

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

PUBLISHED AT NO. 9 SPRUCE ST.

VOL. II—NO. 25.

NEW YORK, FIFTH-DAY, DECEMBER 11, 1845.

WHOLE NO. 77.

The Sabbath Recorder.

THE ORIGINAL SABBATH UNCHANGED;

OR,
THE CONTINUING OBLIGATION OF THE SEVENTH DAY, AND
THE UNAUTHORIZED SUBSTITUTION OF THE FIRST,
AS THE CHRISTIAN SABBATH.

BY JAMES A. BEGG, GLASGOW, N. B.

SECTION I. INTRODUCTION.

Communion with God is the true blessedness of his intelligent offspring. It is the very life of all those bright angelic beings who, in their varied spheres of unfallen dignity, delight in the contemplation of his righteousness, and in the execution of his purposes. Till sin had separated between man and his Maker, it was his pure and unalloyed enjoyment also; and though now unappreciated by the natural heart, the regenerated soul finds anew in Christ this better life. Once brought back to allegiance, and truly tasting that the Lord is gracious, the heart of the convert goes forth in participation of the divine mind, whether yet in a present evil world, finding in a Father's love his only shelter from multiplied dangers, or already removed by death beyond the reach of their temptations—whether, on the earth as a stranger, unknown and despised, the disciple of a lowly Lord, or in a state of disembodied existence, waiting for the manifestation of the sons of God. It is the blessed privilege of the believer now, in the natural body, while conflicting with the powers of darkness, through the strength of the glorified Redeemer, as it will be his enjoyment in the spiritual and glorified body, when, in the heavenly kingdom of the coming age, the crown of victory having been obtained, he shall administer righteous government for a righteous Lord over all the works of his hands.

And, however indifferent to the value of communion with God men by nature are—or, rather, however much the natural heart is enmity against God—he who estimates things according to their real value, is, in every way, striving with us, that we should not only be reconciled unto him, but have also his image renewed in our souls. His will is our sanctification, and the glory of his character, as seen therein. It is thus, and thus alone, that the world's maladies are to be healed, that the world's disorders are to be rectified, and all its evils eradicated. God would that we should be restored to full fellowship with himself, and have his joy as our strength. That we should be made "partakers of the divine nature," is the mighty boon his fatherly heart longs to impart, grieving that any should account themselves "unworthy of eternal life."

While thus desiring good for men, He, to whom all souls belong, and to whom their condition and circumstances are fully known, has not left our race without adequate provision for its abundant enjoyment. He has contrived a mighty plan for the redemption of man and of man's inheritance, no part of which plan can be dispensed with without injury, each effecting an end essential to the accomplishment of the desired result, in the harmonious operation of the whole. It is not for us to question the wisdom of the divine devices, or to imagine that less than the machinery employed were requisite for fulfilling the desire of our Heavenly Father. All his precepts, his promises, his judgments, and his ordinances, will be precious when thus understood—they will have a glory in our eyes, as they have all a sanctifying tendency.

Among the many means which have been devised and put into operation, both before and since the fall, with a view to promote the all-important end that we should have communion with the high and lofty One whose name is Holy, there stands pre-eminent the institution of the Sabbath—the earliest of God's appointments for our race.

The importance of the Sabbath is most clearly seen when we thus contemplate man as called to, and created for, the enjoyment of fellowship with God, and destined for immortal glory. To this higher end, the cessation from all service-work is but subordinate; and it is as ministering to this, chiefly, that the design of God in the appointment of the Sabbath is to be perceived. Made in the image of God, his Maker, for the cherishing of that which alone is worthy of a being of such capacities, and fitted for such enjoyments, even in innocency to all the more ordinary intercourse of our great progenitor with the living God, there was added a day to be devoted to that especial end.

But if called to admire the wondrous provision which was thus made for the spiritual life of un-fallen man—ere sin had weaned the human heart from a God so worthy to be loved—the blessing of the Sabbath becomes doubly valuable, and is seen as a more signal display of the love of Jehovah, when viewed as a help against the evils of an un-believing heart. In the darkness of the natural mind since the fall, there is very little understanding of our spiritual necessities—which are, however, but the greater on that account. With a heart not only deceitful above all things, but "desperately wicked," we have also to contend with the pow-

ers of darkness, ever seeking to destroy our souls; and we need both to be warned of their seductions, and fortified against their power. Man needs the living God to instruct and to counsel him, to guide and to uphold him; and the Sabbath, reminding of the Creator and the fountain of all life, comes fraught with provision for those varied wants on the right hand and on the left. It invites to the acceptance of divine aid, by promoting and strengthening faith in the love of the beneficent Creator and Sustainer—of which the soul has become so needful by that fall which so early and so awfully estranged the affections from their rightful source.

For it is not merely as affording opportunity for instruction concerning the works and ways of God, or as bringing leisure for the enjoyment of communion undisturbed with him, in which the Sabbath blessing consists. It is to be viewed as a means of imparting help to every man against his own ungodliness, and as strengthening trust in God, which of itself constitutes the most important blessing. While the eye of sense discerns only the connection between means and ends, and therefore expects results only in proportion to the efforts made, the eye of faith perceives through all material creation the moving mind which actuates the whole, and contemplates results only in accordance with the will and purpose of Jehovah. He who once discerns that the fruit of his weekly labor is not merely proportioned to his expenditure of strength or application of skill, but is in constant dependence upon the blessing of Him from whom all creation hath taken its law, will be able to rest at whatever time the God of nature and of grace is pleased to enjoin. And each and every instance in the experience of such individual, in which that faith hath been justified in the result, forms a new argument for, and is felt as an additional evidence of the safety of, his being cast again upon that God whose glory this faith promotes. Thus, the Sabbath is not only an opportunity for faith's enjoyment, but an aid to faith's enlargement; and he who, from week to week, rests on the day of God's own rest, and, in doing so, finds, both in his soul and on his substance, the blessing of the Eternal, will with greater ease be enabled to obey any farther command which he recognizes as coming from him whose presence and blessing he has already thus abundantly proved.

But when we consider man's state in the relations of life, and observe the unwholesome thirst for power, and influence, and wealth, now everywhere displayed, the Sabbath appears farther as the compassionate interposition of the Creator's authority for the purpose of shielding the weak from the tyranny of the strong. It is a day of God's own rescue from the grasp of sordid avarice, that all souls should be blessed in him—that master and servant should equally enjoy corporeal, and mental, and spiritual rest—and that the creatures subjected to man's dominion, now groaning under the bondage of corruption, and sharing in their masters' toil, may obtain, at the hand of a nobler Benefactor, that respite from ceaseless labor which the tyrants of creation grudge to give.

By a law implanted in our being, the affections are stimulated and strengthened through society. The social exercise of the duties of religion, therefore, to those who have proved its value, has a communicative power, which those who have not forsaken the assembling of themselves together, have in every age experienced.

Our social relations, also, impose duties to be performed in a social capacity. Of these it will suffice here to mention, the ascription of praise to the one living and true God; the combined acknowledgment of thanks by the members of one family, dependent upon, and expressing their love to, the same provident Father; receiving from his hands common blessings, and subjected to the same chastisements; our drawing spiritual life from the same living Redeemer, and deriving consolation from the same Comforter. Mutually thus having fellowship with the Father and with his Son Christ Jesus, unitedly is the service of this blessed God to be performed, and his glory promoted,—unitedly is his favor to be implored, and thanks to be given for his goodness unto all.

The social discharge of such duties renders necessary the setting apart of stated times. And while the love of saints for each other, and their mutual joy in the Lord, where really known, will always lead to the desire of frequent opportunities for communion, the kindness of God in the enjoined sanctification of the Sabbath by man, has made provision to some extent for the means of its existence, and for its enlargement. The fixed and permanent appointment of this hallowed day, to be especially employed with and for himself, unites them together in a bond of holiest fellowship.

The divine appointment of the Sabbath, therefore, as it is of universal obligation, contemplates also the need of all—has regard to the circumstances of every class—and is enforced by considerations of general application. And although those in the various classes of society may not equally require periods of rest, since some can better bear a continuance of fatigue than others, and all are not under the same necessity of being greatly occupied either corporeally or mentally,—and although the

other opportunities of men for spiritual contemplation also differ,—yet, by one general enactment, God has been pleased to make weekly provision, to some extent, for the necessities of all in the discharge of duties which are relative as well as personal, and social as well as private.

