and ridicule, are ashamed of themselves when they behold it. When the church corresponds with the scriptural description given of the church of Christ, she will be "terrible as an army with banners." GEO. R. WHEELER.

SCHOOLS—MORAL TENDENCIES OF EDUCATION.

ANOTHER PREJUDICE. Another strange prejudice prevails to some extent—that learning tends to vice, fraudulence, deception, falsehood. This prejudice operates disastrously to the interests of sound learning among those entertaining it, and therefore disastrously to the best interests of humanity. It is an eternal truth, that false notions work ruin. SCHOOLS—THE INSTRUMENTS OF CHRISTIANITY. Schools—common schools, academies, colleges, and universities—are the instruments of Christianity—instruments of her own construction, not forced upon her by infidelity, nor borrowed from Paganism. These schools, made accessible to all classes and grades of society, exist only in Christian lands. They are the gift of Christianity to the world. (By Christianity, we mean the religion of the Bible, whether under the present or a former dispensation.) And if their tendency is vicious, to Christianity belongs all the blame. Infidelity has, now and then, given the world a college, but only in imitation of Christian example. Paganism has its schools, if such they may be called, in various countries, but it were easy to prove that Paganism borrowed its idea of schools from Christian countries. But Paganism has never yet dreamed of making its schools universally accessible. That idea, like the original, is Christian in its origin, and Christian in its execution. Has, then, Christianity constructed instruments of vice? We do not ask whether instances may or may not be adduced, where her instruments have been wrested from their legitimate purposes. That is not the question at issue. Men will ever "wrest the Scriptures unto their own destruction." But do facts prove that schools of any grade tend to vice or to the diminution of piety? To facts let the appeal be made. Where is it that theft is systematically taught? In New England, or in China and Africa? Where is it that infanticide is regularly practiced, and the aged and decrepid exposed to lingering death? In Scotland and Germany, or in China and pagan India? But it is replied, that New England, Scotland, and Germany, are Christian countries; and Christianity has elevated their people above the vices of Paganism. True, she has done this. And her prime instrument of elevation is instruction—instruction of various grades, both in the sanctuary and in the school-room, developing and regulating alike the activities of the intellectual and moral powers. MORAL CULTURE WITHOUT INTELLECTUAL TESTED. Attempts have often been made to develop men morally without intellectual cultivation. And what have such efforts produced? Compare Catholic Ireland with Protestant Scotland; Spain with England; Mexico with Massachusetts; Italy with New York. We need not stop to point out the wide differences in the moral condition of society in these different countries. They are well enough known. And who does not know, that the superior moral cultivation and elevation of the people of the latter countries, are due solely to their superior intellectual cultivation?

Previous to the great Reformation effected

by such men as Wickliffe, Huss, Erasmus, and Luther, the Christian Church was wrapped in ignorance. The great body of her laymen could neither read nor write, and multitudes of her priests were in the same deplorable condition. The lights of the Universities shone dimly, producing few—very few—scholars of eminence. The effect of moral training without intellectual, was thoroughly tested. If intelligence tends to vice, ignorance tends to virtue, and the ages immediately preceding the Reformation should have been distinguished for the purest morality, and the exercise of the highest Christian virtues. But was such the result, or need we stop, for the sake of our argument, and narrate how hopelessly corrupt was the moral state of the church through those ages?

SCHOOLS—EMINENTLY THE INSTRUMENTS OF PROTESTANTISM.

But did the Reformation have its origin in ignorance? Nay, but with the best scholars then living. Let Protestants never forget that Protestantism had its birth in the Universities, as did also Puritanism and Methodism. The Reformation of religion and manners was followed by a no less marked Reformation of literature and science, opening the prefatory chapters in the long series of discoveries and inventions that are now so rapidly hastening the progress of Christian civilization. The system of Protestantism has, from its commencement, been eminently an educating system. Here is the distinction between it and Catholicism. The former educates the masses, providing the most ample and perfect educational facilities for every child within the sphere of its influence. The latter restricts the intellectual cultivation of the masses to the narrowest possible limits, and throws such restraining influences around those who are educated as to prevent as far as possible the complete development of manhood. And has Catholicism developed a higher and purer state of manhood than Protestantism? The preceding references are a sufficient answer. K.

TRUTH.

The rise, the introduction, the establishment, of a great social, political, or moral truth, as a practical, energizing, governing principle in the world, requires toil, strife, sacrifice, and time. The struggle between truth and error is generally arduous, severe, protracted. Error is frequently old and well ingrained into systems that have received the sanction of age and station. It is often well ensconced behind strong and cherished prejudices. Truth comes a stranger, unheralded, unattended. It is not introduced to man with pomp and splendor and ceremony. Worldly greatness and nobility do not smile upon it, or stand round about it as a body guard. It is far oftener cradled in a manger, being heralded by watchful shepherds and honest toil. Commencing thus in obscurity, its militant career, no wonder that its way is obstructed and its progress slow, as it has undetermined and destroyed the venerable errors of the world. Reformers, discoverers, and all those who deal in new truths, must expect to suffer persecution and outrage, and perhaps death. The prophets suffered thus. Christ and his apostles suffered thus. Wickliffe and Huss, Jerome and Luther, Knox, and a host of others, have shared a similar fate. Sad, also, was the fate of such discoverers as Galileo, Copernicus, Tycho Brahe, and those of their day. Towards modern abolition, temperance, and moral reforms, the same bitter spirit of opposition and persecution has been manifested. Let the heralds of truth, reform, and progress, take courage. They are following in the footsteps of illustrious predecessors. Their pathway is rendered bright with the noble deeds and transcendent lives of all truly great spirits, while their sufferings are light in comparison with the sufferings of many who have gone before them. The future is bright with the prospects of victories yet to be obtained, with pinnacles of truth yet unclimbed. Let them, then, perseveringly toil for the true and the right. He who wrote the following lines was inspired with the true spirit of progress:

"Never doubt a righteous cause; Go ahead! Throw yourself completely in, Conscience shaping all your course; Manfully, through thick and thin, Go ahead! Do not ask whither you go; Go ahead! Numbers! Spurn the coward's plea; If there be but one or two, Single-handed though it be, Go ahead! Though before you mountains rise, Go ahead! Scale them? Certainly you can; Let them proudly dare the skies, What is a mountain to a man? Go ahead! Though fierce waters round you dash, Go ahead! Let no hardship buffet you; Though the heavens war and flash, Still, undaunted, firm, and true, Go ahead!"

