

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 III.

Institution of the Weekly Sabbath and its Design.

Our inquiry at present is regarding the Sabbath in the first and chief of the senses in which the word is employed—that of the seventh day of the week—to which the name is, in a more limited and peculiar manner, applied, all the other, as we have already seen expressly stated by God to Moses, being "beside the Sabbaths of the Lord," immediately commemorative of His own rest.

In this investigation, seeking that we may be enabled truly to discern and to exhibit the mind of God respecting it, we begin with a careful examination of the first text bearing upon the subject. As it contains much important instruction, we cite at length the words as they stand in our translation of the inspired account of the creation. Already had the forming hand of Jehovah been six days employed in giving form, and life, and beauty, to the world. For wise purposes towards man, He had already provided various means for the division of time. The succession of day and night was effected by the earth's motion on its axis; the moon's revolutions round the earth, distinguish time into months; and by the earth's motion round the sun, the annual changes of season are produced. But, besides these divisions of time, so effected, the Creator has, by Sabbatic rest, established yet another, which no sensible change indicates, but the observance of which requires an act of faith. To this we now refer. "And God saw every thing that He had made, and behold it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the hosts of them. And on the seventh day God ended His work which He had made; * and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work, which God created and made." Gen. 1: 31; 2: 1-3.

The record of the Sabbath thus occupies an early place in the Book of God. It is the very first of religious ordinances, its institution being coeval with the history of the world's existence and our own; and it has, in the time and manner of its appointment, a stamp of universality commensurate with the present features of both. After all the inanimate parts of creation had received their forms, and the irrational tribes their being, on the sixth day, man, the noblest work of the Creator, made in His own image, was created, and received the delegated authority of his God, for entire dominion. On the day succeeding, God rested in complacency and delight in His work; and this, the day of His own rest, He blessed and sanctified, as a day of weekly rest to His newly-formed creature, man.

We are therefore led at once, by the inspired statement, to a consideration of the objects divinely contemplated by the Sabbath. The reason of its appointment is, because that in it He had rested from all his work. "God saw every thing that He had made, and behold it was very good." It was a scene over which "the morning stars sang together, and all the sons of God shouted for joy." Earth, sea, and sky, teem with the wonders and with the bounties of the Almighty, produced by His all-quicken word. The herbs and trees of the field, with all their varieties of foliage, of flower, and of fruit, gratify the eye and the taste. Not only have the herbs and trees a present value of ornament and use, but have had each given to it, its respective seed, productive of its individual species, all having impressed upon them their power of propagation for the after continuation of their species. †

The beasts of the field roam undisturbed, and at large, in the pastures of their great Creator's wide domain. And while the earth waves with the luxuriance of plenty, the air is joyous with the choir

* As it in no way affects the subject of our present investigation, I have not deemed it necessary to notice in the text the translation of this clause adopted by many commentators, "On the seventh day God had ended His work," instead of "On the seventh day God ended His work," as if part of that work remained till the seventh day. Nor will I here do more than mention the statement that the Samaritan Pentateuch, which is the oldest extant copy of the book, as also the Syriac and the Septuagint versions, all render here, "On the sixth day God ended His work." Bothroyd adopts this form of correcting the text. By either change, the meaning of the passage would be more clearly presented, as the obvious truth of the creation's having been actually accomplished in six days, would be expressed.

† It certainly is not a little remarkable, that certain kinds of seeds, which probably have lain deeply imbedded in the earth since the flood, vegetate when brought into a condition of enjoying the united influence of heat, moisture, and air. Sufficiently interesting, though less wonderful, is the well-known fact, that wheat which may have lain unembodied in Egyptian mummy swaths for thousands of years, has in our own day, when planted in the earth, germinated freely and, bearing seed, has reproduced its kind.

of feathered songsters. Arrayed in their beauty, these fowls of the air, of diversified plumage, with expanding wing, at pleasure, flitting in regions more peculiarly their own, skimming earth's surface, or soaring aloft, are still obedient to the instinct implanted by the all-wise Creator, and without reluctance, own supremacy to man, to whom dominion had been assigned.

The flowing stream and the rolling ocean are stored with their myriads of finny inhabitants. And, not only does the ocean itself teem with life, but the bed and caverns of the deep are replete with the wonders of Almighty power, wisdom, and love. The very bowels of the earth inclose most precious minerals, adapted alike to please and profit him who is called to praise the Lord for His wonderful works done unto the children of men.

Powers are impressed upon matter, and knowledge is communicated to man of the laws by which all things are regulated, enabling him, by availing himself of these, and working in harmony with the law of his Lord, to effect the most astonishing results. All the achievements of science are but the fruit of walking in the footsteps of Jehovah; and profitably may we look into the ascertained truths of astronomy, mechanics, chemistry, and natural philosophy, with reference to the wisdom, the order, and the grace, of Him whose work and rest the Sabbath commemorates.

With love to his Lord, and attention to His work, Adam could both perceive much of Heaven's productions as various as they are, yet many of them passing almost imperceptibly into each other, and he could admire the beautiful and harmonious operation which pervades the whole. He would also discover in all around him, a mutual dependence of the several parts upon each other, while the whole were tending to one important end. He would trace, through the various departments of creation, the hand of wisdom which guides the vast machine of universal nature—which at the first gave motion to its wheels, and which evolves from many apparently opposite principles and conflicting powers, a structure of the most exquisite beauty and utility.

There is in creation that which is adapted to the gratification of all our senses, furnished of God for that end. In the exuberance of His loving kindness, the Creator having made liberal provision of food for man and beast—giving them "every herb bearing seed upon the face of all the earth, and every tree, in which there is the fruit of a tree yielding seed"—all nature smiled in its loveliness. Every herb, every tree, was perfect of its kind; and already the beauty and the fragrance of the flower, and the mellowness of the fruit, in all their diversified orders, with the teeming myriads of living creatures, each in possession of that happiness which they were severally capable of enjoying, may have arrested the eye, and affected the sense, and filled with gladness the heart of him to whom in love the whole were given. All earth's features of interest to the eye of intelligence, rising from its mildest to its most majestic forms, spoke of the presence and Godhead of Jehovah—and all creation's million voices, from the muteest to the loudest of them all, may have been heard with admiration and delight by the yet sinless and highly-gifted immortal, reflecting brightly his Maker's image, brought last upon the scene, and placed there as Lord over it all under Him.

And besides and beyond all of beauty and magnificence that immediately met the eye of Adam, as it roamed over creation's wonders, there were worlds upon worlds, and systems upon systems, too distant for even his undimmed eye to discover; and myriads upon myriads of creatures, all instinct with life, within his own immediate range, too minute for the unaided eye to perceive, yet in their diminutive mechanism for maintaining and enjoying life, lay evidence of highest character of infinite power, wisdom, and goodness, when perceived. And the wonders which are revealed to us only by the aid of telescope and microscope, were fully seen, and duly appreciated by their great Creator, and the commemoration of their creation is all embraced in the sabbatic rest.

For, whatever may be the effect on the heart of man, there was one eye of infinite intelligence, and one heart of infinite beneficence, whose interest and whose joy, deeply felt, were not to pass unexpressed. "God saw every thing that He had made, and behold it was very good," and a memorial of Him as the Creator, and of this His creation, was now to be established, that not only Adam and his wife, but that all their descendants, less near to the time, though not less near to the realities and wonders of creation, as they were not less dependent upon the love and tenderness of the Creator, might also contemplate the wonders, and hear the sounds, and see the sights, which gave pleasure to the Lord of all, and might, from age to age, with loudest notes, join in expressions of adoration and praise.

