

# THE BIBLICAL RECORDER.

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Devoted to Religion, Morality, Literature, Agriculture and General Intelligence.

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## THE BIBLICAL RECORDER. A Religious and Literary Paper.

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### From the True Union.

#### The Importance of Union Among Baptists.

It is a cause for thankfulness that all true Christians, however divided on points of external order, may yet "love as brethren," and exhibit a living union of heart, compared with which the boasted unity of the Romish church is a dead, iron-bound corpse. But how much greater reasons have those who are entirely one in faith having "one Lord and one baptism," to be united in the closest bond of brotherly kindness. They have apparently nothing to interrupt their fellowship, no barrier to check the current of Christian affection. Believing each other to hold the pure "truth as it is in Jesus," they ought not to aid each other in maintaining and extending that truth, and to join their efforts, sympathies and prayers in "striving together for the faith."

The Baptists have been wrongfully reproached with being intensely sectarian. In one sense, on the contrary, it seems to us they are not enough so. Nearly every other denomination is bound together by an organization which makes the whole but one vast church, with numerous branches, and the members accordingly, while they are deeply interested in their own little section, yet cherish a peculiar attachment for the whole body, and rejoice at every advance it may make in any of its parts, however remote.

The Baptists as is well known, repudiate the idea of such a national or provincial church, and believe in the strict independency of each separate society. This we think scriptural, and by far the best form of government, when these churches treat each other with fraternal kindness. But the doctrine of independency may be abused, and carried so far that the churches stand aloof from each other, even regarding as rivals those which ought to be "sisters."

They look with selfish indifference upon the struggles of their brethren, and instead of rejoicing in their prosperity, view it with a jealous eye, instead of promoting their welfare, throw obstacles in their way, and treat them with undisguised bitterness. And where this wicked and quarrelsome spirit does not exist, it often happens that the members of each are so completely engrossed with the interests of their own church, as utterly to neglect the injunction "bear ye one another's burdens, and so fulfill the law of Christ."

They are not like the Jews "who have no dealings with the Samaritans," they at least resemble the Priest and Levite, who "passed by on the other side," leaving the stripped and wounded traveller to shift for himself. Our own city has not altogether escaped the withering influence of this false independency. It has operated more than anything else greatly to hinder the triumph of our principles. Planted here nearly seventy years ago, when Baltimore was but a small town, we ought by this time to have had many flourishing churches in all parts of the city and State, but disunion has crippled our strength and blasted our growth. Nor are we alone in this sad history. For fear that we may not all yet have "learned wisdom by the things we have suffered," we would lift up a warning voice, and entreat our brethren everywhere to cast out this evil spirit sent by Satan to disturb and destroy the armies of the Living God.

It is important indeed that each Christian should love best his own church, should give his first labors, his prayers and his sympathies. But to imprison his affections entirely within his walls, and to be envious of all others, is to betray a most narrow and unchristian spirit. When the Gospel was preached by Paul's enemies at Rome, he overlooked the evil instruments in joy for the result, and said "whether in pretence or in truth Christ is preached; and I do therein rejoice, yea and will rejoice." When Barnabas came to Antioch, where a great number had been recently converted, he was not jealous of the success of others, but he recorded that "when he had seen the grace of God, he was glad." Noble minded men would that their Spirit animated all who profess their faith. The cause of Christ should be regarded as the common cause of all true souls—are as precious in Sharp street, in Pava street, in Canton Avenue, in High St., and angels rejoice as much over re-

penting sinners in the humble church as in the splendid temple. It would seem to one who was not aware of its melancholy frequency that Satan with all his cunning, would find it impossible to kindle the spirit of rivalry between two churches both engaged in winning souls for the same Saviour, and in training up redeemed sinners for the same glorious heaven, where eternal love shall form the universal bond and joy of all its inmates. And yet, from the days when the church of Corinth was so sharply rebuked for its contentions, down to the present hour, men have been found to cry: "I am of Paul; and I of Apollus; and I of Cephas; and I of Christ." The apostolic reproach uttered then will equally apply now. "Whereas there is among you envying and strife and divisions, are ye not carnal, and walk as men?" Such men, who cherish bitterness and strife in their hearts, and stir up ill will between the followers of Jesus, are the real heretics, who ought to be avoided as the most deadly foes of Christ and his Church. There is no surer means to destroy the reputation, purity and moral influence of a denomination than to introduce among them the apple of discord. "A house divided against itself cannot stand." Men will judge of its principles by its practice, and will abhor the thought of uniting in Christian fellowship with a church noted for its quarrels.

