

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

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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 II. [Concluded.]

In these sabbatic convocations, provision was made for the hearing and expounding the law of God by the people. The leisure of years of release afforded special facilities for this, and for instructing men, women, and children, servants and strangers. The word and ordinances, the character and providence, of the divine Lawgiver, would be learned with advantage when all were withdrawn from their usual avocations of labor and industry. It was enjoined as an ever-obligatory duty. "And Moses wrote this law, and delivered it unto the priests the sons of Levi which bare the ark of the covenant of the Lord, and unto all the elders of Israel. And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the Lord thy God in the place which He shall choose, thou shalt read this law before all Israel, in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law; and that their children, which have not known anything, may hear, and learn to fear the Lord your God as long as ye live in the land whither ye go over Jordan to possess it." Deut. 31: 9-13. The exemption from labor, and the blessing of God which rendered that labor unnecessary, were means employed for enlarging their acquaintance with the character of the God with whom they had to do. And for the purpose of securing to all a knowledge of His revealed will, it was solemnly to be read in their hearing, in a public manner, during the leisure provided for them.

The desire of God for the happiness and the help of the Israelites in these appointments, is indeed often and emphatically expressed. "Thou shalt keep the feast of weeks unto the Lord thy God with a tribute of a free-will offering in thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee. And thou shalt rejoice before the Lord thy God; thou, and thy son, and thy daughter, and thy manservant, and thy maid-servant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the Lord thy God hath chosen to place his name there. And thou shalt remember that thou wast a bondman in Egypt; and thou shalt observe and do these statutes. Thou shalt observe the feast of tabernacles seven days after that thou hast gathered in thy corn and thy wine; and thou shalt rejoice in thy feast; thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates. Seven days thou shalt keep a solemn feast unto the Lord thy God, in the place which the Lord thy God shall choose; because the Lord shall bless thee in all thine increase, and in all the works of thine hands, THEREFORE THOU SHALT SURELY REJOICE." Deut. 16: 10-15.

How little are such statements in accordance with the notions of those who talk of the Mosaic economy as having a most burdensome and oppressive ritual! "And there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee." "And ye shall rejoice before the Lord your God, ye and your sons, and your daughters, and your man-servants, and your maid-servants, and the Levite that is within your gates, forasmuch as he has no part nor inheritance with you." "And thou shalt rejoice before the Lord thy God in all that thou puttest thine hands unto." Deut. 12: 7, 18. And, in accordance with this feeling, in these feasts the silver trumpet, expressive of their joy, was always to be blown. "Also in the day of your gladness, and in your solemn days, and in the beginning of your months, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings, that they may be to you for a memorial before your God; I am the Lord your God." Num. 10: 10.

However ready any may be, with the prevalent Gentile notions of the subject, to speak of such seasons of festivity as burdensome, there is no reason for their being so regarded. Enjoyed in the spirit of the divine institution, they were a valuable gift from the Lord, and every way consistent with the highest spiritual liberty. Surely, if Jehovah undertook to provide for their every want while they went "to the house of God, with the voice of joy and praise, with a multitude that kept holy-day,"—if He granted to them that, notwithstanding the husbandman's occasional release, their land should

both be fruitful enough in every kind of produce, and gladden the heart of the stranger, the fatherless, and the widow, by its sabbatic festivity—while they sought and found the sweetness of His presence in the sanctuary, there is little reason to think or speak of the multiplied opportunities which thus were given to them of joy and praise as any thing lower than the expression of the Lord's mind to bless them and to do them good.

It is, however, worthy of remark, that these sabbatic days and years were so early revealed to the Israelites. They were not yet to be observed, nor for forty years after the time when this intimation was made, for it was only when they should "come into the land," that these new Sabbaths were to be observed, while they were declared to Israel at Sinai. (Lev. 23: 10.) The weekly day of rest they already enjoyed, as their fathers had done; but a new faith in God for provision upon it was inculcated by His regulation of the manner—as it had been both sanctified and blessed from the beginning. But these new Sabbaths were "beside the Sabbaths of the Lord," which were thus already observed by them. Their faith was not yet to be put to the severest trial, through such frequent and lengthened rests, till by previous exercise in a lower degree, it should be so strengthened as better to meet the trial—which the providence of God in their weekly Sabbath provision was fitted to promote. In being for forty years made to prove the abundant care of the Most High in such a way as that they suffered no loss by the present observance of His appointments, they would at the appointed time be more ready to meet His will, now farther declared, and to enjoy the higher blessing of more numerous seasons of spiritual repose, through a similar trust in the God of the Sabbath. Though surrounded by enemies breathing threatenings against them, after being brought into the promised land all their males were to repair for worship at stated times to Jerusalem, resting upon the promise of their God—"Neither shall any man desire thy land when thou shalt go up to appear before the Lord thy God, thrice in the year." Lev. 24: 23, 24.

THE NEW YEAR.

We have but just escaped from the confines of an expiring age which we call eighteen hundred and forty-five! And having made a safe retreat from the period which disappeared in the bosom of eternity the moment that we stepped from its retiring shores, with our feet just held upon the advancing limits of the new year, let us pause, and for a moment contemplate the past and the future. How soon does a year accomplish its work—effect all its changes—run its round and retire! So soon has the past sped its flight, that it is as though one had slept an hour, dreamed, and awoke, since the year, now gone, was new, and was greeted by us with many a heart-felt salutation and wish of happiness to our friends: but while we were looking round in expectation of the joys we wished upon each other, the year fled, and disappeared for ever!

But while the past year so soon made its exit, the changes it effected, the joys it awakened, and the sorrows that came with it, many of them at least have lingered behind both to bless and embitter the year to come. How numerous and great have been the changes which the lapse of the past year has produced? One year since, many were in comfortable circumstances, and some rich, who are now poor, and destitute of food and raiment: while many who were then destitute, have gradually improved their condition into circumstances of comfort, while some have leaped into the possession of fortunes, and are rioting in luxury, forgetful of the want and poverty that went before. Some entered upon the past year with joyful hearts; upon them it opened like the bud of promise, and rose like the sun of a cloudless morn: but soon the heavens were overcast with clouds of gathering sorrows—soon the tempest of adversity rose and made a wreck of fortune, and even hope itself; and the year which rose so bright, went down dark and cheerless. Some entered upon the year that has just closed with heavy hearts and cheerless prospects, so far as human mind could judge what sort of a harvest they were to gather from the budding year; on them the year arose without light,—the morning was dark—overhanging clouds obscured every star of hope, and falling drops of sorrow portended a stormy day; but soon the winds of prosperity rose and swept the heavens of their portentous clouds, and the sun of gladness poured its beams upon them, until the year which opened so dark closed without a cloud upon the brightest of worldly scenes and prospects.

