

The Sabbath Recorder.

New York, February 12, 1852.

"FOREKNOWLEDGE."

To the Editors of the Sabbath Recorder:—
Our views may be clearly understood in respect to God's "foreknowledge."

1. All future events which may occur in the course of human actions are certainly foreseen by God. But in order to their being certainly foreseen by God, they must by Him be "decreed," "determined," "necessitated."

2. All future events which may occur in the course of human actions are certainly foreseen by God. But though all future human actions are certainly foreseen by God, they are not therefore "necessitated," but free or contingent.

In answer to our first questions, published in the Recorder of Dec. 11, Bro. Brown said: "Now, if from all eternity He certainly foreknew the event, the certainty of it must have been from all eternity established, or decreed; otherwise it could not have been foreknown."

In reply to my article which appeared in the Recorder of Dec. 25, Bro. Brown said: "We deny that God foreknew actions or events as certain, except upon the supposition that the certainty of them was first decreed."

The quotations we think, show clearly Bro. Brown's identification with the sentiments first stated above. In proof of this doctrine, Bro. Brown, in an answer to Bro. Crandall, which appeared in the Recorder of Jan. 8, to which I am referred by Bro. B. in an article of Jan. 22, said:

"We maintain, that when God foreknows an event, He foreknows it certainly; not doubtfully. That is, in His mind, it is absolutely and infallibly certain that the event will take place. And if the event is in His mind absolutely and infallibly certain to take place, then the certainty of its occurrence is established in His mind; and which is the same thing—It is decreed. For how a thing can be certain, and yet not established, we have yet to learn. There are but two sorts of evidence, viz. self-evidence and proof. A thing which is evident is either evident in itself or evident in something else; that is, by connection with something else. But an event whose future existence is contingent—that is, whose future existence is not in any sense necessary—has neither of these sorts of evidence."

He then proceeds to quote President Edwards as follows: "It cannot be self-evident; for if it be, it may be now known by what is now to be seen in the thing itself—either its present existence, or the necessity of its nature. But both these are contrary to the supposition; for it is supposed, here, that the thing has no present existence to be seen, and also, that it is not of such a nature as to be necessarily existent for the future; so that its future existence is not self-evident. And, secondly, neither is there any proof or evidence in any thing else, or evidence of connection with something else that is evident; for this is also contrary to the supposition. It is supposed, that there is now nothing existing with which the future existence of the contingent event is connected. For such a connection does not exist, and supposes necessity. Thus it is demonstrated, that there is in the nature of things absolutely no evidence, without self-necessity, for that event which is contingent, without self-necessity. (If any such event there be), neither self-evident, nor proof. And therefore the thing in reality is not evident, and so cannot be seen to be evident; or, which is the same thing, cannot be known."

This sentiment is further forcibly stated and ingeniously elaborated by Bro. Brown, to which the reader's careful and candid attention is directed.

The sentiment opposed to this, set down in the beginning of this article, is in these words: "All future events which may occur in the course of human actions are certainly foreseen by God. But although all future human actions are certainly foreseen by God, they are not 'necessitated,' but free or contingent."

The difference in these two propositions, it will be seen, does not lie in the idea that God not certainly foreknows all future human actions, but the first affirms that in order for God to foreknow things certainly, he must "determine," "decree" them. The second denies this, and attempts to reconcile certain foreknowledge with the idea of liberty or "freedom."

Having, then, confessed to the certain foreknowledge of God, it becomes true to show how this consists with the doctrine of contingency or freedom.

1. If it be possible in the nature of things for a contingent event to happen, then the Divine Being can certainly foreknow such event. The difficulty would not lie in the direction of God's ability to foreknow the event. If it could happen, then God could foreknow it.

2. The possibility of the existence of such a condition of things must rest upon the necessity for it in the plan of God's moral government. If it be essential to the idea of human responsibility, that man should be a free moral agent, then so much must be admitted.

Now, to say that an infinite cannot certainly foreknow a future contingent event (if such event be possible) is a contradiction. The possible existence of it must be denied, or the ability to foreknow it must be allowed.

The rule that President Edwards has laid down, if it can have any force, must have it with respect to a finite mind, and not with respect to an infinite mind. Self-evidence to any mind has as much to do with the mind's ability to seize upon the evidence in the case as any thing else. Now then apply this rule to an infinite mind. Self-evidence then must exist in exact proportion to the mind's ability to know. But if it be an infinite mind, then it must have an infinite ability to know. But if it here be said, that an infinite mind cannot certainly foreknow future contingent events, because they have not the character of certainty, I reply, that that depends upon what is meant by the term certainty. If the necessitarian idea be given to it, then I admit the force of the statement. But this idea I wholly deny. It is that with God foreknowledge is the same as self-knowledge. If this be so, he can certainly foresee future contingent events as any other. To say that the Almighty cannot certainly foresee an event because it is contingent, is to say that there are conditions in the law of contingencies which God cannot comprehend. Circumstances, in their development and operation, which he cannot foresee! God certainly foresees what I will do, as well as what he has decreed I shall do. If he can certainly foreknow (or foreknow) my thoughts, he can foreknow the operations of my will. If he is admitted, then, that he can certainly foreknow future contingent events, an important point at least is gained.

Next proceed to show, that the doctrine of necessity is directly at war with human responsibility; and as it is admitted on all sides that man is responsible for his conduct, if the above proposition can be sustained, then another important point is gained.

(1.) Human consciousness is against the doctrine of necessity in every instance where it affirms human responsibility. And let it be remembered, that we are examining no mean witness here. It is none other than the law of God in man! And let it further be remembered, that but for the existence of this faculty in man, he could not be an accountable being—that God himself, when defending his conduct in condemning rebels against His government, appeals to this very faculty!