Every member can do something for the promotion of this union. By cherishing a fraternal spirit, and avoiding all invidious comparisons, all unkind and consorsious remarks about other churches, by daily praying for them in secret, by frequently attending their meetings at times when his own church has none; by assisting them with his counsels and contributions when necessary, and by co-operating with them in efforts to promote the "common salvation," each may strengthen the bonds of love. Upon the respective pastors too rests a solemn responsibility in the matter. If they banish all petty and selfish rivalry from their hearts, frequently exchange pulpits with each other, and in all their intercourse with their brother pastors evince a liberal and friendly interest in their success, the people will catch their lovely spirit. But if they are cold and distant, and look with indifference or envy on the struggles and prosperity of their brethren they will infect their flocks with the poison of their bad example.

We trust that every Christian who reads these lines will reflect solemnly on the hints thus imperfectly presented. It is written, "If any man defile the temple of God, him shall God destroy." Who does not tremble at the thought of incurring such a penalty, for such an offence? Who would not dread on the day of judgment, to be found an "Achan, the trouble of Israel," and be sentenced to his awful doom? To avoid it, let every one regard the various churches of his own faith as members of one sacred body, as forming one great brotherhood. Let them delight to encourage one another, to rejoice in each others prosperity, and mourn each others decay. One in doctrine, in aim, in hope and destiny, why should they not be one in heart?

At a time when the Whig party was threatened with serious division, a distinguished politician gave as a motto to rally the disordered host, "The Union of the Whigs for the sake of the Union." Let our motto be "The Union of the Baptists for the sake of Christ and His truth." We are in the field of battle, a small band encompassed with many adversaries, who would glory in our defeat. Let us bury in oblivion all past causes of dissension, whether real or imaginary, and gird ourselves as one man for the conflict. Shoulder to shoulder, let us present to our foes a solid phalanx of Christian warriors, united in love to our great Leader and to each other, and the victory shall be ours.—God will be in the midst of us, and we shall go forth to the conquest of a sinful world "fair as the moon, clear as the sun, and terrible as an army with banners." F. W.

### From the Presbyterian.

#### Conversion.

##### Why are none Awakened and Converted under my Ministry?

This may be the inquiry of more than one young man, who has been labouring in the ministry for some time without apparent success. It may also be the inquiry of more than one pastor, who was once successful in this work, but who now complains of a state of apathy in his church and of levity in his congregation. Now, is it a sufficient answer to such inquiries, to repeat the following passage? "So, then, neither is he that planteth any thing, neither he that watereth, but God that giveth the increase." 1 Cor. iii. 7. The man who has been long in the ministry, and who complains that he is not as successful in the conversion of sinners as he once was, ought to call to recollection the state of his mind and heart before he experienced a season of refreshing. Whatever were the considerations that most affected him, he had a deep sense of his unworthiness, and of his dependence on the Holy Spirit; he felt that he was faulty, was careful in the examination of his own heart; in view of his imperfections he loathed himself; feared that many had perished on account of his unfaithfulness in the performance of duty; was mighty and persevering in prayer. He could not blame God, but felt that he had been unfaithful; and he did not blame his people as much as himself. He gave no quiet to his mind till he felt the power of the Holy Spirit operating in

his own heart. Then he prayed and preached with the unction of the Holy Spirit, and then his hearers were awakened, and a good number converted.

It was the Holy Spirit dwelling in him and united with his spirit, which accompanied his prayers and sermons, and which made the truth like as a fire and a hammer, which breaketh the rock in pieces. There was then such solemnity in his manner that it seemed to his hearers that God was speaking to them, and that his piercing eyes was fastened upon them. There was such solemnity in the house of God, that the church and congregation felt that they were in his presence.