Many have secured new friends, and entered into new and happy associations, while others have lost the few friends they had, and endured the dissolution of the only association that held them to earth. The wanderer that suffered and sighed friendless in a strange land, has, in some instances, been restored to a father's love, and to

a mother's never failing kindness. Some, who were a year since surrounded by parents, brothers, sisters, and friends, are now outcasts and friendless wanderers. Many have been cut off from life during the past year; they entered upon the journey of another year with the prospect of many more such years, but ere its transient date was closed, they ceased the struggle, and disappeared from the path of life. Some have been worn out by the toils of many gone by years, each year drinking from the wasting springs of life, until they were exhausted. Some have been eaten up by the gnawings of consumption at the vitals; some have been smitten down in a moment by some arrow of death shot across the path of life. With the fall of the dead is connected the anguish of the living:—"Man goeth to his long home, and mourners go about the streets." The husband has given up the wife of his bosom to the cold embrace of death, and now sighs lonely and desolate, and weeps as he looks upon his motherless children, in whose face he reads the image of the object of his early love, whose dying groan dissolved the charm of the world. The wife has felt the dreadful shock which removed for ever from her the husband of her choice, in whose heart she had made a deposit of all that woman has to give, which God does not claim, in whose arms she sought security and a shelter from the attacks of a cold and heartless world; the year opened upon her a happy wife, but it closed upon her a disconsolate and sorrowing widow, and left her as one that is stranger in the world. The child of affection, who enjoyed a father's blessing, and a mother's tender and ever wakeful solitudes at the dawn of the year, has since wept over a father's and a mother's grave, and is now a friendless orphan in this morally desert world.

The above are but some of the changes which have been effected by the lapse of one short year; and yet, while we know them, and while they have been engraven upon our memories a true record of the past, how little do we realize that the new year has already begun, is rapidly progressing, and will soon end in the same way? There will only be a change in some of the circumstances, while the events of the year to come will be essentially the same as those of the year so recently closed: some will prosper, and some will be overwhelmed with the dark wave of adversity; some will rejoice, and some will sorrow; some will survive and some will die. But who will be the subjects of these different allotments God only knows; in mercy a knowledge of the future is hid from man. Of one thing, however, we are all certain, and that is, we must all die; if we do not die this year, we shall die during some other year, and that year is not far distant in the future.

"Our days, our weeks, our months, our years,
Fly rapid as the rolling spheres,
Around the steady pole;
The grave is near the cradle scene,
So swift the moments pass between,
And whisper as they fly:—
Unthinking man remember this,
Thou—midst thy sublimity bliss,
Must groan, and gasp, and die."

Jesus said, "My time is not yet come, but your time is always ready." If then our time is always ready, we should live always ready to meet it. Let all think of these things,—think of them now as you enter upon the new year, and may the God of all grace and truth inspire within us all such thoughts as shall tend to reform our lives and fit us for its closing scenes, and the destiny of the spirit world. May this year be spent in the service of God, and may it be crowned with his blessing, and be attended by the advancement of his kingdom on earth. True Wes.

SANCTIFIED AFFLICTIONS.

O! thou distressed one, violently torn from the objects of thy affection; to which the world appears a waste—now, now is the time to ease thyself into the open arms of thy Redeemer and thy God! That opportunity which thou wouldst never have found, he has of his own accord presented to thee. Think not that thou hast no right to come. He invites all that are weary and heavy laden, with the promise of giving them rest. Or, if you have already tasted that the Lord is gracious, this affliction is to try your faith; if sound, it will abide the test, and come forth purified as gold that is tried in the fire. Afflictions when meekly submitted to, are a blessed means of drawing the soul closer to God. They enable us to look forward to the hour of death with greater composure and afford a happy opportunity to prepare us for that awful event.

Sanctified afflictions are an eminent means to fit the soul for heaven. The more we covet the former, the more we forget the latter; and if there is any thing to be depended on in experience, it is this, that the man who should never see any trouble in life, will never see any happiness after death. Thus, far from being a curse, they are real blessings. They are as medicine to the soul,—bitter to the taste, but necessary for its well being. They restore under the care of the great Physician, its faculties to greater soundness, and accordingly fit it for greater happiness.

THE CELESTIAL SABBATH.

Translated from the Russian.

The golden palace of my God,
Towering above the clouds I see;
Beyond the cherub's bright abode,
Higher than angel's thoughts can be.
How can I in those courts appear,
Without a wedding garment on?
Conduct me, thou Life-giver, there
Conduct me to thy glorious throne!
And clothe me with thy robes of light,
And lead me through sin's darksome night,
My Saviour and my God!

EPITOME OF WAR.

A fair exhibition of war in its origin, its progress and actual results, would be a startling condemnation of the whole custom as a piece of suicidal folly and madness. The Ettrick Shepherd, in his Lay Sermons, tells the following story quite to the point:

"The history of every war is very like a scene I once saw in Nithsdale (Scotland). Two boys from different schools met one fine day upon the ice. They eyed each other awhile in silence, with rather jealous and indignant looks, and with defiance on each brow.

"What are you glowin' at, Billy?"
"What's that to you, Donald? I'll look whar I've a mind, an' I hinder me if ye daur."

"To this a hearty blow was the return; and then began such a battle! It being Saturday, all the boys of both schools were on the ice, and the fight instantly became general. At first they fought at a distance with missile weapons, such as stones and snow-balls; but at length coming hand to hand, they coped in a rage, and many bloody raps were liberally given and received.

"I went up to try if I could pacify them; for by this time a number of little girls had joined the fray, and I was afraid they would be killed. So, addressing one party, I asked, 'what are you fighting those boys for? What have they done to you?'"

"O, naething at a', maun; we just want to gie them a thrashin'—that's a'."

"My remembrance was vain; at it they went afresh; and after fighting till they were quite exhausted, one of the principal heroes stepped forth between the combatants, himself covered with blood, and his clothes all torn to tatters, and addressed the opposing party thus:—"Weel, I'll tell you what we'll do wi' ye—if ye'll let us alone, we'll let you alone." There was no more of it; the war was at an end, and they scampered away to their play.

"That scene was a lesson of wisdom to me. I thought at the time, and have often thought since, that this trivial affray was the best epitome of war in general, that I had ever seen. Kings and ministers of state are just grown-up children, exactly like the children I speak of, with only this material difference, that instead of fighting out for themselves the needless quarrels they have raised, they sit in safety and look on, hound out their innocent but servile subjects to battle, and then after an immense waste of blood and treasure, are glad to make the boys' condition—"if ye'll let us alone, we'll let you alone."

Here is the upshot of nearly every war, the status quo ante bellum.

THE MARTYRDOM OF ST. IGNATIUS.

Winter passed away, and spring came, calling out the young flowers and clothing the trees with fresh leaves. Then followed the hot summer with its harvest; and then succeeded the pleasant autumn with its grape-gathering and vintage. These too had passed by, and winter was come again, when Ignatius arrived at Rome.

A day was soon fixed for him to suffer. Very early in the morning, the rolling of chariots was heard in all parts of the city, and the footsteps and voices of numberless people crowding along the streets sounded like the deep murmur of the sea.

A little later there was a silence as of death, in all the alleys and suburbs; but the principal streets were filled with multitudes, all pressing the same way. Men, women and children were there, dressed in their holiday apparel, and eager faces, as if they were anticipating some joyous and merry sight. But, here and there might be seen persons looking grave and sorrowful, who appeared to mingle in the crowd almost against their will. Still, as if fascinated, on they went; till at length, by noon, the rolling of wheels, the trampling of horses, and the voices and footsteps of passengers had died away in the streets, and had left them silent and empty.

But there was no silence where the crowd were now gathered together. This was in the amphitheatre; a building that enclosed a large space of ground, all around which were circular rows of seats, rising one above the other to a great height.