Resting with complacent delight in His finished work, "God saw every thing that He had made, and behold it was very good." Nothing needed amendment or improvement. It is all worthy of its Lord; and the Sabbath which He sanctified and blessed "because that in it He had rested from

all His work," stands forth a witness for God, against those who would deify, or give an eternity of existence unto matter. The falsehood is not only repudiated in the Scriptures, but against this atheism which has had a place in many of the forms of false philosophy, both of ancient and modern times, the Sabbath is the appointed testimony, which the people of God ought ever steadily in their practice to have exhibited.

In God's appointment of the Sabbath, there is, then, more implied than the opportunity it brings of rest to the body and refreshing for the soul—more designed than that it should be a means of promoting and cherishing faith in God, and suggesting the duty and the privilege of regularly setting apart a portion of our time for His service—and more contemplated for our race, than the advantages with which it is fraught for the re-invigoration of the corporeal and mental powers. Every man has that within him which teaches something of the duty of acknowledging the God on whom he is ever depending; and continual exhaustion reminds us of the need which the human frame has for periodical repose beyond crest of night. The Sabbath was, however, designed, with this, to serve another purpose also.

In the Sabbath, there is, then, placed in the way of men a memorial of the divine power, and wisdom, and goodness, constantly standing forth as a preservative from the false feeling of independence. Knowing God as the source of life and sustentation in all the parts of creation—arrested by the monuments of stupendous power—every where beholding the traces of infinite intelligence and love—the creature is directed to consider these as emanations of the mind of One who ever seeks the good of men, teaching him that the Almighty power and infinite wisdom which he recognizes and acknowledges, are those of a Father who wills his blessing in all things; and, specially, is he taught to perceive this in the law which enjoins the weekly suspension of his labors for the commemoration of creation work.

It is needful for the creature, however high the station he occupies in the scale of intelligence, to remember his Creator, and his unceasing dependence upon Him for all he is and for all he has. In the contemplation suggested by the regularly returning Sabbath, this is vividly set before him—for all its associations remind us of the God whose finished work it commemorates, and whose rest it imparts. As a memorial to man of the world's creation, and reminding him of its preservation and his own from week to week by the divine care, teaching him to look to that God who "giveth to all life, and breath, and all things," the Sabbath not only affords opportunity of worship, but is a fitting means of impressing the mind, and of cherishing that feeling of dependence which is our only right condition, and which will be felt all the more sensibly according to our advancement in moral purity.

Now, to man in this righteous state, the Sabbath would come not only testifying of the duty of trust in God, but calling him also into the condition of practically proving the blessedness it brings. And Adam, even had he continued in innocence, accustomed to see a connection between his own care of Eden's garden and its fertility—observant of the fact that according as the soil was tilled and the tree was pruned, in that proportion was the amount and quality of the fruit produced—all which is true, as it respects "the six working days," to those who therein see and serve the Lord, that being the ordinance of God; as it is not less true that all this is reversed as respects the seventh day, whereon it is the ordinance of God that man should rest—he was yet to be taught, in faith to resign his implements, and in sacred time entirely to commit the objects of his solicitude to the care of the Creator, having in the Sabbath a memorial of a previous time, when both soil and tree, as well as work and fruit, were alike without existence, and having also in it a reminiscence of the God by whose fiat they were brought into being.

And being thus called to trust in God, and finding the blessings of obeying the divine call to rest, and realizing the divine goodness, and the unceasing care exercised in his behalf, both through the every-day work of his hands, and the interruption of that work, might man even in moral purity have been taught more and more to yield himself without reserve unto his Maker. With a heart right with God, man's enjoyment in Him, so far from rendering him independent of the fountain of life, would only teach him to prize it more highly, and to attach proportionate value to every means by which the consciousness of this very dependence was promoted. It was, therefore, worthy of a holy God, that while yet all was in rectitude—when every thought of man was directed aright, and every day was to him a day of holiness—still to claim for himself peculiarly, as well as to bless for the creature's good, a day separated from a common to a sacred use, making it a Sabbath of blessing to the children of men.

It was also worthy of God, who, in the exercise of His creative power, had brought a world into being, to institute a day commemorative of what

He had done, to testify of His finished work of creation—and it was not less becoming of a creature in the highest state of purity and blessedness, to commemorate with gladness of heart the workmanship of his Maker, and thus in sabbatic rest to point the faith of others to the fountain of purity and bliss. From the page of nature, Adam could read reflected the glory of the great Creator, and even thus be taught to give to Him the homage of his innocence—"for the invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made, even His eternal power and Godhead." Rom. 1: 20. Sabbath, therefore, in its regular return, is designed to form a continual memorial of the invisible God, by whom all things were brought into being, and on whose blessed will they are ever dependent—and, it expresses to all, in suitable exercise and form, the delight which the God of the Sabbath imparts to our souls. [To be Continued.]

MORAL CONDITION OF THE WORLD.

Meetings of great interest, with reference to the condition and prospects of the moral world, were held in the Bleecker-street Church in New York, on the first Monday in January, and attended by the Secretaries of the various benevolent institutions, together with pastors and members of several churches. The following account of the meeting, we copy from one of the daily papers:—

After prayer and reading of the Scriptures by Dr. E. Mason, Rev. Dr. Armstrong presented some aspects of the world, full of encouragement to Christian philanthropists. First, the late decision of the Emperor of China, removing the obstacles to Christian efforts in that vast country, and allowing his subjects entire toleration—whereas, formerly, death was the penalty for such as preferred Christianity. In Hindostan, too, the supreme authority of the land had, the past year, repealed the old Hindoo law which made the renunciation of caste in favor of Christianity a forfeiture of all property and other privileges, and had made all educated persons (Christians as well as others) eligible to the most important offices. Dr. Armstrong alluded also to the decay of false religions generally. Buddhism, professed by more than 300,000,000, was very manifestly on the wane. The King of Siam, heretofore a very devoted Buddhist, eighteen months since sent a messenger to Ceylon to inquire as to the state of religion. In August last, the messenger reported to him that Buddhism was falling in that country, through the influence of the same kind of Missionaries that introduced the arts of civilization. On hearing this, such was the King's regard, and that of his family, for these improvements, that a brother of his, a Priest, voluntarily offered to build a seminary for the Missionaries, on condition that they would educate some of his people also. In Calcutta, great advance was making in education, in consequence of governmental encouragement to those best trained and qualified for civil offices. In one region of Peninsular India, as appeared from a recent communication, there had been an extensive renunciation of idolatry—about 2,000 families professing devotion, henceforth, to the true and only living God. Mohammedanism, too, was on the decline. In Turkey, the centre of its power, the Sultan was encouraging education, and adopting the improvements of Christian nations. In some sections of Persia, also, the government was appointing Christian Magistrates. The movements in Germany, France, Switzerland, &c., were also presenting most favorable indications that the Gospel was to have free course, and prosper. The Jews, also, whose conversion was to be as life from the dead to the moral world, were, in many cities of the old world, looking favorably towards Christianity. A number of them were now in a course of theological education at Edinburgh; and even in New York, a spacious building had appeared the last year, bearing the inscription, "Mission-House for the Jews." He alluded, also, with great interest, to the movements for promoting general union among Christians, and to the breaking up of unscriptural alliances between Church and State—the noble example set in Scotland, and very recently in Switzerland.

Rev. Mr. Hall, Secretary of the Home Mission Society, while he deplored the general want of a revival influence from on high, in the churches, and the need of greater union in effort, said, that external prospects, in general, were very encouraging at home, as well as in distant lands. He had recently traveled 4,000 miles at the West, and was cheered to see how much was done and doing. The impression seemed deepening, that "righteousness exalteth a nation." True religion might be said to have gained the day; and if we were persevering in duty, the nation was safe. He showed, in affecting colors, how very different would have been the aspects of the West, and the prospects of the whole country, had the Home Missionary efforts, and other great benevolent operations for the West, so vigorously commenced about 20 years since, been all delayed to this time! And from past success he derived encouragement to new zeal and effort, and to fervent supplication for Almighty aid.