I am not unaware of the fact, that an attempt has been made by men of strong mind to either impeach or otherwise disqualify this witness in reference to this subject. But until other objections than those that have been presented shall be made, I shall feel myself called upon to reject their reasonings, and receive the witness.

We will now lay two propositions together, and then see what the testimony of consciousness will be with reference to the ideas presented.

First—All human actions are by God "determined," "decree."

Second—Man is responsible for his conduct. Now, consciousness affirms instantly, that if the first proposition is true, the second is false! Consciousness affirms, that power and responsibility go hand in hand. The first proposition places the power with God. Therefore the responsibility is with Him.

The second affirms that man is responsible for his conduct, while the first refers the power to God. This makes power irresponsible, and weakness responsible! and that too when that same power presides over and controls that weakness!

And now I solemnly ask Brother Brown if his own consciousness does not affirm, that there is a naked and irreconcilable contradiction between these two propositions? It is not mere mystery, but contradiction.

Suppose I have the power to magnetize a person; and while in that mesmeric state, I control his actions by a mysterious power. He may feel ashamed of what he does, but cannot feel guilty. Responsibility and power must go together. And consciousness as certainly affirms, that where the actions of men are controlled by God, responsibility is removed from them, unless they have forfeited the power of volition, and such control is exercised over them as a punishment. But here again the idea of forfeiture suggests responsibility, and responsibility suggests freedom. So that, in this case, (and, by the way, this is the only case that can arise,) the doctrine that we contend for is granted.

But, further, man knows that he wills, and he knows that when he wills in one direction he might have willed in another. He frequently knows, when he has willed in one direction, that he ought to have willed in another. If consciousness affirms that he ought to have willed otherwise, that affirmation is true or false. If true, then responsibility is implied. If false, then either an innocent mistake has been made by consciousness, or consciousness has been a traitor to the trust committed to it.

So we see, that to affirm that our actions are decreed by God, and at the same time to affirm that we are responsible for them, is a contradiction. But to say that this is only a contradiction in the human mind, and not in the thing itself, is to affirm a contradiction. For if it be a contradiction in the human mind, then it is a contradiction. Let it be borne in mind, that a mystery is one thing, and a contradiction is another. Now, with respect to the question under consideration, when it is affirmed that our actions are decreed by God, and at the same time that we are responsible for them, it is one which does not affirm a simple mystery, but a broad contradiction. But if a contradiction is affirmed, then the proposition must be false in the whole or in part. But it is true that man is responsible for his conduct. Therefore it is false that his conduct is necessitated.

(2.) The Bible is against this doctrine; that is, the doctrine of necessity. It every where predicates man's guilt upon the doctrine of "free will."

Take the case of Annanias and Sapphira, recorded in the fifth chapter of Acts. The guilt of that infamous transaction is all drawn from the fact that it was a voluntary one. "While it remained, was it not thine own? And after it was sold, was it not in thy power?" &c. Upon what other principle could guilt attach to them?

Take another case—Mark 14: 7—"For the poor ye have always with you, and whenever ye will ye may do them good." Here again the doctrine of the will's freedom is plainly taught as theology of the Son of God.

Once more. "For if we sin willfully after we have received a knowledge of the truth," &c. Now, here the guilt of sin is placed upon the fact of "willful" sinning.

But to all of this, and much more of the same kind, it may be said, that the doctrine of necessity does not relieve man from obligation or responsibility, because it is not physical force, but moral. But is not this reply a great deal more specious than solid? Is it not after all naked necessity? Now, to talk of applying physical necessity to a moral agent, is as unmeaning as to talk of applying moral force to a rock or stump! I am astonished to hear such things from a man of Bro. Brown's "acumen." If you apply physical force to a physical substance, then you have a philosophical agreement between the nature of the influence and the object acted upon. And so in the case of a moral agent. Moral influence is the philosophical influence to be exerted upon it. Now, if that influence be a necessitating influence, then you have moral force. Then we have only to determine whether that is an irresistible moral force. If not, you are unavoidably on the ground of "free will." If it is an irresistible moral force, then you have "necessity"—yes, RATE!

But as my sheet is full, I close by asking, Is not human responsibility more easily reconcilable with the doctrine of freedom than necessity? N. V. HULL.

ALFRED CENTER, Feb. 3, 1852.

Reply.

It appears that Bro. H. and the writer of these remarks are both agreed, that "all future events which may occur in the course of human actions are certainly foreseen by God."

But, upon the question, whether such events are necessitated, predetermined, or decreed, we differ widely. We thought that we guarded ourselves against the "liberty of the will" by stating that we were not inquiring into the being misapprehended, when we explained

the sense in which we used the term necessity. But, as if we had given no explanation at all, our correspondent proceeds to impugn the doctrine of necessity upon his own sense of the term. We protest against this method; controversies can never be brought to an issue in this way. We repeat what we have substantially said already; that we do not use the term in its common vulgar acceptance. The common acceptance supposes some opposition of the will. But we use it in the sense in which it is employed by President Edwards, viz. to denote the full and fixed connection between the things signified by the subject and predicate of a proposition which affirms something to be true. An implied or supposed opposition of the will does not enter into this definition of necessity. We say, therefore, of an event which God certainly foresees, (or, which is the same thing, which he foresees to be certain), that there is a necessity that the event should take place: that is, there is that kind of necessity for it which is requisite to make the connection between the event and God's foreknowledge of it absolutely perfect. Now, if our correspondent apprehends our meaning, we have a right to expect him to frame his arguments accordingly.