Now, it may be, that some of our young ministers, who are unsuccessful, may quiet their minds by reasoning in the following manner: One may say, I have endeavoured to prepare my sermons in the best manner. They are certainly orthodox, and according to the standards of our Church. My preaching and my other performances are approved by some of the most intelligent of my hearers. What more can I do? I cannot convert sinners. This is not my work, but the work of the Holy Spirit. If God withhold his Spirit sinners must perish, and I cannot help it. It may be replied, all this that has been said is admitted. Your sermons are well studied, and are delivered with earnestness. Your prayers are well expressed, and offered without hesitation. But your prayers and your preaching have not the unction of the Holy Spirit, without which no deep impression on the minds of your hearers can be made. Your manner, though serious, is not solemn. It produces no solemnity in the house of God; does not make your hearers feel that they are in his presence, and that he is speaking to them. Neither your prayers nor your preaching appears to come from the deep feelings of your heart. Your hearers do not know but you acquired all your knowledge of divinity from education and the works of learned and pious divines, without having ever yourself experienced the power of the Spirit in your own heart. The Holy Spirit must accompany your prayers and your preaching, or sinners will not be awakened and converted. You seem to excuse yourself, and to feel that you have done all your duty. You attribute your want of success either to the immutable decrees of God, or to the peculiar stupidity of your hearers. But these are not the views and feelings of such as are successful in the conversion of sinners. They do not accuse God of unfaithfulness, nor persuade themselves that their hearers are more stupid than many who have been converted.—They feel that they are the faulty persons—blame none but themselves—humble themselves before God till their hearts become tender, and till the Holy Spirit witnesses with their spirits, and co-operates with them. When they can preach and pray with the unction of the Spirit, then sinners will be awakened and converted. Then they will rejoice in the displays of God's power.

Now, in two ways ministers may obtain the unction of the Holy Spirit—by that deep humiliating and close communion with God, occasioned by bitter opposition and cruel persecution; and by intense meditation on the word of God, the exposure of sinners to everlasting misery, and the sufferings of the Son of God for their redemption. CHRISTIAN.

### Union Association.

It will be recollected that in our last issue, we simply adverted to the Abstract, adopted by the Union Association at its organization as an exponent of her doctrinal views. We now submit to the scrutiny of an 'enlightened community, said Abstract, trusting that our readers will examine it for themselves, and if found defective, expose its errors to the christian world.—N. C. Baptist.

#### ABSTRACT.

1. "We believe in the only living and true God, the Father, Son and Holy Ghost, co-existent, co-equal and eternal, and these three are one."
2. "We believe that the Scriptures of the Old and New Testaments are the word of God, and the only unerring standard of faith and practice."
3. "We believe that the scriptures unequivocally teach the fall of man from that state of moral purity in which he was created, his total depravity, alienation of affection from God, and all that is good, and his entire inability of himself, to restore to his soul the moral image of God, which was effaced by the fall."
4. "We believe in redemption from the guilt and condemnation of the fall through our Lord Jesus Christ, who is the propitiation for our sins, and not for ours only, but also, for the sins of the whole, and that there is salvation in no other."
5. "We believe that God is Omnipotent and Almighty—that he is just in all his ways, and holy and benevolent in all his works, declaring the end from the beginning, saying "My counsel shall stand, and I will do all my pleasure."
6. "We believe that as a necessary result of the attributes of God all things past, present and future, are intimately present to his all pervading intelligence, and that he chose his people in Christ Jesus before the foundation of the world, that they should be holy and without blame before him in love; but that he chose them in such a manner, that violence was done to no man's will—in such a manner that salvation is freely and sincerely offered to all, in a manner

that while the righteous in eternity ascribe their salvation to the free and sovereign grace of God, the finally impenitent shall see and acknowledge their own perdition to be the natural and necessary result of their own voluntary, incorrigible wickedness, and opposition to God and his truth; and so every knee shall bow, and every tongue shall confess to the glory of God the Father."

7. "We believe in the doctrine of regeneration by the Holy Ghost, and Justification by faith alone, without the deeds of the law, by the righteousness of Christ received."