The lowest of these were divided by a strong fence from the open space beneath; which could be entered in different places by passages constructed under rows of seats. And here were now come together thousands of people, the noble and the rich, the poor and the mean, women as well as men, a disgusting total of Romish brutality, to behold the cruel games and barbarous executions which were to be seen that day.

The spectators being assembled, the door of one of the passages was soon opened, and several men were brought in, who, for the amusement of the degraded human crowd, were obliged to fight until several of them were killed. Nay, if one were only wounded, and had not by his prowess given the savage monsters satisfaction, they would themselves deliberately give the well known signal that his adversary should put him to death.

After this another door was opened, and several wild beasts were let out to tear one another to pieces with their fangs and their claws.

When the mob of patricians and plebeians, male and female, had been satisfied with these barbarous sights, their love of blood required still more

highly seasoned, and the virtuous Trajan, celebrated by pagan writers for his clemency and good qualities, had carefully provided that their appetite should not be disappointed.

A third door was opened, towards which the eager eyes of every spectator was instantly turned. Forthwith appeared a venerable old man. After a moment's pause, he walked with slow but firm steps to the middle of the amphitheatre. There he stood alone, with his eyes lifted to heaven. A feeling of surprise, perhaps almost a feeling of reverence, came over the sanguinary multitude, as they gazed upon Ignatius; for it was he that now stood before them. And truly he stood, not like a criminal condemned to a cruel and shameful death, but like a conqueror about to receive his crown. A few of his friends had come with him from Antioch, and were now among the people. Doubtless their minds went back to the time, when the Emperor had made his triumphal entry into their city, and they thought how mean and how poor was that gaudy pageant in all its outward pomp and beauty, when compared with the triumph which they were now about to behold. That was the triumph of earthly power and riches and pride—this was the triumph of faith in Jesus Christ.

For a short space Ignatius remained standing in silent prayer, awaiting calmly what manner of death he should suffer. In a few moments a fierce lion was let loose into the amphitheatre. Ignatius did not stir or shrink. His countenance did not change. He still showed the same holy trust and courage. The lion rushed furiously upon him, threw him to the ground, and devoured him before the eyes of the assembled multitude. His friends were afterwards allowed to come and take away his bones, which they carried back with them to Antioch, where they buried them outside the gate of the city leading towards the Daphne. [Stories of the Primitive and early Christians.]

THE JOYS OF PRAYER.

Even in those parts of prayer that seem only painful, there is a pleasure, that would be ill exchanged for the world's most boasted bliss. In the bitterness of repentant sorrow for sin there is sweetness; in the agony of fervent supplication for pardon, there is a joy, as much superior to the best the world can boast, as the heavens are higher than the earth:

The broadest smile unfeeling folly wears,
Less pleasing far than prayer's repentant tears.

Oh! what a happy, heaven-foretasting life might the children of God enjoy on earth, if they would live the life of prayer!

How calm might they be in the midst of the wildest storms. How joyful in the deepest tribulations. How composed and cheerful, while all around was agitation and alarm—the smile of heaven sparkling around their path, the peace of heaven dwelling within their hearts.

They say that travelers in Alpine regions are often encompassed with a clear atmosphere and a cloudless sunshine, while traversing the summits of those lofty mountains, at the very time that the world below them is all wrapped in mists and darkness, and thunder clouds are bursting at their feet. Even thus does prayer lift the believer to a loftier and serener region, far, far above the clouds and storms that darken and distract the world below. In that region of purity and peace, the atmosphere is clear and calm; and the light of God's countenance shines brightly on the believer's soul, while he sees the thunder clouds of earthly care and sorrow rolling beneath his feet; thus realizing the beautiful illustration of the poet:

As some tall cliff that lifts its gentle form,
Swells from the vale and midway leaves the storm,
Though round its base the rolling clouds are spread,
Eternal sunshine settles on its head!

AN INFIDEL'S END.—Mirabeau, like all the leading names of France for the last century, was an infidel; it was the melancholy fancy of the time, and considered essential to the reputation of all who pretended to philosophy. There was but little in the religion of the land to rebuke the evil spirit—and its name was Legion. His last effort, when his speech failed him, was to write on his tablets—"Death is but a sleep;" and a request for some opium to extinguish his life and pains together. Still, even in this fatal insensibility to all that constitutes the greatness of the dying mind, and of those illustrious hopes and feelings which to Christians throw their light across the grave, the sinking man of genius showed some of that brilliancy which had once given him such distinction among his countrymen. "Take away from my sight," said he, "all those funeral-looking things. Why should I be surrounded by the grave before his time? Give me flowers, let me have essences, arrange my dress. Let me hear music, let me close my eyes in harmony." But this passed away with the return of pain; and he once more asked for opium to end the struggle. The physician, to quiet his mind, gave him some water in a cup, telling him that it was opium. He swallowed it—dropped back upon his pillow—and was dead. [Mirror of Christian Evidence.]

How TRUE.—A very eminent writer has said, that although we seem grieved at the shortness of life in general, we are wishing every period of it at an end. The minor longs to be of age; then to be a man of business; then to make up an estate; then to arrive at honor; then to retire. The usurer would be very well satisfied to have all the time annihilated, that lies between the present moment and the next quarter-day; the politician would be content to lose three years of his life, could he place things in the posture which he fancies they will occupy after such a revolution of time; and the lover would be glad to strike out of his existence, all the moments that are to pass away before the next meeting.

The nearer our Saviour drew to his glory, the more humility he expressed.

The Sabbath Recorder.

New York, January 8, 1846.

THE GOSPEL ESSENTIAL TO SOCIAL REFORM.

Somebody has said, that if men would do anything towards reforming society, they must first come to Christ, and experience the reforming power of his Gospel upon their own hearts.

Now there must be something wrong in the calculations of these men, in order to account for their frequent failures. If we mistake not, that wrong is nothing else than an overweening confidence in human nature, and an unwarrantably low estimate of the Gospel of Christ.

FOREIGN—Denne, Palmer, Patient, Ewer, Davey, Blackwood, Kingsford, Innes, Dou, Grant, Gibbs, Fellows, Pearce, Butterworth, Burroughs, Tasker, Killingsworth, Rees, Martin, Birt, Newman, Hagger, Norton, Knott, Davids, two Fullers, father and son.

AMERICAN AUTHORS—Nocrot, Backus, Dr. Foster, Baldwin, Merrill, Andrews, Blood, D. Jones, Osbourne, Chapin, Jewett, Hosken, Woolsey, Frey, Tupper, Judd, Lillibridge, Merriam, Pendleton, Parkinson, Judson, Campbell, A. Morgan, Bronson, White, Brantly, Hinton, Howell, Hague, Ripley, Chase, Sears, Cone, Kendrick, Loomis, Halcombe, Crawley, Dowling, Leach, Locke, Davis, Henshall, Parr, Foster, Tinkham, Craps, Williams, Bliss, Clark, Robards, Polhill, Dagg.

LEGALITY OF SUNDAY LABOR IN ENGLAND. In noticing the progress of Sunday desecration in Great Britain, we have had frequent occasion of late years to observe the running of railway trains and sailing of steamboats.