It is not, then, that in the observance of the Sabbath we give any thing to God, but that he has sanctified and blessed it for a day of good to us,—therein providing at once help against the enemy without, and against our spiritual foes within. Calling man to see his need of God, and to find his help on high, and taking him out from the bustle of worldly business, and from the undue ardor of occupations, self-imposed for worldly objects, it disentangles him from many scenes in which the corrupt heart finds more naturally the occasion of sin, while it brings him into circumstances, and places him in an attitude, and speaks in a language of truth more easily comprehensible, telling of a present God, and of his desire and power to bless,—and although it does not thus create a spirit of heavenly mindedness, it is at least fitted eminently to call up thoughts of God, and to suggest motives for prayer and reasons for praise.

"The Sabbath was made for man;" and in whatever aspect seen, is an institution bearing in its very nature the impress of divine beneficence. It makes provision for the body as well as for the soul—is a preservative of human comfort, health, and life, of which unintermitting toil proves so destructive—and it secures, by Heaven's appointment, opportunity for more undisturbed communion with the Father of our spirits. It is, indeed, not only the belief of all who imagine the Sabbath to be changed from the seventh to the first day of the week, but is also the acknowledgment of an author denying the existence of any Sabbath under the Christian dispensation, and who sees the weekly holiday at present observed as only an appointment of human expediency, that "whatever difference of opinion may have hitherto prevailed respecting the theological question, it may safely be affirmed, that the expediency of intermitting public labor one day of the week is on all sides readily admitted."

Among those professing the Christian name, there are none, indeed, who question the heavenly origin of the day of rest, whatever doubts may have been cast upon its continuance,—nor are there any who impugn the wisdom and love of its original appointment, however they may suppose the purpose changed it was designed to serve. Proposing therefore somewhat fully to investigate the subject, we specially solicit the attention of such as seek the glory of God their Saviour, with prayer to him for guidance.

If "the expediency of intermitting public labor one day in the week" is admitted by all, surely God imposes no burden upon us by declaring which day of the week that shall be. And if besides the purpose of bodily, and mental, and spiritual rest to us—the assumed ground of such expediency—he has conjoined another purpose, in no way inconsistent with it, and because of that other purpose has blessed the day of his own choice, a special reason for our preference of it will thus be afforded, because of that blessing belonging to no other day. And it is of importance that we seek to be conformed to the mind of God, assured that we cannot improve on that which comes from him, while our deviations from what is really of divine institution, in whatever they consist, must necessarily be for deterioration. We have therein the divine wisdom on which to rest; and to every dutiful child, what bears the impress of our Father's hand will come with acceptable testimony to its value, the perception of which will be reason sufficient for his love and acquiescence. It is, indeed, when in such a spirit alone, that God can communicate fully of his mind. Ever rejoicing, therefore, in his love, desiring his counsel, and certain that his will is best, the people of God, when rightly exercised, will testify by their ready and hearty obedience, that they have no higher aim and no greater pleasure than to do the things which please him, esteeming and proving this the channel appointed for their blessing. They will not account his will a heavy yoke imposed upon them, the desire of escape from which would lead them to devise reasons to persuade themselves and others, that some different way of their own is equally good or better than the Lord's, rendering return to the divine appointment a matter of indifference or wholly unnecessary. As in the case of the children of Israel, they will hear it as the expression of deepest interest in their welfare, when Jehovah says, "Observe and hear all these words which I command thee, that it may be well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the Lord thy God."—"What thing soever I command you, observe to do it; thou shalt not add thereto nor diminish from it."—"Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do."

Deut. xii. 28, 32; xxix. 9. If we at all under-

* Modern Sabbath Examined, (London), p. 3.

stand the purpose of our Redeemer, the disciples of Christ will recognize the voice of truest friendship in the expression of his desire concerning them. "If ye love me, keep my commandments."

God's design in requiring implicit subjection to his holy law is very different from that of the despot who takes pleasure in demanding at the hands of inferiors that which he knows he has the power to enforce. God's authority is interposed only that we may "do that which is good and right;"—and it is so interposed that it may "go well" with us. And who that has felt and witnessed the constant readiness which there is in the spirit of man to depart from the right path, does not perceive it to be the cause of deepest thankfulness for the divine kindness, that, besides his voice in man's conscience, testifying to the truth, God has in his blessed word farther and distinctly intimated his holy will, that we may yield obedience to it. It is of his grace that he has shown the path of life,—that he has set up a boundary line, that we may not pass over; or, perceiving our departures, we may be taught to return. When we do come to know our wanderings from "that which is good and right," we will rejoice in being furnished with that testimony of divine love ever pointing to the path of righteousness which is the path of peace,—and practically, as well as theoretically, we will prove that we feel our need of God, and delight in finding him in all things, at whatever expense of worldly ease or worldly pleasure.

MISSIONARY INTELLIGENCE.

The following interesting items of Missionary Intelligence were communicated at the monthly Concert in Boston on the first Monday evening of December. They relate mostly to the missions of the American Board of Commissioners, but will be read with satisfaction by Christians of all denominations. We copy from the Boston Traveller.

CHINA.—There are fifteen missionary stations in China under the care of the American Board, from one only of which have letters been received since the last Concert. From Amoy station, under the care of Messrs. Doty and Holman, information has been received as late as July 9th. At this station the missionaries have on Sunday from 40 to 70, and a Bible class of from 10 to 20 stated Chinese attendants, among whom there are 4 or 5 serious inquirers, and one or two hopeful converts to Christianity. The missionaries say that within a few miles of Amoy there are hundreds of populous villages to which they might have easy access, and among whom 50 chapels might be immediately opened, if the men and means were furnished. Within the same limits an indefinite number of day schools might also be established, with the most encouraging prospects of success; and the trifling expense of about \$100 each a year would cover all the expenses.

SIAM.—More oral religious instruction has been communicated by the missionaries during the past year than ever before. Three natives have been recently received into the church at this station. The Siamese are a community of readers, and greatly do the missionaries need an abundant supply of Bibles and Tracts.

MADRAS.—A letter from Mr. Winslow mentions the recent reception into the Mission Church, of two natives. The question of caste is exciting great interest at this station, and indeed throughout Southern India. The prejudice of caste is exceedingly strong, and some, even of the Christianized natives, have refused to partake with their Christian brethren of a lower caste. The missionaries are determined to break down this prejudice. A year ago they found it necessary to exclude from their church-fellowship four of their native members, for refusing to eat with their brethren of a different caste; recently, these excommunicated persons have returned and made confession of their faults, and have been received again to the Christian Church.

ADMEDNUGGER.—At this station, too, the question of caste is becoming one of deep interest. A man has recently been received to the Church of a lower caste than any previously connected with it; and it is a question of interest—How will it be regarded and treated by those of superior castes, particularly the Mohairs, the caste next above this?

CONSTANTINOPLE.—Affairs at this mission remain much as they were at previous dates; inquiry among the Armenians continues unchecked; and opposition and persecution for the Word's sake also continues.

SYRIA.—The latest dates, from this mission are to September. Every thing then was encouraging for the missionary operations among the inhabitants of Mt. Lebanon.

WEST AFRICA.—The intelligence from the mission at the mouth of the Gaboon River, is of the most painful character. It will be remembered that about eighteen months since, a French ship of war arrived off King Glass town, and proposed to purchase the country—the King refused to sell. Soon after the King was visited by an agent of the French commander, (though unknown as such,) and being pined with intoxicating liquors until drunk, was then presented with what the agent said was a friendly letter to the King of the French, inviting him to send his vessels to the Gaboon River to trade; Glass was induced to sign this letter. This document, however, proved to be a deed of his country to the French, and under this deed they threatened to take immediate posses-

sion of the country. Glass remonstrated, and sent a protest to Louis Philippe and Queen Victoria. English merchants interested themselves in the affair, and it was hoped that the French Government would disown the doings of their naval agent when apprized of the circumstances of the case—but recent events have disappointed all our hopes. A French naval force arrived in the Gaboon River early in the summer, and demanded possession of the territory. A bombardment of the town followed a refusal to surrender, and the missionary premises were not exempt from this attack so long as the U. S. flag were flying over them. The general result was, that the inhabitants of the town were driven away and all missionary operations suspended. The latest accounts are from Monrovia, whither one of the missionaries had retired, and bears date Sept. 4th. A more full account of the matter is daily expected from Mr. Bushnel, the only remaining missionary at this station.

GREECE.—The latest intelligence from this mission is of the highest importance. Mention has been made on a previous occasion of Mr. King's "Defence," lately published at Athens. Having been attacked in the Smyrna papers, last Autumn, for an alleged attempt of proselytism in that city, he replied through the public papers of Smyrna and Athens. He was soon charged, however, with speaking against the Virgin Mary; and to this accusation he also replied, but not in such a way as to satisfy his enemies. He went directly to their own Fathers, to Saint Epiphanius, and quoted his language in proof of his own doctrines. The controversy continued for some time in the public papers, when Dr. King thought it advisable to publish his defence, mentioned above, a book of some 209 pages, with large quotations from the Greek Fathers, which were directly opposed to the prevalent opinions of the Greek Church in regard to the Virgin Mary, the use of images, transubstantiation, &c. This book was distributed at Athens and elsewhere, and caused no little stir among the ecclesiastics. The Holy Synod took the matter in hand, formally excommunicated Dr. King, and called upon the Government to arraign him before the civil tribunal. The Government complied with his request, and he was arraigned accordingly. Being brought before the proper officers, he was required to answer certain interrogatories, and to hear the accusation; and an account of which will be found in the Missionary Herald for December. At the latest advices Dr. King's trial had not taken place.