REVIVAL IN THE 2D ALFRED CHURCH.

The 2d church in Alfred has enjoyed a precious revival for a few weeks past. At the request of the church, Eld. Joshua Clarke made us a visit, arriving on the 19th of December. He labored from house to house for some ten days, preaching on Sabbaths, and nearly every evening. The meetings became very interesting, and it was decided to hold them days and evenings, which continued for about a week previous to his leaving on the 5th of January. While Eld. Clarke was here, fourteen willing converts presented themselves for baptism, and united with the church. Others gave evidence of conversion, and are expected to go forward in baptism. During the week after Eld. Clarke left, the meetings were continued, with much interest; preaching by Bro. Stephen Burdick. The commencement of the new year has truly been a happy one to us, while we have witnessed the conversion of the strong man,

the youth, and the child. "O that men would praise the Lord, for his goodness and for his wonderful works to the children of men." Pray for us, all ye who read this, that the good work may not cease, and that we may speedily have an under shepherd of God's own appointing to lead his flock in this place. C. D. L.

RETURN OF MRS. WARDNER.

As many friends of the China Mission desire to know about Mrs. Wardner's return, we take this method to inform all, that she will not go this winter. It has been determined, after mature deliberation, to advise her to seek retirement and rest for the remainder of the winter. Her health requires it, and we hope the anxiety of her friends to visit with her, and hear her talk of China and its missions, will not intrude upon this needed quiet. She will not leave for China within six months. Bro. Wardner has been notified, by letter just sent to him, of this fact. Consent of the Board has been sent to him to return for a little time to recruit, if he should choose to do so. He may arrive here after about six months. In the spring and summer, Mrs. Wardner will visit those churches that have expected her this winter. The Board has taken upon itself the responsibility of Mrs. Wardner's school in China, and request those having funds for this purpose to forward them to the Treasurer. A commendable zeal has been manifested in many places for this object, for which the Board is grateful. As all the responsibilities of the mission, and all its interests, rest with the Board, so all should make it the medium of their contributions, and make it to, through its proper officer, their suggestions for such changes and improvements as are deemed important. J. BAILEY, Cor. Sec. PLAINFIELD, N. J., Jan. 15, 1857.

DEATH OF HUGH MILLER.

Late English papers bring intelligence of the death of Hugh Miller, editor of the Edinburgh Witness, and a distinguished writer on geology. It occurred on the 24th of December, under the following painful circumstances, as narrated in a supplement to the Witness, dated Dec. 24th, 1 P. M.:—"Mr. Miller had been ill for some time—working hard and late at night, in completing his new work on geology. He had become, in consequence, subject to aggravated attacks of nightmarism, which partook of the nature of somnambulism. Some time ago attempts had been made to break into his museum; and he, in consequence, slept with a loaded revolver on the table by his side. Yesterday, on account of headache and unrefreshing sleep, he had seen his medical adviser, who had warned him of overwork, and prescribed suitably. Last night, according to their request, he had taken a warm sponge-bath, and retired early to rest. After having slept some considerable time, he had apparently awakened in a fit of nightmare, and taking up the pistol, had reached the bed-room door, as far as the bath, which had been left after use, in the adjoining apartment. There the pistol had exploded, the bullet passing through the chest, and death must have been instantaneous. The sound not having been heard at this hour of the night by any of the household, Mr. Miller's body was not discovered till this morning."

From a later English paper, we copy the following additional particulars:—"A post-mortem examination of the body of Mr. Hugh Miller was made at his house in Portobello on Friday, by Professor Miller and other medical gentlemen. The following is the conclusion to which they have come:—"The cause of death we found to be a pistol shot through the left side of the chest, and this we are satisfied was inflicted by his own hand. From the diseased appearances found in the brain, taken in connection with the history of the case, we have no doubt that the act was suicidal, under the impulse of insanity." The following few lines to his wife, found written on a folio sheet lying on the table beside his corpse, gives painful evidence of the awful intensity of the disease:—"DEAREST LYDIA: My brain burns. I must have walked; and a fearful dream arises upon me. I cannot bear the horrible thought. God and Father of the Lord Jesus Christ have mercy upon me. Dearest Lydia, dear children, farewell. My brain burns as the recollection grows. My dear, dear wife, farewell! HUGH MILLER."

For some months past his overtaken intellect had given evidence of disorder. He became the prey of false or exaggerated alarms. He fancied—if, indeed, it was a fancy—that occasionally, and for brief intervals, his faculties quite failed him, that his mind broke down. He was engaged at this time with a treatise on the "Testimony of the Rocks," upon which he was putting out all his strength, working at his utmost pitch of intensity. That volume will in a few weeks be in the hands of many of our readers; and while they peruse it with the saddened impression that the intellect and genius of the author poured out their latest treasures in its composition, they will search through it in vain for the slightest evidence of feebleness or decaying power. Rather let us anticipate the general verdict that will be pronounced upon it, and speak of it as one of the ablest of all his writings. But he wrought at it too eagerly. Hours after midnight the light was seen to glimmer through the window of that room which within the same eventful week was to witness the close of the volume, and the close of the writer's life. This overworking of the brain began to tell upon his mental health. He had always been somewhat moodily apprehensive of being attacked by footpains, and had carried loaded firearms about his person. Lately, having occasion to return to Portobello from Edinburgh at unreasonable hours, he had furnished himself with a revolver. But now, to all his old fears as to attacks upon his person, there was added an exciting and overwhelming impression that his house, and especially that museum, the fruit of so much care, which was contained in a separate outbuilding, were exposed to the assault of burglars. He read all the recent stories of house robberies. He believed that one night lately an actual attempt to break in upon his museum had been made. Visions of ticket-of-leave men prowling about his premises haunted him by day and by night. The revolver which lay nightly near him was not enough; a broad-bladed dagger was kept beside it, while behind him, at his bed-head, a claymore stood ready at hand. A week or so ago, a new and more aggravated feature of cerebral disorder showed itself in sudden and singular sensations in his head. They came on only after lengthened

intervals. They did not last long, but were intensely violent. The terrible idea that his brain was deeply and hopelessly diseased, that his mind was on the verge of ruin, took hold of him, and stood out before his eye in all that appalling magnitude in which such an imagination as his alone could picture it.