Rev. Dr. Adams said he was highly gratified with the encouraging aspects that had been presented. "We are saved by hope." And we are authorized to expect far more copious blessings from on high. This was in accordance with the analogy of nature and Providence, as well as Revelation. Great movements were seen in all departments of life, and they were to be looked for in humble faith and prayer, in reference to the kingdom of peace, which is to bless the whole earth, as well as to exalt our nation.

Very interesting addresses were made in the afternoon by Rev. Messrs. Reid and Thompson, and

all present must have been impressed with the thought, that a great and sublime work is in rapid development throughout the moral world—the more sublime from the reflection, that the more than electric power which moves and directs the whole machinery, has its source in the highest Heaven.

BETHANY.

Bethany was a favorite resort of mine; the affecting history of Lazarus was especially impressed on my heart, now that I was in the vicinity where the transaction took place. It is at present a wretched Arab village, situated about a mile and a quarter from Jerusalem. The course I generally pursued in my visits to it from the Passover, and through the gate of St. Stephen on the east side of the city, over the brook Kedron, ascending the Mount of Olives by the same road which David went up when cursed by Shimei—this leads by the garden of Gethsemane, and the tomb of the blessed virgin crossed the place of our Saviour's ascension, and, on the descent on the other side of the Mount of Olives, entered the village of Bethany amidst the barking of ugly hyena-like dogs, which are an abundant nuisance in Syria and Turkey, whilst at the same time assailed by children screeching "Hadjee Baugh-sheeh." In a lane as you enter the village from the Jerusalem side, a lonely and neglected spot, the tomb of Lazarus is shown. A doorway of masonry covering the face of the rocky cavern. The original orifice may still be discerned against which the stone was laid. The cave is very deep, and at present is descended by a numerous flight of steps. St. John well expresses it when he says, "Jesus cried with a loud voice, Lazarus come forth." Farther on, in this most melancholy looking village, is a wretched little mosque, which I would suppose to be the site of the house occupied by Mary and Martha; though there are two large gable-ends of a once respectable-looking edifice, which are pointed out as having been their residence. This village of Bethany, the favorite resting-place of our blessed Saviour, I constantly resorted to every week whilst in Jerusalem. The never-to-be-forgotten circumstance of the resurrection of Lazarus, and the manner in which St. John describes it, together with its being the district from whence our Lord ascended, so interested my affections, that, in my walks about the city, my footsteps always tended thither. From the Bethany side of the Mount of Olives there is a fine view of the Dead Sea, over which hang the dark blue mountains of Moab. One would suppose he could just drop down from Bethany, and in an evening's walk reach the Dead Sea; yet it is twenty-two miles distant: the intervening desert is arid and desolate in the extreme, and, moreover, still considered dangerous from predatory Arabs. In the time of Lot, part of the vale, now a desert, was called Siddim, or Chalk, and this is still manifest where the chalky district commences on that side of the Mount of Olives which verges towards the desert of the Dead Sea. Sometimes I returned from Bethany to Jerusalem by the low road, round the Mount of Olives, through the village of Siloam, crossing the valley of Jehoshaphat, and so entering the city near the spot where our Lord instituted the last Supper, which is on Mount Zion.—Burton's Voyage.

THE POWER OF KINDNESS.—Fenelon was a Roman Catholic, and Archbishop of Cambria, in France. He was a man of the finest feelings, of the greatest benevolence, and he uniformly practiced the law, "overcome evil with good." He was kind and affable to the lowly, mild and courteous to the ignorant, philanthropic to the miserable, and ever gentle both to friend and foe. The consequence was, that he won all hearts. His diocese was often the theatre of war—but the English, Germans, and Dutch, even surpassed the inhabitants of Cambria in their love and veneration for him. At such times, he gathered the wretched into his residence and entertained them; for his known goodness had surrounded him with a power which even contending armies could not resist; and the consequence was, that his dwellings were safe, even when towns and villages were lying in smoking ruins around him. The following is an instance of his kindness: He observed one day, that a peasant, who had been driven from his home, and to whom Fenelon had given shelter, ate nothing. He inquired the reason. "Alas! my lord," said the poor man, "in making my escape from my cottage, I had not time to bring off my cow, which was the support of my family. The enemy will drive her away, and I shall never find another so good." Fenelon, availing himself of his privilege of safe conduct, immediately set out, accompanied by a single servant, and drove her back himself to the peasant. By thus walking according to the law of overcoming evil with good, he gained the affection of all. The peasantry loved him as their father—and, long after his death, their tears would flow when they said, "There is the chair on which our good Archbishop used to sit in the midst of us; we shall see him no more." What a crown of unfading glory the law of love gave man. [Montgomery.]

SACREDNESS OF TEARS.—There is a sacredness in tears. They are not the mark of weakness, but of power. They speak more eloquently than ten thousand tongues. They are the messengers of overwhelming grief, of deep contrition, and of unspeakable love. Oh! speak not harshly of the stricken one—weeping in silence! Break not the deep solemnity by rude laughter, or intrusive footsteps. Scoff not if the stern heart of manhood is sometimes melted to tears of sympathy—they are what help to elevate him above the brute. I love to see tears of affection. There are painful tokens, but still most holy. They are pleasure in tears—an awful pleasure! If there were none on earth to shed a tear for me, I should be loth to live; and if no one might weep over my grave, I could never die in peace.

The Sabbath Recorder.

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SUNDAY LEGISLATION UNCONSTITUTIONAL—NO. 4.

In the late Philadelphia Convention for promoting the "proper observance of the Christian Sabbath," it was a disputed question as to what character the Convention ought to assume;—some affirming that they were there as Christian men, and the representatives of Christian societies; and the majority declaring by vote, that they considered themselves only as a civil, and not as an ecclesiastical body.

By referring to the published report of that meeting, it will be seen that the resolutions reported by the business committee, although all entertained by the meeting, were not all carried through—the third and fourth resolutions being abandoned after considerable debate, but abandoned, as it would appear from the speeches made on the occasion, on the ground that the law of 1794 would be sufficient to cover all the objects of the friends of the Christian Sabbath, if properly enforced, without further application to the Legislature;

merely "to relieve canal and railroad companies from penalties for not performing certain acts on the Sabbath day." This, of itself, would be unobjectionable; nay, it would be commendable; because every individual and every chartered company ought to be left perfectly free to observe any day of the week which he or they may conscientiously believe to be sacred unto God.

The law of 1794 inflicts a penalty of four dollars for every offence against Sunday-keeping, (or rather Sunday-keepers,) to be levied upon the goods and chattels of the offender; and in default thereof, imprisonment for one week; and says, there is no exception in favor of Jews or Seventh-day Baptists.

The law of 1794 is as plainly unconstitutional as it is possible for an act to be. The Constitution says, "No human authority can, in any case whatever control or interfere with the rights of

conscience." Yet the law above-named seeks to interfere with and control the consciences of all those citizens who religiously observe the seventh day of the week. It says, contrary to their consciences, "You shall religiously observe the first day of the week, notwithstanding you have religiously observed the seventh day, and believe that your Creator has authorized you to secularize the first day, as the five following days of the week, by his holy law."

It would be more tolerable, if this compulsion were exercised for state purposes; but it is the more odious and flagrant, because it is done to establish the religious tenets of a religious party. That party may be the majority in the State; but if it were ninety-nine-hundredths of the people of the State, it could not affect the constitutionality of the statute. The Constitution says, "NO preference shall be given by law to ANY religious establishments or modes of worship."

Judge Banks, in court at Easton, when commenting upon the religious rights of the people of Pennsylvania, said respecting this section 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, and indeed cannot interfere with it. The authority of the Executive branch of the government cannot do it. They cannot do it singly, nor can they by their united authority do it. And why? Because their authority is human, and 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."

