

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

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WHOLE NO. 80.

The Sabbath Recorder.

For the Sabbath Recorder.

SUNDAY LEGISLATION—NO. 2.

In our notice of the late Philadelphia Sunday Convention, we affirmed that the attempt to enforce Sunday-keeping by legislative enactments is religiously and politically wrong. We shall now attempt to make good our assertion.

It is religiously wrong, because contrary to the instructions of the Lord Jesus Christ, and opposed to the spirit and design of Christianity.

When our Lord affirmed before Pilate, "My kingdom is not of this world," he meant not merely to satisfy the Roman governor that he had no designs upon the political power of the Romans in Judea, but he pointed to a cardinal distinction of his kingdom, which he had repeatedly inculcated upon his disciples. It would have availed nought to have affirmed this before the governor, if the instruction given to his disciples had not corresponded with the same. But he had said, "Ye know that the kings of the Gentiles exercise dominion over them, and they that are great exercise authority upon them, but it shall not be so among you."

"He that taketh the sword shall perish by the sword." Every thing in the instructions and precepts of the Lord Jesus corresponds with this cardinal distinction of the Kingdom of heaven. Before Pilate, Jesus affirmed that he came to establish his kingdom by bearing witness to the truth. The only weapons he gave to his disciples were the truths he taught them. "Go teach all nations," said he. "If they persecute you in one city, flee ye to another." "But I say unto you, that ye resist not evil." "Be ye wise as serpents, and harmless as doves." "The servant of the Lord should not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth."

The course of our Lord and his apostles exactly corresponded with these instructions and precepts. On no occasion did they seek the aid of the civil power to enforce the observance of a single tenet of the religion they taught. The Apostle Paul, when warning Timothy of the corruptions that he foresaw coming over the professors of Christianity, says unto him: "Thou hast known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions, which came upon me at Antioch, at Iconium, at Lystra, what persecutions I endured; but out of them all the Lord delivered me; yea, and all that will live godly in Christ Jesus shall suffer persecutions. Continue thou in the things which thou hast learned."

That religion, then, which seeks to enforce itself by the aid of legislative enactments, is not of Jesus Christ or his apostles, but of another, who is represented in God's word as committing fornication with the kings (or rulers) of the earth. We were ashamed and grieved to find a distinguished Baptist member presiding over an assembly met for the purpose of invoking the aid of the rulers of this world to establish a religious observance that is said to belong to the kingdom of Christ, and others members of a committee who reported a resolution memorializing the Legislature of the State to pass laws to enforce by fines and imprisonment the observance of a day, which they say is held in commemoration of the resurrection of Christ! Oh, spirit of the Lord! is this thing done in thy name? Or, hast thou inspired the hearts of the men who have so palpably departed from the instructions of the Lord Jesus and his apostles? How could those ministers of Christ vote for the enforcement of a law, which this very year imprisoned and fined some of the most pious and peaceable Sabbath-keepers in the State of Pennsylvania? Have they become weary of bearing the cross, and impatient of laboring to bring men to the acknowledgment of the truth, by teaching the doctrines and precepts of the Lord Jesus? Would that they might yet learn, that the disciple is not above his master.

The spirit and design of Christianity is different from all systems of rule which seek to control mankind by physical or judicial power. It provides for putting God's laws into the mind, and writing them in the heart; and then claims a willing homage from the instructed and quickened spirit. Christianity requires a renewed man in order to acceptance with God, or the offering up spiritual sacrifices holy and acceptable to God. Every effort, therefore, which contravenes or disregards this essential characteristic of the kingdom of heaven, is anti-Christian. Such efforts have never done any thing to promote the spiritual good of the church of Christ, but every thing to corrupt it. Legislating for Christianity has extended Pedobaptism, erected national hierarchies, and filled the world with persecuting bigots. And could the advocates of Sunday legislation succeed in this country, such would be its effect here. It stands opposed in spirit and design to all the kindness, meekness, forbearance, and witnessing for the truth, inculcated in the gospel. It seeks to bring an unwilling part of the community to ob-

serve religious duties, with unwilling hearts, which is hypocrisy. Every man in this country is free to observe Sunday if he pleases. If he chooses to disregard it, for the sake of office or gain, he would not be a better man for being prohibited worldly business on that day by State legislation. State legislation, however, assumes the anti-Christian dogma, that he would; or otherwise it enacts restraints upon him that are not designed to do him good. This is a fruitful source of the overwhelming formalism which has dried up the spiritual life of Christianity in those countries where the primitive churches once flourished, and shed a healthful healing influence over the whole face of society; but where now the grossest superstitions ever palmed upon the world by legislative enactments are sanctified by hoary custom and homage, and have rendered a vast portion of the public mind impervious to the labors of Christian evangelists. Such, and such only, is the religious effect of state enactments enforcing religious duties in America. It is therefore religiously wrong.

Politically, a greater act of injustice cannot be committed than to make the soil of Pennsylvania the theatre of religious proscription. The original settlers of Pennsylvania agreed upon a form of government, while yet in England, on the 25th of April, 1682, which was published, together with a body of laws, by which means a large body of emigrants were collected together, who approved and adopted them for their future government. After landing in America, they found a body of Dutch, Swedes, and Finns, already in the country they had come to occupy; and on the 4th of December of the same year, an Assembly convened at Chester, which adopted the frame of government, and enacted the body of laws, which had before been brought from England. In the thirty-fifth section of that frame of government, twice adopted in the year 1682, will be found the following provision for religious liberty:—

"That all persons living in this Province, who confess and acknowledge the one Almighty and eternal God to be the Creator, Upholder, and Ruler of the world, and that hold themselves obliged in conscience to live peaceably and justly in civil society, shall in no way be molested, or prejudiced for their religious persuasion, or practice in matters of faith and worship, nor shall they be compelled at any time to frequent or maintain any religious worship, place, or ministry whatever."

In pursuance of this plan of government, and to carry out the great and enduring principles of religious liberty, one of the first laws enacted by them, is entitled, a law concerning liberty of conscience, in which are the following remarkable sentiments:—

"Almighty God, being only Lord of conscience, Father of lights and spirits, and the Author as well as the object of all divine knowledge, faith and worship, who only can enlighten the mind, persuade and convince the understanding of people, in due reverence to his sovereignty over the souls of mankind, it is enacted by the authority aforesaid, That no person at any time hereafter living in this Province, who shall confess and acknowledge one Almighty God to be the Creator, Upholder, and Ruler of the world, and that professeth himself, or herself, obliged to live peaceably and justly under the civil government, shall in anywise be molested or prejudiced for his, or her, conscientious persuasion, nor shall he or she at any time be compelled to frequent, or maintain any religious worship, place or ministry whatever, contrary to his or her mind, but shall fully and freely enjoy his or her Christian liberty in that respect, without any interruption or reflection; and if any person shall abuse or deride any other for his or her different persuasion and practice in matters of religion, such shall be looked upon as a disturber of the peace and be punished accordingly."

This very liberal and just provision was made still stronger, if possible, by the State Convention which framed the first State Constitution after the Declaration of Independence, of which Benjamin Franklin was President, for they inserted and adopted the following provision:—

"All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences. No man can be compelled to attend, erect, or support, any place of worship, or maintain any ministry, against his consent. No human authority can in any case whatever, control or interfere with the rights of conscience; and no preference shall ever be given by law to any religious establishments or modes of worship."

The first Constitution of Pennsylvania was adopted in 1776, amended in 1789, and again in 1837; but in neither case was any amendment proposed in this provision of the Constitution. It was re-affirmed each time without a dissenting voice.

A distinguished lawyer and Judge, in the State of Pennsylvania, makes the following comment upon this part of the Constitution:—

"This provision places the rights of conscience above the reach of human authority. It can exercise no power over this right. It cannot control it, and indeed, cannot even interfere with it. The authority of the church or clergy cannot do it. The authority of the Executive branch of the government cannot do it nor can any judiciary or legislature do it. They cannot do it singly, nor can they by their united authority do it. And

why? Because their authority is human, and is declared incompetent to perform any such purpose. It is declared incompetent, not in particular cases, but it is declared that it cannot be done in any case whatever."

