## The Sabbath Recorder

edited by geo. b. utter and thos. bi. Brown.

|  |  | NEW YORK, FIFTH-DAY, MAY 25, 1854. |  |  | WHOLE N0. 518. |
| :---: | :---: | :---: | :---: | :---: | :---: |
|  | $\left\lvert\, \begin{aligned} & \text { and ascribed it to Adam. From this, th } \\ & \text { moutuan takes its name. It stands in the } \\ & \text { centre of the island, and is is sistole from everi } \\ & \text { part of it. When Budha saw his end ap }\end{aligned}\right.$ | indulging in all sorts of food, they were changed into human beings of both sex They there lived for a long time | course of innumerable ages, attain to heavenand even to the hall of glory.There are eight chief hells, situated unde | From the German of Johann Martin Miller THE CONTENTED MAN, | are supplied with dinier: Sonitit thity lydied have voluntered their serviceed in teaching,on alternate afternoons, in ordde to to eiply tho |
| HISM |  | darkness, until at length the sun and moon |  | Why need I strive or or igh for weillh? |  |
|  |  |  |  |  |  |
|  | $: \begin{aligned} & \text { Sok } \\ & \text { und } \end{aligned}$ |  | 16 ynnor hells connected wit whole number of hells is 136 | A siritit thad and frees | manifest, and various good results are record- <br> ed. It is believed that many will thus be |
|  |  |  |  |  |  |
| c |  | sitas |  |  | to sumething betur. |
|  |  |  |  |  |  |
| err. This religion originated about 543 years |  |  |  |  | Board was held in Dr. McEIro's' Church. |
| Christ. Budha Gaudama was of royal |  |  |  |  | the annual report, which |
| ent, and embraced the life of an ascetic. | ${ }_{\text {life }}$ |  |  |  |  |
| ing to the univeral disposition of super- |  | conceptions of moral good and evil are vague | ${ }_{\text {dever }}^{\text {der }}$ | And none denied a share. The little birds, on new-lledged wing | sources (including a balance of last year of $\$ 618$ 97) have been $\$ 174,453$ 02; expendi- |
| ernal auterity, he became the leader |  |  |  |  |  |
| ct, and after his death was worshiped |  |  |  |  |  |
| He was the son, probably, of a king |  |  |  |  |  |
| o city of Benares on the Ganges. It d seem that some time in the course o |  |  |  |  |  |
| fe, he conferred great beneits' upon the |  |  |  |  |  |
| on |  |  |  |  |  |
| gte learned Burmans, that Gaudama |  |  |  |  |  |
| was not worshiped unili 450 years afier his |  |  |  |  |  |
| is a question not yet setled, |  |  |  |  |  |
| ther he embraced a religio |  |  |  |  |  |
| redible histori |  |  |  |  | great eastern q |
|  | The |  |  |  |  |
| n of India. But during |  |  |  |  |  |
| 291 years |  |  |  |  |  |
|  |  |  |  | dror |  |
| iod the reigning monarch was assassi |  |  |  | held at the Brodway Tabernacle on the 12th | anxiety to the Powers, and excite |
| icol suprestion; |  |  |  |  |  |
|  |  |  |  |  |  |
| to take refuge from the rage of th among the surrounding nations, |  |  |  |  |  |
| - |  |  |  |  |  |
| This persecution continued about 183 yen |  |  |  |  |  |
|  |  | 3 d . |  |  |  |
| ions. In one of his |  |  |  |  |  |
| nations, many ages before he attained to |  | ${ }_{\text {bihe }}^{6 \text { bih. }}$ |  |  |  |
| state of Budha, he was born with an | this god who has the government of the |  |  |  |  |
| been amassing for several generat |  | 7 th. 8 th. |  |  |  |
| All these he dispensed to the por, and betook |  |  |  |  |  |
| himself to the monastic life in the forest, |  |  |  |  |  |
| He was there invested with th |  | This |  |  |  |
| in the c |  |  |  |  |  |