In extraordinary cases, also, we were aware, that, in the present day, the most direct acts of extensive desecration were occasionally performed, without challenge. In the formation of railways, in all stages of their progress, and on the new Canterbury lines at present, large bands of men have sometimes been engaged, notoriously, when contractors were apprehensive of failing in the fulfillment of their engagements, within the time specified in the agreement.

1. The Pious Young Man's Guide, or a compendious and useful Catechism for children and all young persons, being represented as a conversation between a father and his son.

2. Imperfections Discovered; in which he deplores the unconcernedness of professors for real and substantial religion, and their heats and divisions about points not necessary to salvation.

3. A Threefold Dialogue, concerning the three chief points in controversy amongst the Protestants in our days, viz:—1st. Whether the Holy Scriptures do prove the doctrine of Free-grace or Free-will? 2d. Whether Believers' or Infants' Baptism be the ordinance of Christ? 3d. Whether the Seventh or the First Day of the Week be the Sabbath of the Lord?—London, 1708—12mo.

Sabbath, still there was no law to prevent it. (Sun, newspaper, Nov. 25, 1845.) The man was, however, fined five shillings for having posted the bill on the wall of the Fleet Prison without having received the sanction of the corporation.

WRITERS IN DEFENCE OF BAPTIST SENTIMENTS.

Rev. DAVID BENEDICT, of Pawtucket, R. I., is about to publish a complete list of the writers in defence of Baptist sentiments in all ages and countries. He has sent us the following, with a request that all Baptist papers and periodicals, of whatever party, will give it an insertion; and if the editors, or those friends near them, know of any other works on the baptismal or communion questions, that they will mention them in their respective papers.

List of writers in defence of Baptist Sentiments. Tombs, Delaune, Gale, Gill, The Stennetts, The Evans, Ryland, Richards, Bradbury, Wallin, Toulmin, Foot, Booth, Robinson, Wilson, Pen-gilley, Slee, Whitfield, Danvers, Kiffin, Smith, Morton, Ives, Collins, Hutchinson, Barbour, Jackson, Brine, Jenkins, Kinghorn, Rees, Eaton, Gilchrist, Sheldon, Taylor, McLean, Ellison, Ash-downe, Carson, Gotche, Dobell, Dr. Cox, Cox, Stovell, Fisher, Grantham, Spillsbury, Richardson, Knollys, Keach, Russell, Haldane, Dore, Hull, Westlake.

Since this list was first published, by my own efforts and the aid of Rev. Mr. Woolsey, of Conn., and Dr. Malcom, of Ky., and others, I have made the following additions:

AMERICAN AUTHORS—Nocrot, Backus, Dr. Foster, Baldwin, Merrill, Andrews, Blood, D. Jones, Osbourne, Chapin, Jewett, Hosken, Woolsey, Frey, Tupper, Judd, Lillibridge, Merriam, Pendleton, Parkinson, Judson, Campbell, A. Morgan, Bronson, White, Brantly, Hinton, Howell, Hague, Ripley, Chase, Sears, Cone, Kendrick, Loomis, Halcombe, Crawley, Dowling, Leach, Locke, Davis, Henshall, Parr, Foster, Tinkham, Craps, Williams, Bliss, Clark, Robards, Polhill, Dagg.

One missionary, speaking of the great numbers that are left to perish in times of scarcity, says:—"Not being able to save the life of the body of these little children, I have sought to procure the saving of their souls. Two well-trained men, having some knowledge of medicine, whom I have employed for the last eight months, have baptized six hundred and eighty of them, of whom more than five hundred have already gone to heaven."

Dr. Pallegoix, the pious Vicar of Siam, has a few precious words on the economy of this mode of salvation. He says:—"One of the physicians, whom we have at Juthia, used to succeed in baptizing from 60 to 100 children every year, so that, if I may be allowed the expression, a person would save a soul at cost of a most trifling sacrifice. Surely, there is no better mode of employing the alms of the Society. For some years past, the number of these little angels who have gone to heaven, amounts to from four to five thousand."

ANNNOYING AND FOOLISH CUSTOM.—The custom which prevails in many churches of turning all the gentlemen out of a seat when a lady comes in, for the purpose of giving her the farther end of the slip, is most annoying and foolish.

REV. DR. LILIENTHAL.—We announced some weeks ago the arrival in this country of a distinguished Hebrew scholar and divine of this name. It seems that the Doctor has been for some years entrusted by the Russian Government with the promotion of Jewish schools. In this capacity he held an important place in the office of Minister of Public Instruction, and was exerting a very salutary influence in behalf of his nation.

CONGRESS OF NATIONS.—The friends of peace have determined to concentrate their efforts upon the institution of a Congress of Nations, and they express great confidence that the object can be secured if this country will lead in the work.

BAPTISMAL REGENERATION OF CHINESE INFANTS. It is well known, that in China large numbers of children are every year consigned by their parents to an unnatural death—some by strangulation at birth, and others by exposure in the high-ways where their bodies become food for dogs and wolves.

THE PETITION.

Your petitioners, citizens of the County of Middlesex, &c., would respectfully represent to your Honorable Body, that their rights are not protected and defended in common with other citizens of the State. The Constitution gives to all equal privileges in the exercise of their religious principles. But the Statutes and Laws give to the majority only the free exercise of their religious opinions without proscription, while a portion of citizens have only been permitted to exercise the privileges secured by the Constitution in a very limited and prescribed manner.

DEATH'S DOINGS IN 1845.—The following list of distinguished individuals who were called to their account during the last year, will show that the destroying angel has been busy in the higher as well as the lower walks of life:—

Gen. Andrew Jackson, ex-President U. S., June 8th, 78. Hon. Joseph Story, Justice Sup. Court, Sept. 10th, 65. Hon. Isaac Bates, U. S. Senator, Mass., March 16th, 65. Gen. John B. Dawson, M. C. from La., June 26th, 65. Hon. David W. Dickinson, M. C. from Tenn., April 27th, 65. "John H. Peyton, M. C. elect from do., " Douglas Houghton, Geologist of Mich., drowned, " Leverett Saltonstall, ex-M. C. Mass., May 8th, 61. Rev. Henry Ware, D. D., Prof. at Harvard, July 12th, 61. Hon. Wm. Ross, ex-U. S. Senator, Va., May 11th, 57. Hon. George M. Dallas, Chief Justice Mich., March, 59. Wm. W. Cherry, Jackson, N. C., May 23, 59. Hon. Buckner Thurston, Judge U. S. D. C., Aug. 30th, 59. Hon. Roger M. Sherman, Conn., Dec. 30th, 1844, 71. Hon. Joseph L. Tillinghast, R. I., do.

SUNDAY LEGISLATION—NO. 3.

On the first instant, a meeting of the friends of God's holy Sabbath, in East New Jersey, was held, by previous appointment, in the Seventh-day Baptist Meeting-house at New Market, when a discourse was delivered by Bro. Samuel Davison on "the Relation of Civil Government to the Law of God."

A committee of three was then appointed, to prepare and report a series of resolutions in furtherance of the object of the meeting; consisting of David Dunn, A. D. Tisworth, and Randolph Dunham.