Clearly, then, Judge Parsons and the clergy of Philadelphia, with the distinguished citizens who formed the late Sunday Convention, were politically wrong in resolving to memorialize the Legislature to extend the law of 1794 to the canals and railroads in the State, or in requiring that law to be enforced. The law itself is unconstitutional, and ought to be repealed; it is a blemish upon the statute book. It is felt to be so by the people, for it is rarely enforced but for malicious purposes. The only persons prosecuted under it during the past year, that we have had any account of, were the Seventh-day Baptists at Snowhill, in Franklin County—as wicked and malicious a prosecution as the prosecution of the Mønsters in Denmark, on whose account our Baptist brethren labored, in England and in this country, to more heaven and earth to sympathize with them. Yet one of those very Baptists presided over a Convention in Philadelphia called to memorialize the Legislature of Pennsylvania to enforce a law, or enact others, which will fine or imprison the most pious Christian, or Christian minister, who does not observe the day called Sunday by abstaining from all worldly business—although the day previously he may have kept the Sabbath of Almighty God according to the commandment. There is a religious and political wrong in these things which must be shown to the world. SAMUEL DAVISON.

For the Sabbath Recorder.

SCRAPS OF USEFUL INFORMATION.

COURSE NO. 1.

MR. EDITOR.—I see that many of the newspapers of the country are copying into their columns "Scraps of Curious Information," from the New York Gazette. While reading the interesting medley of facts they embrace, I conceived the idea, that a few scraps of more specific and sober information, if prepared with unimpeachable fidelity to truth, might make a salutary impression on the public mind. Here, then, Mr. Editor, are a few items of such information, which I have collected with some care, and for which I would namely such an admission into some corner of your paper:—

The mercantile shipping of the civilized world amounts to about 8,000,000 tons, which is worth new and old, \$30 per ton, and netts, clear of interest, insurance, &c. 10 per cent, or \$24,000,000, per annum. The appropriation to the British Navy, for the current year, is \$33,620,200!! Is not this a sober fact? that the annual expense of one nation's navy, exceeds the net profit of all the mercantile shipping owned by the civilized world?

The war-debts of the European nations amount to \$10,000,000,000. It would require the labor of four millions of men, at \$150 per annum for each man, to pay the interest of this sum at 6 per cent. To pay the principal, it would be necessary to levy a tax of at least TEN DOLLARS on every inhabitant of the globe! Another fact, rendering this more impressive, may be found in the "scrap of curious information," that no heathen nations are in arrears for the butcheries they have perpetrated on the human race. They pay cash down for all that is done for the devil under their hands. Christian nations alone "go on tick" for that kind of service.

From March 4th, 1789, to June 30th, 1844, our Government expended on the War Department \$663,438,851. The interest of this sum, at 6 per cent, would build Whitney's great railroad from the Lakes to the Pacific, of 2500 miles in length, at \$15,000 per mile; and thus erect a highway for the commerce and communion of the family of nations, which should be reckoned in all coming time one of the greatest enterprises that ever blessed the race.

In 1842, there were produced in the United States, 100,000,000 bushels of wheat and 140,000,000 bushels of Indian corn; which, at \$1 per bushel for the former, and 25 cts. for the latter, were worth \$135,500,000. Fifteen per cent, clear, of the interest of the capital invested in lands, implements, hired and personal labor, is a liberal estimate of the profit accruing to the wheat and corn grower. Then the profit of this amount of grain would be \$20,325,000. The appropriation to the army and navy, during the same year, was \$20,150,501. In other words, the army and navy ate up the whole harvest of wheat and corn throughout the Union! Will not the hard-working farmers think on this fact?

The government, though carrying on extensive armories of its own, has recently contracted with a private company in Connecticut for the supply of 30,000 pistols, at \$6.50 each; or 195,000 dollars' worth of those weapons so much in vogue with duellists and assassins. The American Bible Society congratulates itself on receiving, the past year, \$166,652, the aggregate of all that has been given through the Union for the

dissemination of the Word of Life at home and abroad. So it goes: Christendom expends more in one year on the means and instruments of human slaughter, than has been given for the promulgation of the Gospel since Jesus Christ died on the cross! JES. E. B.

Worcester, Nov. 18th 1845.

For the Sabbath Recorder.

WESTERN EMIGRATION IN TWO ASPECTS.

A correspondent of one of the city papers, formerly a resident on Long Island, writing from one of the Western "gardens of the world," gives the following picture of a farmer's life and prospects at the west:—

"Prairie farms can be had here at from three to ten dollars per acre all along the Illinois and Michigan Canal and on both sides of the Fox river. A farm of 160 acres within ten miles of Canal can be had for eight hundred dollars, the interest of which outlay is about fifty dollars per annum. One hundred acres of this farm, on the first year being corn, after the breaking up, will produce about twenty five hundred bushels of wheat, is worth at Chicago (\$1500) fifteen hundred dollars. The farmer can raise sixty bushels of corn to the acre, and this on the first year will give on the same 100 acres six thousand bushels, which at twelve cents per bushel is worth twelve hundred dollars at Chicago. This will give him twenty-seven hundred dollars for the two years, and most unquestionably two thousand dollars profit! His land is then ready, without requiring any manure for ages, for a succession of wheat crops, each one giving on an average twenty-five bushels to the acre! Talk of Long Island when compared with this country! Why the best lands in Kings county are worthless in comparison as farms. It costs the Long Island farmer twenty-five dollars per acre for manure, &c., to put in his wheat crop, and then it will take all his wheat and the following crop of grass to pay the expense! This I know from sad experience. Kings county is only fit for country seats.

"Again, the farmer on Long Island is an everlasting slave—his labors must never cease—he is a pack horse going to, and returning from market—he travels by night and by day, and his winter, which gives rest, sport and amusement to the farmers here, gives nothing to him but the most agreeable amusement of dragging manure from New York to the dung heap, and if this last business is neglected, the Sheriff will soon sell him out of house and home, for he can raise no more. The facilities of transporting produce of all kinds from the West are so great, that the Long Island farmers who once had every thing their own way are now sinking every year, and must ultimately sell out their places to citizens on which to erect their country seats. Such of the old settlers as have incomes from other sources will hold on, but those without incomes must ultimately quit the island. It will cost two thousand dollars to manure for wheat and grass one hundred acres of land on Long Island! See what a farm this sum would buy and stock, in this State.

"Any industrious farmer settling on any of these rich prairies, with soil from two to six feet deep, can be a rich man in five years, even if he settles down as a squatter and takes pre-emption right. All the State of Illinois West and North of this City is considered healthy, but the Southern portion of the State below Peoria, especially along the Illinois, Ohio and Michigan rivers, is known to be extremely unhealthy."

Another person, from another of the Western "Gardens," writes to one of our Societies quite a different picture of his state and circumstances. "Religion," says he, "has few advocates here. Sabbath desecration, even in our own denomination, fearfully abounds, covenant-meetings and communion seasons are abandoned by two-thirds of the church. Discipline there is none; and no Sabbath School or Bible Class, prayer meetings or family prayer. This looks dark indeed, but so it is. We hope, however, and shall hope and pray until Zion shall arise and shine."

In view of these two pictures—and probably they are as true as they are diverse—who that possesses an immortal soul, and enjoys a competence here, but would say with Agur, "Give me neither poverty nor riches; feed me with food convenient for me; lest I be full and deny thee, and say, Who is the Lord? or lest I be poor and steal, and take the name of my God in vain.