8. "We believe the saints shall persevere in grace, and that they shall never fall finally away."

9. "We believe that baptism and the Lord's Supper are ordinances of the Church, of perpetual obligation, and that gospel baptism includes three things: 1st. A credible profession of faith in Christ, voluntarily made by the subject.—2nd: Immersion in water, in the name of the Father, Son, and Holy Ghost. 3rd: that it be administered by a man possessing the ordinary qualifications of those on whom the work of baptism was originally enjoined."

The above Abstract is still retained by the Association, which we publish to the world as an exponent of our doctrinal views. We have been denounced by our enemies of being Heretics, Campbellites, Free-willers, Reformers, Schismatics, Universalists, &c. &c. &c. In fact, nothing has been untried by those who are endeavoring to tarnish our religious character, which either falsehood or envy could invent.—We have challenged them time after time, to take the field like men, and come to the light, let us have a full investigation of all difficulties, and leave the public to judge; this however, they scrupulously avoid. And we now say to our readers, that the above appellations are names we do not assume, and that those who hurl them at us, are guilty of publishing a *fool's slander*, and we challenge them to make the issue upon either of the above, or forever hereafter hold their peace. If we are heretics, as asserted by some, surely they have nothing to fear in joining issue with us upon doctrine; why then do they not come up and show their hand; why raise the cry, *heresy, heresy*, and pretend to start, as from some deadly poison, and yet refuse to come to the point? Does not such conduct prove to all intelligent minds, that they fear an open investigation, choosing rather by deceptive words and fair speeches, to mislead the hearts of the simple.

### A Command for Infant Baptism.

In a letter on infant baptism, published by the Protestant Episcopal Tract Society, N. Y., on page first, we find the following: "I grieve not only to see yourselves 'tossed to and fro, and carried about with every wind of doctrine,' but that you also keep out your children from that covenant of grace into which there is no admission, save by that Sacrament of Initiation, to which the church believes them to have a clear title."

Now comes the command of the Great Head of the Church, to show of course, the "clearness of title." "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." On which the writer remarks: "In the verse before us, all nations are commanded to be baptized. Infants, it is true, are not expressly named neither are any other persons of any age or sex; nor was it necessary to specify, for the expression 'all nations,' includes all without exception." Thus by the authority of the Protestant Episcopal church, a command to go and make disciples and baptize them is made to mean, a command to baptize every individual of 'all nations, without regard to age, sex, character, or any thing else; and we are told by the same authority that the reception of this rite is an "Initiation into the covenant of grace."

Here we have a command according to the pretended only authorized teachers of christianity, to baptize believers and unbelievers, penitents and impenitents, whether sane or insane, drunk, openly profane, or not; thieves, liars, murderers, and the unclean of every name and nature, are included; if these teachers are authorized to teach, that such characters as these were to become members of the church of God, and if they derive their authority from God, thus to teach, it appears quite necessary to have a *succession*, for we have never learned it from the teaching and practice of the apostles.

But, if these teachers are thus authorized to teach, it will be necessary to shape the teachings of Christ and his apostles, to correspond with their successors; hence it will be necessary to make the text, "Ye are the light of the world," read, "The world is the light of itself." Now suppose the command as explained above, be carried into effect, then the world would become the church, and if this was Christ's plan, he never would have taught anything inconsistent with it; but, in order to have all harmonious, if the church and the world are one, we must read, "If the world hate itself; instead of 'hate you.' " "If ye were of yourselves; instead of 'of the world.' " or "If ye were of the church, the church would love his own; but because ye are not of the church, but I have chosen you out of the church, therefore the church hateth you." John 15: 19.

Paul calls the church "the body of Christ;" is the world the body of Christ? "He hath given him to be head over all things to the church, which is his body." Ep. 1: 22.