If it be objected, that this use of the term is unwarranted, we would simply request our correspondent to furnish a better one. Some term is requisite to express the idea we have presented without circumlocution; and, in the adoption of this one, we adhere to its real meaning more closely than might at first be supposed. The original meaning of the term appears to have been an intimate connection, or conjunction; as indicated by its etymology, as if from *necesse*. This is the generic or comprehensive import of the term. But our attention being, for the most part, called to the connection of those things which we may in vain wish to separate, the term has come to be limited, and especially applied to events which take place against our will; to things which we have no power to prevent if we would. The "FULL AND FIXED CONNECTION" of things, therefore, is what we mean by necessity. The idea of compulsion, or opposition of the will, is not included.

Following in the track of those who have gone before us—for we pretend to no originality—we have distinguished between natural and moral necessity; the former always including opposition of the will, the latter implying consent of the will. Thus, a man may be in a company of gamblers. He may be confined there—compelled to stay against his will; or he may be bound to the company by his passion for play. In the one case, he remains in the company by a natural necessity, and in the other, by a moral necessity. Now there is a clearly marked difference between the two cases. Yet our correspondent pronounces the distinction "more specious than solid," and maintains that it is, "after all, naked necessity!" No, brother, it is not "naked necessity," in the sense in which you appear to use the term; for you seem to be unable to receive the term in any sense which does not include the idea of compulsion, or violence offered to the will. But in the sense in which we use it, you may make it as "naked" as you please; and the more "naked" the better.

Bro. H. is quite "astonished" that "a man of Bro. Brown's acumen" should talk of applying physical necessity to a moral agent. And why is he so "astonished?" Simply because he fails to distinguish between physical or natural necessity and physical force. For he goes on to say, "If you apply physical force to a physical substance, then you have a philosophical agreement between the nature of the influence and the object acted upon." Perhaps he thinks he has made us appear quite ridiculous; but, after all, we do not see the point of his logic. Did we ever pretend that physical force could be brought into contact with mind; or that the volitions of rational agents were caused by it? We are not aware of having said any such thing. But we do hold, that a rational being, clothed with a material body, may be subjected to physical force, and so be compelled to act contrary to his will. But the immediate application of the force is to his body, and not to his mind; for the mind is of such a nature that it admits of no such application. If a man is dragged on board of a steamboat at Buffalo bound for Detroit, and held fast till the boat is under way, he is under a natural necessity of making the voyage to Detroit, notwithstanding he is a moral agent. What we have said, is, that God does not use physical force to bring about those volitions and actions of men which are decreed. We have expressly declared, that we did not know what kind or mode of operation it was on God's part which rendered these results infallibly and unfraudulently certain, without any compulsion, co-action, or constraint.

From what has been said it is clear, that men may be said to be under a moral necessity of doing such and such things, not only when there is no opposition of their wills, but when their wills strongly incline them to do so. In short, moral necessity is nothing different from the predominant inclination.

Now, whatever objection may be made to such a use of the term necessity, and however serious the evils that may be supposed to have arisen from it, it must nevertheless be admitted to be in accordance with Scripture usage. "Of necessity he must release one at the feast." Luke 23: 17. "Though I preach the gospel, I have nothing to glory of, for necessity is laid upon me." 1 Cor. 9: 16. Paul was under no natural necessity of preaching the gospel more than any other man. "I have bought a piece of ground, and I must needs go and see it." Luke 14: 18. Even the word compulsion is used in cases in which

subject of compulsion acted voluntarily. "I am become a fool in glorying; ye have compelled me." 2 Cor. 12: 11. "Why marvellest thou the Gentiles to live as do the Jews?" Gal. 2: 14. "It must needs be that offenses come." Matt. 18: 7. "There must also be heresies among you." 1 Cor. 11: 19. "Such things [wars and rumors of wars] must needs be." Mark 13: 7. In many passages it is asserted that men cannot do that which is contrary to their inclination. Joseph's brethren "could not speak peaceably to him." Gen. 37: 4. Did it require any more natural ability to speak kindly to their brother than to speak roughly? "Their ear is uncircumcised, and they cannot hearken." Jer. 6: 10. "Whosoever is born of God cannot sin." 1 John 3: 9. In all these passages, the language is the natural language of mankind. The terms employed are such as children learn as soon as they learn any thing. But it is clear that the terms are used in the very sense which we contend for in this controversy.

In regard to the term contingent, as used by our correspondent, we want a little more light. As standing opposed simply to necessity, we think we have some idea of its meaning. But when again it is made synonymous with freedom or free-agency, we are thrown somewhat into the fog. Does Bro. H. mean, by a contingent event, one which takes place without a cause? Or does he admit that there was a cause adequate and sufficient to bring it into existence? And, to save all further trouble and repetition on this point, we will say, that we admit unhesitatingly, that "if it be possible in the nature of things for a contingent event to happen, then the Divine Being can certainly foreknow such an event." But this is the very point in dispute. Can there be any such thing? Bro. H. thinks that there can; and that there is a "necessity for it in the plan of God's moral government." And he adds, that "if it be essential to the idea of human responsibility that man should be a free moral agent, then so much must be admitted." In the sense in which we have understood the term contingent to be employed by writers on this subject who differ from us, we deny that there can be any event of this character. It is something which can have no existence, and therefore cannot be known. But in the sense in which Bro. H. uses the term, perhaps a contingent event may be possible. We wait to hear a little farther.

Here we must rest for the present, the length of our correspondent's article subjecting us to the "necessity" of deferring the remainder of our reply till next week. T. B. B.

OBITUARY—TEMPERANCE LAMBERT.