CLOCKS IN CHURCHES.—In one of my college years a fellow pupil suddenly died. On the Sabbath following, the venerated Dr. F. joined his discourse with this event, which was itself preaching very solemnly to some of us. This was a sentence: "Young man, thou art now strong and full of health; but I will tell you, the spade which shall dig thy grave may be already forged—the winding-sheet be lying in yonder store—and that clock, (pointing to the one on the gallery) be counting out the moments in the last Sabbath day of thy life." He paused. It was the silence of the grave, for a moment—but oh! the tick of that clock! It entered my soul. It seemed like the sound of the keys in the doors of the eternal world. No voice, no speech could have searched the audience as did that awful voice of our departing moments. Since that day I ever look seriously upon the face, and listen solemnly to the voice of the sanctuary clock.

Little do we know, when we go forth in the morning, what God means to do with us ere night.

PATIENT BECAUSE ETERNAL.

BY REV. WM. B. TAPPAN.

Yes, thou forermost, Lord, Thou renderest not reward Due to my sin, Thou knowest all my heart, Yet with me patient art, Me, vile within!

Though irritable these My passions are,—like seas Raging aloud,— Tempests that mock control, Vexing my weary soul, Yet am I proud.

Yes, proud—though of a day That's vanishing away: Lords! I would learn Nothing of thee, nor care, Nor trials spurn.

Rebelliously doth flesh Involve me in the mesh Of hurtful strife, Within my nature dwell The sparks that kindle hell: Help, for my life!

Like touchwood, I the flame Do catch. Lord! 'tis with shame, My shame I own, Bathes me anew in blood That gushes in rich flood, Fast from thy throne.

Thou wast! Thou art! wilt be! Vouchsafe to lesson me, To bear thy will From open foes, false friends, And all thy love intend, Submissive still.

Even as thy blessed Son, The meekly suffering One, The Deity; Patient, when woke the sword, From whom fell never word, Vindictively.

Who did not inward fret When sorely him beset, The powers infernal: Most patiently who cried, Most patiently who died, Because Eternal.

REDEEMING THE TIME BECAUSE THE DAYS ARE EVIL.

The close of another eventful year reminds us that "time is winging its way to our eternal home." The unwritten scroll opened for a given period a twelvemonth since, to contain records unknown to all but the great Eternal, is now filled. Time has performed its work with a despatch unequalled even by the magnetic telegraph, and its characters are equally distinct and indelible. At the close of every hour, day, week, month and year, is not the question a fitting one, "What report has this short period of years, half or the reply?" The command has been revolved, "Redeeming the time because the days are evil." Many during the past year have been made to feel that the days were evil, in the sense here implied; but how few have obeyed the command to the letter? "Lost moments!" "Squandered hours!" "Wasted probation!" Painful indeed must be the frequent recurrence of these sentences, when beheld by mortals in the books of Eternity. While with the worldling, the daily scenes of this busy, bustling, restless life engross the heart, and chain it to earth, its pulses are rapidly lessening; age is creeping on apace; the seeds of death are taking root, and an Eternity without hope, is but a step beyond. To such the opening year speaks loudly, "Prepare to meet thy God!" Spend not the "New Year's day" in hilarity and mirth, for reflection and repentance are more appropriate work. Contemplate the army of the dead, who commenced the last year, as thyself, full of life and hope. In this city alone, (taking the report of deaths for a single week, as an average for the year,) over 9000 souls have passed the bounds of time, and rendered up their last account. Could these accost thee from the spirit world to-day, would they not whisper, "Mortal, redeem the time! Redeem the time!" "What thy hand findeth to do, do it with thy might." If, during this year, death shall come to thee "as a thief in the night," O be not found without a wedding garment.

To those who have learned to redeem the time, who are striving to obey every precept of that Being whom they soon expect to behold, disrobed of morality, the knell of departing years brings no notes of sadness. In the secret chambers of the soul they can respond,

"Fly swiftly round, ye wheels of time, And bring the welcome day, 'Eternity.

A glorious and a needful refuge that, From vile imprisonment in subject views, 'Tis immortality, 'tis that alone Amid life's pains, abasements, emptiness, The soul can comfort, elevate, and fill: That only, and that amply this performs; Lifts us above life's pains, her joys above Their terror those, and these their lustre lose."

How will life's trials and vicissitudes dwindle to a point scarcely perceptible, when viewed at the distance of a thousand years past before the throne. At such a point of how little moment will the frowns or smiles of mortal worms appear. Shall it be thine, dear reader, to gaze in rapt adoration, at Infinite loveliness, glory ineffable, supreme perfection—to advance from strength to strength in the capacity to enjoy the blessed God, while His love absorbs every power of thy soul, and sin is forever banished from thy sight? Is this blessedness so near that thou canst sometimes lay the hand of faith upon it, and exclaim with humble gratitude, "Yes, 'tis mine! 'tis mine!" What a motive this to spend thy short probation in doing good—in winning souls to Christ—that they may become gems in His crown, and with thee participate in His eternal love and favor. What a motive to induce the fervent ejaculation—

"I only pray, God make me holy, and My spirit nerves for the stern hour of strife. Aid me to shun the wrong, pursue the right, Redeem the time, lie low before the cross, And live, till death, 'for other worlds than this.'" Adv. Moral Reform.

A little armor would serve, if a man might choose where his enemy should strike him; but we are told to take the whole armor of God, implying that we shall be assaulted at every point.—Owen.

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LAW AND GOSPEL.

NUMBER EIGHT.

We have seen, that law originates in the relations of things;—that moral law originates in the natural relation we sustain to God as his creatures, and to one another as fellow creatures;—and that every precept of the Decalogue, not even excepting the fourth, originates in this natural relation. It follows, therefore, that the Ten Commandments—whatever may be said of other parts of Scripture—have a solid claim to be considered as belonging to the Moral Law. We have made all due allowance for the positive character of the fourth commandment, and have seen that it cannot be rejected from the moral code on that account. In this connection we would add, that if the word gospel may be extended in its application, so as to include rules of duty, contrary to the rigid meaning of the term—as we have already seen, and as all will allow—so may the term moral law be extended to include at least one precept, which does not answer to the rigid meaning of moral, being in the phrase of scholastic theology a positive institution. We must here take notice of an apparent inconsistency in our reasoning. In one of our numbers, (No. 3,) we said that the relation which God established with the Israelites at Sinai, did not furnish the moral code; for that relation was with but a single nation. Nevertheless we have attempted to prove, that the Decalogue is a summary of moral duty. It might be asked, when did God, antecedently to the transaction at Sinai, promulge the precepts of the Decalogue? That they were promulged in that manner and form at any time previous, we have not pretended. We might allow without any prejudice to our argument, that the utterance of them from amidst the flames of Horeb, was the first formal promulgation that had ever been made of them. Nevertheless, this first formal promulgation of them was an exact and literal transcript of duties, that were binding on mankind from the very beginning. Had God Almighty, with audible voice, pronounced at the gate of Eden the duties which he would have all men observe, he would have pronounced these very duties, which we here find spoken out from the fires of Sinai. For, as we have seen, the relation in which they were placed to him, and to one another, required it.

When we said, that the relation established between God and the Israelites did not furnish the law by which is the knowledge of sin, we did not by any means mean to set aside the authority of the Decalogue. We simply intended, that as that relation was established only with a single nation, such duties as had their origin in that relation, could not be considered binding on the world at large. But we have shown, that the duties of the Decalogue must have had their origin farther in a written form, invested with sanctions peculiar to the occasion, and laid at the bottom of the covenant made with that nation, affects not the question in regard to their origin. Yet here is the point at which many seem to stumble. Not able to see that the Decalogue has any authority, independent of the positive and formal promulgation of it, their notions concerning its binding character are all involved in confusion.

But it is not more certain that sin was in the world before the formal promulgation of this code, (Rom. 5: 13,) than it is that such sin consisted in a want of conformity to the righteousness which this code enjoins. One of its precepts says, "Thou shalt not kill." But had this precept no authority previous to its promulgation from Sinai? If not, the arraignment and condemnation of Cain for killing his brother were a perfect farce. Another precept forbids adultery. Had this no previous authority? If not, the Sodomites were falsely charged with being sinners before the Lord exceedingly; and Joseph troubled himself with needless scruples in relation to Potiphar's wife.