The terrible story of Mr. Miller's death has created a still deeper gloom in Edinburgh by the publication of these particulars. But another sad tragedy in connection with his fate had, at the same time, to be disclosed. After the judicial and medical inquiry on Friday, Prof. Miller took the pistol to the gunsmith from whom it had been purchased by Mr. Miller, in July, 1855, in order to ascertain how many shots had been fired, and how many were still in the chamber. In the master's absence, the foreman, Thomas Leslie, an old and experienced workman, received the pistol from Prof. Miller, and, unfortunately instead of taking off the chamber, he looked into the muzzle, holding the hammer with his fingers, while he turned the chamber round to count the charges. The hammer slipped from his fingers, struck the cap, and the charge in the barrel exploded. Prof. Miller, still standing outside the counter, exclaimed, "That's a narrow escape;" but, unhappily, it was not so, for as the smoke cleared away, he saw the poor man's head gradually drop, and his body then fall lifeless to the floor. The charge had entered his right eye and penetrated the brain. Leslie was a steady, trustworthy man, and had been 25 years in his present employment. He has left a widow and a family of eight children.

AMERICAN AND FOREIGN BIBLE SOCIETY.—At the stated monthly meeting of the Board of Managers, on the 8th inst., a second thousand of Bibles and Testaments were voted to Rev. Dr. Fuller, of Baltimore, for distribution among the colored population of that city. It was voted to aid in revising and printing the New Testament in the Mohawk tongue for "the Six Nations," whenever a suitable person can be found to superintend the work. The Secretary presented a summary of the colportage work of the Society for the year ending Nov. 1, which gave the following results: 122,478 visits from house to house for Bible readings and prayer; 9,682 of these visits had been in households without any part of the Bible; 8,259 persons had been induced to attend church; 3,683 of the young had been brought into Sunday-Schools; 2,953 sermons had been preached and public addresses given; 4,409 prayer meetings and sessions of Sunday-Schools had been held; 6,146 visits to vessels and for seamen had been made; 606 persons had been hopefully converted, and 424 baptized. The report of the Treasurer for the month of December showed an increase in the receipts of about \$2,000 over those for that month of the previous year; but the treasury being yet considerably overdrawn, the Board was compelled to defer still the appointment of forty-eight colporters, whose applications had been duly laid before the Committee.

MINISTERS' AND DEACONS' CHILDREN.—Rev. Asa Bullard, the indefatigable Secretary of the Massachusetts S. S. Society, has collected statistics during the past two years to refute the oft-repeated proverb that "the children of ministers and deacons are worse than other children." He sums up the result as follows:—"In 241 families of ministers and deacons, there were 1,164 children over fifteen years of age. Of these children eight hundred and fourteen—more than three fourths—were hopefully pious; seven hundred and thirty-two had united with the church; fifty-seven had entered the ministry, or were engaged in their preparatory studies; and only fourteen were dissipated, about one-half of whom only became so while residing with their parents. In eleven of those families there were 123 children, of whom all but seven were hopefully pious; seven of them were deacons and fifteen ministers! In 56 of those families, there were 249 children over fifteen years of age, and all were hopefully pious!"

DONATIONS TO SEVENTH-DAY BAPTIST MINISTERS.—Donations and donation visits for the benefit of Seventh-day Baptist ministers seem to be popular in these days. Of those we have recently had occasion to notice, one was a purse of \$120 for Eld. A. B. Burdick, of Westley, R. I.; another, gifts to the value of over \$150 for Eld. Jared Kenyon, of Independence, N. Y.; another, about \$120 for Eld. W. C. Whitford, of Milton, Wis.; another, amounting we believe to about \$160, for Eld. Varnum Hull, of the Rock River Church, Wis.; and another, of over \$200, to Eld. T. E. Babcock, of Albion, Wis. We hear of one or two more "visits" in contemplation. The more the better; if they are properly conducted, and do not serve as an apology for neglecting to pay the "hire" which is promised, and of which the laborer is worthy.

SOUTHAMPTON, ILL.—A letter from Eld. James C. Rogers, of Southampton, Ill., says: "The state of religion here is rather low, and it may be said that 'Zion languishes,' although interest for the cause has not entirely ceased. At this time last year we were enjoying a revival, and we now hope for better days. We have been making efforts to build a house that should answer for the present the double purpose of school-house and meeting-house. We propose to organize a school which shall be the nucleus of an Academy. The materials for the house—26 by 36 feet—altogether, and would have been put up, except for the severity of the season."

DONATION VISIT.—On the 14th of January, the people of Independence, N. Y., had a donation visit for the benefit of Eld. Jared Kenyon, at the house of J. C. Bassett. The contributions amounted to \$158.50, of which \$119.50 was in cash.

DONATION VISIT.—The friends of Eld. T. E. Babcock, of Albion, Wis., paid him a visit at his residence on New Year, afternoon and evening. The receipts on the occasion were \$201, of which amount \$131 was cash.

An interesting revival is in progress in the Reformed Dutch church in Plattkill, N. Y. Thirty persons have been converted and added to the church.

RELIGIOUS INTELLIGENCE.

A few years since, the ladies connected with the Old South Church, Newburyport, raised \$3,000, and purchased a parsonage, and they are now at work paying off a debt consequent on repairing their church. Emulating their example, the ladies connected with the Rev. Mr. Campbell's church, in the same city, have formed an association, the object of which is to provide a sufficient sum of money to purchase a parsonage for their minister. The result of their labors thus far is quite encouraging.