DIED, at Bridgehampton, Long Island, Nov. 30, 1851, Mrs. TEMPERANCE LAMBERT, a colored woman, formerly of Hayti, and for the last year a member of the Seventh-day Baptist Church in New York.

The subject of this notice accompanied her husband to Hayti about the year 1823. They went in company with hundreds of people of their color, to find a home and an asylum from that cruel prejudice which continues to scorn the African on our soil as a being unworthy the common brotherhood of men. After a few years, Mr. Lambert died. Before and after his death, sister L. was called to endure untold sufferings and privations—miseries which thousands of her countrymen suffered, as many of them have told me, because they were deceived by the colonization scheme of that day.

We found her at Port de Paix, in January, 1849—poor, far from the path of rectitude, and leading a miserable life, as do most of the Haytiens. Mrs. J. spoke kindly to her, and reasoned with her on the necessity of an immediate reformation, a sincere repentance toward God, and faith in Christ. She listened to the gospel, sought divine mercy, and obtained the favor of God. We soon had the privilege of rejoicing over her return to the way of righteousness, and also because she united with us in keeping the Sabbath. Previous to going to Hayti, she was a member of a Baptist Church in New York. In speaking of her long and dreary life in Hayti, she told us that for twenty-four years she had not had the privilege of hearing the voice of prayer. When it became necessary for us to leave the field, she wished to leave with us. If she remained behind, how could she enjoy the Sabbath alone? How could she hold out against the tide of opposition from her first-day friends, if left as a lone pilgrim in that dark land? The missionaries could not feel justified in leaving her, and therefore, from their scanty means, bore her expenses to New York, where she found a pleasant and comfortable home in the family of Bro. Thomas B. Stillman.

A part of the past year she spent with her sisters, one in New Haven, Ct., and the other in Bridgehampton, Long Island. The following particulars of her sickness and death are taken from a letter from her sister on Long Island to her sister in New Haven:—

"She was taken ill the 14th of November. Her disease was lung fever. Her attending physician did all in his power for her. Every care and attention that she could desire, both from colored and white people, was given her. Yet all could not save her. But when death came it did not find her unprepared. She seemed to feel from the first, that she should not recover, and expressed a perfect resignation to the will of God. She died Nov. 30, at 8 P. M. Her funeral was attended by a minister in the place, and a large concourse of people. During her stay with us, she was desirous of attending her own church, and kept her Sabbath as well as she could. She regretted very much that she could not see Mr. Jones and family, and Mrs. Stillman and others, and intimated a desire to repay them all for their kindness to her. She often spoke of Miss Howard [missionary now at Jacmel]

and other friends in Hayti, and composed some verses and a letter to send to them." Sister Lambert was a person of remarkably industrious habits. Her manners were such as commended her to all who knew her. She was very patient in suffering, and exceedingly kind and obliging, especially in sickness. The missionary family were several times sorely afflicted with sickness, and feel that it is due to her memory to say, that their own mother could not have better anticipated and attended to their wants than did she. She was always thankful for favors received; those who cared for her were sensible that she appreciated their kindness. She loved her Bible and her closet. In short, she gave satisfactory evidence of being a child of God, and an heir of heaven. Reclaimed in that far-off land, we regard her as one of the first fruits of the cause of the Sabbath and of God, and are impressed with the idea that she did not live in vain. We rejoice, also, that her faith did not forsake her in the final contest. "The memory of the just is blessed."

Wm. M. JONES.

BRITISH CORRESPONDENCE.

The Amazon—Napoleon's Constitution and Measures—Popery in England, &c. GLASGOW, January 16, 1852.

Our journals continue to be filled with details of the melancholy loss of the steamer Amazon, and with speculations as to the cause of the fire, and the means that should be adopted for the future prevention of such disasters. None of the other boats have been heard of, which, it was supposed, might have preserved the lives of others; it is hardly to be hoped that any will now be found. There are still, therefore, 117 missing, all of whom have probably perished; the number saved is 46. It is an awful Providence, but even the frequency of such makes but little salutary impression on the public mind.

The telegraphic intelligence this morning from France gives the outline of the President's Constitution—his personal gift to that country. In the proclamation announcing it, he coolly declares that he "thought it reasonable to prefer the precepts of genius to the spurious doctrines of men in their absurdities." He therefore returns to the political institutions of the Empire. "Legislative power is to be exercised by the President, the Senate, and the Legislative body." This last, however, though elected by universal suffrage, is to be permitted only to adopt or reject laws offered to its consideration; its discussions are to be conducted with closed doors, and published only when sanctioned by the President. The President, on the other hand, seems to decree his own power to frame the laws; the right of pardoning; of declaring war, and commanding the sea and land forces; making treaties, and appointing all functionaries, of whom it will be required that they swear obedience to the Constitution and fidelity to the President. "It is still a Concordat that regulates the relations of the Church and State."

Before the promulgation of this Constitution, the President had dissolved the National Guard—had decreed the banishment to French Guiana of 500 persons alleged to have taken part in the opposition to Napoleon, which he calls "insurrection"—and had banished from France 66 Members of the late Legislative Assembly, including Victor Hugo, M. Thiers, and Generals Changarnier and Lamorciere, with other eminent men, whose banishment is declared to be only temporary. In nearly all these cases, the President's decree is the sole authority for banishment, no legal trial having been obtained. As in former troubles of France, a number of the most distinguished of the banished have found refuge in London, not excepting some who, when in power, and having influence, urged the invasion of our shores.