The origin of moral duty is not the formal promulgation of the law which enjoins it, but the relation which it recognizes. For when law is formally promulged, my obedience to it is either right or wrong. But how am I to determine whether it is right or wrong, if there is no rule of right except the law which is thus formally promulged? When the Decalogue is formally promulged, how shall I determine whether my obedience to it is right, and my disobedience wrong, unless the moral duties which it enjoins have an antecedent obligation? Yet by some rule or other this point must be determined. Hence the conclusion is, that obligation springs up simultaneously with the relation in which is founded the law that may be afterwards formally promulged.

But if this be so, where then is the obligation of the Sabbath antecedent to the giving of the law? How far this institution might be obligatory, independent of any formal announcement of it, we will not undertake to say. But we are under no necessity of reasoning upon such a hypothesis. At the close of his creation work God kept a Sabbath, and thus showed us by example what we should do. That day, which he kept as a Sabbath, he "blessed and sanctified;" and that was equivalent to a formal promulgation of a law for its observance. To object, that God did not speak out, and say in so many words, "Remember the Sabbath day," &c., as in the fourth commandment, is but childish quibbling. The term "blessed" certainly means something; and if it does not mean, that God rendered it a day peculiarly happy for man, it behoves our opponents to tell us what it does mean. The term "sanctified" also means something; and if it does not mean, that God set it apart for a holy use, let the objector tell what it does mean. No one, with the New Testament in his hand, can

pretend that God set apart the day for his own use; for the Saviour tells us it was made for man.

The conclusion follows, that though the law of the Sabbath was not formally promulged before the transaction at Sinai, it was nevertheless set forth under such circumstances that there could be no mistake as to its binding obligation. Thus the entire Decalogue stands before us as a rule of righteousness, the violation of which is sin. All other moral precepts are but the diversified applications of the great elementary principles embodied in this code.

WRITINGS OF THE FATHERS.

In the entire absence of all authority and of all example in the Word of God for the change of the Sabbath, there is on the part of Sunday observers a ready appeal to the writings and practice of the Fathers. Whatever these writings are or were, they ought never to have been put in place of or in competition with inspired Scripture. Whether those preserved even as they came from the hands of their authors, were those most worthy of preservation in the ages to which they respectively belonged, we have not the means of determining. Possibly, in the progress of corruption, then as at present the more truly scriptural authors may have been less esteemed. But however this may be, confessedly these writings are uninspired, and, as we have them, contain statements, on different subjects, to which even their greatest admirers would refuse to subscribe. Yet, notwithstanding this, wherever they are found to sanction existing practices, which their observers are unwilling to change, the authority of these writings is appealed to; and on a subject even of such importance as the sanctifying of the Sabbath, the divine command is overborne by the precepts of these Fathers.

In such a case, it might surely be required, that at least the human testimony to which such importance is attached should be consistent with itself, if not also evidently that of those whose names it bears—that the dictates to which the faith and conscience of the church are surrendered, if not clearly proved to be the utterances of those Fathers, shall be free at least of clear and certain indications of the contrary. Yet how far is this from being the case! Notoriously these writings on which so much is made to depend, are in some cases largely interpolated. Unequivocally they bear internal testimony of the frauds which have been practiced in the attempts made to procure, as if by the Fathers, the condemnation of opinions known in some instances to have been broached only at periods long after these Fathers were in their graves. In these circumstances, who can tell how much or how little of any such production expresses truly the mind of him under whose name it passes current? In reference to a matter of ordinary life, such documents would be regarded as of little value; yet in a case of transcendent importance—in a matter that deeply affects the well-being—the church has confederated to receive as satisfactory what would unhesitatingly be rejected by any other tribunal.

But the providence of God has done much to confound this false faith—making it all the more inexcusable for any to continue resting upon such vain imaginations, against the light of divine truth. We have just received a new illustration of this. It is well known, that among the Fathers on whom reliance is placed as sanctioning a change of the Sabbath, IGNATIUS holds a prominent place. He is one of the earliest of the witnesses to whom appeal is made in proof of Sunday observance. True, indeed, in the earliest discovered versions of Ignatius' epistles, the very passage relied on is evidence itself that the Sabbath was observed; and therefore, to those aware of this fact, the appeal to Ignatius has always appeared grossly inconsistent. The existence of two versions very different from each other should surely have prevented Ignatius from being burdened with the responsibility involved, until it be really ascertained, to which of these versions he had appended his signature—if that signature had ever been borne by either.

The decision of this point, rendered of such importance to those whose faith is to be affected by the result, has indeed been the aim and earnest endeavor of not a few eminent authors. It was largely agitated in a former age, and has since remained one of the vexed questions on which friends and opponents to the change have felt themselves at liberty to claim the victory in so far as such testimony was regarded as of value.

But a new element of discord has arisen with respect to the authority of Ignatius, and a farther ground of distraction to those who assign an unwarranted place to the traditions of the Fathers. An ancient Syriac version of three of Ignatius' epistles has recently been received from the East, to be thrown among the already perplexed churches of the West. This version, alleged to contain within itself the evidence of its antiquity, differs, so far as it goes, most materially from both the former; and if the second version was much shorter than the first, so, of the three thus referred to, this newly-found version is greatly shorter than its latest predecessor. Unhappily for the tranquillity of those who aim at forming their views of the Sabbath in accordance with those of the Fathers, the epistle to the Magnesians is not of the number of those thus received—at least of those now published—so that they will be left in painful suspense how far the Sunday has the sanction of Ignatius, in his new guise, till some farther development shall have determined as to their orthodoxy.

We cannot enter farther into the matter at present, but, God willing, intend giving some account of the work in a future number of the Sabbath Recorder.

J. A. Egg.

UNAMBIGUOUS.—We have been not a little amused, as well as instructed, by reading the comments of our exchanges upon the movement in Pennsylvania towards securing legislation in favor of Sunday. Some of them try to approve it; others cautiously express their sorrow for it; and still others boldly denounce it. One of this latter class has a long article on the subject, which closes with the following abrupt, but unambiguous, language:—"Sunday is not the Sabbath. Let them keep the true Sabbath—the seventh day—according to God's commandment, before they require others to keep the Sabbath as a holy day."

THE RELIGIOUS AND SOCIAL IN WASHINGTON.—From a statement published in one of the Washington papers, we should judge that the residents at the seat of government were pretty liberally provided with the means of religious and social enjoyment. It is stated that there are in the city seven Methodist churches, four Baptist, six Presbyterian, five Protestant Episcopal, three Catholic, two Lutheran, and one Unitarian Church, besides three churches appropriated exclusively to colored persons. There are also twelve Masonic Lodges, with a Grand Lodge; twelve Odd-Fellow's Lodges, with three encampments of Odd-Fellows, and the Grand Lodge of the District. To these may be added several societies of Rachabites and the Sons of Temperance.

Music.—The Cincinnati Washingtonian says, that whenever a man is caught selling liquor in that town on Sunday, the Mayor sings him a song to the tune of twenty dollars. The Chicago Citizens reports that they are beginning to sing the same tune there on Sundays; and expresses a hope, that before long we shall have such a concord of sweet sounds every day in the week, if there is occasion for it. But the Springfield Washingtonian caps the climax, by saying that the Mayor of that town goes one octave higher than any body else, and sings the rummies a tune to the sum of thirty dollars for each offence, week days as well as Sundays, and that the Common Council, four-fifths of the men, and all the women, "join in the chorus." The editor further expresses an opinion, that all who have not such "music in their souls," and are not moved by this

"Concord of sweet sounds, Are fit for treason, stratagem and spoils."