Bishop Lee, of Iowa, has selected Davenport for his residence, as being the most central and accessible point in the State, so far as his duties are concerned, and as promising to be so for years to come; and the Diocese concurs in the wisdom of the selection. No Diocese in the Episcopal Church has ever made such prompt and liberal provision for the comfort of its Bishop, in its infant years, as the Diocese of Iowa.

At the South Carolina Conference of the Methodist Episcopal Church, the presiding Bishop decided long sermons, except on very special occasions, to be improper, contrary to the discipline, to the practice of "the Fathers," and, to some extent, subversive of the ends of the Christian ministry. The limit, on ordinary occasions, according to the Bishop, should be from thirty to forty-five minutes.

A recent canvass of the town of Chelsea, Mass., reveals the fact that there are some 5,000 persons resident in that town who do not attend church. It was further ascertained that the church edifices now existing will not accommodate with seats more than 4,000 or 5,000 persons, thus leaving 5,000 or 6,000 of the 10,000 or 11,000 persons, resident in Chelsea, who cannot obtain seats.

The total of contributions by the Fourteenth-street Presbyterian Church (corner of Second-avenue, New York,) to benevolent societies, and objects outside of the church, during the year 1856, was \$15,506 98. This church has under its care four Sunday-Schools, which, at their last census, contained 1,730 pupils and 126 teachers.

We find the announcement in one of our Episcopal exchanges, that "a new daily paper, in the interest of the Episcopal church, is now in contemplation in New York. A well-known capitalist is to furnish the funds, and the present resources of a weekly publication are to be absorbed in the undertaking."

The Rev. James Kennedy, of Inverness, Scotland, lately celebrated his ministerial jubilee. He is said to be one of the only three survivors of the 300 young men educated for the ministry by Dr. Robt. Haldane, the other two being Rev. E. Henderson, D. D., and Rev. J. Black, of Dundee.

Eld. J. T. Johnson died at Lexington, Mo., on the 18th ult. He was a brother of the late Vice-President, Richard M. Johnson, of Ky., and formerly Judge of the Court of Appeals of that State, and for four years a member of Congress. For thirty years he had been a preacher of the Gospel.

A late number of the Christian Secretary, Hartford, Ct., states that on a recent Sunday, Rev. Dr. Turnbull administered the ordinance of baptism to a young gentleman of the Congregational church, from New Haven. He is a graduate of Yale College, and has studied law as a profession.

The Christian Secretary announces the death of Mrs. Miranda, Vinton Harris, of the Shavaygeen Mission, Burmah. She died on the 9th of September last, after an illness of ten days. Mrs. Harris was one of the most successful of female missionaries who have given their lives to the missions of Burmah.

Bishop Eastburn, of Massachusetts, one of the Evangelical Bishops of the Episcopal Church, has been accustomed to manifest a fraternal regard for other Christian denominations. This the New York Churchman calls "Episcopal cooperation with heresy and schism."

Three Episcopal churches—St. Mark's, New York, and St. Anne's and Christ churches, Brooklyn—have agreed to contribute, unitedly, the sum of \$15,000 for the endowment of a professorship in the theological department of Kenyon College.

The New York Examiner learns with sorrow that the Rev. P. Perley Work, so well and so favorably known in this State and in Wisconsin, has just been placed in the Asylum at Canandaigua, with little hope of the restoration of his reason.

The American Presbyterian, of Philadelphia, says: "We are happy to hear that the congregation of the Rev. Henry A. Boardman, D. D., of this city, have aided him in the purchase of a house, by a cash subscription of ten thousand dollars."

The Charleston Advocate says: "It is a serious fact, and one greatly to be deplored, that there is more jewelry and superfluous dressing worn by the Methodists of this day than there is by any other class of religious professors in our land."

While the Kentucky Institution for the Deaf and Dumb has been in existence thirty-two years, less than one-third of the mutes of the State have yet been educated. There are from one to twenty-five in every county in Kentucky.

The premises of E. H. Gray, pastor of the Baptist Church, Shelburne Falls, were formerly entered on the 16th ult., as he humorously acknowledges, by certain lawless persons, chiefly women, who left behind them bread, butter, bank bills, etc.

At the recent sale of the slips in the new Union Congregational Church in Portland, the bidding for choice on the first seven was as follows: \$610; \$550; \$475; \$550; \$675; \$275; \$150.

The Rev. Mr. Osgood, of the Unitarian Church of New York, is reported to have received a present of \$1,700 in money from some of his parishioners on New Year's Day, toward building him a house.

Rev. Mr. Burns, missionary at Chaon Chow Soo, was arrested in August last, and sent to Canton, where he was liberated by the British Consul, but advised not to return.

We learn that a revival in South Butler, N. Y., has thus far resulted in the hopeful conversion of a great number of persons, of whom 110 have been baptized. James Buchanan, the President elect, has just been chosen an honorary member of the Long Island Bible Society. John's revival, still in progress, in Jacksonville, Green County, N. Y., more than one hundred persons have been hopefully converted.

General Intelligence.

Proceedings in Congress. SECOND-DAY, JAN. 12.

In the SENATE, after a lengthy debate, the Iowa Election case was decided by the adoption of the resolution offered by the Judiciary Committee, that Mr. Harlan was not entitled to the seat. The vote was, yeas 28, nays 18. The facts in the case appear to be as follows:

The laws of Iowa provide that the legislature shall meet in a joint convention of the two houses composing it, and by a major vote of such convention, elect the senators and judges of that state. Such a convention was authorized by a concurrent vote of the two bodies, and a convention was held, but resulted in no choice of senator or judge. It adjourned several times to a specified day and hour, but upon the last adjournment, it having been clearly ascertained that the present incumbent would be elected at the next sitting of the convention, a majority of the Senate, being adverse in politics to the House, concluded to prevent its assembling by parliamentary tactics, and so adjourned its sitting for the day, some five minutes previous to the time of the session of the adjourned convention. All the necessary formalities of inviting the refractory body was continued, however, upon the part of the House, and the convention was organized with the speaker in the chair. The proper officer was sent to bring in absentees, and a majority of the Senate were in attendance, although a minority of the body only cast their votes. A ballot was had, and Mr. Harlan was elected by a clear majority of all the members of the combined Senate and House forming the legislature of Iowa, and he received his credentials at the hands of the Governor. The Senate by its refractory majority refused to enter the proceedings of the convention upon their journal, and sent up to this body its remonstrance against the election of the sitting member. The case had been sleeping quietly in the room of the committee upon elections for over twelve months.