If Judge Banks' opinion be correct—(and it is a common-sense one)—then the efforts of all the Sabbath Associations in Pennsylvania will be in vain to enforce the law of 1794, although it be not repealed; for this declares that all the authority in the State is incompetent to interfere with the rights of conscience. Yet to compel a Seventh-day Baptist to religiously observe the first day, is to interfere with the rights of conscience; for he believes that the God who sanctified the seventh day, secularized the first day, and that to put this in the place of that, is an offence against his holy law. With Judge Banks' view of the meaning of the Constitution, it would be impossible for any unbiased court to convict an intelligent Seventh-day Baptist of offence against the first day, commonly called Sunday.

We would not, however, throw a single doubt upon the justice of the Legislature of Pennsylvania. Let the subject be fairly and respectfully laid before them, and whether they repeal the law or not, they will unquestionably pass a law to exempt Seventh-day Baptists from the penalties of the statute for Sunday-keeping, and protect them from suits at law, and civil and military service, on the seventh day of the week which they observe as the Sabbath. A more peaceable or upright class of citizens is not to be found in the State, and their rights will be respected where they are suitably represented.

Pennsylvania has as just and liberal a Constitution as any State in the Union, and she cannot afford to have it disregarded for the gratification of any religious party whatever. She has a fair name for religious freedom. From her commencement, rarely has her soil been polluted by religious persecution; and she may not suffer it to rage against the Sieben Teger, whose fathers nursed and fed the dying patriot who was wounded and fell in defense of his country's freedom.

Although there may be but little sympathy with the religious peculiarities of those who observe the seventh day, they will find many advocates of equal rights, who will favor their cause so soon as it is fairly presented. We trust, therefore, that they will make a general and vigorous movement to effect this just purpose, and that all other Seventh-day Baptists in the State will unite with them in a respectful application to the Legislature during the present winter.

DEACONS WANTED FOR THE WEST.

The duty of ministers of the Gospel to cast their eyes over the waste places of the West, and in some cases to make great personal sacrifices for the purpose of cultivating them, is generally acknowledged. Yet there is another class of religious men, equally needed, and who might be equally useful, concerning whom the same obligation is not near as widely felt. We refer to such pious and discreet brethren as are qualified to fill the office of deacon. It is well known, that comparatively few men of this stamp are found in the far West, while some of those who are qualified for the station by education and experience, are so completely secularized in mind and habits as to render them quite unavailing. The consequence is, that the responsibilities and duties usually devolved upon deacons, are either wholly neglected, or are transferred to the minister, who is thus compelled to neglect his pastoral duties, or submit to an amount of labor which is ruinous to his mental and physical health.

THE CHURCH IN RICHLAND, N. Y.—We are glad to learn, that this little church, which was organized about a year ago, mostly of persons who had recently embraced the Sabbath, is in a prosperous condition. By a letter from their pastor, Eld. ELIAS BURDICK, we are informed that a kind Providence has favored them with a comfortable house to worship in, which is owned by them in company with the Methodists, being occupied by one congregation on the Sabbath, and by the other on the first day. It was dedicated on the 14th of October last, by appropriate and interesting services, in which Eld. Joel Green of Watertown, and Eld. Holmes of Mexico, participated.

THE REVIVAL IN SCOTT.—Several weeks ago we published some account of an interesting revival in the Sabbath-keeping Church at Scott, N. Y. We rejoice to learn, by a letter from Bro. Luke P. Babcock, that the work continues, and increases in interest. There has never been a time of deeper feeling, or a more encouraging state of things in the church. Thirty-four persons had been baptized when the account which we published was written; and twenty-seven have since been baptized; making sixty-one in all to whom the ordinance has been administered.

SYSTEM IN GIVING.—The following paragraph was evidently written by a man of experience and observation. We wish its thoughts could be indelibly impressed upon the mind of every member of our churches. Then would there be less occasion for missionaries at home, and no difficulty in supporting them abroad. Read it carefully, and answer to yourself candidly, whether you are justly chargeable with neglecting the duty of which it speaks:—"The duty neglected in a great many cases is to teach young churches to adopt a regular system in their operations. I have seen this duty neglected more than almost any other. It should not be so. If there is a small church of twenty-five members, collected in a new country, where none are rich, and all find enough to do to live and meet their wants, even here the members of the small and poor church should be taught to pay as freely and as regularly for the support of the public worship of God, as they do to support their families, improve their farms, or erect their buildings. If they are not taught this when poor and few, they will not attend to it when they become numerous and rich; and then an awful blight will come over a covetous church. If a young and poor church do all these things systematically and punctually, as far as they are able, and increase their contributions as their wealth increases, those who unite with them will imbibe the same spirit, and pursue the same course, and that church will prosper. To teach and preach these things, is the minister's duty."

MARRIAGE EXTRAORDINARY.—The two somewhat noted anti-slavery lecturers, Stephen S. Foster and Abby Kelly, were joined together in "the bands of holy matrimony," at New Brighton, Pa., on the 21st ult.

"SABBATH CONVENTION."—We see it stated in some of the papers, that the clergy of Alabama have called a Sabbath Convention to be held in Mobile on the 26th of February next.

THE DE RUYTER INSTITUTE.

ALFRED, Jan. 6, 1846.

To the Editor of the Sabbath Recorder:— I send you the following communication from the Rev. James R. Irish to me, as Agent of the Stockholders of the De Ruyter Institute. Will you please give the same a place in your paper? It may be proper here to say, that the De Ruyter Institute having been sold a year ago last July for its debts, it has since been redeemed by a number of the members of our denomination; and as the result of their liberality, is about to be re-opened for the instruction of our youth, with the prayer and hope, that it may yet subserve the great end for which it was first erected.

Something farther may be looked for on this subject before many weeks.

Respectfully, LUCIUS CRANDALL.

WEST GENESSEE, Jan. 4, 1846.

BRO. CRANDALL—Agreeably with your request, I take the earliest opportunity to forward to you an answer to your proposition in behalf of the Stockholders of the De Ruyter Institute, for me to engage as Principal of the same.

Though I have reason to fear that I am unequal to so responsible a charge, yet I am impelled by considerations which you have urged, and such as are suggested to my own mind, to devote myself to the work. I do this with a confident expectation, that the undertaking will be seconded by the UNITED CO-OPERATION of the denomination in that vicinity, and others interested in the prosperity of De Ruyter Institute.

I am happy also to inform you, that brother Gurdon Evans will join me as a co-laborer in the charge. A Preceptress is not yet engaged, but we hope to secure one that will be qualified to redeem all reasonable expectations in relation to that department.

You may then say to the Stockholders and Patrons of the Institution that, by Divine permission, we will be in readiness to wait on them and their youth as early as may be most expedient for a spring term.

Yours in the Gospel, JAS. R. IRISH.

GERMAN JEWS AND THE SABBATH.—A paragraph has appeared in several papers, stating in effect, that a considerable number of the Jews in Germany have abandoned their Sabbath, and determined to have service performed in the Synagogue on Sunday. An Israelitish correspondent of one of these papers speaks of the subject as follows:—"I perceive that you have made an extract from an exchange paper, setting forth that the Jews in Germany had substituted Sunday for Saturday, as their Sabbath. A few in Frankfurt, anxious to accommodate themselves to the business facilities of Saturday, have made that change, but not the Jews in all Germany. There is no human power which can change the laws and ordinances of God, and every sensible and true Christian will admit that Saturday is the Sabbath of the Lord, as laid down in the commandments, and Sunday is the Sabbath by adoption—the Sabbath of the Christian Church. When the Jews give up keeping the seventh day, they surrender the great pillar of their faith, and none will regret it more than true Christians. I have no belief that it ever will be abandoned."