CHRISTMAS AND THE PILGRIMS.—Great changes have come over the customs of New England since the days of the Pilgrims, as will be seen by comparing the following law of the colony of Massachusetts in 1651, with the present practice of holding meetings, giving presents, and feasting families on Christmas day. What would have been the feelings of a Pilgrim Father, who had visited the scene of his former trials on the 25th day of December in the year of our Lord one thousand eight hundred and forty-five, after this is the law:—

"Whoever shall be found observing any such day as Christmas, and the like, either by forbearing labor, feasting, or any other way, upon such an account as aforesaid, every such person, so offending, shall pay for such offence five shillings as a fine to the county."

LICENSE OR NO LICENSE.—On the 28th of April next, the question whether the Boards of Excise shall or shall not grant licenses for the sale of intoxicating liquors, is to be submitted to the legal voters of the State of New York. A more important issue has seldom if ever been brought before them; and we are glad that they will be permitted to express their opinion upon it without embarrassment from those party feelings which always attend upon general elections. Intemperance has undoubtedly been encouraged by the custom in this State of legalizing the sale of intoxicating drinks; and pauperism and crime have always followed in the train of intemperance. Hence the vote will really be upon the question, whether the business of making paupers and criminals shall receive the sanction of the State authorities. We do not see how any sane man can doubt which side ought to be taken by the friends of humanity and good morals. If any have doubts, let them read and make up their minds in view of the following facts, which we copy from the N. Y. Tribune:—

It is a fact, that nine-tenths of the inmates of our Poor-Houses were brought there directly or indirectly by the use of intoxicating drinks.

It is a fact, that three-fourths of all the convicts in our State-Prisons, were hard drinkers previous to the commission of the crimes for which they are now imprisoned.

It is a fact, that the greatest sufferers from disease, and those whose maladies are most difficult to cure, are those who are addicted to the use of intoxicating drinks.

It is a fact, that of all who commit suicide in this country, ninety-nine in the hundred are the immediate or the remote victims of intoxicating drinks.

It is a fact, that in all families where the children are dirty, half naked and ill-fed; the rooms filthy and in disorder, the husband cross and discontented, and peevish, and the wives slatterns, ill-tempered and quarrelsome, one, if not both the parents are drinkers of intoxicating drinks.

It is a fact, that those who least frequently attend the worship of God, and shock the ears of modest people by their vulgarity, are spirit drinkers or spirit vendors.

It is a fact, that it is a rare thing to see a keeper of a liquor shop where the poison is retailed in any church.

It is a fact, that most if not all the evils above recounted, originate in the licensed dram shops in the State and Nation.

It is a fact, if these facts do not convince the voters of the State of New York, that it is their duty to put down, at the ballot-boxes, a traffic so destructive to the souls, bodies, and estates of men, they would hardly be convinced though one rose from the dead.

PERSONAL APPEARANCE OF MR. JUDSON.—A person who had an interview at Hamilton, N. Y., with the Rev. Adoniram Judson, the missionary, gives the following description of his personal appearance, which will interest those who have never seen him:—

"I had been led, from some strictures on his personal appearance, to expect an inferior looking man—but was most agreeably disappointed. Rarely have I seen a countenance or a mien, more expressive of true intellectual and moral greatness. Refinement in every feature, indications of suavity and firmness most strikingly blended, and a certain indescribable expression of Christian simplicity, godly sincerity, sobriety and sweetness, thrown over the whole man like a celestial robe. His smile struck me as singularly significant and lovely, diffusing its sudden light over his dark and profoundly serious features, like sunshine breaking through the rifted clouds. His conversation was to me as delightful as his personal appearance was impressive—and as I looked upon the man, all the startling and romantic incidents of his wonderful life passed in review before me, and I thought how unsought and apparently unprized was all the eminence to which his modest and laborious career had brought him. I felt impressions of admiration and love, surpassing any with which I ever remember to have looked on man."

MINISTERIAL EDUCATION.—The Methodists of New England are now making vigorous efforts to collect funds for the endowment of an institution in which their rising ministry may receive a thorough theological education. One of their papers backs up an appeal in behalf of the object, by a letter of Adam Clark, written in 1806. Read the following extract from it, and say if he does not express the wants of other denominations as well as the early Methodists.

"We want—God knows!—we want some kind of Seminary for educating such workmen for the vineyard of our God as need not to be ashamed; but who now know not even how to use such talents as God has given them; where young men may be deemed fit for the work, may have (were it but twelve months, or even half a year's) 'previous instruction' in theology, in vital godliness, in practical religion, in English grammar, and the rudiments of general knowledge. As a body, we cannot stand and speak with our enemies in the gate, much less turn the battle to the gate. Many of our preachers are in a state of comparative non-age; because they have had no help, no director of their studies, no pointer-out of method, no explorer of the path in which we should tread. If we could raise funds, the first year, for the instruction of only three or six persons, would it not be a glorious thing? Speak, O speak speedily to all our friends. Let us get a plan organized without delay. God, I hope, is in the proposal."

EDUCATION IN VIRGINIA.—In the State of Virginia they have no public school system like that which prevails in most of the Eastern and Middle States. Hence it happens, that notwithstanding the State is tolerably well provided with Colleges and Academies, the great body of the common people are in a state of absolute ignorance. Gov. McDowell, in his last annual message to the Legislature, strongly urges the establishment of public schools, and in evidence of the need of them, speaks as follows:—

"Only consider that, of the 166,000 persons in this State, who are of a suitable age to be taught, that is, between 7 1-2 and 16, 46,000 only are reported as receiving any kind of education; and if the 12,000 and upwards of these who are credited to the Colleges, Academies, and classical schools, be deducted, there will be left but 34,000 who are going to common schools, and 120,000 who appear to be going to no school whatsoever!"

A NOBLE EXAMPLE.—A friend of tract distribution in Ohio, feeling a deep interest in having the outfit of colporteurs provided by individual friends of the enterprise, recently made a donation to the work of a valuable horse which cost \$85. The following is the form of his subscription:—

"Why loose ye the colt? Because the Lord hath need of him." With a view of hastening the predicted period when "holiness unto the Lord shall be written on the bells of the horses;" and on the horses themselves, I hereby cheerfully embrace the privilege of consecrating my favorite horse "Faithful," to the great colporteur work in the service of the American Tract Society."

ITEMS OF RELIGIOUS INTELLIGENCE.

The press of the General Assembly's Board in China, from June 17, 1844, when it commenced operations, to the last of May, 1845, printed 4,136,000 pages. "It is not editions of 10,000, or 15,000, that will meet the wants of China," says their Executive Committee, "editions of 100,000 are even now wanted."

The Armenian converts at Constantinople have of their own will formed a Bible Society of a peculiar character. Their design is to furnish the Armenian nation with a commentary on the Scriptures, and they have already engaged Rev. Mr. Goodell to furnish the commentary on the four Gospels.

The American Tract Society have received \$63 47 from the first Presbyterian Church in Louisiana, North India, being their contributions for the Society to November 1, 1844. About \$1,500 has been contributed in India to restore the mission-press destroyed by fire at Lodianna.

Bishop Boone and the reinforcement for the Episcopal mission to China reached Hong Kong in safety, with cheering prospects of usefulness. He soon proceeded on his voyage to the north of China, expecting that the mission would probably be located at Shanghai, the northernmost of the free ports.

Charles King, Esq., of the firm of Talbot, Olyphant & Co., who have done so much for missions to China, died recently at the mouth of the Red Sea, on his way to the United States.

The Constitutionnel says, that the Roman Government has resolved on raising another loan, in order to take into its pay two more Swiss regiments, thereby increasing the Swiss corps in its service to 10,000 men. Ten thousand foreigners employed to protect Italy against herself. So much for the confidence of Rome in her own subjects and members.

DE RUYTER INSTITUTE.—We are requested to state, that the De Ruyter Institute, with its appurtenances, having been redeemed by a number of the members of our denomination, they hope to be able to re-open the same in the spring, with the design of making it useful to the cause of education, and to those for whom it was originally built. Farther particulars in due time.