In the HOUSE, Mr. Benson reported back the Senate bill, amendatory of the act to promote the efficiency of the Navy, which provides for the restoration of such dropped, furloughed, or retired officers, as may be favorably reported on, through courts martial, the finding being approved by the President. The bill was adopted, 159 to 50. The Committee to investigate alleged corruptions in the present Congress was authorized to go back to the commencement of the first session.

THIRD-DAY, JAN. 13. In the SENATE, Mr. Collamer reported back the Sub-Marine Telegraph bill, without amendment. Debate on a private relief bill occupied nearly all the session.

In the HOUSE, the Tariff bill was discussed by Mr. Campbell (Ohio), who said that a majority of the Committee of Ways and Means desired, by the extension of the free list, to give incidental protection. The bill, if passed, would reduce the annual receipts more than \$10,000,000. It was their intention to simplify the collection of the revenue, and materially reduce the expenditures of Custom-Houses.

FOURTH-DAY, JAN. 14. In the SENATE, a bill was reported, providing for the improvement of Southern and Western rivers by contract. It is proposed to expend \$150,000 per annum for five years in removing obstructions, &c. Mr. Houston offered a resolution which will have the effect of again bringing up the doings of the late Naval Retiring Board. The bill for the settlement of the accounts of Revolutionary officers was discussed, but no question was taken.

In the HOUSE, a bill was introduced for the establishment of a mint in New York. The discussion of the tariff bill was continued. FIFTH-DAY, JAN. 15. In the SENATE, Mr. Seward, from the Committee on Commerce, reported a bill for the protection of steamboats from damage or destruction by fire. Among other things, it provides that all woodwork shall be removed a certain distance from the furnace and flues; the fire rooms and passages to be protected with iron, and in the event of fire, the flames to be extinguished by steam appliances to be worked by machinery outside of the fire room. The act to take effect one year after its passage. The House bill providing for the settlement of the claims of officers of the Revolutionary Army, was discussed during the remainder of the session.

The HOUSE passed the Senate bill, with amendments, relative to foreign coins. It provides that quarter, eighth and sixteenth dollar pieces shall be received by the Federal officers at twenty, ten and five cents, but not again paid out. The new cent to consist of eighty-eight parts copper and twelve nickel, and the coinage of half-cent pieces to cease. Mr. Chapman introduced a bill for the construction of a wagon road from the South Pass in the Rocky Mountains in Nebraska Territory, via Great Salt Lake Valley, to Honey Lake Valley, on the eastern portion of the State of California; and for the establishment of military posts thereon, and making further appropriations for the completion of the Territorial Road now in process of construction from opposite Council Bluffs, Iowa, to New Fort Kearney. Mr. Sneed, from the Mileage Committee, reported a bill increasing the penalty for the voluntary absence of members of either House; making a deduction of \$25 a day from their compensation, whether a Sunday shall intervene or both branches be adjourned over a day or more; exception to be made in case of the sickness of members or their families. The Tariff bill was then called up and discussed till the hour of adjournment.

SIXTH-DAY, JAN. 16. In the SENATE, the bill in relation to the accounts of Revolutionary officers was postponed till the first Monday in December next. Sixteen private bills were passed, and the Senate adjourned over till Second-day. The HOUSE passed thirteen private bills; also, a preamble setting forth that Joseph L. Chester had been duly summoned before the Corruption Investigating Committee, and had neglected to appear; and concluding with a resolution directed to the Speaker issue his warrant, directed to the Sergeant-at-Arms, commanding him to take into custody the body of the said Chester wherever found; and the same forthwith bring to the bar of the House, to answer for contempt of its authority.

SABBATH-DAY, JAN. 17. The SENATE was not in session. In the HOUSE, a bill was introduced granting lands to New Mexico, Kansas, and Missouri.

for railroad purposes. The House, by a vote of 93 against 81, tabled the Senate bill allowing fishing bounties to six vessels which failed to complete their voyages. The House was then brought to an abrupt adjournment by the sudden illness of Mr. Giddings, of Ohio, while he was making a speech on a private bill.

European News.

European news to Jan. 3d has been received.

The most important point of the intelligence is the initiation of another war between England and China, and the effectual bombardment of Canton by British vessels of war. The intercourse between the authorities of the two countries had for some time been embarrassed by difficulties, either real or assumed; but the immediate cause of quarrel was as follows: A launch, under the British flag, at anchor off Canton, was boarded on the 8th of October by a Chinese force, and twelve of the crew seized. Consul Parkes proceeded on board, and was insulted and threatened with violence. The remonstrances made to Yeh were treated with contempt. On the 21st of October, the matter was placed in the hands of Admiral Seymour. Hostile measures commenced on the 24th of October. The forts of Canton were taken, and several of them destroyed. Yeh, the Chinese Governor, persisted in rejecting Admiral Seymour's demands for satisfaction, or even an interview. On the 27th of October fire was opened on the city walls and on the Governor's palace. The city walls were breached and stormed on the 29th of October. The troops penetrated to the palace, but were withdrawn in the evening. The loss was three killed and twelve wounded. Attempts at negotiation continued fruitless, and on the 3d and 4th of November the old city was bombarded. On the 6th of November 25 war junks were attacked by the Barracostas and all destroyed. Time was again granted to the Chinese, but no signs were given of submission. According to the last accounts the Bogue forts had been captured. The factories had been almost totally vacated by the foreign community. Property to a large amount had been destroyed by fire. Commerce was at a stand still.