TAKING NEWSPAPERS.—Many persons speak of taking newspapers just as though they really thought the money expended for them was so much given outright to the object for which the paper was established. We think differently, and should heartily recommend the discontinuance of any paper which does not furnish to every subscriber, in the course of a year, sufficient valuable matter to repay his subscription fourfold. There are but few papers which will not do this. Only comply with the following directions of a cotemporary, and you will in the end find it so:—"Every one who takes a weekly newspaper, (and some one in every family ought to take such a paper,) should carefully preserve its successive numbers, and every two or three years get them bound. Every man who does this, leaves a valuable book to his children, who will respect his memory and value the bequest more than ten times its cost. A volume of newspapers sixty years old, would now sell at more than cost any where. A newspaper is the very best history of the times which can be found; and after a long lapse of time they are resorted to by scholars and antiquarians, with great interest."

MISSIONARY MEETINGS.—A series of thirteen missionary meetings were recently held in different Baptist churches of Philadelphia, which were attended by the returned missionaries, Messrs. Judson, Kincaid, and Abbott. They resulted in securing collections and subscriptions to the amount of fourteen thousand two hundred dollars.

THE CHRISTIAN PARLOR MAGAZINE for January contains its usual variety of religious and literary matter, with a fine plate of "Smyrna (Asia Minor) from the Harbor." Those who think that Magazines, to be tasteful, must be filled with light reading and useless trash, should examine this. Darius Mead, 141 Nassau street.

THE MOTHERS' MAGAZINE, published at the same office, and edited by Mrs. A. G. Whittlesey, Rev. D. Mead, and Rev. D. Clark, contains many articles well adapted to the class of persons for whom they are designed.

No. 2 of THE PULPIT, a Monthly Publication, containing Sermons, Sketches and Plans of Sermons, from living ministers, with other miscellaneous matter, has just been issued by O. Scott, from No. 5 Spruce street.

THE JEWISH CHRONICLE for this month has full reports from the missionaries of the principal Societies for promoting Christianity among the Jews. Published at No. 23 Nassau street.

CASSIUS M. CLAY, of Ky., addressed a very large and respectable concourse of the citizens of New York at the Broadway Tabernacle on Monday evening last. He was introduced to the audience by Horace Greeley, Esq., with a few words of allusion to his past history and present attitude, after which he spoke for about two hours in behalf of the policy, necessity, and justice of emancipating all who are held in bondage except for their own crimes. His address was warm and fervent, and in some parts eloquent. It was received with enthusiastic cheers by the largest audience ever crowded together in the Tabernacle.

DOINGS IN CONGRESS.

THE SENATE seems to have but little public business before it at present, and therefore spends most of its time in executive sessions. Nothing of general interest was done last week.

In the HOUSE OF REPRESENTATIVES there was a warm discussion about Oregon, which occupied a part of every day last week. It commenced on Monday, when Mr. C. J. Ingersoll, Chairman of the Committee on Foreign Relations, reported a resolution advising the President to give notice to Great Britain of the termination of the Joint Commercial Occupation, which he moved to make the special order of the day for the first Monday of February. Mr. Dav's of Ky., also read a minority report, declaring that the House has nothing to do with the business, but that the subject is a proper one for the action of the President and the treaty majority of the Senate. Mr. Adams of Mass., Mr. Giddings of Ohio, and several other distinguished Representatives, spoke in favor of giving the notice. Mr. Rhett of S. C., was one of the warmest opposers of it. The notice seems to be regarded as necessarily leading to a war, and various mercenary motives are charged upon those who are in favor of it. Some western men are charged with favoring it for the purpose securing the election of a western President in 1848. Some northern men are charged with favoring it for the purpose of having a war which will give the slaveholders trouble, etc. etc. The subject was under discussion when the House adjourned on Saturday.

Several notices were given of bills to be introduced, among which was one for the prospective abolition of Slavery in the District of Columbia, another to grant every white man, who may be willing to work it, 160 acres of the public land. Mr. McConell, of Ala., moved a series of resolutions for the annexation of Ireland to this country!

NEW YORK LEGISLATURE.

THE LEGISLATURE OF NEW YORK convened at the capitol in Albany on Tuesday the 6th inst. In the Assembly, Wm. E. Crain, of Herkimer, was chosen Speaker; Wm. V. Dean, of Otsego, Clerk; S. S. Wood, of Westchester, Sergeant-at-Arms; and H. G. Pope, of St. Lawrence, Door-keeper.

After the usual formalities, the Governor's Message was received, read, and ordered to be printed. It is a lengthy document, which most of our readers in the State of New York will probably receive through some other medium, and will not therefore thank us to publish. The Governor gives a cheering account of the state of Common School Education, and of the various philanthropic institutions, and represents the past year as having been one of very great prosperity in nearly every respect.

In the Assembly, on Wednesday, several notices were given of intention to introduce bills, which indicate that the Legislature will have no lack of business for the winter. Among these notices of intention to introduce bills, was one by Mr. COLLINS, of Allegany County, to amend the Act of 1839 relative to the Seventh-day Baptists. We are glad to see that this subject is brought up at so early a period in the session; and we are assured by those acquainted with Mr. Collins, that he will spare no effort to secure that attention for his bill which the subject of it deserves.

On Wednesday resolutions were introduced in the Assembly, and unanimously adopted, approving the present low rates of Postage, and instructing the Senators and Representatives of the State in Congress, to use their best endeavors to prevent an increase.

The Anti-Rent discussion has commenced in earnest, and bids fair to occupy a prominent place this winter.

JEWISH WORSHIP IN ALGERIA.—The Moniteur publishes a royal ordinance dated the 9th ult., instituting an Israelite consistory at Algiers, and two provincial consistories at Oran and Constantine. The authority of the first is to extend over all the French possessions in the North of Africa, and that of the latter is to be confined to their respective provinces. The Algerian consistory is to be composed of four lay members and a great rabbi, and each of the provincial consistories of three lay members and a rabbi. The lay members of the former, directly appointed by the King, are to retain their functions during four years, and those of the latter during three. The salaries of the great rabbi and the provincial rabbis, as well as the cost of the administration, are to be paid by the State. The members of the consistories, on the day of their installation, are to take the following oath: "Before the Almighty God, creator of heaven and earth, who forbids His name to be taken in vain, and punishes perjury, I swear fidelity to the King of the French, obedience to the laws, ordinances and regulations published, or which shall hereafter be published, by his Government." The duties of the consistories are, to maintain order in the interior of the synagogues, to prevent the formation of private religious meetings without a special license, to appoint the ministers and other agents of the temple, particularly the schohets; to attend to families sending their children to the asylums and schools; to encourage Israelites to exercise useful professions, and to devote themselves in particular to tillage, &c.

LATER ADVIC... August, and... slave trade... a list published... the 1st of Apr... sixty vessels... nearly 5000... vessels were... demmed... Among the... cano." At th... 589, of which... Freetown, and... there, thirty m... appeared that... among the neg... commenced g... asperated com... bills of wood... ed, strangling... thirty were die... were at length... An eye with... tures were so t... out of the end... up on the head... bounds after a... for a drop of w... yard, they we... drank out of m... no Slave Deck... ernal of the po... the casks and... casks formed t... The officer... "Africano,"... the slave coast... A Chief, who... King about thre... last, with a for... the reigning K... session of the... said that in the... persons were sl... the glare of bu... for miles aroun... Rev. Doctor... to inform the nu... and respected... last few days... that he is one o... from the wreck... was overturned... sissippi on the... on board, 40 of... ished... Dr. Maclay, v... struck, jumped... the cabin, break... his night clothes... on the hurrica... during one of the... Several of the... as to render the... Burns, of Newpo... after reaching the... appear, Dr. Mac... and exposed to t... his vigorous cons... of endurance, esc... A NEW WAR... ling, manufactu... instruments at N... the Eagle, invent... be used in war, f... armies, &c. It... and ball, to be th... may be so constr... cannon or musket... either, or throw... strikes an object... tion in every direc... tly powerful to t... distance of two mi... A PROFESSOR... physician to the... length been appoin... The Andersonian... royal charter. Tw... hundred of whom... the books, and it... more ancient Unive... versity in Europe... expressly for Phr... Heidelberg were... SMALL POX... hundred deaths fr... have been report... variously estimat... One fact related... worthy of note. H... sick with the sm... took it, although h... cinated, and were... and the smaller o... was a thorough vent... every day, and a slo... his bed of tarred r... gious effect of the... argues that by perfe... that disease to any... prevented... A COLORED COLO... vertier states that... fish a colony of... ble on the State... the Grand River... Xenia, Ohio, has b... and make a report... The purpose is to... one of the organiz... clusively with the... this way the Legia... them political and... The colored people... colony in Mercer... successful opera... MELANCTH... Mrs. Eaton, of Ex... been married, but... occasion to leave... about three-fourth... wife, whom he had... and spirits in the... described. There i... fair which could... ability, however, is th...