CONDITION OF THE INDIANS.

The Annual Report of the Commissioner of Indian Affairs contains much valuable information concerning the Aborigines of this country. As every thing pertaining to them is of general interest, we copy the following abstract of that part of the Report which refers to their present social condition and prospects. It will be seen that there are encouraging signs of progress among them, and that their greatest danger is from habits which are introduced among them by the whites.

"A disposition among the Tribes to improve their condition by adopting the habits and conforming to the pursuits of the white man, is becoming very general. The use of ardent spirits among a few of the tribes has increased, while with the larger portion of them it has greatly diminished during the year. With proper exertions, the Commissioner thinks the sale of the 'Fire Water' may be suppressed entirely where the United States has exclusive jurisdiction; but there is a hoard of graceless scamps living in the States and organized Territories bordering on the Indian country, who continue this nefarious traffic, and afford the Indians ample opportunity of obtaining the poison so injurious to their peace and destructive to their race. The laws of the U. S. cannot reach such cases, and nothing but stringent laws rigidly enforced on the part of the States themselves can abate or remedy the evil.

"The cause of education is gradually extending its saving influence among the red men. The Choctaw and Cherokee tribes are farthest advanced in a knowledge of letters, agriculture, mechanic arts, &c. The latter tribe has twenty-eight schools all in a flourishing and prosperous condition, and supported out of its own funds, reserved by treaty and appropriated for that purpose. The noble example of these tribes has not been without its influence on their less cultivated neighbors; and a spirit of emulation seems now to pervade the Creeks, who have already several schools among them, in which are taught the primary and more useful branches of learning, and one of which is on the Manual Labor system. These people have recently requested the application of all their school funds to the establishment of two additional manual labor schools, and arrangements are in progress for their erection as desired, under the superintendance of the Presbyterian board of missions.

"The Chickasaws have likewise asked for the establishment of a manual labor school among them, and requested that a portion of their school money may be applied to that object; to this they propose to add out of their other funds such additional sum as may be sufficient to carry on the same. The Fort Leavenworth Manual Labor school (among the Delawares we suppose) under the patronage and direction of the M. E. Church, is represented to be in a flourishing condition. It is attended at present by 137 scholars—91 males and 46 females. The Friends' Manual Labor School in the Agency has 40 scholars—an equal number of each sex—and is likewise represented to be in a prosperous position. Col. Dick Johnson's Choctaw Academy in Kentucky is referred to, and said to be more prosperous than at any former period—present number of students 68. Most of the Indian schools are either aided by the Government out of the funds set apart for the civilization of Indians, or are sustained by treaty stipulations. The Report commends with much force the system of Manual Labor Schools, and shows their peculiar adaptation to the condition and wants of these children of the forest.

"The Indians on the West side of the Rocky Mountains are spoken of in the highest terms of praise. Many of them have forsaken their habit of hunting and fishing, and now depend on agricultural pursuits for a livelihood. Numerous schools have grown up in their midst, at which their children are acquiring the most important and useful information. They have already advanced to a degree of civilization that promises the most beneficial results to them and their brethren on this side the mountains, with whom they may, and no doubt will, at some future period, be brought into intercourse."

SABBATH ACCIDENTS.

We copy the following items for the instruction of such persons as think that accidents all occur on Sunday. They were clipped from one paper, where they followed each other.

A young man by the name of Horace Banning, who had been employed some time in the Essex cotton mill, was run over on Saturday evening, by the railroad train between Rowley and Ipswich, and killed. He bought a ticket in Rowley, for Boston, and must either have attempted to jump off the cars while they were in motion, or have gone out on the platform for some purpose, and accidentally fallen off. He was a native of Hartford, Conn., and about 23 years of age.

On Saturday forenoon, a sad accident occurred on the Lowell railroad, near the Woburn station. A man by the name of Conner, Constable at Lowell, was on his way on the down train to attend a Court at Cambridge, and on meeting the up train, was informed that he would not be needed as a witness. At this moment he attempted to jump upon the up train, when by some misstep, he was thrown down under the wheel of the car, which passed over him, mangleing his legs in such a manner, that the amputation of both of them was soon after deemed necessary.

On Saturday afternoon, as Mr. Hayden of South New Market, was riding in a sleigh with his wife and child, and another lady, when approaching the railway crossing at New Market Village, the downward train from Portland being about to pass, he stopped his horse—but suddenly the horse sprang forward, and brought the sleigh in contact with the engine. Mrs. Hayden and child were killed instantly. The other lady was considerably injured, but Mr. Hayden escaped unhurt.

On Saturday last, a young seaman, son of Capt. Lane, of the bark Mary Boughton, at Boston, fell from aloft on the deck of that vessel, and was instantly killed. In the same city, on the same day, Mr. Johnson, master mason, fell from a staging and was instantly killed.

Congress week, having Saturday on it, includes a day was done.

IN SENATE.—consideration they were paid nothing but the to consummate duced, but no pedient for the the session of States. A big Committee, and ing Courts and over Texas. one judicial D Texas; one J \$2,000; first the first Mond same powers Courts of the U that a person le ed U. S. Attor a Marshal and \$200 salary and also to receive The Senate su Rev. Mr. Tust The House teen candidates ed Rev. Mr. M The bill which laws of the U the House. U Texas by the joint resolution Nothing else of House.

MAGNETIC I pondent of the following strain completion of s

"The Magn nerves, strung tic sea-board, cities will com eously as the heart and limbs portance will be kind of practica great changes things—change amount to revol that the newspa is character, a which is of no c is forgotten, d must disappear condensed, yet s ted along the w But newspaper space must be fi into a higher an into discussions: startling, elemen wings to the pro carrying humani fore ever dream the enthusiastic magnetic intelle the weak and in strong and able strengthened and

THE NAVY.—smith, is collect facts concerning ness of the navy, ble towards op The following at

"From 1815 years, there wer time of service, two years; 30 C years; 172 Lieut half; and 8 Char years. In the N be seen that, of 1 the government, salaries, at the fi waiting orders, a this the salaries eers, waiting ord sum of \$448,836 our Navy. Non members of Con Supreme and D States was \$445 ceived by these ders. It would effective men in annually more pa bers of the Senat and to all the Ju trict Courts of the

FATAL AND Schuyler, a you General Stephen to state, came to a sudden and lef the Manor, H of Gen. V. R ly passed the brid against by a pair a loaded farme from the corner b ing up the street, seated, struck back seat, in the causing almost i immediately back cal attendance pr in about an hour who was sitting b no way injured

CHARCOAL.—I coal are not to be, and I hope yo they will imbibe

General Intelligence.

DOINGS IN CONGRESS.

Congress was in session only three days last week, having adjourned over from Tuesday to Saturday on account of Christmas.

In SENATE, the Texas resolutions were under consideration; and after considerable discussion they were passed by a vote of 31 to 13—so that nothing but the President's signature is necessary to consummate the matter.

THE LANDING OF THE PILGRIMS.—The 216th anniversary of the landing of the founders of the Plymouth Colony, was celebrated at the ancient town of Plymouth, on Monday.

WASHINGTON'S GRAVE.—A gentleman who has recently visited the grave of Washington at Mount Vernon, says—"It grieved me to the soul to witness the utter neglect which is visible around the consecrated spot."

THE HOUSE OF REPRESENTATIVES, out of thirteen candidates for the Chaplaincy, finally elected Rev. Mr. Milbrun, a Methodist, from Illinois.

MAGNETIC TELEGRAPH.—A New York correspondent of the Charleston Courier, indulges in the following strain of reflections in prospect of the completion of several new telegraphic lines:—

The Magnetic Telegraph is extending its iron nerves, strung with lightning, all over the Atlantic sea-board, and very shortly all the principal cities will communicate with each other instantaneously as the head holds correspondence with the heart and limbs.