MONEY WELL EXPENDED.

Capt. S. C. S., of Portland, was one day passing through one of the streets in Boston, when he saw a poor sailor lying on the sidewalk, with his feet in the gutter, in such a position as to endanger his limbs, if not his life. Capt. S. pulled him out of the gutter, aroused him, and by degrees got his history. He was from a good family, who resided in the eastern part of Maine, had been well educated, and exhibited now the wreck of a brilliant intellect and an amiable disposition. He had been sick, he said, had staid his time out in the Charlestown Hospital, and had that morning been discharged without a cent, and in so feeble a state as to disqualify him to go to sea again at present. "Then why don't you go home?" said Capt. S. "I cannot pay my passage; I have no money," answered the desponding sailor. "Have you found any body who would give you any breakfast?" said the Captain. "No," was the reply, "but I found a man who gave me something to drink, and, as I was very weak and very hungry, the liquor overcame me; but I am not so much intoxicated as I seem to be; I have my senses perfectly well." "How much will take you home," inquired the Captain. "There is," said the tar, "a vessel lying at the wharf, which will take me within two miles of my home for one dollar, and I would go if I only had the money." "Now, shipmate," continued Capt. S., "give us your hand. Look me straight in the eye. Now promise me, upon the honor of a sailor, that you will never drink any more of the poison-stuff, and I'll give you some breakfast and pay your passage home." The sailor clasped his emaciated fingers around the rough hand of the Capt., and pronounced the pledge. Capt. S. handed him a bill, and saw him safe in the nearest public house, and went his way.

Some three years after, as Capt. S. was passing along Exchange street, in Portland, some one behind him called out—"Cap'n; I say, Cap'n; Hallo, Cap'n." Capt. S. turned around, and a well dressed stranger grasped him by the hand, and inquired if he knew him. He confessed he did not recollect ever to have met him before. The stranger, after several ineffectual attempts to refresh his memory, finally brought to his recollection the scene narrated above, and confessed that he was the sailor to whom he had thus acted the part of the Samaritan, and insisted on restoring four-fold for the money which had been bestowed on that occasion. All remuneration was refused, and the young man was exhorted to go and do likewise. "I will with all my heart," said he, as the tears gathered to his eyes; "but I owe you a debt I can never discharge. I have never broken my pledge, and by the help of God I never will. I went home after you left me, and by the entreaty of my friends, I commenced trading, and am now here to purchase goods. I have been prospered in business, and have been lately united to the woman of my choice. You have saved my soul and body, for I have lately been made acquainted with the blessed Saviour of sinners. O, if my poor old father could get hold of your hand, he would almost wring it from your body for gratitude." The generous heart of the Captain was melted, for he loved the Saviour too. The flood-gates of his soul were opened, and they wept together like two children, shook hands again, exchanged a hearty "God bless you," and parted.

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New York, December 11, 1845.

LAW AND GOSPEL.

We have seen that nine out of the ten precepts of the Decalogue are founded in the relation which men bear to God as his creatures, and in their relation to one another as fellow creatures.

For the sake of convenience in our reasoning, let us divide this commandment into two parts, of which the first shall contain the mandate, the second, the ground, or reason of the mandate.

The second part is as follows:—"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

We have remarked concerning the precepts of moral law, that for the most part they so obviously take cognizance of the great primary relation to which they belong, that the dullest intellect at once perceives it.

Again, so far as the spiritual exercises of the Sabbath are concerned, what is there in our own nature that renders it necessary for one entire day in seven to be devoted to them?

We utterly repudiate the popular argument, which makes bodily rest and spiritual refreshment the great ends of the sabbatic institution.

But this uncertainty is entirely removed by the second part, which gives us the ground or reason of the law. We have here a fixed point, from which our reckoning shall extend; viz. the day in which God rested from his work of creation, which, as the merest child can see, was the last, or seventh day of the first week of time.

Now it is clear, that the law requires us to keep holy that day, upon which God has put the blessing. If not that particular day, the reason of the law has no force at all, and the whole second part of the commandment is a useless appendage.

Let it not be objected here, that the second part of the commandment gives the reason for the relative order, in which labor and rest shall succeed each other, but not for the definite period, which shall be appropriated to each.

of the commandment gives the reason for the relative order, in which labor and rest shall succeed each other, but not for the definite period, which shall be appropriated to each.

THE SABBATH FOR THE GENTILES.

As it is argued by many that the Sabbath was made for the Jews only, and not for the Gentiles, would it not be well to examine this subject, and see whether there is not a Sabbath intended for the Gentiles as well as for the Jews?

1st. In Isaiah 56: 6, 7, we find these remarkable words, "And the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant, even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar; for my house shall be called a house of prayer for all people."

2d. The "Lord of the Sabbath" himself says, "The Sabbath was made for man." Mark 2: 27. The word man here cannot well be applied to the Jews only, but must refer to "the human race."

3d. The Gentiles actually need the rest of the Sabbath. Exod. 23: 12. "On the seventh day thou shalt rest; that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger may be refreshed."

4th. If the Sabbath was not intended for the Gentiles, then why did the "Gentiles" ask Paul to preach for them the "next Sabbath," as in Acts 13: 42, 44? And if these Gentiles, in their keeping the Sabbath, had got hold of something that did not belong to them, why did not Paul correct them?

5th. The "first tabernacle was a figure for the time then present," [that is, a figure of the first dispensation,] "in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation."

6th. The coming of Christ did not destroy, disannul, or "make void the law." But he rather claimed the law of the ten commandments as a law of the kingdom of heaven—Matt. 5: 17 to 19—and assures us that not one jot or tittle can pass from the law till heaven and earth pass away.

7th. "And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isaiah 66: 23. And if this is to be the joyful state of society after the "new heavens and new earth are created," then let every individual of the human family keep the seventh day—yea, let them all, as the primitive Christians did, "rest the Sabbath day according to the commandment." Luke 23: 56.

Now if these seven reasons are not sufficient to show clearly that the seventh-day Sabbath was made for the Gentiles, as well as for the Jews, it is intended to give more reasons when called for.

NEW YORK HEBREW BENEVOLENT SOCIETY.—The last number of "The Occident" contains a full account of the 24th Anniversary of this Society, which was held at the Apollo Saloon on the 5th ult. From statements made by the President, it appears that when the Society was chartered there were only 500 Jews and a single synagogue in this city, whereas there are now over 10,000 Jews and nine places of worship.

suffice to erect an asylum for the aged and poor of that people. Among the speakers at the meeting we notice the names of Jonas B. Phillips, Rev. Isaac P. Labagh, and Mr. George Lyon.

THE JEWS IN RUSSIA.—The Rev. Dr. Lilienthal, of St. Petersburg, who has been connected with a mission among the Jews, under the auspices of the Emperor of Russia, is now on a visit to this country, and has addressed one or more meetings of Jewish Societies.

MISSION AMONG THE JEWS.—We have received a Circular from the Board of Directors of the American Society for Meliorating the Condition of the Jews, which sets forth their plans and operations, with the reasons for their renewed and enlarged patronage.

THE VERMONT OBSERVER.—Some weeks ago, we commented upon an article in the Vermont Observer, touching the imprisonment of Plymton Seaver, and supposed the matter would end there.

AN OLD CHARGE REVIVED.—The Voice of Jacob tells of a traveler in Germany, who seized a girl about eight years old, and confined her in his vehicle. Some peasants observed him, and followed, exclaiming, "A Jew has been kidnapping!"

THE PENNY MAGAZINE, republished by J. S. Redfield, has reached the 15th No. Nine more parts will complete the series—containing an immense amount of valuable matter.

SOUTHERN ABYSSINIA—NO. 2.

Travels in Southern Abyssinia, through the country of Adal to the Kingdom of Shoa, during the years 1842 and 1843. By CHARLES JOHNSTON, M. R. C. S.

SHOA NEEDS EVANGELIZATION.