General Intelligence.

LATER FROM SIERRA LEONE.—We have received advices from Sierra Leone to the 30th August, and the information in regard to the slave trade is very interesting. It appears from a list published, that during the period between the 1st of April, 1844, to the 17th of May, 1845, sixty vessels were captured, on board of which nearly 5000 slaves were found; five of these vessels were destroyed and the remainder condemned.

Among the slaves captured was the "Africano." At the time it was taken there were 589, of which number 28 died on her passage to Freetown, and on the first night of her arrival there, thirty men were hurried into eternity. It appeared that there were two distinct tribes among the negroes, and during the night they commenced quarrelling, and being mutually exasperated commenced beating each other with billets of wood, and whenever opportunity offered, strangling each other. The next morning thirty were found dead, and within two days after five more died. Five hundred and twenty-four were at length landed, and the Watchman says:

An eye witness informs us that the poor creatures were so thirsty that they drank the water out of the ends of old canoes, which were hauled up on the beach, surrounded them like so many hounds after a hard chase, each pushing the other for a drop of water. On reaching the African yard, they were supplied with water which they drank out of mess-tins with avidity. There was no Slave Deck on board of this vessel, and several of the poor creatures got jammed between the casks and were severely bruised; these casks formed their beds to lie upon.

The officer of the Navy, who brought the "Africano," stated that the towns of Lagos, on the slave coast, have been completely destroyed. A Chief, who was banished from Lagos by the King about three years ago, returned in July last, with a force of ten thousand men, drove out the reigning King and his people, and took possession of the rivers and town of Onoe. It is said that in the contest upwards of five thousand persons were slain, and during several nights, the glare of burning towns illuminated the air for miles around.

REV. DOCTOR MACLAY.—It gives us pleasure to inform the numerous friends of this venerable and respected clergyman, who have been for the last few days in painful anxiety as to his fate, that he is one of those who escaped with life from the wreck of the steamer Bello Zane, which was overturned by striking on a snag in the Mississippi on the 18th of December, with 90 souls on board, 40 of whom are supposed to have perished.

DR. MACLAY, who was in bed when the boat struck, jumped from his berth and waded across the cabin, breast deep in water, and with only his night clothes on. He with others floated upon the hurricane deck for more than four hours, during one of the coldest nights of the season. Several of the passengers were so badly frozen as to render their limbs useless, and Robert Burns, of Newport, R. I., was frozen to death after reaching the shore. Incredible as it may appear, Dr. Maclay, although at the age of 69, and exposed to the horrors of such a night, from his vigorous constitution and wonderful powers of endurance, escaped with trifling injury.

A NEW WAR INSTRUMENT.—A Mr. McDowling, manufacturer of Surveyor's and Nautical instruments at Newark, N. J., has, according to the Eagle, invented a very formidable missile, to be used in war, for the destruction of vessels, armies, &c. It consists of a combustible dart and ball, to be thrown together or separate. It may be so constructed as to suit the bore of a cannon or musket, and can be discharged from either, or thrown by hand. When the dart strikes an object, both explode, causing destruction in every direction. It may be made sufficiently powerful to destroy a vessel of war at the distance of two miles.

by a fit and fell forward into the fire. The funeral sermon was pronounced by Rev. E. G. Carpenter.

SPECTRAL VISION.—A gentleman of this city, known for his intelligence and enterprise, for years past has been entertained with a singular spectral visitor, whenever he enters a certain gate in front of a relative's house on Washington-st., bordering on Roxbury. He is met by a large, full-faced, florid-complexioned man, dressed in a broad-brimmed white hat. This occurs at all hours of the day. The spectre recedes from him as he advances, and near the front door is lost in air. He assures us he takes pleasure in looking his intangible visitor full in the eye—examines the color and cut of his garments, and now regards him as an old, familiar acquaintance. The gentleman is not conscious of having defective vision. It is evident that a morbid action takes place in his brain, through its connection with the optic apparatus—and that the spectre is reproduced by local causes existing at the gate, which cannot yet be explained.

ARTIFICIAL STONE.—The process by which this is made, is to pulverize the flint, granite or marble used, and to work it up into a thick paste. This paste is placed in moulds of any design; and upon being subjected to the action of an oven, the contents of the moulds become vitrified. Thus the most compact and beautiful designs in slate, granite or marble are produced, applicable alike for ornament or for substantial purposes. It withstands all atmospheric changes, and is as durable as flint.

WATER-CURE IN THE UNITED STATES.—There are now in the United States six Water-Cure establishments, or places where patients are treated more or less thoroughly according to the Hydropathic System, located as follows: New York City, Dr. Joel Shew; Brattleboro', Vt., Dr. R. Wessellheft; New Lebanon, N. Y., D. Cambell; Northampton, Mass., David Ruggles; Philadelphia, Dr. Schieffelder; Hargis Co., Mississippi, Dr. Byrenheid. There are already in existence two monthly periodicals devoted mainly to the explanation and defence of the system.—The Water-Cure Journal of this city and 'Green-Mountain-Spring' at Brattleboro', Vt.; and Sylvester Graham has issued a Prospectus for a third. These facts would seem to indicate that the Water-Cure is rapidly gaining ground in this country.

COMPLIMENTARY TRIBUTE.—The King of Prussia has transmitted to Dr. Howe of Boston, a medal for "scientific merit," as a testimony of His Majesty's appreciation of Dr. H.'s services in the cause of the Institutions for the Blind, and of his method of instructing the deaf and dumb, who are also blind. The medal is of gold, of large size, and beautiful workmanship. On one side of it is Apollo in his chariot, with four horses, with the zodiac at their feet. On the reverse is the head of the present King, with the legend Feidr. William IV. Koenig von Preussen. It is not a little singular that this tribute should come from the country in which Dr. Howe was imprisoned in 1830, for his interest in behalf of the Poles.

A MIRACLE.—The Editor of the French Courier, of this city, says that M. Bouchier, a Neapolitan chemist, has discovered a healing agent of such marvellous power as to be capable of closing up wounds in arteries—even the largest of them. Two sheep were taken, at a public institution in Paris, and the carotid artery in each severed; one of them was treated in the regular way, and the other with the Bouchier water. The first one died, but the other was running about and eating grass within twenty minutes after the operation, and this caused the famous Liefranc to say, "Gentlemen, here is a result which may be summed up in two words—here is life, and there is death." Other extraordinary cures, and among them that of spitting of blood, are mentioned as among its virtues. This water, the composition of which is a secret with the inventor, has in all cases to which it has been applied stopped hemorrhage within twenty minutes. It entirely heals blood vessels.