Nothing can be more clear, from the New Testament, than that the church was a body of believers, a company of saints. Paul in writing to the church of Rome, does not say, "to the nation of Rome," nor yet "to all who believe and their children," but "To all that be in Rome, beloved of God, called to be saints." Again, his epistles to the Corinthians is addressed, "Unto the church of God, which is at Corinth; to them that are sanctified in Christ Jesus, called to be saints." 1 Cor. 1: 1. Again 2 Cor. 1: 1. "Unto the church of God, which is at Corinth, with all the saints which are in all Achaia." If all classes, if every body, belonged to the church, why not say, "to the people of Corinth and to all in Achaia, without exception."

Four Pedobaptist friends would rest their cause on such passages as the following: "Obey them that have the rule over you." "Submit yourselves to every ordinance of man, for the Lord's sake," they would come nearer to it, and would certainly have the semblance of consistency, which now, it seems to me, they have not.—N. Y. Chronicle.

### "Come to Jesus."

The keeper of a depository in a southern city, having received a new supply of tracts handed one with this title to Mr. M., who was in the habit of keeping tracts at his place of business, and distributing them in great numbers, and begging him to read it, and tell him what he thought of it.

"I'll tell you what I think of it," said he, subsequently, "I want two hundred copies as soon as I can get them;" and soon market-men, sailors, and "all sorts and conditions of men," were carrying the tracts in all directions, with the promise that "they would read them." Pleasant reports of the good they were doing, were constantly coming in, stimulating to continued labors.

Summer found Mr. M. and his lady in the mountains, with the happy throng who frequent the Virginia Springs; but he had not left his religion behind him, and, as all Christian Summer travellers should be, he was well supplied with tracts. Watching for a favorable opportunity, he at length opened his "Pockets," and quietly laid them on the table and in other parts of the house. They did not want for readers.

Adjacent to the room of our friend, was a young lady, who was all life, joy, frankness, cheerful as a sunbeam, bright and happy as a bird. She loved the company, walks, rides and rambles; but more than all, the dances. That was her dearest pleasure, and she was only anxious to hasten on to the next Springs, because there the company was larger and gayer. Mr. and Mrs. M. made her acquaintance, and soon after she visited their room. The call was a happy one to them all. At length turning her face to him she said, "You are a preacher."

"What makes you think I am a preacher?" "Ah, I know. Ain't he a preacher?" addressing Mrs. M. "And why do you think I am a preacher?" "Ah, I saw you distributing those tracts." "And did you get one?" "Yes, and read it, and liked it very much." "Well here is another and a better one, 'Come to Jesus.' I will give you this, if you will promise that you will read it."

"O, yes," said she, "I will read it to night." The next time they met at table, a marked change had come over the face of the young lady, which was observed with the most grateful pleasure by Mr. M., and as soon as they left the table, he greeted her, and asked her if she had read the tract.

"O, yes, I have read it twice." "And how do you like it?" "Why I never saw such a tract. I cried all the time I read it, and have felt so strange since—so calm, so peaceful. Do come and talk with me. I wonder if I have come to Jesus, sure enough?"

And sure enough, he found the most delightful evidence that she had indeed "come to Jesus." The young lady returned to her home—made a public profession of her faith in Christ, and the tract distributor is from time to time cheered with the intelligence that she is honoring her profession. The Rev. Mr. T. was furnished with a good supply for distribution, in his visits among the poor and others of the city.—Among others, he gave a copy to two impenitent sisters, one of whom was very ill. The one who was well, read it aloud to her invalid sister, and both were greatly moved. Mr. T., on his next visit, found cheering evidence that the invalid sister had come to Jesus." [N. Y. Obs.]

### The Discipline Proved.

"Sacraments, [i. e. baptism and the Lord's Supper,] ordained of Christ, are not only badges or tokens of Christian men's profession; but rather they are certain signs of grace, and God's good will towards us, at the which he doth work invisibly in us, and doth not only quicken [this is regeneration] but also strengthen." &c. —Discipline, p. 17.

It is a well known fact that Methodists do invite sinners to the Lord's Supper, and urge their participation in it as a means of regeneration, though they will deny it when pressed in argument. Here is a positive proof of it, given by

the Baltimore correspondent of the Christian Chronicle—and mark well the invitation was given in the presence of the Bishop! Save it for reference—put it in your Scrap-Book.