In Major Harris' Highlands of Ethiopia we have detailed the creed and sacred calendar of the Alexandrian Church, as the faith and order of the present Shoa Church. Respecting this matter Mr. Johnston says:—

"Whilst in Ankobar, the capital of Shoa, I read a considerable portion of Ludolph's Ethiopic History, a work left in charge of Dr. Roth, the naturalist of the British Embassy, by Dr. Krapf, the church missionary, when he returned to Egypt. I had the opportunity of reading the whole book upon the doctrine of the church contained in Ludolph; and also the interesting Almanac appended to it; but the former is such an evident compilation of what ought to be the faith of the Abyssinian Church, rather than what it ever was, or is at the present day, that I consider any abstract, or account of the Christians of Shoa, founded upon it, would be one of the grossest impositions that could be palmed upon the reading public.

"It must be observed, however, that in matters of church ceremony the Shoans affect the formulary of the Alexandrian Church. But even on this subject a great schism exists, by the contemptuous disregard of tabots, robes, and all outward show whatever, with which the Tabeebar sect celebrate their worship. Blacksmiths, potters, carpenters, in fact all manufacturing artisans, are called 'Tabeebs, and from this circumstance, when first I heard of their mysterious rites, I considered that they would be found to be a community of free-masons. Now, I give them the credit of practicing the primitive customs of the early church of Christ, as it approaches very much to that simple worship of God which, from internal evidence contained in some of the letters of St. Paul, we may suppose to have distinguished the meetings of Christians in the apostolic age.

"It is a peculiar feature of the worship in this country, that all religious buildings should surmount some earth overtopping mountain;—and all churches that I have seen, are so situated, except the meeting-houses of the Tabeebar sect; who do not pay that respect to ancient superstitions that still influences the other Christians of Abyssinia.

"I never saw the members of any church less bigoted than the Christians of Shoa; but I am given to understand, that more to the north, less toleration is exhibited towards Mahomedans and individuals of other faiths."

The people of Shoa are described as comely in their persons; of good natural parts; domestic in their habits; kind and hospitable to one another and to strangers; but superstitious and ignorant of letters, and all the life-giving doctrines of the holy gospel; and priests and people are shockingly addicted to debauchery and licentiousness.

But few individuals are educated except for the church; and the qualifications required for that are so meagre, that it is often the case that the ability to recite the ever-repeating formularies, is sufficient to dispense with a ready knowledge of the letter.

The English Church Missionaries, Messrs. Isenberg and Krapf, prepared some school books, and a geography, which were published by the Church Missionary Society, together with parts of the Scriptures; and both Christians and Mahomedans evinced considerable desire to obtain these publications.

Major Harris makes a great parade of a commercial treaty effected by himself between the King of Shoa and the Queen of Great Britain; but by Mr. Johnston's account, it appears that the King of Shoa was offended at the conduct of the Embassy for infringing upon his prerogative, and some difficulty occurring between them on account thereof, Mr. Scott, a member of the Embassy, admitted to Mr. Johnston, that the King did not know the purport of the paper he had signed; and had only been made aware of the new responsibilities he had incurred, by a sharply-worded expostulatory letter, written by Dr. Krapf, the missionary, at the dictation of Major Harris.

"Any idea of granting public benefit at the expense of his prerogative, was never entertained for a moment, the intentions of the King being limited to showing personal favor alone; which he is ever ready to concede even now, to English travelers, much as he complains of the conduct of the Mission in Shoa as regards their political misdoings; more especially of the great insult offered to him by the unfortunate letter before alluded to, and which was worded so unguardedly, that the King, on receiving it, might well, considering his great regard for Dr. Krapf previously, turn to him and say, in a tone that implied more of sorrow than of anger, 'Did you write that, my father?' * * * Who can help regretting the great mistake of the missionary, in calling political aid to his assistance, though he erred solely by his zeal to extend his opportunities of conferring good upon his fellow men? He grieves now for influence founded upon respect that is gone forever."

On the whole, we are more than ever interested in a mission to Eastern Africa; but feel more than ever the need of ample information upon all the policy of Shoa and other adjacent countries; and this we hope soon to obtain.

DESECRATION OF SUNDAY.—A custom prevails, it is said, among the country towns and villages of Canada of holding public auction regularly on Sundays, immediately after service. This has, at last, become the subject-matter for much discussion among the professors of religion in that quarter. Rev. Mr. ROWMAN, a Divine of the Episcopal persuasion, has notified his congregation that he will administer the Lord's Supper to no one who makes a bid on such occasions.

DOINGS IN CONGRESS.

We gave last week the principal doings in Congress up to Tuesday noon, Dec. 2, when the President's Message was presented.

The House of Representatives was in session on Wednesday and Thursday, when it adjourned over to Monday, for the purpose of giving the Speaker time to select the Committees. B. B. French, Esq., was elected Clerk of the House; Newton Lane was re-appointed Sergeant-at-Arms; Mr. Whitney of Illinois was appointed Doorkeeper; and Messrs. Ritchie & Heiss were chosen Public Printers. A Memorial was presented from certain citizens of the United States, residing in the Territory of Oregon; praying for the establishment of a distinct territorial government, to embrace Oregon and its adjacent seacoasts. There was a motion in the House to revive the old Rule, whereby all Petitions, &c., relating to Slavery, were formerly laid on the table, without reading, reference, or any consideration whatever. The motion was lost by a vote which gave a cheering sign of progress in public sentiment.

In the Senate nothing of general interest was done, except that the reports from the different departments were read and ordered printed. On Thursday the Senate adjourned over until Monday.

A SABBATH CONVENTION, so-called, was held in Philadelphia last week, at which were present many delegates from the city and adjacent villages. There seems to have been great difference of opinion as to the propriety of petitioning the Legislature upon the due observance of Sunday, and the debate upon that subject was quite animated. The Rev. Dr. Bethune opposed appealing to the Legislature, and several other reverend doctors advocated it. We have not learned what was the final decision of the Convention; but were glad to notice, as an omen of good, that there were found among its members some who doubted the policy of attempting to make men religious by legislative enactments. If the Legislature has made laws which hinder the free exercise of religious preferences, let it be petitioned to unmake such laws as soon as possible. Or if any new laws are necessary to secure to all the privilege of acting according to the dictates of their consciences, let petitions be forwarded for the passage of such laws. But if a set of men, who are abundantly protected in holding their own religious views, wish also for the passage of laws which will compel others to practice like themselves, then it is time for the friends of religious freedom to refuse to sign or countenance petitions which aim to secure the passage of such laws.

THE COLORED ORPHAN ASYLUM, located in the vicinity of this city, held its ninth anniversary on Monday evening last. The exercises consisted chiefly of recitations and singing by the orphan children connected with the Asylum, and were of such a character as to evince great proficiency and respectable talent. Rev. Dr. Vermilye varied the exercises by an address, in which he alluded very feelingly to the abject and degraded condition of colored orphans, who are permitted to roam at large, instead of being gathered into some such institution as the asylum, where they can receive that instruction and training which will fit them for happiness and usefulness. He said there were many who looked upon the colored race as having no intellectual capacities, but the sight of the children present, and the advancement which they had exhibited, refuted the theory. Indeed, although he had attended many exhibitions of a similar nature, he had never been present at so good a one as this. He therefore recommended the institution to the public as worthy of their highest confidence and support. The present number of children in the Asylum is 139. The number admitted since its opening is 262.

THE CHRISTIAN PARLOR MAGAZINE for December comes to us with its usual variety of choice original matter. The principal articles are, "The Jews and their History," "Rambles about Paris," "Sketches of Life in the City," "The Domestic Revival," and "The Primeval Forest." The plate of "The Holy Family" is well executed and appropriate.

A CLERGYMAN DROWNED.—The Rev. Thomas Robinson, a local preacher of the Methodist Episcopal Church, residing in Anne Arundel county, near the head of Severn river, met an untimely death on Saturday morning. Our informant states that he was thrown into the water by the upsetting of a small boat, and that he managed to reach the shore by swimming, but in so exhausted a condition from the intense cold, that he shortly afterwards expired.

ACKNOWLEDGMENTS.

To the Editor of the Sabbath Recorder:—I wish to acknowledge, through the Sabbath Recorder, the following sums received on behalf of the Seventh-day Baptist Missionary Association, they being part of a considerable subscription to be paid prior to the next Anniversary of the Society.

Table with 2 columns: Name and Amount. Includes entries for Shaloh, N. J., John T. Davis, Jane Davis, William T. Sheppard, Eunice S. Randolph, Henry Clay Randolph, Ethan B. Swinney, Benjamin C. West, D. D. Sheppard, Lewis Davis, Ellis A. Davis, Anna Davis, Ruth F. Ewing, Reuben Davis, Edith Sheppard, Joseph A. Bowen, Belford E. Davis, Joseph West, John W. Davis, Eli Davis, Sarah Johnson, Asa Dunn, Caleb A. Davis, H. Davis, Marlborough, N. J., David Randolph, Dea. Mark Moore, Freewill Offering, Piscataway, N. J., Jacob R. Titworth, Eliza Clawson, Isaac S. Dunn, O. M. Dunn, Elizabeth S. Dunn, Harriet M. Dunn, Sarah Ann Dunn, Elizabeth Dunn, Asa Danham, Sarah Wheeler, Plainfield, N. J., Randolph Drake, Phineas Randolph, Randolph Danham Jr., Reuben F. Randolph, and Reuben F. Randolph.