The Potato Rot, if it comes to be a permanent disease, will produce results, by far more important than a political revolution that should change every government in Europe. The Buffalo Commercial is of opinion, that, by long propagation, by tubers, the potato plant has come to its extreme old age, to be followed by dissolution. This hypothesis is not improvable. We know that fruits, after long propagation by slips and buds, run out—becoming seedless and valueless. The Buffalo Editor suggests, as a remedy, that resort be had to the original tubers, to be taken from their native soil in South America. We are not informed whether, in their wild state, they are continued in existence from year to year by tubers, or by seeds, or by both. If by tubers, they may have run their course in their native soil, and we cannot, therefore, place any more dependence on them than on our civilized and christianized Neshanos and Pink-eyes. But if in their native clime they propagate themselves by seeds, the remedy of resorting to them for a new start in life, may prove valuable.

The native potato is found growing in the rocky cliffs on the coast of Peru, its blossoms always white. [Toledo Blade.]

AN AMERICAN AUTOGRAPH COLLECTOR.—Dr. Sprague, of Albany, the rector of the Presbyterian church in that place, is not less known as a collector of antiquities and autographs, than as an eloquent preacher. His collection of 15,000 rare pamphlets was given some time since to the Theological Library at Princeton, and his autographs would fill a very respectable private library. He has several thousand of them, among which are Calvin's, Bunyan's, a large number of European kings, and all the signers of the American "Declaration." Some time since he requested the autograph of Franklin from an ancient Professor of Natural Philosophy, of which he had possessed himself before. "Oh! you have one already," said the Professor. "No matter," replied the determined collector, "I want it for exchange—one Benny Franklin in Europe is worth two kings!" One of the daintiest compliments ever paid to a Boston printer's boy.

We have seen it stated that 1556 papers are published in the United States, and but 1891 in all the world besides.

SUMMARY.

A Woolen Factory has just been put up in Richmond, 420 by 45 feet, and four stories high. It is capable of manufacturing 2,000 yards of flannel per week, and working up 210,000 lbs. of wool per annum.

Headly, in his "Letters from Italy," states that there is a Lake near Tivoli which has the remarkable property of petrifying its own borders. It is thus gradually contracting its limits, until it bids fair to become a solid mass of stone.

Yankee enterprise seems to keep pace with the times. The brig Henry is now loading at Newburyport for the Columbia river. Dr. Watson, of Newburyport, has taken passage in her, [and persons desirous of going out can learn the necessary particulars of price of passage, &c., by addressing Messrs. Cushing and Johnson, Newburyport, Mass., post paid.]

The export of New York for the month of December, was as follows:

To Calcutta, tons	50 0
St. Jago,	23 0
Kingston, Jam.	42 0
Demarara,	147
Total,	1,297
Previous six months,	14,979
Total for seven months,	16,276

Mr. Vanhi has communicated to the Academy of Sciences at Paris, that he has discovered a process for rendering quicksilver so solid, that medals can be struck from it without any addition of other substances.

The botanist Gaubert, in a recent sitting of the French Academy of Sciences, attributed the remarkable mortality of the trees in the Parisian Boulevards to the nightly illumination with gas, since the trees as well as living creatures need to repose at night.

The Rochester Democrat says, that Mr. Daniel Sinclair, of Caledonia, Livingston county, N. Y., has a sheep in his possession sixteen years of age, which has never failed of shearing sixteen pounds of wool, and raising two lambs annually. The mother of this sheep was butchered in her sixteenth year, and yielded twenty pounds of tried tallow.

The editor of the Cincinnati Atlas estimates the flour in that city at the present time at 28,000 or 29,000 barrels. Of this quantity 22,000 barrels have been sold mostly on Eastern account, and are awaiting shipment, leaving about 6600 barrels on sale.

The people of Alabama have decided in favor of biennial sessions of their Legislature by a majority of 50,952.

Copper 100 parts, tin 14 parts, when hardened and tempered after the manner of the ancients, will yield an edge nearly equal to that of steel.

last of the class of venerable divines who for so long a time were an ornament and an honor to old Berkshire.

At Lima, Iowa, a few days since, Dr. Blue, a Methodist preacher, was killed by his horse, which, becoming restive, pushed its owner, who was walking with the bridal over his arm by its side, against the hind wheel of a wagon they were passing.

At Canonsburgh, on Tuesday last, one of the buildings of Jefferson College was blown down, and now lies a mass of ruins, and the apparatus and all the other valuable property which it contained was destroyed. The loss must be very great, as the building was a valuable one. It was erected 16 years ago at a great expense.

A State Temperance Convention will be held in Harrisburgh, Pa., on the 28th inst., to which all the Temperance Associations throughout the State are to send delegates with reports, embracing the names and number of members belonging to the various associations, and other information proper to lay before the Convention.

The receipts at the Anti-Slavery Fair at Faneuil Hall, amounted to three thousand seven hundred dollars, being a thousand dollars more than the receipts on any previous occasion.

The Minister of War in Prussia, has addressed a circular to all generals holding command, stating that the king, in order to promote sobriety, has ordered that every soldier in confinement, in camp, in bivouac, who may be willing to give up his allowance of brandy, shall receive the value in money.

A hen, of the golden peasant breed, belonging to Mr. Richard Barnes, of Treals, which has been brought up a pet ever since it was a chicken, comes regularly into the house, and lays its egg on the lap of a child four years old. If the child is absent, it deposits it on the chair wherein the child is accustomed to sit. After it has laid its egg, it is indulged with a few pieces of oat cake, or wheaten bread.

In Peterboro', Madison county, 29 persons in 22 years have been licensed to sell intoxicating drinks. Five abandoned the business without any gain to themselves, but having occasioned great loss to their industrious neighbors. Twenty were still living, when the account was taken, all drunkards, and poor, and most of them in charge with their families upon the town. Four had died drunkards and poor.

We published a statement of the Commerce of the New York Canals for 1845, as compared with the previous year. The business of 1845 exceeded that of '44 by more than thirteen millions of dollars, and according to the best estimates the aggregate value of the property which has passed over the canals both ways, is equal to the whole amount of Imports and Exports at this Port, and only about \$16,000,000 less than the entire Imports of the United States.

A negro named Thomas Thompson, who had been discharged from the State Prison at Charleston, broke into his old quarters and stole therefrom sixty-four pounds of bristles and a brush, valued at \$150. He scaled the outer walls by some means or other, and then broke into the shop where the bristles were kept, unperceived by the keepers or watchmen. He was taken by a watchman of the town in one of the back streets, else he might have escaped with his booty. We have often heard of people breaking out of prison, but never heard of one breaking into a prison before. The feat was worthy of Jack Sheppard.

LETTERS.

D. Coon, Lucius Crandall, Wm. M. Farnestock, Samuel Davison, Hiram P. Burdick, A. L. Latham, Lester T. Rogers, Luke P. Babcock, (you need not make the addition at present), Elias Burdick, (reduce in such cases as you mention according to your discretion.)

RECEIPTS.
Alfred—Paul C. Witter, Albert Potter, Nathan Gardner, \$2 each; Dea. Amos Randall, \$1.
South Richmond—W. V. Hubbard, Brayton Slater, Walter Menter, \$2 each.
Scott—Anson L. Whiting \$2; John Barber 3d, \$1.
Clarence—Hannah Eldred, \$2.
Paquetack, Ct.—Jonathan Nash, \$2.

NEW SUBSCRIBERS.
Alfred. North Adams. Charles W. Gardner.
Jesse Telf, Sen., Friendship.
Ezekiel R. Clarke.
Almond. Middleport.
Jesse Telf, Jr. Covelsville.
Bowen.
Clarence. John L. Burdick.
South Richmond.
Dea. Lyman Pratt, Richard Menter.
Abram Andrus.