After retiring for a short time, the Committee reported the following resolutions, which were received, and adopted with great unanimity:—

- 1. Resolved, That we feel a deep sense of gratitude to God for the civil and religious liberty which we and our predecessors have enjoyed, and which is secured to us in the Constitution of this State.
2. Resolved, That notwithstanding the rights and privileges secured by the Constitution of this State for the free exercise of religious opinions, those who observe the seventh day of the week as the holy Sabbath are in a great measure prohibited the enjoyment of those rights by the Laws of the State.
3. Resolved, That although we differ in our views respecting truth and duty from the majority of the professing Christian world, nevertheless we feel bound to render faithful and strict obedience to all the commandments of God.
4. Resolved, That we discard the idea of establishing any religious order or sect by human legislation, but we have a right to ask for protection both in our civil and religious rights; therefore,
5. Resolved, That we should without delay respectfully petition the Legislature to repeal and amend the statutes so as to give all observers of the seventh day equal rights and privileges on the first day as on the following days of the week.
6. Resolved, That the before-mentioned committee be re-appointed to draft and present to this meeting a Petition for the above-named object.

The Committee thus appointed retired; and on returning presented the annexed Petition, which was received, and after a careful consideration, adopted.

David Dunn and A. D. Tisworth were then appointed a Committee to present the Petition for signatures to the friends of the object in the County of Middlesex; and Randolph Dunham and Randolph Drake, a Committee to draft the Petition and present it to the friends of the object in Essex and Somerset Counties, with instructions to wait upon the members of Assembly elect in their respective counties, and request them to present the same at an early period in the session of the next Legislature.

It was then ordered, that Samuel Davison, Randolph Dunham, and Charles H. Stillman, be a committee to prepare a report of this meeting and request its insertion in the next number of the Sabbath Recorder; after which the meeting adjourned sine die.

THE SPIRIT OF TYGONS.

Three years since, said Dr. Tyng, I met in London, a little company of Moravians. I never see one of those blessed men without rejoicing at what God hath done by them, I met them on the eve before the Harmony sailed on her seven-year voyage to the cold region of Labrador; there were present several missionaries about to go to those barbarous tribes; and there was the captain of the ship, who six and thirty times has crossed the sea. He spoke to us of the piety of the missionaries, their sufferings, and their labors. O, it seemed as if the spirit living God was there. It was marvelous to see how the sacred enterprise touched the hearts even of worldly men; the very insurance companies reducing the cost of insurance, as if they felt that that vessel had but crossed the stormy icebound sea, and never once in peril, while hundreds were wrecked and lost among its billows, that dash to heaven, and freeze to icebergs on its stormy coasts.

This little persecuted people did not wait until they had wealth before they entered the work. Oh, no! they did not bread to eat, nor home to shelter them; and yet they went forth to conquer the world, and they more than any others have succeeded in the conquest. It has not been a sense of obligation that has led them onward, but a love for the work, and when we meet in another world those who have been enlightened and saved by our instrumentalities, shall we not more rejoice in the smile of those redeemed pagans, than in the highest honors of the world?

The spirit of missions is an expansive spirit. Behold Howard—he visits loathsome cells of pestilential dungeons, and is willing like the Savior to become a prisoner for prisoners, that prisoners may be free. Behold another contemporary with him. He climbs the height of ambition; he strives to plant the standard of universal empire on all the turrets of the old world. They die, the one on the shore of the Black Sea bidding his faithful attendant write out this Epitaph over his ashes, "A sinner saved by grace, though the world was echoing the praise of his ocean rock and philanthropy; the other, manacled upon his ocean rock, breathing out a spirit chafed to madness by disappointed ambition. How different the expansion of their spirits. Thus when covetousness looks from the hour of death upon gains, and counts its hundreds and thousands, and then looks up to see that it has no portion beyond the grave; and when benevolence sits down, perhaps in poverty, and looks back as did Job, in the sweet reflection, "when the eyes saw that then it blest me," how different the retrospect. Shall we then gain the earth to die godless and hopeless, or leave it with the sweet assurance that all was consecrated to my master's cause.—The Mercury.

MYSTERIOUS.—A statement is going the rounds of the papers, copied from the Canadaigua Repository, that two men, with three small children, and a two-horse wagon, stopped at Powers' Tavern, in the village of Canadaigua;—that the children were in the care of one of the two men named Wentworth, who declared his intention of departing in the afternoon train of cars for the East;—that after the cars had departed, it was ascertained that the children were still at the tavern, but their protector, and his companion who had charge of the team, were missing.

Mr. George I. Lewis, of Newport, R. I., writes to us, that his brother-in-law, Edward A. Wentworth, left Westley, R. I., on the 26th of November last, for Wirt, Allegany Co., N. Y., intending there to take charge of three children of Mr. Lewis—(the oldest a boy of seven years, the second a girl of five years, and the youngest a boy of three years)—and return immediately to his friends in Westley. He has had news of his safe arrival at Wirt, and supposes that on his return he called at Canadaigua as above stated.

Mr. Lewis has the most entire confidence in Mr. Wentworth, but fears that he may have met with some accident, which was the occasion of his mysterious disappearance. When he left home, he wore a black broadcloth coat and pantaloons, a blue satinet double-breasted vest, red silk neck handkerchief, a black seal-skin cap, and a pair of new boots with his name written inside. He had with him also a heavy blue overcoat, and a traveling valise with the name of G. D. Cross printed upon it. His under clothing was marked "E. A. W." Any information concerning him will be gratefully received. Address, George I. Lewis, Newport, R. I.

"THE MEER SHALL INHERIT THE EARTH."—A correspondent of the New England Puritan mentions an individual who had been not a little perplexed with the question, How shall the meek inherit the earth? The following incident solved all his doubts, by exhibiting before him an instance of the complete fulfillment of the promise:—

"While musing on the subject, he had occasion one day to go near a low and mechanically wretched dwelling, from within which were audible affecting tones of earnest adoration. Curious and impressed, he listened, and at the same time, through some chink, beheld the suppliant. There, scantily apparelled, and in a room nearly destitute of furniture, an elderly woman sat, with her feet in her hand; a hard crust and some water. It was over this store her devotion grew eloquent. She could not partake of it till her full heart had relieved itself in acknowledgment to God. With uplifted, tearful eyes, she said, "What, Lord! all this, and heaven too!"

TWO MEN DROWNED.—The Flushing Journal says, on Sunday three men started from General Skidmore's, Great Neck, on a sailing excursion to Throg's Neck, which, it is said, is quite a rendezvous for those who love to while away Sunday in a "cheerful glass of something to drink." One of the party, it is said, was obliged to remain, on account of inebriation. The other two persons succeeded in getting into their boat, and proceeded on their return, but the boat overset when near the shore, and the two, it is supposed, were drowned, nothing having been heard of them since. The boat, singularly enough, floated into the place from whence it started. The drowned men, we learn, were laborers in the employ of Gen. Skidmore.

WE clip the above from an exchange paper, and submit it as a specimen of the numerous accidents which occur on Sunday. Whether the men who were lost owe their deaths to sailing on Sunday, or to their too free use of the "cheerful glass of something to drink," is a question which we leave our readers to decide, confident that they will not differ much about it.