FOR Friday last, 19th ult. The poli Cotton re vious advic well sustain or grain hav It is unde determined the free adm The failu tines to cre well as the American tentio Trade in co sented as co Puseyism Rev. R. A. and student of the Roman's Bawdrey, S Stonyhurst a of England; Leeds, Dr. J a declaration and aversion The young ess of Jersey Brighton on the 11th Hui na Green on ted consider cles in Lond THE RA Times has p railway inter ed much int document e 1,263 projec will require of England? will alone ap pears that th presenting a course of con way, to comp any power of will absorbi capital in ra new annou sum of £113 and the ano gether, with the incredib this branch o It appears rine that the Toulon was a Prince de J the Princess boy, whom th Ponthievre. infant—has be ficial accents prince!" H And yet this At Valenci bles, and the siege by the The harves and general s erment does which it has r many, or Rus The excitio still continu addressing larg vertis. He ha ing obnoxious he will not be Scotch Church man Catholics pathy with the sion of faith as succor. It is Catholics will sistance, as the Anglican Chu A violent qu the new Archi which ragged s breaking out. In Germany very fair. Potat malady. A marriage, Archduke Step Olga, daughter lady is the mos cording to all a her stern, iron cousin to the tine of Hungaria. The ma but was broken Archduke Refu Emperor Nicho sist upon this p concession has family of Rus portant in a fo ATHENS, 2 Greeks were t the frontier, t tant to bring th if a Turk is kil Ottoman Greek of a Greek is A fire took p which consume es, 40 Turkish stores, a synag ed that not less stroyed. The latest m factory. It ap ried away a the territory of the Morocco

General Intelligence.

FOREIGN NEWS—15 DAYS LATER.

By the Cambria, which reached Boston on Friday last, English papers were received to the 19th ult.

The political news is of very little importance. Cotton remains about the same as at our previous advices, and the Grain Market has been well sustained, but we do not gather that flour or grain have actually advanced.

It is understood that the British Cabinet has determined not to open the ports of that country for the free admission of Grain at present.

The failure of the potato crop in Ireland continues to create a sensation among Statesmen as well as the poor.

American Wool appears to command much attention.

Trade in the Manufacturing Districts is represented as comparatively prostrated.

Puseyism is still advancing in Great Britain. Rev. R. A. Cofin, vicar of St. Mary Magdalen, and student of Christ church, Oxford, has joined the Roman sect; also Rev. Mr. Brown, curate of Bawdsey, Suffolk; several university men at Stonyhurst are secretly apostates from the church of England; and at a church consecration in Leeds, Dr. Pusey and his friends refused to sign a declaration of loyalty to the church of England and aversion to Popery.

The youngest daughter of the Earl and Countess of Jersey, Lady Adela Villiers, eloped from Brighton on the 5th ult. with Capt. Ibbertson, of the 11th Hussars. They were married at Green Green on the following day. The affair created considerable excitement in fashionable circles in London.

THE RAILROAD SPECULATION.—The London Times has published a document relative to the railway interest of this country, which has excited much interest and a good deal of alarm. The document exhibits the astounding number of 1,263 projected companies, to carry out which will require nearly two-thirds of the national debt of England! Even the deposit of ten per cent, will alone absorb £53,336,300. It further appears that there are 47 railways completed, representing a capital of £70,680,887. In the course of construction there are 118 lines of railway, to complete which, even with the preliminary power of borrowing one-third on debenture, will absorb £67,359,325—so that the invested capital in rails, leaving entirely out of view the new announcements, is already the enormous sum of £113,612,018! But if the old, the new, and the announced undertakings are added together, with the ten per cent deposit, we have the incredible sum of £649,583,790 required for this branch of trade alone. [European Times.]

It appears from a report of the Minister of Marine that the total loss of the late conflagration at Toulon was about 3,165,000 francs.

Prince de Joinville has again become a father, the Princess having presented him with a little boy, whom the King created *instanter* Duc de Ponthievre. This little child—a mere squalling infant—has been gravely dubbed in pompous official accents at his birth, a "high and puissant prince!" High and puissant prince—what next? And yet this is royalty.

At Valencia there have lately been more troubles, and the city has been declared in a state of siege by the military authorities of the district. The harvest of this country has been abundant, and general surprise is felt that the English Government does not send here for the supplies of which it has need, in preference to France, Germany, or Russia.

The excitement among the German Catholics still continues. Ronge travels from town to town, addressing large numbers, and gaining new converts. He has not yet been arrested for publishing obnoxious pamphlets, and it is now said that he will not be. The General Synod of the Free Scotch Church has addressed a letter to the German Catholics of Berlin, expressing their sympathy with them. While blaming their profession of faith as too vague, it offers them its aid and support. It is not known whether the German Catholics will accept this offer of pecuniary assistance, as they did a similar proposal from the Anglican Church.

A violent quarrel between the Government and the new Archbishop of Cologne, similar to that which raged some time ago, appears on the eve of breaking out.

In Germany, generally, the harvest has been very fair. Potatoes have suffered cruelly from the malady. A marriage has been resolved upon between the Archduke Stephen of Austria and the Princess Olga, daughter of the Emperor Nicholas. The lady is the most beautiful princess in Europe, according to all accounts, and is the darling child of her stern, iron-souled father. The Archduke is cousin to the Emperor of Austria, son of the Palatine of Hungary, and is himself Viceroy of Bohemia. The marriage was once before arranged, but was broken off in consequence of the young Archduke refusing to change his religion. The Emperor Nicholas has at last consented not to insist upon this point. It is the first time a similar concession has ever been made by the imperial family of Russia, and it is considered most important in a political point of view.

ATHENS, 25th Oct.—It is said that twenty Greeks were recently massacred by the Turks on the frontier. The Journals state that it is important to bring this fact to the public knowledge, for if a Turk is killed an outcry is raised as if the Ottoman Empire was in danger, but the murder of a Greek is spoken of as a natural occurrence.

A fire took place at the Dardanelles on the 25th, which consumed all the Greek and Hebrew houses, 40 Turkish and 80 Armenian, a number of stores, a synagogue, and two mosques. It is stated that not less than 600 buildings have been destroyed.

The latest news from Algeria is rather unsatisfactory. It appears that Abd-el-Kader has carried away several of the disaffected tribes from the territory of Algeria, and established them in the Morocco territory, where, according to the

French accounts, they are preparing to make war in favor of Abd-el-Kader against the Emperor of Morocco. There seems to be no doubt that Abd-el-Kader is endeavoring to gather together as many of his old subjects as will follow him for the purpose of founding a sort of wandering sovereignty within the Morocco frontier.

It is said that the French government intend to send 20,000 men to Africa before the month of February.

A rumor is afloat that Abd-el Kader, having been surprised, and compelled to flee, his horse, in descending a steep hill, fell and crushed the Emir to death.

Abstract of the Postmaster General's Report.

The following facts are taken from the Report of the Postmaster General, just presented to Congress.

The number of Postmasters appointed during the year, ending June 30, 1845, was 3033; deaths and resignations 1897; removals 753; commissions expired 14; new Post Offices 352.

During the year 516 contractors, were fined to the amount of \$10,521 50.

The revenue during the year was \$4,289,841 80

Expenditures 4,320,731 99

Net revenue after deducting the commissions of Post Masters, contingent expenses, &c. is \$2,942,217 27.

The Postmaster General believes there will be a falling off forty-five per cent in the receipts of the current year, and that there will be a diminution of the means of the Department of \$1,328,997.

The saving from former rates in New England and New York in transportation, the current year, is \$232,732.

The Railroad service is only one-tenth of the whole, while they charge one-fifth of the whole. Should there be a similar saving in letting the contracts to other districts to that effected in the Northern, it will amount in 1847, '48 and '49, to \$1,005,732.

Compensation to Postmasters and for Post Offices during the year ending 30th June, 1845, was \$1,409,875 18. Over 2000 Postmasters resigned on account of the new law.

The Postmaster General mentions a case of fraud on the Post Office where in one envelope, on which \$1 50 had been paid, there were counted 100 letters enclosed, which would have amounted to \$10 00.

The P. M. G. thinks the single sheet system should be restored or reduced to a quarter of an ounce for a single letter.

The great weight of the mail is by carrying printed matter. It composes nine-tenths of the mail, yet pays only one-tenth of the expenses.