| , with the power of fying in the air. One day |  |  |  |  |  |
|  |  |  |  |  |  |
| wra, he understood that the then reigri |  |  |  |  |  |
| from the air and extended hime |  | shait not steal. 3 d . Thou shalt not commit |  |  |  |
| road, wilt h his head towards the Buaba. When |  |  |  |  |  |
| Budha arrived at the place, the supersti |  |  |  |  |  |
|  | fourth, Wayrewenne, governs the North. He |  |  |  |  |
| dr |  |  |  |  |  |
| close of that life the pigrim was born in |  |  |  |  |  |
| heaven called Losita, which is the fifth hear- |  | ${ }_{\text {din }}^{\text {hig }}$ |  |  | agairst the Sultan, with all his demands, in |
| on. |  |  |  |  |  |
|  | eig |  |  |  |  |
| orld of men and accept of | tbo |  |  |  |  |
| ir importunity, consented, and chose | rect |  |  |  |  |
|  |  | and deorating the temples. Peculiar bless. |  |  |  |
|  |  |  |  |  |  |
| born. The Chinese assert that he was Immedioely |  |  |  |  |  |
| Immediately afier his hirth, he walked forward seven steps toward the.Norlh, and said |  |  |  |  |  |
| tone that was heard through 10,00 |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
| dented acts of bounty. The blind obtained | d aprung int obeing by chance. For | in no ot |  |  |  |
| sight, the deaf recovered their hearing |  | Th |  |  |  |
| ell ox |  |  |  |  |  |
| guishment, the brutes banisbed their the horese neighed; the elephants yawled |  |  | an asakkya of years. Traces of the disprion at the building of $^{\text {a }}$ |  |  |
|  |  |  |  |  |  |
| ade a melodious howling, \&c. |  |  |  |  |  |
| When 34 years of age, he atained to the |  |  |  |  |  |
| Btate of Buaha. Soon afier this, finding that |  |  | Afier many yeara their descendants forgot each other and the royal family became ex- |  |  |
| Ceylon, where he foresaw that |  |  |  |  |  |
| would flouribh, was the abole of no | riod is a blank. These desiructions compre- | all.heavens, in some of which there are souls | Motot of the Singalese books are scatered |  |  |
| out, and render the island a fit |  |  |  |  |  |
| hick |  |  |  |  |  |
| that fhere was not the least room belween |  |  |  |  |  |
| them. When he ordered them to make room |  |  |  |  |  |
| for | $\mathrm{Cul}^{\mathrm{Cul}}$ | div |  | per month. In the present brief statement |  |
| were already too much crowded, and refused |  |  |  |  |  |
| (flash from his body in all direatioctions. The | en | question proposed by the governor of Ceylon, | 3. Manzarse is the irst book of the donirs, |  |  |
| devils were by this so much frightened that |  |  |  |  |  |
| they scampered of in the utmott diemay, and |  | the Rurmans it implies " exemption from all |  |  |  |
| ng no refuge from the piercing of the | wo |  | which the laterer io at last converted. The |  |  |
| flames in the crevices of the rocke, cast them. |  |  |  |  |  |
| did |  |  |  |  |  |
| moved with compasion, and to ave |  |  |  | Amorian Female Gardian Bacitys |  |
| utter deatruction caused an imalar |  |  |  |  |  |
| p on which he allowed them to dod |  |  |  |  |  |
| this he repaired to the world |  |  |  |  |  |
| ch lies below the world of men |  |  |  |  |  |
| there entertained at |  |  |  |  |  |
| 1/ snakestip Mabodana, the king of the |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
| , he impresesed the reint of his foot upon |  |  |  |  |  |
| ck on the top of Adam's Peak, |  |  |  |  |  |
| in to be seen, and is hold in the highest | m |  |  |  |  |
| s. Wh |  |  |  |  |  |
| - |  |  |  |  |  |
| adopted this rolice of Budha as their ow |  |  |  |  |  |