SHIPWRECKS AND LOSS OF LIFE.—ult. says:—We regret to and property on received from Q. rived there on Q. three vessels on ed were the Mo and the Syrian. The following luce, 19th Dec I have learned bell, that there a schooner wreck ed nes Mopis. of the schooner. Subjoined is a merchant in th You will be re news that has re viz:—that four passengers of the lass. The bodie found on the be

WRECK AND LOSS OF LIFE.—ult. says:—A boat, from on board, got a board perished; men have been and." Five vessels, the Montreal, Byard, and a son ed, but of a son Several of the among them in of the schooner Wm. Byard's he was not exp that sailed Lat posed to be fat

NEWSPAPER in the North-B newspapers leader, inasmuch as the sume of extracts Specimens of no loss to find ing journals, of Johnson, M

There was on as an occasion and do nothing of the week important. The and will undoubt time forward. The principal SENATE, was a grew out of a se Mr. Hanigan of Oregon to 54 2 trayal of our right that. Mr. Calhoun solutions, and pro administration-w the 49th parallel fit subject for ne debate on the sub In the House nounced that the tions for the adm ham of Ohio, in similar to those the Senate, decla gland about Oreg promise could b were discussed a speakers, among Besides this disc of general inter Ice CUTTING joined description Knickerbocker. the speedy separ substance, ta may not prove r readers. A clear field has been chosen, at a spot adjacent channel is cut, a the ice is pushed in one direction wide, by means are afterwards means of cross cokes this cut ar ready mentioned river, where is st plate and perform task of raising th of an endless ch which, plying ov at an angle of ab an hold of as so plane by grapple eight feet apart, iron tracks on the fall on to another moved so as to c building. The cokes seven feet at a very rapid r when cut that si five feet long. saw nine cokes at an average of make 2,700 lbs. of 800 tons hours by means attending this m employed have any the time it is fr its appropriate d to attend for the and the power o horses. SHIPWRECKS AND LOSS OF LIFE.— ult. says:— We regret to and property on received from Q. rived there on Q. three vessels on ed were the Mo and the Syrian. The following luce, 19th Dec I have learned bell, that there a schooner wreck ed nes Mopis. of the schooner. Subjoined is a merchant in th You will be re news that has re viz:—that four passengers of the lass. The bodie found on the be WRECK AND LOSS OF LIFE.— ult. says:— A boat, from on board, got a board perished; men have been and." Five vessels, the Montreal, Byard, and a son ed, but of a son Several of the among them in of the schooner Wm. Byard's he was not exp that sailed Lat posed to be fat NEWSPAPER in the North-B newspapers leader, inasmuch as the sume of extracts Specimens of no loss to find ing journals, of Johnson, M

Miscellaneous.

A Visit to Philadelphia.

Philadelphia is in point of size and population the second City in the United States. It is situated between the Delaware and Schuylkill, near the junction of these rivers. It was founded by the peaceful and benevolent William Penn, in 1682, who purchased of the Indians the site, and marked out the plan of this extensive city, to which he gave the name of Philadelphia, or the city of love.

On Wednesday evening, the tenth Dec'r., the stage from Easton set us down in front of Congress Hall, where we took lodgings for the night. The next morning we made our way to the residence of our excellent brother Simpson, in West Philadelphia, where we met with a kind reception. After being served with a good dinner by his estimable lady, we signified our desire to visit the public places and works of the city; brother S. kindly offered to become our conductor; his generous offer was readily accepted and we set off, after calling upon a friend or two, we made our way to the State House or City Hall, from the cupola of which we had a fair view of the city and its Liberties, the rivers and the surrounding country.

From this place we took an omnibus for the far-famed Girard College, about two miles from the business part of the city. This institution is intended for orphans. It was endowed by the munificence of Stephen Girard who died in 1832, and left two millions of dollars for the purpose of erecting the buildings, and supporting the College. The Institution is situated upon a beautiful elevation near the banks of the Schuylkill, overlooking the city and the surrounding country. There are five buildings, the material of which is marble finely polished. The main, and centre building is supported by thirty-two splendid columns. The edifices are all enclosed, and the inside work is being rapidly carried forward. From the roof of the principal building a lovely and extended scenery spreads out before the eye which cannot fail to gratify and entrance the admirer of nature.

While surveying this boon of benevolence, we could but rejoice in such a wise and humane provision for orphanage; still our rejoicing was mingled with sorrow, that the departed donor should have so drawn his will as to shut the Bible from the halls and instructions of this College, and exclude ministers with the message of mercy, and the promises of the God of the orphan from it. We think if he could return from the eternity of realities his first work would be to blot out that unfortunate clause.—We can but express our ardent desire that the proper authorities will change this arrangement. From this spot we directed our course to the Fair Mount Water-works on the Schuylkill river. A dam is thrown over the river ten feet high, this forms an extensive pond, from which the water is forced by machinery more than ninety-six feet almost perpendicularly into the distributing reservoir artificially constructed at the top of the bank, from which it is conveyed in pipes, amounting altogether to nearly one hundred miles in length, to all parts of the city. Four millions of gallons of water are used every twenty-four hours from this establishment. The artificial shades, walks, and fountains, together with the wild and romantic scenery of the river and its bank, make this a place of great resort in the summer for strangers, and those who desire relaxation and retirement from the business, heat, noise, and dust of the city. Then we passed over the wire bridge. This was indeed a curiosity. A brief outline of this fine piece of mechanism is as follows: There are ten principal wires, five on each side; these are composed of numbers of small wires, these extend from one side of the river to the other, passing over suitable frames on both sides of the stream, and are then fastened in the ground or rock. Then smaller ones extend perpendicularly from the main wires to the cross timbers on which the floor is laid. The strength of this bridge was tried by placing forty, one horse carts filled with stone, so as to make each two tons weight; making in all eighty tons. The constructor then placed himself in the centre and gave three cheers; the carts passed off, and he took some sixty thousand dollars and went his way. This finished our first day's ramblings and observations. In the evening we attended religious service in the M. E. Church on the west side of the river, where a protracted meeting was in progress; heard one of the city ministers preach a good common sermon. Not much doing in the way of protracted meeting revival.

On the following morning we visited the United States Mint. This is a superb structure. We were conducted by a gentleman of the establishment, through the different departments of this money making concern. The different operations are melting, rolling, drawing, and coining; the last of which prepares it for use. From this place we proceeded to the Pennsylvania Hospital, some two miles from town. This institution was founded by William Penn. It is a large and spacious building, erected at a cost of three hundred thousand dollars, and has a fund of some four hundred thousand, for its support. It is admirably arranged, and conducted with great order. The apartments were remarkably clean, and even neat. About fifty persons are employed to keep it in order, and there are about two hundred and seventy-five persons in the institution. We next visited the Philadelphia Alms-House. This is a magnificent and mammoth structure provided by the city for its poor. It is decidedly the best constructed, and the best conducted institution of the kind that we ever visited. It is divided into different wards for the inmates. The blind, aged females, aged males, different classes of insane, different classes of diseased persons, all have their appropriate wards. Then there are the orphans department, the surgical rooms, the apothecary's office, the lecture room, the chapel, and various other apartments. These different parts of this home of the poor are remarkably clean and comfortable; noble fires of stone coal. This noble institution really looked like the production of humanity and Christianity united.—There are now in this house seventeen hundred and fifty persons living through the winter upon the tax imposed upon the laboring people of this goodly city, and many of them are permanently fixed there. Does it ever occur to the people who have so many paupers to maintain, to enquire after the causes of so much poverty and want? It strikes us that this ought to be done, and means used to prevent such a vast amount of taxation upon the laboring classes. As far as our knowledge extends, there are two leading causes, intemperance and the violation of the seventh precept of the Decalogue. Legislative bodies, the pulpit, the Church, public sentiment, one and all, should rise in truth and earnestness upon this subject and shut down these floodgates of vice, and arrest and dry up these streams of death in our land.