He proposes the following reform: 5 cents each single letter under 50 miles.

10 " " over 50 and under 300.

15 " " over 300 This to continue till 1848, when the present rates shall be restored.

He recommends the former rates on newspapers, periodicals &c. with right to send them out of the mail. He urges a pre-payment of letters in all cases. He advises a limit to the number of exchange papers between Editors. He recommends the restriction of franking privileges to the old ground.

The number of letters not called for, the first quarter, under the new law, was 300,000. Morse's Telegraph to Baltimore, with Professor Morse's salary, costs \$3244, and the receipts only \$413 44.

THE NATIONAL TREASURY.—It appears, by a letter from a Washington correspondent of the Journal of Commerce, that the receipts from the Customs for the fiscal year ending 30th June, 1845, will exceed \$27,500,000; from Public Lands \$2,000,000; miscellaneous and incidental sources \$163,998,56; making in all, over \$29,700,000.

There was a balance in the Treasury 1st July, 1844, of \$7,857,379 64, which added to the receipts, will make a total of over \$37,500,000. The expenditures for the same time were about \$30,000,000, which leave a balance in the Treasury of above \$7,500,000. In the items, the expenditures under the direction of the War Department were very large, being over \$15,000,000, or more than one-half of the whole expenses of the government. The civil list will not much exceed two and a quarter millions of dollars, and the foreign intercourse not half a million. The Navy Department has expended above \$6,000,000; making upwards of \$21,000,000 for our active national defence.

"STATISTICS OF THE WOOLEN MANUFACTURERS IN THE U. STATES," have just been published by Wm. H. Graham, 158 Nassau st. The book purports to give the location, name of chief proprietors, No. of sets of condensing cards and strands, and kind of goods made in each Woolen Factory of the United States. Of these we learn from this book that there are 28 in Maine, (not including small wool-carding works,) 58 in New Hampshire, 141 in Massachusetts, 75 in Vermont, 40 in Rhode Island, 123 in Connecticut, 326 in New York, 10 in New Jersey, 101 in Pennsylvania, 4 in Delaware, 16 in Maryland, 18 in Virginia, 80 in Ohio, 9 in Kentucky, 6 in Indiana, 6 (small) in Michigan, 6 in Illinois, 7 in Wisconsin, 3 in Missouri, 2 in Iowa, 4 in North Carolina, 1 in South Carolina, 3 in Georgia, and 2 in Tennessee: Total in the Union, 1,042.

A PREDICTION VERIFIED.—The Springs at Saratoga, N. Y., are situated in the original territory of the Mohawks, and are supposed to have been known and used by them before their discovery by the whites, (a party of surveyors,) which was about the year 1770. They were considerably resorted to, while the neighboring land was a wilderness, by our revolutionary troops, stationed at Saratoga. Dr. Tenney, of the army, 62 years since, (in September, 1783,) observed in a communication to a scientific society—"I think they only want a suitable introduction to the world, and some convenient houses for boarding and lodging of patients, to render them of important service to the country." How completely this prediction has been verified, we need not undertake to prove.

NOVEL PRINTING MACHINE.—A printing machine of a novel construction has lately been invented by Mr. George Schnebly, an engineer. It is called the Victoria Platten Printing Machine. The novelty of the invention consists in having but one large wheel and two cog wheels, one larger than the other. In the larger of these there is an eccentric groove, in which two shafts work, one on each side; the larger of the shafts forces up the platen, and the smaller carries the paper under the platen; and discharges and adjusts it. When the larger of these shafts is moving, the smaller one

stops, and when the smaller one is moving the larger stops, and vice versa. There is also another contrivance attached to the smaller shaft, by which the type is better and more equally inked. It is capable at present of printing between six and eight hundred impressions an hour; a contrivance which, though not calculated to compete with steam printing presses, may be found useful in small establishments, it being a great improvement on the old press.

WHY MECHANIC ARTS CANNOT FLOURISH IN SLAVE STATES.—In Slave States, the tendency of things is for land to accumulate in the hands of a few. The former occupants of the soil emigrate to new countries. Now B. is a sadder; he supplies twenty farmers with saddles; well, if no depopulation takes place, he may live on very well; but what are his children to do? Make saddles too? There is no one to buy—the father supplies the demand. Sell saddles in the great marts of commerce?—that is impossible, because Slave States do not afford roads and canals, and such facilities of transportation as the Free States. And if the roads were made, there is not division of labor and energy enough to enable the maker of saddles in Slave States to sell as cheaply as saddlers in the Free States. B's children are then left without employment; for all other trades are full, as well as that of saddle making. Hence, in the great mass of Slave States, free white laborers are necessarily impoverished. But suppose half of B's customers buy out the other half; B's means are reduced one half—he becomes poorer. Suppose one buys out the other nineteen of the twenty farmers, filling the twenty farms with slaves; then B is ruined—he can't sell but one saddle—he is out of bread, and must move or die. Thus the tendency of slavery is to destroy every free white laborer, or reduce him to the physical necessities and mental subserviency of the black slave! The State loses her middle class; effeminate aristocracy ensues on one hand, and abject slavery on the other. This is barbarism! [True American.]

LABOR TO MAKE A WATCH.—Mr. Deuhl, in a lecture delivered before the London Royal Institute, made an allusion to the formation of a watch, and stated that a watch consists of 992 pieces, and that 43 trades, and probably 215 persons, are employed in making one of those little machines. The iron of which the balance spring is formed, is valued at something less than a farthing; this produces an ounce of steel worth 4 3-4d, which is drawn into 2,250 yards of steel wire, and represents in the market £13 4s; but still another process of hardening this originally farthing's worth of iron, renders it workable into 7,650 balance springs, which will realize, at the common price of 2s 5d each, £946 5s, the effect of labor alone. Thus it may be seen that the mere labor bestowed upon one farthing's worth of iron gives it the value of £959 5s, or \$4,542, which is 75,980 times its original value.

POVERTY.—Start not at the labor doom of honest poverty; it is to poverty that we are indebted for the discovery of a new world; it made Franklin a philosopher; Hogarth a painter; and Napoleon the conqueror of Europe. The mightiest minds that ever astonished the world were nursed in the vale of poverty; that was their incentive to action, their stimulus to glory and immortality. Pine not, then, at your lot, if you are poor and virtuous; a large fortune to a giddy youth, is the most painful judgment an indulgent heaven can inflict upon man. The inordinate love of wealth, so fatally prevalent in modern times, when with a great majority, riches are a test of respectability, and cash a token of worth and virtue, a cloak to screen from crime—is worse than bear-eyed famine, more fatal than the festering folds of purple pestilence. Mourn not, then, that you are poor—push your faculties into a holier sphere, and reap abundant stores of mental gain in the extended field of an enlightened mind. [Pisk.]

FAMILY RECIPES.—We are indebted for the following, to a lady of Utica, whose skill in the art of housewifery, we have reason to know, is not often excelled:— To make Johnny Cake.—Take two large cups of meal, one cup of flour, and one cup of sour milk, one egg, one table spoonful of molasses, and a tea spoonful of saleratus, dissolved; mix thoroughly, and add sufficient sweet milk to cause the batter to spread in pans; then bake in the usual way.

Rice Puddings.—One cup of clean rice, and nine cups of new milk, a piece of butter the size of a small hen's egg, a little salt, and sweeten to suit taste—some add a few raisins and a little spice or lemon. Bake in a slow oven, but do not bake dry. It is best eaten when cold.

CURE FOR SCALDS AND BURNS.—The best remedy I ever saw applied was a liniment of soap, made by mixing fresh slaked lime and sweet oil; it is an excellent article and should be in every family. So says a subscriber to the Farmer and Mechanic.

CURE FOR DIARRHEA.—A tea cup full of rice well browned and made into a beverage, will cure the most obstinate case. Take a cup full of the beverage once in 20 or 30 minutes until the third or fourth time, then wait an hour or two and repeat.—Z.

Henry Morgan of Aurora, Cayuga Co., has recovered a verdict of \$32 against David C. Stewart, late County Treasurer, for damages occasioned by the refusal of Mr. S. to furnish him with a copy of the Natural History of the State for which he had subscribed.

SUMMARY.

The difficulty among the Cherokees is assuming a serious character. Two men have been killed, and several others wounded. Indignation against a gang of desperadoes, is assigned as the cause, and it is said that a decree has gone forth to slay all the relations of the Starrs from two years old and upwards.

Mr. Christopher Sewell, of Boston, died a few days since from the effects of smoking segars to an immoderate extent. He had often consumed thirty a day, which pernicious practice brought on so great a debility, that he died from the rupture of a small blood vessel.

One hundred ladies of Washington have subscribed \$5 each, to be expended in the purchase of wood to be distributed amongst the poor during the winter.