The immediate effect of this news in England was a curtailment of the exports of silver and an advance in the price of tea. The Americans were also engaged in hostilities against the Chinese, the ship Portsmouth having destroyed a fort, in consequence of an insult to the American flag. The French are also seriously moving in Chinese affairs. A body of French troops have received orders to embark for the celestial Empire, and two gunboats, fully equipped for war, are about to sail for the same destination. We learn from Cochin China that the Annamite Government have prepared a maritime expedition of twelve hundred war vessels for making a descent upon the coast of China. There is little additional as to the progress of the Prusso-Swiss difficulty. It was believed that Austria had proposed a special conference on the subject in London, but Switzerland would not yield to any conditions which would compromise her independence as a free State.

No intelligence is given of operations in the Persian Gulf, whilst the movements of the Persians in the neighborhood of Herat are enveloped in equal mystery. The British government have appointed a new Minister to Washington. The name is as yet secret.

The Arctic ship Resolute was formally delivered to Great Britain on Tuesday, the 30th ult. Captain Hartstein left the next day in the Washington for New York.

California News.

The steamer George Law, from Aspinwall, arrived at New York on the 13th inst., bringing news from California to Dec. 20th.

The most important event which has occurred in California since the departure of the last steamer, has been the decision of the Supreme Court upon the unconstitutionality of a bill making an appropriation of \$100,000 for the construction of a wagon-road across the Sierra Nevada, which bill passed on the 8th of April, 1855. The ground upon which the Supreme Court's decision is rendered, is that the Constitution expressly prohibits the State from contracting any indebtedness exceeding the amount of \$300,000, unless the bill making any further appropriations should be submitted to the people, and be ratified by them. The decision affects equally the constitutionality of all the bills by which indebtedness has been created since the prescribed limit was reached—and the effect of the decision has been, to a great extent, to stop the sale of the bonds. The general sentiment of the people is against repudiation, and the press is unanimous upon this point.

A stupendous fraud, alleged to have been committed in the assertion of a claim to immense landed property in San Francisco by a Spaniard named Limantour, has been made the subject of judicial investigation. The mines are yielding their usual returns, and the rains are occasionally coming to help the winter prospects. However, in some parts of the country both miners and farmers are disappointed that so little rain has fallen.

A disease, called the putrid sore-throat, has prevailed considerably of late, in different portions of the State, and has been particularly fatal among children. In the northern part of the State there has been considerable desire manifested to have a new Indian Reservation. In the southern district, about Los Angeles, the Indians are reduced to great straits by poverty, and it is feared that their hunger and distress may lead to depredations on the whites.

A Convention of colored people has been held in Sacramento, for the purpose of taking measures to endeavor to obtain a release from their disability to give evidence in Courts of Justice against white men. Numerous murders and suicides have taken place throughout the State.

SUDDEN ILLNESS OF MR. GIDDINGS.—On Sabbath-day, Jan. 17th, the session of the House of Representatives was brought to a sudden termination by the fainting of Mr. Giddings, of Ohio, while discussing a point relative to the Court of Claims. He had been a friend to the Court, but still he considered the Judge fallible. "I am myself fallible," he said, and fell backwards in his chair, being seized with apoplexy of the heart. The members and spectators at once were thrown into the highest state of alarm, the Speaker and numerous representatives crying out to those who pressed around him to stand back and give him air.

Amid the excitement, an adjournment ensued. Mr. Giddings was removed to the lobby, where he was attended by several members who are physicians. It was some minutes before he could be restored to consciousness. He evidently suffered intensely, and was carried to a sofa in the Speaker's room, and several city physicians summoned to attend him, and every attention bestowed upon him. The latest accounts represent him as recovering.

SUMMARY.

The N. Y. papers of Jan. 19th contain a telegraphic account of another dreadful shipwreck. A brig, whose name could not be ascertained, went ashore in the gale of Sunday about 11 o'clock in the forenoon, at the Ocean House, near the Highlands of Navesink. At 5 P. M., she was breaking up, and the probability was that before morning she would entirely go to pieces. Six men were seen on her when she struck, one of whom is known to have been drowned in attempting to escape to the shore, and three others have since disappeared. The two remaining at last accounts were in the rigging, but it was thought impossible that they could survive, and no assistance could be rendered them on account of the storm and ice.

The Free-State Legislature of Kansas re-assembled at Topeka on the 6th inst. Gov. Robinson had previously resigned, and Lieut. Gov. Roberts was not present. A quorum was not formed, but a U. S. Deputy-Marshal was on hand, who arrested seven of the members present, and was prepared to arrest some twenty more, on charges of high treason—said treason consisting in being sworn in as members of the Legislature. The persons arrested refused to accompany the Marshal, and he went back to Leocompton empty-handed. It is probable, however, that they will deliver themselves up to the Federal authorities after the Legislature shall have again adjourned.

A rather novel case was brought up in the Surrogate's Court, New York, Jan. 15, 1857. Mr. Guynet, his wife and children, died on board the steamer Arctic, which was lost on the 27th of September, 1854. Mrs. Guynet left certain property, belonging to herself, and standing in her own name. The creditors of Mr. Guynet now apply to sell the real estate which is held in the name of his wife, to pay his debts, alleging that, as a matter of law, the presumption is that his wife died first, when the property descended to the children, and then the presumption of law is that the children died next, whereby the father became heir to the property.

Via New Orleans we have additional accounts from Nicaragua, giving some brief particulars of Gen. Henning's defeat of the allies at Granada, and the occupation of Rivas by Gen. Walker. The intelligence of the Costa Rican possession of the San Juan river is reiterated, but it is reported that just as the steamer was leaving a messenger arrived at Punta Arenas, who stated that Walker, fearing something wrong, had crossed over to the Atlantic side, and on ascertaining the state of affairs, attacked and recaptured fort San Carlos, and was rapidly descending the river, scattering all before him.

The danger of photographic counterfeits, it appears, is not confined to bank notes. A small check on one of the largest Wall-Street Banks was prepared as a test, and upon presentation was paid without hesitation by the teller. It was absolutely a perfect fac simile. The party presenting it afterward reclaimed the check and returned the money. Banks cannot be too careful of these photograph counterfeits, and should require their dealers to use two-colored checks, one color to be blue, which cannot be photographed.