THE NAVY.—Elihu Burritt, the learned blacksmith, is collecting together some astounding facts concerning the expensiveness and uselessness of the navy, which are likely to do considerable towards opening the eyes of the people.

From 1815 to 1823, a period of about eight years, there were 28 Captains, whose average time of service, during this period, was less than two years; 30 Commandants, a little over two years; 172 Lieutenants, less than three and a half; and 8 Chaplains, less than one and a half years.

FATAL AND DISTRESSING ACCIDENT.—Miss Schuyler, a young lady of about 17, a niece of General Stephen Van Rensselaer, are we paired to state, came to her death yesterday afternoon in a sudden and shocking manner.

CHARCOAL.—The preservative qualities of charcoal are not so generally known as they should be, and I hope you will tell your readers, that if they will imbibe their smoked beef and pork in

pulverized charcoal, they may keep it as long as they please without regard to weather.

Tell them also, that if they will take about a pint of charcoal, also pulverized and put into a bag, then put into a barrel of new cider, it can never ferment, will never contain any intoxicating quality, and will become more and more palatable the longer it is kept.

THE ALBANY ARGUS SAYS: The thermometer at Brownville, Jefferson County, on the 11th Dec., at 7 A. M. touched 18 degrees below zero!

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STRIKING COINCIDENCES.—President Jefferson was born in 1743, just eight years after his predecessor, John Adams; Madison, eight years after his predecessor, Jefferson; Monroe, eight years after Madison, and John Quincy Adams eight years after Monroe.

A CURIOSITY.—A few years since, we mentioned a curious case, which we saw in the orchard of Mr. Isaac Pratt, Prattville, Chelsea.

ON ANOTHER RUSSET TREE, grafted in the same manner, and at the same time, we saw on different limbs sweet apples, which were in form, color, and quality, and time of ripening, distinct from the Russets.

ONE-EYED SOLDIERS.—Dr. Durben, in his late valuable work entitled "Observations in the East," just published by the Harpers, says that in some parts of Egypt, to avoid the conscriptions of Mehemet Ali, the women have been in the habit, for years back, of maiming their children so as to unfit them for military service.

AT SCHAGHTICOKE, N. J., on the 2d ult., Eleanor, aged 7 years, died of cancer in the throat—and on the 7th ult., of the same disease, Catharine, aged 20 years—and on the same day, of the same disease, Caroline, aged 5 years—all daughters of Philip and Eleanor Strunk.

FAMILY RECIPES.

PLUM PUDDING FOR THE MILLION.—Take half a pound of flour, half a pound of currants, half a pound of grated carrots, half a pound of grated potatoes, a quarter of a pound of suet; and a little seasoning. Mix them together, and boil them in a basin an hour and a half.

TO TAKE STAINS OUT OF SILK.—Mix together in a phial, two ounces of lemon, one ounce of oil of turpentine. Grease and other spots in silk, are to be rubbed gently with a linen rag dipped in the above composition.

RECIPE FOR MAKING BREAD.—Mr. James Roche, a baker of Baltimore, well known for the excellence of his bread, has furnished for publication the following recipe for making it:—Take an earthen vessel larger at the top than the bottom, and in it put one pint of milk-warm water, one and a half pints of flour, a half a pint of malt yeast; mix them well together, and set away—in winter it should be in a warm place, until it rises and falls again, which it will in from 3 to 5 hours—it may be set at night if wanted in the morning; then put two large spoonfulls of salt into two quarts of water, and mix it well with the above rising, then put in about 9 pounds of flour, and work your dough well, and put by until it becomes light, then make it out in loaves. New flour requires one-fourth more salt than old and dry flour.

A NICE AND WHOLESOME SWEETMEAT.—Pare, or not, as you choose, a quantity of sweet apples, to fill an earthen or stone jar; add a little sugar or molasses, and if the apples are not sufficiently juicy, a little water; cover with a thick paste of flour and water, and put it into a brisk oven with your bread. Let them stand till morning. They will then have the flavor of baked pears, and can be had fresh at all seasons.

SUMMARY.

A new monthly paper was commenced at the Sandwich Islands one year since, in Hawaiian, "devoted to parents and children." Four papers in English are published at Honolulu.

The Editor of the St. Louis Republican, writing about the President's Message, called it a 'State paper'; his compositor, by substituting an I for a t, made him say 'stale paper.' Quite a difference.

The fare between this city and Boston has, we learn, been raised to \$6 on the Long Island, or day line, and the Norwich and Stonington steamboat lines.

Plenipotentiaries have been appointed by the Governments of Great Britain and Brazil to negotiate at Rio Janeiro for the conclusion of a Convention which may promote the suppression of the slave-trade without injuring the lawful commerce of Brazil.

The Albany Argus says: The thermometer at Brownville, Jefferson County, on the 11th Dec., at 7 A. M. touched 18 degrees below zero!

At Boston, on Saturday, a thief fastened the doors of jewelry shop by a piece of iron hoop, and then, dashing his hand through a pane of glass, seized a case of watches, and made off with his prize.

It is said there are 210,000 voters in the kingdom of France, out of a population of 39,000,000, or one vote to 170,000 inhabitants.

In England there are 860,000 voters, one to 18 inhabitants.

At Utica a screw manufactory, to employ 40 or 50 hands, is about to be established.

The contemplated bridge over the Niagara River below the Falls has received a quietus. The matter having been referred to the British Board of Ordnance, that body has reported against it, as being dangerous in a military point of view.

During one week no less than 23 deaths occurred from small pox in the city of Philadelphia and districts.

The report of the New Brunswick Government Emigrant Agent, shows that the whole number of emigrants who have arrived in that Province the present season, is six thousand one hundred and thirty three.

The Methodists have already located a Collegiate Institute in Oregon, for the accommodation of which a building 75 feet long and three stories high, has been erected. The Institution is represented as being beautifully situated, and in a flourishing condition.

The authorities of Denmark have adopted the guillotine as the instrument of capital punishment henceforward.

S. M. Brown, of Elbridge, Onondaga County, N. Y., harvested over 400 bushels of fine white flint wheat, from eight acres, the present season. He ascribes a part of his success to a dressing of three bushels of salt per acre.

The celebrated botanist, Hartweg, has been sent out this fall by the London Horticultural Society, to explore the ground which had just been commenced some years ago by David Douglas, before the death of that eminent individual. Hartweg is to spend three years in California, and many handsome plants will doubtless be added to those already in circulation.

Frazer says—"I certainly blame no young lady, who has been accustomed to the ordinary elegancies of life, for refusing to marry a poor man; but must beg my sweet friends to recollect, though a man without money is poor, a man with nothing but money is poorer."

Three children—the offspring of Mrs. Nancy Roberts, of Rochester, were burned to death in that city, on the 18th ult.

From all quarters we hear of most unusual cold weather, and in many places it has been extremely severe. On the 30th November the Wash river was frozen over at Vincennes. On the 1st December they had ice at New Orleans, and skating at St. Louis. On the 2d the Ohio was frozen over at Wheeling, Va. The 4th the thermometer stood 10° below zero at Quebec. The 9th the Ohio froze over at Wheeling. The 11th the Connecticut river was frozen over. Three persons were frozen to death near Cumberland, Md., week before last. The extent and severity of the cold weather have been almost unprecedented this season.

The Quebec papers report a number of wrecks of vessels which departed late from that port for England. Five wrecked vessels are enumerated; which had on board 18,548 bushels wheat, 9,603 barrels flour, 13,309 minots of peas, and 836 tubs of butter. Several other vessels are reported as lost. There had been much suffering in the Bay from the tempestuous weather.

A correspondent of the New Bedford Mercury says, that in April, 1834, he made a passage from New York to Liverpool, in the packet ship Independence, Captain Nye, in fourteen days and five hours!

The packet ship Washington Irving arrived at Boston on Wednesday, from Liverpool, had on board four cows and seven sheep consigned to Daniel Webster.