The exports from Ohio, of its various productions, are expected to reach 910,000 barrels of flour, and pork; cattle, wool, &c., amounting to \$11,800,000, and this is regarded as a low estimate.

From fifty to sixty thousand pounds weight of lead mineral have been raised by eight miners in one day in Illinois. The mineral sold at \$22 per thousand. Taking fifty-five thousand as the amount raised, it would make the product of one day's labor of eight men, one thousand two hundred and ten dollars. This is the most profitable day's work ever performed in the mines.

The Journal of Commerce states that the quantity of Onondaga salt made last year at the State Salines was 3,127,500 bushels. Mr. Spencer, the writer of the letter of which an extract was published in the Journal, was late Superintendent of the Salines. Mr. Spencer expresses the opinion that he can make salt at the Saltville, (Va.) Springs, at a cost not exceeding 5 cents per bushel, and that he can make coarse salt similar to Turk's Island, for a cost little exceeding that price.

A specimen of paper made from broom corn stalks has been shown in Philadelphia. The Philadelphia Inquirer alludes to it as an excellent article, remarkable for toughness, flexibility and body, and another important matter, offered at a very low rate.

Some enterprising citizens of Springfield, Ill., at the head of whom is Senator Semple, are forming a company to run a line of steam prairie cars between Alton and Springfield. They have been engaged for some time in experimenting upon the feasibility of the project, and entertain full confidence that they can run a car over the ground at the rate of ten miles an hour, drawing four times the weight of the engine.

The profits of the house of Rothschilds for the last year, amounted to more than one hundred and twenty millions francs, and its accounts, when last balanced, showed an active capital of 720 millions of francs, or about 145 millions of dollars. This house has made forty millions francs profit on the shares it held in the great Northern railroad.

The Brooklyn Eagle publishes the call of the 'Long Island State Convention,' who are invited to meet at the house of Samuel Vunck, Prospect Hill, to take such measures as will be necessary for immediate action for making Long Island a State independent of the State of New York—the number of inhabitants on the Island being nearly equal to that of Delaware and Rhode Island together.

Within the week fifteen hundred bushels of potatoes have arrived in this city from England. It is said that at the present prices the shippers realize a very handsome profit. We are fully of the opinion that farmers should not depend too much on getting high prices for their produce next spring.

A most dangerous counterfeit of the Mexican Dollar has made its appearance, and is well calculated to deceive even good judges of coin. The counterfeit consists of two plates of silver, of the value of 12 1-2 cents each, over a piece of copper or brass. The plates are distinct from the copper; the base and pure metals are not mixed, and hence the counterfeit will stand the trial of chemical agents. The mint marks, figure, &c., are of course stamped upon the pure silver plates, which are joined on the edge of the dollar so neatly as to defy scrutiny. They are of the date of 1845.

Quite a fierce newspaper controversy is now going on in Alabama, about the bearings of 'Negro-Trading, economically viewed, and the propriety of the passage of a law in that State to prohibit the introduction of slaves. One of the great arguments alleged in favor of such a law, is that the 'negro-trader monopolizes the whole market, and to all intents and purposes, is protected, while a suffering debtor is thrown heels over head out of the market and left to the rigid exactions of the law.'

The amount of money received at the land office at Green Bay in September, was \$13,307. In October, \$24,718. This is something after the fashion of the memorable days of 1837.

About \$25,000 had been paid in at the Dubuque Land Office for land, mostly by actual settlers, during the first twelve days of the last month. There is a continual stream of emigration to and through Dubuque, from Eastern and other States, which terminates on the fertile vacant lands of Dubuque and the adjoining counties.

In St. Louis, Mo., there are thirteen saw mills in operation, propelling eighteen saws, and which supply weekly, about 300,000 feet of boards.

A magnificent gray Eagle, measuring six feet from the tip of each wing, was captured near Van Wieu's Point, a few days since. It was a noble bird, and sufficiently felt its importance, as those who ventured too near it could feelingly assert.

An India rubber factory in Providence manufactures 600 pairs of shoes daily. The India rubber being first washed, is dissolved in camphene, and passed several times between two iron rollers. It is then run off in a very thin web, by passing it between heavy rollers upon cloth, where it is kept in place until several layers are made, so as to obtain the desired thickness. During this operation the material is kept warm by steam. One girl makes from 10 to 15 pairs of men's rubber shoes per day after the material is prepared.

PLAINFIELD FAMILY SCHOOL.

This Institution will commence its Winter Session on Monday the 27th of November. The course of instruction embraces all the solid branches of education, and is designed to prepare boys for college or mercantile pursuits. The French and Spanish languages, both written and spoken, are also taught on the most approved principles. References and other particulars will be given on application to J. O. MAUBIAC, Principal. Plainfield, N. J., Oct. 20, 1845.

DIED.

At Bowentown, N. J., Sept. 30, 1845, AMORILLA, relict of Dea. Jedediah Davis, in the 77th year of her age, made a public profession of the name of Christ, and united with the Seventh-day Baptist Church at Shiloh, N. J., Nov. 1804, nearly 41 years ago. She survived her husband more than 16 years. Many are living who can attest to her prompt and punctual attendance on the means of grace and the ordinances of God's house. For nearly a year before her death, she was prevented from attending by ill health and increasing infirmity; for the last two weeks of her life she was entirely helpless. She departed in an easy and tranquil manner, like one going to sleep. In her was seen an example of a remarkably meek and quiet spirit, adorning the profession she had made, and exemplifying in her life the precepts of the gospel of Jesus her Redeemer. A lasting memorial of her, and her beloved partner in life, will remain with the Church, in the form of a silver cup used at the Lord's table presented by them, with their names engraven thereon. A. D. 1820, and corresponding with one presented by Hannah Marten of Newport, R. I., A. D. 1751.

In Shiloh, N. J., Oct. 15, of congestive fever, PHENE, wife of Caleb S. Hall, in the 35th year of her age. She was a member of the Shiloh Church, and well adorned her profession.

In Shiloh, about the same time, AUGUST, daughter of Lewis F. Randolph, deceased, in the 16th year of her age.

In Shiloh, on the 6th inst., REUBEN, son of Abel S. Tomlinson, in the 13th year of his age.

LETTERS.

Samuel Davison, Andrew Babcock, Charles H. Stillman, Elbridge Eddy, Isaac D. Titworth, Sanford P. Stillman, R. T. Green, John Whitford, Halsey H. Baker (Jan. 4, 1846).

RECEIPTS.

Scott—James Hubbard, Ezra Babcock, George M. Frisbie, \$49 each; Eld. Russell C. Burdick \$1. Shiloh, N. J.—Edward A. Crossley, Mariah Woodruff, D. D. Sheppard, J. Bowen & D. B. Bonham, \$2 each; C. S. Hall \$1. Brookfield—Welcome Babcock, Daniel Brown, \$2 each. Persia—Elbridge Eddy, D. C. Burdick, \$2 each. South Branch—J. L. Thurston \$4; C. Wheeler \$2. Berlin—Jared Green \$2; Thomas Davis \$1.

Our friends will have noticed, that our receipts for a few weeks past have been alarmingly small—top small by far to meet our current expenses. Many thanks are due to those subscribers whose remittances at an early period in the volume have enabled us to go on thus far comfortably; and we trust that those who have not made their remittances, will only need to have the subject suggested in order to secure for it their prompt and cheerful attention. We are on the eve of closing the old year and beginning the new. What better time could be selected to square up old accounts and begin new ones? Will our delinquent friends let us hear from them on this subject!

CENTRAL ASSOCIATION.

The 2d Semi-Annual Session of the Central Association will be held with the first church in Verona, on the third and fourth days of the week, Jan. 6th and 7th, 1846. Introductory discourse by Eld. G. M. Langworthy, or Eld. Elias Burdick, his alternate. There will be two Essays or Tracts presented for examination. One on Communion, the other on Baptism. All Missionaries employed by the Association will then make their reports, and further action will be taken relative to Missionary Operations. The subject of obtaining legal protection in the enjoyment of the Sabbath, from the Legislature, will probably come before the Association. The Agent of the American and Foreign Bible Society has given notice that he will be present, and with leave will present the claims of that Society. A full attendance is very desirable. JAMES BAILEY, Rec. Sec. DeRuyter, Nov. 27, 1845.

NOTICE.

A Quarterly Meeting will be held with the Church in Scott, N. Y., commencing on the 6th day of the week before the fourth Sabbath in December. The churches associated, and other churches, and brethren are invited to attend. JAMES BAILEY.

PRICE CURRENT.

Table with columns for various goods and their prices. Includes items like ASHES, CANDLES, COFFEE, DOMESTICS, FISH, FLOUR AND MEAL, GRAIN, LUMBER, and various oils and fats.