What is implied in the "Concordat" that regulates the relations of Church and State, will hereafter be seen—and probably felt, also. Rome is delighted with the change. Its organs in this country anticipate great advantage to their cause. A new Dublin paper in the Pope's cause, about a week ago extolingly exclaimed, "For the first time, one may say, for two centuries, the Church in that country is in the ascendant." Also for the Church of God, in any land in which the Church of Rome is in the ascendant! In several departments Potentism is already interfered with. In the Haute Vienne, a Marie interdicts the evangelist from saying the least word at the grave in the interment of the dead. The Prefect of Charente forbids preaching in communes where service had long been established. A sub-prefect told a pastor who accompanied a schoolmaster whom the Maire refuses to install—"We know that the Protestant schoolmasters voted the wrong way." An alliance of the despotic powers in league with the Popish cause, to put down Protestantism and liberty, may not improbably be formed.—We look for the power of the Western Roman Empire being in the hands of five Kings, and the power of the Eastern Roman Empire being also in the hands of five Kings, ere the Man of Sin arise among them—conformably to Scripture prophecy in the Great Image and ten-horned beast of Daniel. The time seems approaching for the development of the toes on the extremities of the legs into which the power symbolized in the image passed so long ago. As if, in apprehension of what may arise out of the recent movements on the Continent, our Government are about to take precautionary measures. Fortified camps are to be placed around London, and batteries to be erected on our exposed coasts. The aping of Bonaparte, so evident and avowed on the part of his nephew, gives reason to apprehend that the invasion of Britain may be in prospect.

Nor would he be without help and encouragement in such an enterprise. Neither our religion nor our laws are agreeable to some of the Continental Governments.

Popery is making great efforts amongst us. A correspondent of the *Morning Advertiser* says that during the past year, 19 new places of Popish worship have been opened in Great Britain, including a convent and schools. One convent and other four schools are in course of erection. Thirty-eight clergymen have left the Church of England and joined that of Rome during the year, besides many distinguished and noble gentlemen and ladies, lay members, who have been induced to accompany or follow them. The Rev. H. Wilberforce, ex-Vicar of East Farleigh, one of these converts, "has received a dispensation from the Pope, which will permit him to preach, though not to perform any other of the priestly offices"—he being a married man. It is even said that an order of preachers is about to be established by the Pope, to meet the case of all the married clergymen whom he has gained to his ranks. And we doubt not his readiness to do this—or any thing else that promises increase of influence or wealth.

A great effort is likely to be made in the ensuing Parliament—which is called for February 3d—to repeal the grant to Maynooth, and to put the nunneries under legal inspection. But we doubt much its success. The last Anti-Popish enactment has been allowed to remain a dead letter; and it is stated within these few days, that Government has contributed £200 towards defraying the expense of a new Romish chapel opened at Greenwich. J. A. BEGG.

JUDGE JAY ON INTERVENTION.—Judge Jay, who has distinguished himself in the abolition cause as a man of "progress," has published a letter on the Kosuth doctrine. He goes strongly against the new intervention policy, and after bringing several reasons for doing so, he says:—

"So strong is the repugnance among us to take human life, that it is with difficulty the penalty for murder can be enforced; yet we have lately seen persons of all classes in the community, not even excepting ministers of the Prince of Peace, in a delirium of excitement, receiving with wild applause the proposition of war; that is, the proposition to kill thousands and tens of thousands of our fellow men, who have done us no harm, for the sole purpose of conferring upon a distant nation certain political institutions, which, when obtained, may prove far otherwise than blessings. In all this, I see nothing of the spirit of the Gospel of Jesus Christ—noting calculated to make mankind wiser, better, or happier; but much, very much, to strengthen the hands of the oppressor, to augment the amount of human wretchedness and wickedness, and to hasten the day when our own republic shall be merged in a military despotism."

JAMES G. BIRNEY.—The report of James G. Birney's death is contradicted; after having gone the rounds of the papers. The report that he has written an Address to the Colored People, is confirmed. In this pamphlet (according to the *N. Y. Tribune*) Mr. Birney argues that the whole "drift of popular sentiment, legislation, and adjudication in this country is adverse to the free blacks—that it is rendering their residence among us more and more intolerable and degrading—that they must and should emigrate—that Canada is too cold for them, and will never treat them as other than an inferior race—that in the British West Indies they will also be a degraded caste—and that Liberia offers the best prospect now open to them.

PROTESTANT AND PAPAL BENEVOLENCE COMPARED.—During the year 1847, when the Church of Rome, under its new and then very popular Pope, was in the full tide of prosperity, the whole amount raised for the spread of the gospel by about 160,000,000, the estimated votaries of Rome, was \$779,000, a considerable part of which was spent in prayers for the release of souls from purgatory. During the same year, the amount raised by the Protestant Establishment of England and Ireland was about \$980,000, and by the Protestant Dissenters about the same sum; while Scotland, the north of Ireland, and these United States combined, raised \$784,000; making in all \$2,744,000.

RELIGION IN THE SANDWICH ISLANDS.—The *New York Observer*, by a comparison of statistics, makes out that the Sandwich Islands contain the most religious nation in the world, one half of the adult population being members of the church. That is about double the proportion of this country. The average salary of their pastors is three hundred dollars, which is about equal to the twenty in this country. The contributions to foreign missions have been one hundred and fifty dollars to a church. That is greater than the average here, though their churches are vastly greater.

TOLEBERATION IN BURMAH.—The King of Burmah, in giving instructions to the local authorities at Rangoon, has authorized them to permit the stay of the missionaries, with liberty to give religious instruction and circulate books. He has also given them permission "to come up to the golden feet" of King Ava, the royal residence, when they wish. No such toleration has before been given to the missionaries in Burmah proper.