The St. Joseph correspondent of the St. Louis Republican, under date the 3d inst., says that the weather on the Plains has been more severe than ever known before. The surveying parties have been disabled and driven in. Gen. Matthews reports a rumor that two United States surveying parties have been murdered by Comanche Indians, in the southwestern part of Kansas, and also that only a portion of another party had returned from Western Kansas, the remainder, it is believed, having been frozen to death.

The Committee on Public Lands of the House of Representatives has under consideration the subject of creating a new survey district especially for Minnesota, and detaching it from the States of Iowa and Wisconsin, such a course being necessary for the extension of the public surveys and to meet the demands of settlers, and the advance of the present and prospective field of observation. There are in Minnesota ninety-one millions of acres of public lands, enough to make three States of the size of Iowa.

A dispatch dated Chicago, Jan. 17, 1857, says: Several of our city banks yesterday threw out the notes of the People's Bank of Carmel, the Cashville Bank, Prairie State Bank, and Washington Stock Security Bank, of Danville—all of Illinois. The latter institution is partially secured by California bonds. The others are owned by the Gramercy Bank, of Lafayette. Their total circulation is \$825,000, and securities \$900,000, in the bonds of Missouri, Louisiana, Virginia, California, and Tennessee.

The Wisconsin Legislature met Jan. 14th. Wyman Spooner was elected Speaker of the House. Gov. Bashford in his message, alluding to Kansas, advised a continuance of the position already assumed by the State, and says that he holds himself in readiness to render all constitutional aid to citizens who have become bona fide settlers in Kansas, whenever the Government fails to afford them adequate protection.

The Cincinnati Express train on the Erie Railroad, which left Dunkirk at 9 o'clock on Friday evening, Jan. 16, ran off the track about three miles from Hankins station, some 150 miles from this City. The accident occurred on Saturday evening, about 5 o'clock, and is supposed to have been caused by the breaking of a rail. One man was killed, two seriously wounded, and about thirty slightly hurt.

Alexander von Humboldt has received a letter from Robert Schlagintweit, dated from Leh, in Ladak, Central Asia, 26th September last, announcing that he and his brother had succeeded in crossing the chain of the Kunlun mountains and reaching Eitshi, the capital of Khetan, where no European had set his foot since the time of the Benedictine monk Goes, in 1604.

The little city of Superior, situated on the extreme southwestern corner of Lake Superior, has been in existence, but thirty months, and yet it has a population of 1,200, and already the State Legislature has located two railroads to terminate there. It is expected to be the Chicago of Lake Superior.

Two deaths in the ball-room occurred in New York last week. One was a lady named Fredericks, who on Monday night, Jan. 12th, was taken suddenly ill, while dancing at National Hall, and died before a physician could be procured. The other was a man named Sherwood, who on Tuesday night, Jan. 13th, dropped dead while dancing at Brooks' Assembly Rooms.

The Messrs. Appletons announce a literary enterprise of magnitude and general importance. It is nothing less than a "New American Encyclopedia," designed to present in a compact form, for the practical use of men of all classes and pursuits, a complete survey and summary of all the facts of human knowledge up to the present day.

The Boston Journal reports Antioch College, Ohio, in which Horace Mann is President, and being in a flourishing condition, and fast rising above financial difficulties. The experiment of admitting female students is a great success. It has been found that the female students actually diminish the labor of the teachers.

The Church of St. James, Arnsbury, has received from the Rev. Benjamin Dorr, D.D., Rector of Christ Church, Philadelphia, and Esther K. Odin, his wife, a Silver Communion Set, a memorial of their father, the late Edward Dorr, Esq., consisting of a flagon, two cups, two plates, and a paten, for the sole use of said church for ever.

The annual catalogue of Amherst College shows the number of students to be as follows: Seniors, 45; Juniors, 60; Sophomores, 60; Freshmen, 63; Total, 229. Rev. Wm. A. Stearns, D. D., is President, and Professor of Moral and Christian Science. The Libraries of the College and Literary Societies contain about 20,000 volumes.

A proposition has been made to raise the annual income of the Wesleyan Missionary Society to £150,000. It is suggested that each member of that body should give, as a minimum, a half penny per week, or 2s 2d per annum; that two persons who will give a penny, four who will give a half penny per week.

W. F. M. Army has arrived at Washington with a petition numerous signed by the citizens of Kansas, without regard to party, asking Congress for a donation of lands, similar to those granted the Western States, for the establishment of a University and seminaries of learning in that Territory.

Navigation in the vicinity of New York City has been much interrupted of late by ice. On Sabbath, Jan. 17th, for some five hours, the ice was so strong between New York and Brooklyn, in the vicinity of Fulton Ferry, that thousands passed over on foot—a feat rarely performed.

The Countess of Brazzili, a Polish lady of great wealth, was recently at Baden, when a spark from a gentleman's segar fell upon her dress, which took fire. The flames were soon stifled, and she received no injury, but £1,300 worth of lace was destroyed.

A dispatch dated Washington, Jan. 17, 1857, says: The Agricultural Society yesterday adopted the proposition to urge upon Congress the endowment of an Industrial University in each State and Territory, by grants of public lands of not less than half a million of dollars to each.

Two of the students in the Theological Seminary at Bangor, Me., recently died—William H. Rhoades from Colchester, Vt., and George A. Buck, of Bucksport, Me. They were members of the Senior Class.

Col. Reah Frazer, formerly a distinguished member of the bar in Lancaster, Pa., died recently at the Issane Asylum near Harrisburg.

Receipts for the Missionary Society. The Treasurer of the Seventh-day Baptist Missionary Society acknowledges the receipt of the following sums since his last report through the Recorder:

Table with columns for Name, Amount, and Remarks. Includes entries for Nancy Goodrich, Elias Ayers, Sundry persons in Walworth, and various individuals contributing to the Society's funds.

New York Markets—January 19, 1857. Flour and Meal—Flour 6 30 & 6 80 for various grades of State, 6 40 & 6 75 for Ohio, Indiana, and Upper Lake, 7 10 & 7 85 for extra Genesee, Rye Flour 3 50 & 3 55 for fine and superior, Corn Meal 3 12 & 3 25 for Jersey.