The London correspondent of the Boston Atlas says, that the distinguished East Indian, the Baboo Dwarkanauth Tagore, who has been resident some years past in England, proposes making a visit to this country.

Thanksgiving in Louisiana, January 15. Gov. Steele of New Hampshire has appointed Thursday, April 2, as the next day of Public Fasting in that State.

There were seventeen deaths last week in Baltimore, by small pox.

The eight bells intended for the chimes in Trinity Church have arrived in safety from England, and are now lying in the church-yard. The tower is being prepared for their reception.

The Havre packet took 65,000 Mexican Dollars and 25,000 Five Franc pieces.

Hon. Horace Mann, the able and indefatigable Secretary of the Massachusetts Education Society, in a recent address, says, that he looks upon all remarkably precocious children as of just about as much use in the world as so many remarkable apes.

The population of the State of New York, by the census for 1845, is 2,600,374: males, 1,313,335; females, 1,287,039. Increase in five years 170,938, of which 87,977 is in the city of New York, with its environs, Brooklyn and Williamsburg. The population of New York city, 371,102, is now greater than the aggregate population of Rhode Island, Delaware, Arkansas and Florida, was in 1840; it exceeds that of Connecticut, and wants but about 2,000 of being as great as that of New Jersey.

Eighteen newspapers have been issued from one building in Nassau street, New York, within twelve years, all but five of which have been discontinued.

Postmasters, in case a newspaper lies in their office not taken out, are required by law to inform the editors without charge of postage.

The steam ship Britannia brought news that Thomas Lawrence, a man of 70 years of age, residing in obscure circumstances in the city of Albany, had become, by the death of a relative in England, sole heir to an estate valued at three millions of pounds sterling. He has a son living in Brooklyn, L. I.

The dwelling of W. H. Burleigh, editor of the Christian Freeman, at Hartford, was entered a few nights since by some hungry burglar, who helped himself to such small things as he could lay his hands on. Think once to what a straight a thief must be reduced before coolly and deliberately entering upon so unpromising an expedition as that of robbing an editor. Mr. Burleigh says the fellow is welcome to the eatables which he carried off, but begs him to bring back his wood-saw, which he says is the only musical instrument upon which he is accustomed to play.

A fine male child, apparently about six weeks old, was found about 8 o'clock on Friday night, on the stoop of house No. 81 Second street, where its cries attracted the attention of Mr. Pearson, who took it into his house until it could be otherwise properly provided for.

A man by the name of Mills, from Tompkins Co., N. Y., came to this City about the 13th ult. and put up at 253 Washington street, with a team and load of poultry. He left the hotel on the 15th, and has not been seen nor heard of since. The team remaineth, as above, at the order of his friends.

Jeremiah Peabody, an old resident of Newport, R. I., committed suicide on Monday last, by hanging.

Francis Dwight, Editor of the District School Journal, and who had for a long time been ardently and enthusiastically devoted to the cause of Popular Education, died at Albany on Monday morning. His demise will be very generally and deeply lamented.

On Wednesday night James Williams was arrested near Cliff and Beekman streets, having with him a female infant in a basket, which he said he had been employed to throw into the dock, but that his heart failed him, and he intended to leave it where the life of the child might be saved. From some disclosures made by Williams yesterday morning, Mary Fedrass has been taken into custody as a confederate. It is supposed that the infant is the offspring of wealthy persons.

The persecuted mother of seven children, in the island of Madeira, still remains in a loathsome dungeon.

Review of New York Market—Monday, Dec. 29.

FLOUR AND MEAL.—The market was firm on Saturday at 5 62 1/2 for Genesee, below which we believe it could not be had at the close for shipment. We notice sales in the morning of 1500 to 2000 barrels at 5 56 1/2 @ 5 62 1/2, for shipment, and 600 to 700 bbls Michigan at 5 56 1/2.

GRAIN.—On Saturday a small sale of old white Jersey Corn was sold at 76 cents. To-day we do not hear of a single transaction in Grain excepting 1300 bushels Southern Oats at 40c. There was no Corn offering. A lot of Barley was offered at 72c without buyers. Several samples of Wheat were on Change, but they were held above the views of millers or shippers. Canal Oats are 47 @ 48 cents, and dull.

PROVISIONS.—The market is dull and prices about nominal. The only sale we heard of was 50 bbls Prime Pork. One year old Pork we quote 10 25 @ 10 37 1/2, and 13 12 1/2 @ 13 25 for Prime and Mess. Beef is 7 75 @ 8 50, with moderate trade demand. Sour is selling at 2 87 1/2 @ 3 00, and 3 25 @ 3 50, and in demand. Prime Mess for export is 14 00. Lard is quiet at 8 1/2 @ 8 3/4. Butter and Cheese without particular change.

DIED. In Philadelphia, on the 22d ult., of small pox, EMBREZZER Davis, in the 43d year of his age. Brother Davis made a profession of religion in early life, and united with the Seventh-day Baptist Church in Shiloh, N. J., where he remained a useful member until removed by this inscrutable providence, which will be keenly felt by his bereaved widow, the church, and a large circle of friends.

At his residence in the village of Pawcatuck, Stonington, Conn., Dec. 28, Dr. WILLIAM ROBINSON, aged 81 years and 2 months. Dr. Robinson has been for fifty-seven years, and until within four days previous to his death, one of the most worthy practicing physicians of his age. For the last forty years he has been a resident of Pawcatuck, and at the time of his death he was the oldest man in the village.

LETTERS. N. V. Hull, T. B. Brown, D. Benedict, Wm. Utter, I. D. Titworth, Reuben Davis, Jr., G. Sears, I. Treby, Sanford P. Stillman, John P. Livermore.

RECEIPTS. Shiloh, N. J.—Lewis Davis, Beulah F. Randolph, Dr. Geo. Tomlinson, \$2 each; Joseph H. Fogg \$1.

LETTERS. N. V. Hull, T. B. Brown, D. Benedict, Wm. Utter, I. D. Titworth, Reuben Davis, Jr., G. Sears, I. Treby, Sanford P. Stillman, John P. Livermore.

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 farther 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.

ALFRED ACADEMY AND TEACHERS' SEMINARY

Board of Instruction. W. C. KENYON, Principal, and Professor of Languages. IRA SAYLES, Associate Principal, and Professor of Mathematics. GUDRON EVANS, Professor of Natural Sciences.

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 list. 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 MANIPULUM of the most approved structure, now being imported from Paris expressly for this Institution.

THE TEACHERS' CLASSES, as usual, will be exercised in practical teaching, under the immediate supervision of their respective Instructors. Model Classes will be formed at the commencement of each term. Daily Lectures will also be given during the Fall and Winter Terms; and the public may be assured that this department of the Institution shall be conducted upon the principles of the best regulated Normal Schools, in this, or any other country.

Finally, the proprietors pledge themselves, that the reputation of this Institution shall be sustained by the introduction of whatever may be necessary to meet the demands of an intelligent public.

THE ACADEMIC YEAR for 1845-6 consists of three Terms, as follows:—The First, commencing Wednesday August 13, 1845, and ending Thursday, November 20. The Second, commencing Wednesday, December 2, and ending Thursday, March 25, 1846. The Third, commencing Wednesday, March 25, and ending Thursday, July 2. EXPENSES.—Tuition, per term, from \$3 to \$5.00. Board, per week, \$1.00. Piano, (extra), per term, \$10.00. Washing, lights and fuel, per term, from \$2.00 to \$5.00. The entire expenses for an Academic Year, including board, washing, lights, fuel and tuition, (except on the Piano,) need not exceed \$70.00; and may even be reduced much below this, where individuals board themselves, either separately or in clubs. For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense. SAMUEL RUSSELL, President of the Board of Trustees.

BANK NOTE LIST.

Table with columns for Bank Name, Location, and Amount. Includes entries for New England, Western New York, New Jersey, and various regional banks.

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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. UTZER, No. 9 Spruce St., New York. TOBITT'S PRINT, 9 SPRUCE ST.