A SNEAK.—With this exception, a contemporary, Rev. Mr. Crowell, of the *Western Watchman*, has the following:—"A sneak is a man who subscribes for a paper; and after reading it a while, he takes it to the office. If we find the name of such sneaks on the books of the *Western Watchman*, we intend to have them publicly embalmed."

General Intelligence.

Proceedings in Congress last week.

SECOND-DAY, FEB. 2. In the SENATE, Commodore Stockton made a speech on Kosuth and Intervention, and laid down what he considered the proper course of conduct for this country.

THIRD-DAY, FEB. 3. In the SENATE, a petition was presented from Mr. Donahue of New York, asking intervention all over creation.

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been, or may hereafter be made, are declared to be assignable by deed or instrument of writing, made and executed after the taking effect of this act, according to such form, and pursuant to such regulations as may be prescribed by the Commissioner of the General Land Office.

The SPEAKER laid before the House a communication from the Secretary of War, in which it is stated that the President of the United States has approved of the selection and purchase from George W. Riggs of the tract of land situated two miles from Washington, containing two hundred and sixty acres, for the sum of fifty-seven thousand five hundred dollars, together with all the improvements, to be used for the principal Asylum for the Relief and Support of Invalid and Disabled Soldiers, with a view of carrying out the benevolent designs of Congress.

In the SENATE, a bill was ordered engrossed, which appropriates seventy-two thousand five hundred dollars for refitting and repairing the Congressional Library Room.

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By the steamers Humboldt and Niagara, we have Liverpool dates to Jan. 17, seven days later.

From England, we learn that the next session of Parliament will be opened on the 3d of February by the Queen in person, and that the present Cabinet, without any further modification, is resolved to face the difficulties of the session of 1852.

Sir Harry Smith, Commander in Chief at the Cape of Good Hope, has been superseded by Major General Hon. George Cathcart, Deputy Lieutenant of the Tower of London.

The London Daily News of the 12th Jan., states, in reference to the Prometheus affair, that the British Government will express to the Cabinet in Washington, in frank and manly terms, their regret at what has occurred, and the disapproval of the aggressor's conduct.

A subscription was being made throughout the United Kingdom for the benefit of the widows and orphans left by the destruction of the Amazon. The Queen contributed £150, and it was hoped \$50,000 would be raised.

The Crystal Palace is at last cleared out, and the vast area is soon to be thrown open to the public.

In France, the President has issued a decree dissolving the "National Guards," but they are to be re-organized when the Government may deem it necessary for the maintenance of public order.

The Monitor has published the new Constitution. The President is to be responsible Governor ten years. Justice is to be dispensed in the President's name.

The steamer Europa, with European news to Jan. 24, one week later, arrived at Halifax on the 7th inst.

In England there has been a complete lull in political circles, and all parties were gleaning prospectively at the trial of strength that must take place between Lord John Russell's Cabinet and Parliament.

From France, we learn that several changes have been made in the Ministry. By a decree the Orleans family cannot possess property of any sort in France, and are bound to sell all their present possessions within one year.

In Spain, there had been several executions of military officers at Madrid, and tranquility was restored. Stringent measures are to be enforced to destroy the little liberty of the Press which the people of Spain enjoy.

THE AZTEC CHILDREN.—On the 2d day of January, (says the editor of the New York Christian Observer,) while visiting these children, we had the misfortune to offend the girl by proposing to carry the boy away.

The Lawrenceburgh Press states that Dr. J. G. Dunn, of that city, has discovered a chemical combination by which he can charge the surface of any kind of stone or brick so as to represent the most beautiful and substantial marble or granite.

Some thirty millions of post-office stamps of all descriptions (at an average of three cents) have been sold by the Department in the past five months, and in addition, stamps to the value of a quarter of a million of dollars have been forwarded by the Department to post-masters to be sold.

"Kossuth Notes" for \$1, \$5, \$10, \$50, and \$100, have been prepared by the Kossuth Committee, and are given to each contributor to the Fund, according to the amount of his contribution.

A bill has been introduced in the Pennsylvania House of Representatives to exempt the homestead of every family from levy and sale on execution.

A duel was fought in the outskirts of Cleveland, O., on the 16th ult. The challenged party fired his pistol in the air.

The Rockville, (Md.) Journal states that turkeys, chickens, ducks, &c., in great numbers, have been found frozen in their roosts and shelters in that county, so intense has been the cold for the last few weeks.

During the last three years, the wives of nine men have been sent to the Massachusetts State Lunatic Hospital, at Worcester, in consequence of their husbands going to California.

A Mr. Rutler, of Brighton, England, has constructed an electric machine of great delicacy, and made the discovery that its motion is stopped by all substances capable of producing death.

A large State Temperance Convention was held in Concord, New-Hampshire Jan. 30, at which it was resolved to support no candidate for office who is not in favor of prohibiting the sale of intoxicating drinks.

A dispatch dated Niagara Falls, Monday, Feb. 2, 1852, says: About 2 P.M. yesterday, a large piece of the Horse-Shoe Falls fell on the American side, between Goat (Iris) Island and the Tower.

New Jersey is moving in the matter of interdicting the sale and manufacture of intoxicating drinks. A very large number of petitions from almost every county in the State was presented on Wednesday, setting forth that the existing laws are inadequate to suppress intemperance, and asking the Legislature to pass an act, as nearly identical with the Maine Liquor Law, as shall be deemed practicable.

The Select Committee appointed by the last Legislature of New York, to examine the condition of the Trust Funds of the Court of Chancery, have reported to the Assembly. The Committee have ascertained that there is nearly a million and a half of dollars now held in trust, and that the rightful owners of nearly a million of this large sum are unknown.