On Friday evening we called on our old friend George Storrs, who is preaching to a congregation in this city composed of some excellent people, cured of the peculiarities of Millerism, still under the influence of some sentiments peculiar to brother S. He now strongly believes in the literal return of the Jews to the promised land. Whatever we may think of some of brother Storrs' theories, we certainly think him sincere, and in possession of a good heart. We accompanied him in the evening to the Union Church to listen to a lecture from Dr. Durbin, who is giving a course of short lectures upon the Jewish nation. His plan, so far as we could comprehend it, was a broad one. The lectures will be fraught with information. We spent the night with brother Storrs, and most of Saturday. At one o'clock of this day we witnessed the funeral ceremonies of Commodore Elliott, which we regarded as a farce and a mockery. The drinking, smoking, swearing, laughing, and turn out of infamous ones, was full proof of the hypocrisy of the parade.

[Cor. True Wes.]

HUMAN HAPPINESS.—So far as happiness consists in the gratification of the animal appetites, man has no advantage over the brute. The wild ass can eat, drink, sleep, and graze all the other mere animal propensities. He can enjoy all this without any pain arising from solicitude and fear concerning the future, which constitutes a large portion of human misery. Wherein, then, has man the advantage over a brute on the score of happiness? In two respects, First, Man is capable of intellectual enjoyment, which renders the harvest fields of his pleasures extensive in proportion to the amount of his knowledge, enabling him to reap pleasures from things, places, countries, and worlds he never saw. This the brute cannot do; he can enjoy nothing beyond his reach.

Secondly, Man is capable of an enjoyment arising from right moral feelings, of which brutes are supposed to be incapable. Through the exercise of gratitude, he feasts on all the past bounties and blessings of Providence; through hope he gathers pleasures from the fields of his future being; and through the exercise of love to his Maker, he kindles a joy that is as undying as the soul in which it burns, and as the object which excites it. Such are man's advantages for enjoyment over brutes, and it would be well for him if he improved them as well as the brute improves his.

NOBLE DARING.—During a recent fire in Buffalo, N. Y., while the fire was raging with its utmost violence, the shrieks of children were heard in the upper part of the building on fire. This appeal for help was nobly responded to by Capt. A., with some half-dozen others, who, nothing daunted by the flames and smoke that were issuing from every crevice, dashed into the building, and with triumph returned with the little sufferers.—The feelings of the parents, on seeing their children so providentially restored may be imagined, but not described.

EMULATION AND ENVY.—A noble mind emulates merit, but low minds only envy it; the one seeks to rise by imitating merit, the other seeks by detraction to bring merit down to its own level.

A LIBRARY.—A few books well selected, and thoroughly read, are more useful than a large library but partially read and understood.

MORAL WAR.—Misfortune is to be conquered by courage, passion is to be overcome by reason, and the devil by resistance.

MISSING THE POINT.—Some men, by affecting to be wise, actually prevent themselves from becoming wise; for he who labors to make others think he knows more than he does, necessarily takes a position beyond their power to instruct him.

From the Bordentown Palladium. HINTS ON SMALL-POX AND VACCINATION.

BY W. M. FARNSTOCK, M. D.

Small-Pox is a highly contagious disease, and is mostly communicated by coming within the limited sphere of its influence. Cases may exist, under ordinary circumstances, in the midst of a dense population, with little, or scarcely any prejudice to the community at large; but it frequently becomes epidemic under certain states of the atmosphere, which brings the human system into greater susceptibility to infection, and diffuses the disease with frightful rapidity. The extensive prevalence of that terrible scourge throughout many portions of our country, indicates the existence of that epidemic variolous constitution of the air, which may spread it over every section of the land; and induces the writer to drop a word in season and offer our immediate community a summary of the facts, connected with this disease, which have the greatest bearing on the welfare of society: as many persons labor under erroneous impressions respecting their immunity from a second attack, after having suffered one invasion of natural small-pox, or having been inoculated with small-pox matter, or been vaccinated with cow-pox; and especially as much distrust exists on the minds of many persons in regard to the protective powers of vaccination.

From a careful examination of the accumulated facts, adduced by the most profound investigators and authoritative writers on Vital Statistics, derived from the Medical Reports of the National Armies, Public Hospitals, and Municipal Registrations, of all the countries of Europe, as well as the sparse returns of our own Union, we arrive at the following conclusions:

- 1. That the impression made on the system of many persons, by an attack of natural small-pox, does not afford perfect exemption from a second attack of that disease; but are still susceptible to a modified, yet often fatal, form.
2. That many persons who have undergone inoculation with small-pox matter, are likewise susceptible of varioloid of a dangerous character.
3. That vaccination with cow-pox, which for nearly a half century, been generally esteemed as the most certain prophylactic agent, like the preceding, frequently leaves the person insecure against an attack of varioloid.
4. That, where there has been vaccination with cow-pox, though it may not exempt the individual from an attack of varioloid, it modifies the violence of the disease and preserves life; there being, comparatively, but few cases on record of persons having died from an attack of that disease who had been previously vaccinated.
5. That the ratio of deaths from second attacks of small-pox or varioloid, in persons who had the natural disease, is infinitely greater than in occurrences after vaccination.

We do not stop to discuss one or two mooted questions involved in the foregoing propositions, viz: whether an impression from an attack of small-pox, from inoculation or vaccination, can be effaced from the system, so as to afford no immunity from a recurrence, or whether that impression is obliterated after a certain number of years. We are not treating with hypotheses, but are dealing with facts—not with our own predilections or our own single experience, but with extensive, collated facts, by the tens of thousands and hundreds of thousands. It may be sufficient, in explanation, to observe, that as a general law, an individual is insusceptible after an attack of small-pox, or a perfect vaccination, to a recurrence of a second infection; but it is not any the less true, that this law is subject to numerous, very numerous exceptions. Repeated experiments on the most extensive scale, show thirty to thirty-eight per cent, or one in every three, who have been, apparently, successfully vaccinated, still retain their susceptibility to variolous and vaccine impression; and many facts prove that if not quite equal, still a very large amount of those who have undergone small-pox, or small-pox inoculation, retain their susceptibility to a second impression.

The whole matter is resolved into a few words, viz: that some persons evince a persistent inaptitude to all variolous impressions throughout life, that they do not take small-pox nor vaccination; others resist both during a long period under frequent exposures to the disease, and to vaccine infection, and then, become susceptible; and others again manifest so great a susceptibility, that no process, natural or artificial, secures them from repeated attacks.