Miscellany.

AUTUMN.

With what a glory comes and goes the year! The buds of spring, those beautiful harbingers...

There is a beautiful spirit breathing now Its mellow richness on the clustered trees, And from a beaker full of richest dyes...

O, what a glory doth this world put on For him who, with a fervent heart, goes forth Under the bright and glorious sky, and looks...

Massillon's Sermons.

I see it announced in the Herald, that this invaluable volume of sermons has been published by Wait, Pierce, & Co., of Boston.

First, He dwells on the most solemn and practical questions in his discourses; on salvation—on the small number of the saved—on the uncertainty of righteousness...

THE POWER OF KINDNESS.—Fenelon was a Roman Catholic, and Archbishop of Cambria, in France. He was a man of the finest feelings, of the greatest benevolence...

Secondly, Massillon cannot be imitated, his sermons, I ought rather to say, cannot be borrowed. He will fill you with noble thoughts...

Thirdly, He never seems anxious to be eloquent, nor even to be conscious of the fact that he is.

In his whole volume of sermons I believe there is not one line of poetry quoted, not one merely classical allusion, no expression or sentence used solely for ornament...

LOVE OF GOD. The love of God is the truest key of knowledge according to that sublime aphorism of a great man. "The love of God is the light of the soul. It brightens the soul."

Bear with me if I close this hasty notice with a quotation or two from his sermon on death.

"The earth is like a vast field of battle, where we are every day engaged with the enemy. You have happily escaped to-day, but you have witnessed the fall of many who, like you, expected to survive..."

Place yourselves in any possible situation, there is not a moment but may be your last, and has actually been so to some of your brethren; no brilliant action but may terminate in the eternal shades of the grave.

This incident illustrates perfectly the condition of many a farmer's family, and exhibits a serious drawback upon his property, and a great impediment to his success.

Orchards.—As soon as your apples are gathered, prepare the following mixture and give your trees a painting—take in the proportion of 2 gallons of soft soap, 1 lb. of flour of sulphur, and 1 lb. of Scotch snuff, mix the whole together, and apply it to the body and roots of trees above ground.

Transplanting Orchards.—So soon as the leaves fall will be the time to plant your orchard. In the selection of kinds be careful to get the best varieties and to buy from some well established responsible nurseryman...

Working Horses, Mules and Oxen.—As the pastures no longer afford a full bite, let these valuable creatures be housed, well fed, and cared for. Animals that work should always receive generous treatment.

Ditching and Draining.—The time is favorable for these operations, and all who have lands which are too wet ordinarily for healthful culture, should go to work and have them forthwith ditched and drained.

Sheep.—If you have not already provided yourself with good covered folds for your sheep, do so at once. Sheep which are kept dry and warm will subsist upon one third less provender and yield much better fleeces than if suffered to endure the winter's frosts and snows unprotected.

Buckwheat.—Harvest your Buckwheat—as soon as dry thresh out the grain, and carefully put away the straw, adding a peck of salt to each ton; it will make excellent provender.

Out-houses of all kinds.—Let these be cleaned and white-washed.

Fall ploughing.—Stiff clays are always the better for fall ploughing, provided the ground is not wet when ploughed.

Corn Stalks.—Save these for provender for your cattle, if cut into short pieces and steamed, they are as good as clover hay for cattle.

Roots of all kinds.—Gather and put away these before the frost has a chance of injuring them.

EDUCATION OF FARMERS' DAUGHTERS.

In the families of many farmers there are too many unprofitable hands. In the changes which, since the introduction of extensive manufactories of cotton and woolen among us, have taken place in our habits of domestic labor, some of the internal resources of the farmer have been dried up, and new occasions of expenditure introduced.

This incident illustrates perfectly the condition of many a farmer's family, and exhibits a serious drawback upon his property, and a great impediment to his success.

FALL WORK.

Cattle yards and Cattle.—Haul into your yards a full supply of road scrapings, marsh mud, peat, mould and leaves from the woods, and whatever other perishable substances you can collect...

Orchards.—As soon as your apples are gathered, prepare the following mixture and give your trees a painting—take in the proportion of 2 gallons of soft soap, 1 lb. of flour of sulphur, and 1 lb. of Scotch snuff, mix the whole together, and apply it to the body and roots of trees above ground.

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Roots of all kinds.—Gather and put away these before the frost has a chance of injuring them.

Fences, Gates and Barns.—Submit these to close examination and thorough repairs.

THE OFFICE OF SCHOOLMASTER.

It was with a real feeling of inspiration, that I entered upon the career of a school master, to me so venerable, in which I hope to become the herald of a noble era. Whoever nature herself has ordained for the instruction of youth, whoever feels himself willing to encounter, for the sake of the calling, thanklessness, contempt, and mortification, to him the dust of the schoolroom will be the noblest halo of glory.

MODES OF SALUTATION.—Greenlanders have none, and laugh at the idea of one person being inferior to another. Islanders near the Philippines take a person's hand or foot and rub it over their face. Laplanders apply their nose strongly against the person they salute.

TARTAR MARRIAGES.

A writer of the Cincinnati Chronicle says, in describing the peculiarities of the marriage ceremony in Tartary, that the preliminaries being settled, the nuptials are celebrated in the following manner. The bride, covered with a veil having hid herself for some time behind a screen in the room, comes forth and walks around with a grave and solemn gait, while some young girls bring her bread and honey; the bridegroom quickly enters, kisses her and exchanges rings, after which she bears the name of betrothed girl.

EDUCATING THE MASSES.

The idea of instructing and elevating the masses belongs to modern times; it opens up new doctrines to the world. The ancient legislators would not have comprehended it; the legislators of the middle ages would only have seen in it an impiety, as they considered that knowledge ought to belong only to the church; consequently, no people, up to the present time, has produced all that it might produce—I do not say in wisdom or in virtue, but merely in intelligence.

SENSIBLE ADVICE.—Some lady thus sensibly advises her sex:—The young married woman who would continue to exercise the same influence over the husband, that she formerly did over the lover, must make use of similar means. Too many young women imagine that they need no longer study to please when they have secured the husband; that they need no longer wear a happy smile on his approach, nor study neatness and taste in their daily apparel, but on the contrary meet him at every turn with a peevish fretfulness, and with apparel in disorder and neglect.

AMERICAN WOMEN.—De Tocqueville, in his recent work, speaking of American women, says:—As for myself I do not hesitate to avow, that, although the women of the United States are confined within the narrow circle of domestic life, and their situation is, in some respects, one of extreme dependence, I have no where seen women occupying a loftier position; and if I were asked, now I am drawing to a close of this work, in which I have spoken of so many things done by the Americans, to what the singular prosperity and growing strength of that people ought to be attributed, I would reply—to the superiority of their women.

Robinson describes a fruit which grows on the shores of the Dead Sea, as resembling externally a large smooth apple or orange, fair and delicious to the eye, and soft to the touch; but on being pressed or struck, it explodes with a puff, like a bladder or puff-ball, leaving in the hand only the shreds of the rind and a few fibres.

ALFRED ACADEMY AND TEACHERS' SEMINARY.

W. C. KENYON, Principal, and Professor of Languages. IRA BATES, Associate Principal, and Professor of Mathematics. GUNDOV EVANS, Professor of Natural Sciences. J. R. HARTSHORN, Professor of Anatomy and Physiology. O. STILLMAN, Professor of Vocal and Instrumental Music. Miss C. B. MAXSON, Preceptress, Instructress in French, Italian, Drawing and Painting.

From the very liberal patronage extended to this Institution during the past seven years, the Trustees have been induced to make arrangements for greatly increasing its facilities. The Chemical, Philosophical, Astronomical, and Mathematical apparatus is amply sufficient for a full illustration of the different departments of those Sciences. The apparatus will be further increased at the commencement of the ensuing Fall Term, by the introduction of whatever may be necessary in other Sciences than those above mentioned, especially, by a MANIKIN of the most approved structure, now being imported from Paris, expressly for this Institution.

BANK NOTE LIST.

Table with columns for bank names and note values. Includes entries for New England, Western New York, New Jersey, etc.

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The Sabbath Recorder.

IS PUBLISHED WEEKLY AT NO. 9 SPRUCE STREET, NEW YORK. TERMS: \$2.00 per year, payable in advance. \$2.50 per year will be charged when payment is delayed more than six months, at which time all subscriptions for the year will be considered due. Payments received will be acknowledged both in the paper and by an accompanying receipt. No paper discontinued until arrearages are paid, except at the discretion of the publisher. Communications, orders, and remittances, should be directed, post paid, to GEORGE B. UTTER, No. 9 Spruce St., New York. TOBITT'S PRINT, 9 SPRUCE ST.