The Rhode Island Senate has passed, by a majority of three, a bill abolishing the punishment of death—substituting imprisonment for life. In order to provide against the abuse of the pardoning power, the bill provides that no person imprisoned for life, or for any term exceeding five years, shall be released, except by a concurrent vote of three-quarters of the Legislature.

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The up-train on the Harlem Railroad last Sunday, met with an accident at Upper Morrisania, by the breaking of an axle, whereby one man, a brakeman, was killed, and four or five others seriously injured.

A Committee of the St. Louis Chamber of Commerce, in answer to a call from the Secretary of the Treasury, has made a report of the amount of business done in that city. The report estimates the trade of St. Louis, at the present time, at \$60,000,000 per annum, and the amount of Exchange sold, at \$30,000,000 a year.

Jenny Lind was married at Boston, on the 5th inst., to Otto Goldschmidt, the distinguished pianist, from Hamburg—said to be "a gentleman and a man of genius." The bride is 31 years old, and the groom 24.

Kossuth is now in Ohio. At Cleveland his reception was very cordial, and considerable "substantial aid" was given him. Last Sabbath he was presented to the Legislature at Columbus.

A batch of Counterfeiters were arrested in New York last week. They were engaged in getting up a plate for a bank note on the Union Bank of Monticello, Sullivan Co., N. Y.

The County jail of Harrisonburgh, Va., has been purchased by the Odd Fellows and Sons of Temperance, of that place, who intend to convert it into a Hall, in which to hold their usual meetings.

Dr. A. Sidney Doane, Health-officer of the Port of New York—the man who received and entertained Kossuth when he landed on Staten Island—died on the 27th of January, from ship fever, contracted in the discharge of his official duties.

The glass in the windows of the new Metropolitan Hotel, New York, every pane of which is French plate, cost thirty thousand dollars; the furniture, it is estimated, will cost a hundred and sixty thousand dollars.

A dispatch from Washington says: The President has determined to remove Brigham Young as Governor of Utah, and appoint Col. Doniphan in his stead.

The tobacco crop in Missouri, for 1851, is estimated at from 14,000 to 15,000 hhds., against 12,000 to 13,000 the preceding year. The quality is said to be good.

A dispatch dated Louisville, Monday, Jan. 26, 1852: The steamer Pinner Miller collapsed her flue to-day, and scalded 10 deck hands—some badly, but none fatally.

The Catalogue of Madison University, Hamilton, N. Y., shows a total of 136 students in all departments. The whole number of College graduates since 1835, is 342.

The steamer Washington sunk at Rock Island, Ohio River, in consequence of the ice. The cargo, which was chiefly iron, and the boat, are a total loss. Her passengers and crew were saved.

Eld. Orson Hyde's paper in Iowa defends the Mormon system of plurality of wives. The Mormon law allows it, and the Elder deems it no sin.

They are to have two additional Lunatic Asylums in Ohio. The sum of \$100,000 is to be appropriated for this purpose.

LETTERS. Wm. M. Fahnestock, John Mackay, O. Chatter, J. Carpenter, Charles Spicer, D. Babcock, O. Babcock, C. M. Lewis, Rowley Babcock, O. P. Hull, B. G. Sullivan, B. Babcock, B. Ogden, L. M. Cottrell, Wm. Lawson, A. D. Titworth, J. Sumner, J. M. Allen, T. G. Bailey, W. M. Jones, I. D. Titworth, T. Tomlinson, H. A. Hall.

RECEIPTS. FOR SABBATH RECORDER. Charles Dickson, Shiloh, N. J., \$2.00; Geo. B. Davis, 2.00; Ellis A. Davis, 2.00; Dorcas A. Davis, 2.00; John D. Ayars, 2.00; B. Rambo, Plainfield, N. J., 2.00; Ansel G. Bos, Rockville, B. T., 2.00; Benj. K. Langworthy, 1.00; Geo. H. Spicer, Hopkinton, R. I., 2.00; Manlius Bush, Clear Creek, 2.00; M. Allen, Alfred Center, 2.00; David Con. Dalton, 2.00; Brayton Babcock, Friendship, 2.00; Chas. Rowley, Wellville, 2.00; P. B. Varn, Scio, 2.00; Ichabod Williams, Verona, 2.00; Luman Carpenter, Oswego, 2.00.

FOR SABBATH-SCHOOL VISITORS. T. Tomlinson, Shiloh, N. J., \$4.00; O. M. Lewis, Rockville, R. I., 2.00; J. Sumner, Plainfield, N. J., 2.00; M. Cottrell, Richburg, 2.00; Wm. Lawson, West Winfield, 2.00.

FOR SEVENTH-DAY BAPTIST MEMORIAL. Jonathan M. Allen, Alfred Center, \$1.00; Brayton Babcock, Friendship, 1.00; Mrs. B. Ogden, Lairdville, 1.00; E. D. Hiscox, New York, 1.00; Caroline Tucker, Plainfield, N. J., 1.00; Mary T. Davis, 1.00.

New York and Erie Railroad. DURING the Winter, trains will leave New York for Dunkirk as follows:—Main Train at 8 A.M.; Day Express Train at 12 M.; Emigrant Train at 5 P.M.; Evening Express Train at 8 P.M.

New York and Boston. REGULAR MAIL LINE, via Stonington, for Boston, Providence, New Bedford, Taunton, and Newport, carrying the East India, U. S. Mail, without change of cars or detention. The secure and elegant steamers C. VANDEBILT and COMMODORE leave on alternate days (Sundays excepted) Pier No. 12, New York, first wharf above Battery-Place, at 5 o'clock P. M. For passage, state-rooms, or freight, apply at Pier No. 2, or at the office, No. 11 Battery-Place.