Clyp ablhatly nertirut.


 ation, but simply to teep the subject beytre
our brehtren, os one deserving their prayerful
consideraion
the suppose that the most able ministry is
that which best accomplishes the end of is is




 have insuligently determined what its origin
was.
One epricerpal reason of thin lack of mivisers
of the rreis stripuralal stamp, as we have ofien




## 



|  |  |  |  |
| :---: | :---: | :---: | :---: |
|  |  |  |  |
|  |  |  |  |
|  |  |  |  |
|  |  |  |  |
|  |  |  |  |
|  |  |  |  |

## 









Interbsting



$\qquad$

$\qquad$

| THE SABBATH RECORDER，MAY 25， 1854. |  |  |  |  | 199 |
| :---: | :---: | :---: | :---: | :---: | :---: |
| （6ntral A Antlightre． | European News． | ， | and |  |  |
|  |  |  |  |  |  |
|  | deme | Sex |  | － | and |
|  |  |  |  |  |  |
| Sute，Meseot，，1tatues of |  |  | Weath |  |  |
| Weat miemen ineem |  |  |  |  | Smin |
|  | $\substack{\text { frem } \\ \text { deciel }}$ |  | and | 何 |  |
|  |  |  |  |  | 成 |
|  |  |  |  | Nomp |  |
|  |  |  |  |  | 为 |
|  | and | and | and | namirsm |  |
| contest for Freedom，Mr．Richar that the debate on the Nebraska |  |  |  |  |  |
|  |  |  | mand |  | Amile |
| 为 |  |  |  |  | Nutim |
|  |  | Soum |  |  |  |
|  |  |  |  |  |  |
|  |  |  | men mil |  | comem |
|  | In |  | Toumeme |  |  |
| consideration of the President＇s message tning the Indigent Insane bill，was then |  |  |  | Non |  |
|  | B |  |  | Numinum noobe |  |
|  | 何 |  |  |  | cimins |
| ded | 为 |  | mide giom |  |  |
|  | Reate of silipmemed Pa |  |  |  |  |
| and |  | 为 |  |  |  |
|  | dem |  |  |  |  |
|  |  |  |  |  |  |
|  | watariges asion：－ |  | and in |  |  |
|  |  | remen | AR Wrima |  | Rals Rate |
| 为 |  |  | 为 | NEme | momb |
|  |  |  | Sele |  | ander |
|  |  |  | An ind |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
| St |  |  |  |  |  |
| Mrins |  |  |  |  |  |
|  | 为 |  |  |  |  |
| diod | Nin oneme herow |  | ， | mim |  |
|  | \％mo mee | aial Aemiy of toi | An teribexh | \％emem |  |
|  |  |  |  |  |  |
|  | and |  |  |  |  |
| coidememe |  | SuMarim． |  | 为pum | Amit |
| Stame |  |  |  | and | mas |
|  |  |  |  |  | Tomid |
| mon，madesed |  |  | Seme |  |  |
|  |  | Miomi | 为 | ammen | ${ }^{\circ}$ |
|  |  | Noin | ，mind |  |  |
|  |  |  |  |  |  |
|  |  | Sober | Sele |  |  |
|  |  |  | Tho eraid Juy of Peaicic cours， |  |  |
| 为 |  | 隹 | 为 |  | 边 |
|  |  |  | ceime |  |  |
| dem |  |  |  |  |  |
| Stay |  |  | Sole |  |  |
| mind emendis． |  | 为 | Sele |  |  |
|  | and |  | Stick |  |  |
|  | 何 |  | Sin |  |  |
|  |  |  | coicle |  |  |
|  |  |  | deame |  | mix |
|  |  |  |  |  |  |
|  |  |  | comer |  |  |
| 边 | ， |  |  |  |  |
|  | den |  |  | ajem |  |
|  |  |  |  |  |  |
|  | 为 | mom | ander |  |  |
| maior |  |  |  | $\mathrm{O}^{\text {x mimi }}$ | \％ome |
|  | othersidim |  |  |  |  |
|  |  |  |  |  |  |
|  | ness，the getting on board of the |  |  |  |  |