The practical inferences we draw from these well authenticated facts, and which we desire to impress upon our community, to avert the approach of that fearful malady, or mitigate its virulence, should it reach our borders, are these:

- 1. That vaccination is the best protection from small-pox. It modifies the disease and preserves life, although it does not in all cases exempt entirely from an attack of variolous disease.
2. That re-vaccination becomes necessary to test the protection of the system.
3. That after re-vaccination, an individual may have a reasonable certainty of exemption from an attack of varioloid.
4. That re-vaccination should be resorted to by all persons upon whom it has not been repeated, whenever the small-pox assumes an epidemic form; as the changes constantly taking place in the human system, render an individual liable to infection at one period who may have been exempt at another; and particularly as that liability is greatly increased by the existence of the variolous constitution of the atmosphere; which fans otherwise sporadic cases into epidemic prevalence.

The dictates of prudence, then, would be for every individual to subject himself to re-vaccination without any delay. Delays, under these circumstances, are dangerous. Security lies in immediate action.

Bordentown, N. J., Dec. 24, 1845.

TYPE SETTER'S PROPENSITY!—Composers, as a class, are clever fellows, but they often make their types "play such fantastic tricks before high heaven as to make—Editors weep." Strange nonsense they cause for us, at a world of pains. In the last number of friend Bailey's paper, we have two amusing instances of this. "They all represent to me, that such politics as Mr. Smith says he preaches, he does preaches!" "Rev. Francis Hawley read the first chapter of Josiah!" In this paper a week or more ago, our "boys" make us very ridiculous. They force us to say, in our leader, that "Paul glorified in the fact that he was a one idea preacher!" We meant, and wrote, that he gloried in view of that fact, and felt anything but to glory over the alteration. But this is a species of homicide to which we have to become accustomed.—Liberty Intelligencer.

TALKING.—One half of the mischief in the world is done by talking. And one half of the difficulty we get into as we go along through life is the result of our saying what we might just as well have not said. There's much wisdom in the old maxim, keep your mouth shut and your eyes open. There is, rely upon it. I do not know any body in any situation or profession of life to whom this advice is not applicable. It is sometimes said that lawyers live by talking; that talking is their trade, and so on; but the fact is, the lawyers are as apt to talk too much as any body, and to suffer as much by it. To spin out a long argument, they necessarily fall into a habit of dealing more in fancy than in facts, saying things about parties and witnesses, that do much harm and no good; and their reputation for candor will generally diminish in the same proportion as that for loquacity increases. To hear some men at the bar, you would suppose that if they were held up by the feet the words would run out of their mouth, by mere force of gravity, for a week at a time, without troubling their brains at all.

THE LOST CHILD.

A WESTERN SCENE.—About ten o'clock it was announced that O'Larry's boy was lost. He was a fair and lovely child, little Johnny, and had a gentle, affectionate mother, with an ardent and sacrificing love which few mothers ever feel. His father was a bold hunter—his horses and hounds and rifle, had more of his heart than all the world besides; but little Johnny nestled there: indeed he was a great pet with the neighbors, and won more caresses and more sympathy than all the rest of the children together.

Little Johnny was about four years old: he had been out in the field with his father and the black man, who was harvesting corn—had filled his little bag with-roasting ears, and started for home about two o'clock, P. M. On returning at night, they ascertained that the child had not been seen. It was nearly dark, but the alarm was given, and some fifteen or twenty neighbors took their horns and commenced the search. The corn where he was last seen, was the first object, of course: here they took single rows, and scoured the field in vain.—They then scattered through the adjoining wood; the father frantic, often calling out in a voice of thunder, "Ho! John—ho!—O, John!" Then fearing the boy might be alarmed and afraid to answer, he would soften down into the gentle, winning tone of the fire-side—"Johnny, Johnny my dear, father's come." It was a cloudy evening; and though perhaps he had never bowed the knee "before Jehovah's awful throne," he prayed—oh how earnestly he prayed the Lord it might not rain that night. The air was damp and chilly, so that, if the child were alive, with his bare feet and light jacket, he must be suffering cruelly from the cold. But the wolves!—ah, this was the fear, this the terror, which all felt, but none dared to breathe. A wolf had been seen prowling around the premises, indeed they had a common path across the prairie,—and the point where several beside myself, had heard the cries of distress was a famous haunt for them; even in the midst of their anxious search, a distant growl would now and then burst on the ear.

The dogs were very eager in the field, especially wolf dogs. Winder, one of the best, would run no other trail O'Larry knew this, and watched with most intense anxiety, his every move. He scents—he scents—he runs—"Oh my God, he's got my boy!" He leaps from his horse, he sees the foot print of his own dear Johnny in the gopher hill by his side—he tracks him to the wood, and off from Winder's trail,—ah, now he breathes again.

The search was continued till midnight, when a part thought it best to relieve their horses, and wait for daylight to begin afresh. But the father, with three of his hunting friends, who had resolved not to eat or sleep till they had found the boy, still kept on—sometimes riding, sometimes walking—calling and shouting, if for no other purpose than to keep the wolves at bay. At length they stationed themselves within hearing distance of each other, and sat down to protect the child, or rush to his rescue, in case they should hear him attacked, to watch until the morning.

At early dawn, about fifty new horsemen arrived, and the search commenced anew. The field was examined for the track, which was pursued with some doubt, as he had been there three successive days. On tracing the path which led toward the wolf woods, the imprint of Johnny's little feet were again discovered, as he appeared to be running, and the mark of his bag dragging along by his side. Here the father's anguish gushed anew, as the fears of the preceding night were justified and corroborated. They now agreed to take a station of about fifteen rods abreast, go up one side of the branch and down the other, until the whole surface of an extensive area (father than he could possibly have traveled,) had been explored. They had completed one side, and were returning, when the signal was given—Johnny was found! The noisy shouting and repeated peals of the hunter's winding horns, soon grouped the solemn cavalcade—But O'Larry, though foremost in the hunt fell back at the first note of the summoning horn, nor did he speak a word, or scarcely breathed, till he snatched his true Johnny from the arms of his delighted bearer, and pressed him with fondness to his now bursting heart. The dear boy was found about two miles from home, in a thicket of hazles picking filberts, with his bag of corn still on his arm. He looked bright and happy; and when asked where he was going, said, he was going home, but it was so far.—He said he had not seen any body, but he heard some one call him, and that he was afraid, that he ran away until he was very tired, and then he laid his head down on his bag, and cried—that while he was crying, he saw a big carriage go by with candles in it, (the thunder and lightning) and then it grew very dark, and he asked God to take care of little Johnny, and went to sleep. He seemed amazed to see so many around him, and all so glad to see him.

PEACE, IN VIEW OF DEATH.—When I am dead and forgotten, the world will be as it is; the same succession and varieties of seasons, the same revolutions of heaven, the same changes of earth and sea, the like occurrences of natural events and human affairs. It is not in my power to alter the course of things, or to prevent what must be. What should I do, but quietly take my part of the present; and humbly leave the care of the future to that all-wise Providence, which ordereth all things, even the most cross events, according to his most holy and just purposes?—Ibid.

Heaven hath many tongues that talk of it, more eyes to behold it, but few hearts that rightly affect it.

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SAMUEL RUSSELL, President of the Board of Trustees.

BANK NOTE LIST.

Table with columns for bank names and locations, including New England, Western New York, New Jersey, and various regional banks.

Water Agents for the Sabbath Recorder.

Table listing water agents for the Sabbath Recorder across various states including New York, Connecticut, New Jersey, Pennsylvania, Virginia, Ohio, Michigan, Wisconsin, Rhode Island, and Iowa.

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