52c. for Ohio and Lake, Barley 1 00 & 1 32. Corn 72 & 75c. for mixed Western. Provisions—Pork 17 75 for new prime, 20 75 for new mess. Beef 9 25 & 10 00 for new prime, 10 50 for 12 50 for country mess. Lard 1 15 & 1 50. Butter 15 & 21c. for Ohio, 20 & 25c. for common to very good State. Cheese 10 & 10c.

MARRIED. In Hopkinton, R. I., Dec. 15, 1856, by Eld. D. Coon, Mr. BENJAMIN F. CLARKE to Miss EMELINE F. KRISTOF, all of Westerly.

By the same, in Westerly, Dec. 31, 1856, Mr. THOS. J. NORRIS, of Stonington, to Miss HARRIET MORRIS, of Westerly.

In Albion, Wis., Dec. 25th, by Eld. T. E. Babcock, Dr. NATHAN L. COON, of Cookville; Rock Co., Wis. to Mrs. PLUMA V. WELLS, of Albion.

In Poltney, Dec. 30th, 1856, by Rev. V. L. Garrett, Mr. Z. B. Brown, of Niles, N. Y., to Miss MARY R. BROOKFIELD, of Fulton, N. Y.

In Brookfield, N. Y., January 15, 1857, by Eld. Eli S. Bailey, Mr. JAMES W. BROWN, of Bonda, to Miss MARY ANNE WOODWORTH, of Brookfield.

DIED. In Westerly, R. I., on the 28th Dec., 1856, Mrs. MARIA A. SISAK, wife of Mr. Wm S. Sisak, aged 39 years, leaving her husband and two children, with other relatives, to mourn her loss.

In Bridgeton, N. J., Dec. 28th, SARAH W. THOMAS, wife of James S. Thomas, aged 35 years.

In Amity, N. Y., Jan. 13th, in the ninety-third year of his age, Mr. PHINEAS ROGERS.

LETTERS. Benjamin Stelle, W. C. O'Brien, N. V. Hull, J. O. Greath, S. S. Sockwell, M. L. Potter, Daniel Cook, J. O. Rogers, Daniel Lee (d. Nov. 3, 1853, \$6 Oct. 30, 1856, see Rec of that date), O. Vincent (or Rec Jan 8, 1855), Joseph Mitchell, T. E. Babcock, Wm A. Babcock, O. D. Langworthy.

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

FOR THE SABBATH RECORDER: Elijah Crandall, N. London, Ct. \$1 00, 14 No. 31. A Langworthy, Hopkinton, R. I. 2 00, 13 12. Dan'l Coon, Potter Hill, R. I. 75, 13 26. S. S. Sockwell, Shiloh, N. J. 2 00, 14 52. Henry W. Glasey 3 00, 14 26. Jane Davis 2 00, 13 52. W. P. Babcock, New Market, N. J. 2 00, 13 52. John Pope 2 00, 13 52. George Larkin 2 00, 13 52. Calvin Waldo, Eduboro, Pa. 2 00, 13 52. Miles Curtis, Gusswago, Pa. 2 00, 13 52. Chris. Thomas, N. Y. Wis. 2 00, 13 52. E. M. Albion, Wis. 2 00, 13 52. L. P. Clarke, Morrisville 1 00, 14 6. Amos Burdick, Andover 2 00, 13 52. H. G. Witter, Alfred 2 00, 13 52. W. P. Babcock, Peterboro 2 00, 13 52. Joseph Smith, Alfred Center 2 00, 13 52. L. D. Worden 2 00, 14 15.

FOR THE SABBATH-SCHOOL VISITOR: M. L. Potter, Potter Hill, R. I. \$9 39. Wm A. Babcock, Peterboro 2 00. M. E. Emerson, Alfred \$1 00. WILLIAM M. ROGERS, Treasurer.

Rogers' Hotel and Dining Saloons, KEPT ON THE EUROPEAN PLAN, No. 4 Palmetto, New York, near Fulton Ferry. Rooms let by the day or week. CLARKE ROGERS & LATE OF FULTON HOTEL.

Notice. THE Executive Board of the Seventh-day Baptist North-Western Association will meet at Albion, on Fourth day, Jan. 28th, at 1 o'clock, P. M. Churches within the Association, having funds for the use of the Board, are requested to forward them to the Treasurer, Bro. Dutoy J. Green, Albion. T. E. BABCOCK, Secretary.

Water-Cure. DE. UTTER, of the Mountain Glen Water-Cure, Plainfield, N. J., has removed for the winter to No. 34 East Twelfth St., New York, where the most ample accommodations are provided for patients or boarders. Correspondents will please address accordingly, until April 10th, when the "Cure" at the "Glen" will (if Providence permitting) be re-opened.

Water-Cure. THIS establishment, for the cure of Chronic Diseases, is conducted by H. P. BURMAN, M. D. The facilities in this "Cure" for the successful treatment of Diseases of the Liver, Spine, Nerves, Female Disorders, Bronchitis, Incipient Consumption, &c., are not excelled in any establishment. Patients will have the benefit of skillful Homoeopathic prescriptions—an advantage found in but few "Water-Cures." Special attention will be given to Diseases commonly called Catarrhs of the Bladder, such as Hip Disease, White Swelling, Glanders, (in their early stages), and Caries and Necrosis of bone.

General Railroad of New Jersey. CONNECTION at New Hampton with the Delaware, Lackawanna and Western Railroad, at Scranton, Great Bend, the North and West, and at Easton with the Lehigh Valley Railroad, to Manoh Chunk—WINTER ARRANGEMENT, commencing Jan. 1, 1857. Leave New York for Easton and intermediate points, at 7 30 and 11 A. M., 3 30 and 4 P. M., 7 30 and 11 A. M., and 3 10 and 4 30 P. M. The above trains connect at Elizabeth with trains on the New Jersey Railroad, which leave New York from foot of Courtland-st., at 7 30 and 11 A. M., 3 30 and 4 P. M., 7 30 and 11 A. M., and 3 10 and 4 30 P. M. JOHN O. STERNS, Superintendent.

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