"I am told that Baltimore is also the strong hold of Methodism. They certainly have considerable influence here, and have several churches with full congregations. By the way I was induced by a friend to attend service at one of their most fashionable congregations yesterday. I will not enter into any detail of the edifice, &c. &c. It was the farewell sermon of the pastor—he had been there two years; and was called upon to bid his people adieu. I was much pleased as a whole, and I trust, profited, although I could not fully enter into the feelings of the congregation. But to my mind, there were some two or three things, to say the least, objectionable. It was communion season.—As is their custom, the invitation was extended to all Christians of all denominations, and this without any regard to their standing, in their respective churches. But this is not the worst of it. The preacher in charge said if there were any in the congregation who intended to unite with the church on probation, that they were invited to remain, and commune with them at the Lord's table, and afterwards join the church. One of the Bishops was present and did not object to the statement. I presume it is their usual practice, especially when I remembered that the preacher had said but a few moments before, something like this. 'That Methodism was an embodiment of Christianity.' I thought I would rather be spared from such a frame-work, and filling up as that. I do not find any where else such arrogant sectarianism as is belabored forth from at least some of their devoted preist. Some of them are perfectly disgusting.—Practical Methodism more than Gospel. You will not think me severe. There are some good things among them, and there are some bad things, for which I hope I shall never have any fellowship." —Tem. Baptist.

### Popish Perversions in Scotland.

The Witness inserts the following remarkable document adding that it alters it only so far as to substitute "blanks" for the names of the parties which are given in full in the document, with the exception of the party that comes first, who a perversion has been already announced in the public prints, and whose name, therefore, we need not here conceal.

Lady Harris, a very beautiful young widow, only twenty-six years old, perverted last year to Popery, has given over to the Jesuits her beautiful estate of Sealiff in East Lothian; her prospects of 10,000*l.* a year from an old uncle (Mr. Slingo of Carnyllie), and all the treasures collected in India by her late husband, Sir William Cornwallis Harris. She has been induced to forsake an aged grandmother, and her mother, whose only child she is, and to retire into a strict convent at Ghent in France, committing herself to the protection of the Jesuit priests.

Mr. —, only seventeen, has left his family, and given himself over, as well as his whole patrimony, to the Jesuits in Edinburgh. Mr. —, in the newspapers, complains that Priest — sent books and letters secretly to this youth and others.

Mr. —, a near relative to the Earl of —, discovered lately that his own wife had been secretly perverted, and had carried over his young son, and two beautiful daughters. He never recovered the shock, but died a short time since literally broken hearted. His widow and two lovely young daughters are now in a convent; and his son, having taken the usual vow of poverty, is now without a shilling left of his large fortune.

A nephew of — has given up 80,000*l.* on the day he came of age. — and — have likewise gone over. A governess in the family of Sir —, who promised never to speak to her pupil of Romanism, has lent her Popish books, till she has now carried herself and her whole income over to Popery.

P. S.—An old Presbyterian lady, Mrs. — in —, admitted to her house a Popish Priest, Mr. —, who, by jesting arguments, converted her grand-daughter, the Honorable Miss —; she, again, converted her sister, Lady —; and it was the last of Lord —'s life, to make a new will, by which his children were to be taken from their mother, if she became a Papist. The Chancellor is now considering whether to take the children, or merely to make Lady — promise not to bring them up Popists!! Lady — is promised a relief from purgatory for several centuries if she can convert her daughters, who are hitherto firmly Protestant.

The chief scene for making converts is at Mr. —'s, at —. Lately a large party assembled, of Papists and young Protestants. Three confessions were there, living in splendid, luxurious style, and constantly proselytizing. Why do parents take their children there? Lord —'s daughter was converted there, to his great grief, and has now forsaken her home and her parents."

### From the American Messenger.

A hint for Legislators and Sabbath-breakers. A motion was once made in Parliament for raising and embodying the militia, and for the purpose of saving time, to drill them on Sundays. When the motion was likely to pass an old member arose and said, "Mr. Speaker, I have one objection to this; I believe in an old book called the Bible." The members looked at one another, and the motion was dropped. Are the directors of Sabbath-breaking railroad aware that this old book is not obsolete?