Clothing Establishment. THE subscribers under the firm of Wm. Duff & Co. have opened a Clothing Establishment at No. 145 William-street, New York, where they have constantly on hand, in large quantities and great variety, coats, pants, and vests. Country merchants desirous of introducing ready-made clothing as a branch of their business, may here obtain a supply on the most favorable terms.

WILLIAM DUNN, A. D. TITWORTH, JOHN D. TITWORTH, R. M. TITWORTH.

A Popular Book for Agents. HEADLEY'S LIFE OF KOSSUTH. The undersigned has in press, and will publish immediately, "The Life of Louis Kossuth, Governor of Hungary," with notices of Distinguished Men and Scenes of the Hungarian Revolution. To which is added an Appendix, containing the most important of the Addresses, Letters, and Speeches of the great Magyar Leader, C. Headley, Esq., author of the "Empress Louisa," "The Life of Lafayette," &c., with an Introduction by Horace Greeley; in one elegant 12mo. volume, with steel portrait, uniform in size and style with "Headley's Josephine." Price \$1.25.

Agents wanted in every county in the United States to canvass for the above popular work. Address: DERRY & MILLER, Publishers, 83 N. 3d St. Auburn, New York.

Two Living Atece Children. A NEW AND ABSOLUTELY UNIQUE RACE OF plebeian phenomena that the history of the human race has yet produced, can be seen for a few weeks at the large Exhibition Room of the Society Library, corner of Broadway and Leonard-street. They were recently taken from a newly-discovered and isolated people in Central America by the late Dr. Hayden, a superiorly gifted and distinguished naturalist, and a student of their priesthood, employed as Mines and Bacchanals in their Pagodas, ceremonies and worship.

They are male and female. The latter measuring 29 1/2 inches in height, weighing 17 lbs.; the former 33 inches high, and weighs 20 lbs. From repeated and accurate examinations, the best Physiologists state the older to be 12 or 13 years of age; the younger about 10 years.

They differ altogether from examples of the dwarf kind, and from children; affording complete and undeniable illustration of a Pigmæan variety of the Human Race.

Tickets of Admission 25 cents. Children under 10 years, half price. Season Tickets, \$1.00. Doors open each day, from 11 until 1, and from 7 until 9 o'clock. adcl144

Central Railroad of New Jersey. Winter Arrangements, commencing Monday, Nov. 3, 1851. THIS Road, extending from ELIZABETHPORT, 35 1/2 miles, to WHITE HOUSE, N. J., reducing the stageing between the termini of the Road to 8 HOURS.

This line leaves New York by steamboat Red Jacket from pier No. 1 North River, and connects with trains on the New Jersey Railroad, which leave New York from foot of Cortland-st.

Trains Up. Leave New York, foot of Cortland-st., at 9 A.M. and 4.30 P.M. By steamboat, Pier 1 N. R., at 11 A.M. and 4.10 P.M.

Trains Down. Leave White House 3.45 A.M.; 6.30 A.M.; 1.15 P.M.; 4.00 P.M.; 7.00 P.M.; 9.15 P.M. Leave Elizabeth 5.45 A.M.; 8.30 A.M.; 1.15 P.M.; 4.00 P.M.; 7.00 P.M.; 9.15 P.M.

STAGES will be in readiness on the arrival of the 9 A.M. train from New York at the White House, Bethlehem, Allentown, and "Munch Chunks," Penn., and to Columbia, Flemington, Leba, Ton, Millard, and Belvidere, N.J. N.B.—All BAGGAGE at the risk of the owners until delivered into the actual possession of the Agents of the Company and checks or receipts given therefor.

New York Type Foundry and Printers' Warehouse. ESTABLISHED in 1810. JOHN T. WHITE, No. 53 CHURCH-st., corner of Nassau-st., New York, would call the attention of Editors and Printers to his varied and extensive assortment of Types, Flowers, and Ornaments, all cut by the very best metal, and finished with the greatest care. A new and improved method of setting type, by which the cost is reduced one-third, and a liberal discount made for cash. Also, a variety of the different kinds, Cases, Galleys, Brass Rules, Composing Stick, Ink, and every article required in a Printing Office, kept constantly on hand. Spanish and French orders accurately executed, with all the necessary accoutrements. This being one of the oldest and most extensive foundries in America, with a very large stock, and an experienced workman, a variety of magnificent and beautiful specimens of work of every magnitude can be executed without delay. An assortment of the best Specimens of Book-work, and of the latest of Novels, (copies will be furnished on application) which will contain new styles of Book and News Type, of the various sizes, and of the most elegant and useful designs, and every variety of ornamental and fancy work, and every thing over and over in this country, to be done in the most perfect manner. A new and improved method of setting type, by which the cost is reduced one-third, and a liberal discount made for cash. Also, a variety of the different kinds, Cases, Galleys, Brass Rules, Composing Stick, Ink, and every article required in a Printing Office, kept constantly on hand. Spanish and French orders accurately executed, with all the necessary accoutrements. This being one of the oldest and most extensive foundries in America, with a very large stock, and an experienced workman, a variety of magnificent and beautiful specimens of work of every magnitude can be executed without delay. An assortment of the best Specimens of Book-work, and of the latest of Novels, (copies will be furnished on application) which will contain new styles of Book and News Type, of the various sizes, and of the most elegant and useful designs, and every variety of ornamental and fancy work, and every thing over and over in this country, to be done in the most perfect manner.