Review of New-York Market, Monday, Jan. 15. FLOUR AND MEAL.—There are no exporters in market and the demand for consumption is quite small. Genesee we quote 5 75 @ 5 87 1/2, there being sellers at the lower rate for shipment. Western is held at 5 62 1/2 without buyers. Scratched Western is 5 50 @ 5 62 1/2. Good brands Georgetown, Richmond, Baltimore, Brandy, &c. are 5 75 @ 5 86. Rye Flour is 35 @ 34 1/2 with sales 3000 bbls. Meal is still inquired for for shipment, and 1000 bbls Brandywine and 200 bbls. Jersey sold at 4 00 for Jersey and as reported 4 06 1/2 for Brandywine afloat. Bag Meal is 25 @ 1 44 for Yellow and White. Western Ship Stuffs 15 @ 18 cents. Buckwheat is less plenty at 1 67 1/2 per cwt.

ALFRED ACADEMY AND TEACHERS' SEMINARY. Board of Instruction. W. C. KENYON, Principal, and Professor of Languages. IRSA SATES, Associate Principal, and Professor of Mathematics. GEORGE EVANS, Professor of Natural Science. J. R. HARTSHORN, Professor of Anatomy and Physiology. O. STRILMAN, Professor of Vocal and Instrumental Music. Mrs. M. B. KENYON, Assistant in the Female Department. 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, and Mathematical apparatus is amply sufficient for all illustrations of the different departments of those Sciences. The apparatus will be further increased at the commencement of the ensuing Fall Term, by the introduction of whatever may be necessary in other Sciences than those above mentioned, especially by a MANIKIN of the most approved structure, now being imported from Paris, expressly for this Institution. This will enable the student of Physiology and Anatomy to pursue his studies with advantage nearly equal to those afforded by an actual subject, having this further advantage of being divested of all those revolting circumstances ever attendant on the dissecting room. 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 principle 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 demands of an intelligent public. The Institution is liberally endowed and subject to the visitation of the Regents. Its Library is choice and extensive, and accessible, also, to all the students gratis. 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, November 26, and ending Thursday, March 6, 1846. The Third, commencing Wednesday, March 25, and ending Thursday, July 2. EXPENSES.—Tuition, per term, from \$3 50 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.

Miscellaneous.

THE SAILOR'S BRIDE.

She sat in her chamber, her countenance beaming All radiant with joy, an expectant of bliss;

The quick beating pulse, love's soft music, was stirring The heart with its melody, thrilling and rare;

To-morrow I leave thee, to traverse old Ocean, To buffet his billows, and struggle with storm;

But my heart remains with thee, and my mind will oft dwell On thy love, far away on the watery waste,

He departed in sadness. Deep sorrow came o'er her. The darkest forebodings be-clouded her mind;

In confidence soothing, hope bloomed forth in beauty Its fragrance shed perfume and pleasure abroad,

Time pass'd slowly onward. Days, weeks, months and years Roll'd by, but no tidings from him far away.

That nobly built vessel, so gallant and bold With streamers and canvass, broad cast to the wind

How awful their fate, who thus sunk in the wave From the mid-day of life to the darkness of death,

Thus he died whom she loved, but should see never more, With a last thought of FREEDOM, a widow, alone

THE WASHERWOMAN'S FAMILY.

BY REV. DANIEL M'JILTON.

The family consisted of a poor widow, with two children—a son of three years, and a daughter of seventeen years of age.

The little girl appeared to be distressed greatly, but she had more command of herself, and bore her pains with a fortitude which would have been creditable to a more experienced sufferer.

The scene was a touching one, and my feelings were brought up to a high state of excitement. I saw nothing comfortable about the room, nor the sign of a single article of food, nor anything that indicated its presence for some time before.

The mother, with a heart overflowing with gratitude, had a slice for each in less time than it takes me to tell it. I remained until the half-starved children had finished their meal.

The proficiency of this child, and her better preparation to meet the responsibilities of life, I would hold up as an inducement to Sunday school teachers to persevere in the good cause.

Go on, ye servants of the Lord. In the morning sow your seed, and in the evening withhold not your hand;

THE HERO OF THE PLAGUE.

When the plague raged violently at Marseilles, every link of affection was broken;—the father turned from the child—the child from the father—cowardice and ingratitude no longer excited indignation.

A dead pause succeeded this fatal declaration. Suddenly a surgeon, named Guyon, in the prime of life, and of great celebrity in his profession, rose, and said firmly—

"Be it so; I devote my life for the service of my country. Before this numerous assembly, I promise, in the name of humanity and religion, that to-morrow, at the break of day, I will dissect a corpse, and write down, as I proceed, what I observe."

A man had died in his house within twenty-four hours. Guyon, at day-break, shut himself up in the same room. Full of enthusiasm, never had he felt more firm and collected.

Physicians, who remain firm in the discharge of their duties, while the fears of their fellow citizens are prompting them to fly from contagion, display that moral courage which is as far superior to the physical energy which sustains the soldier in battle, as mind is superior to matter.

PROGRESS IN CRIME.

A few years ago, as I was walking through my native village, on an errand in the dusk of the evening, I saw two young men rush from a shop, one pursuing the other.

"I WANT MY MOTHER."

"Passing the Old Basin, we were attracted by the semi-suppressed sobs of a little girl, to whom bread and butter, or at least an overplus of it, seemed a stranger.

Her father lives hardly. His poverty compels him to be from home daily to his labor. Her mother, a woman of the kindest maternal affections, died last week of the scarlet fever.

It is as impossible for a person to draw near to God with the confidence of faith, while he lives in the love and practice of sin, as it is for a person to come to you and go from you at the same instant of time.—Ebenezer Erskine.

What madness it is in us to presume on our interest in God's favor for the securing of our sinfulness from judgment! The angels were deeper in it than we mortals can ever be in these houses of clay, yet long since are ugly devils, and they who enjoyed the liberty of the glorious heaven, are now reserved in everlasting chains of darkness.

FOR THE CHILDREN.

THE BLESSED DEAD.

BY REV. WM. H. BREWSTER.

(Preached to the Sunday School of the W. M. Church, Fountain-street, Providence, R. I.)

Rev. 13th, 14th. "Blessed are the dead which die in the Lord."

Life is short—'tis soon gone. Men used to live several hundred years, but now few, very few, live to be 100 years old.

You calculate to live to be old; you think what you shall do when you are men and women; but dear children, you will not all live to be men and women.

"'Twas summer, and a Sabbath eve, And balmy was the air; I saw a sight that made me grieve, And yet the sight was fair,

Like wren dolls which infants dress, Their little bodies were, A look of placid happiness, Did on each face appear.

Each little head within, And many a pink was strewed around, With sprig of jessamine, And yet, the flowers that round them lay, Were not to me, more fair than they.

Their mother, as a lily pale, Sat by them on the bed, And bending o'er them, told the tale, And many a tear she shed,

You see how narrow my hand is. The Bible says, "our days are as an hand's breath." Did you ever go into a factory, where they weave cloth, and see how swift the shuttle flies?

I am going to tell you of a beautiful young man, who, when a boy, wrote some fine poetry. His name was Henry Kirk White. One day he felt sad to think he was going to die so soon, and wrote:

"I shall fall as falls a stranger in the streets of London. A little crowd collect, and all's forgotten." He has died, but is not forgotten; he did so many good things, he is remembered.

Let us now turn to another part of the world, and trace the gospel light as it has begun to shine in New Zealand. An English carpenter, who was building a new church at one of the stations, engaged a native convert, promising to pay him for his labour.

Now, in these three anecdotes we see how the light of the gospel shines into the hearts of the heathen. By it, the little Chinese girl was led to see the evil of lying; the South Sea islanders were convinced of the sin of theft; and the hands of the New Zealand savage were kept from shedding the blood of one who had injured him.

"Sweet thing, and is he so quickly laid asleep? Happy he! Though we shall have no more the pleasure of his lisping and laughing, he shall have no more the pain of crying, nor of being sick, nor of dying."

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are hungry, or cold, or disappointed, or afflicted. None feel pain, none are sick, none die. There are no graves, no coffins, no funerals—

"No groans to mingle with the songs Which warble from immortal tongues."

There are no wicked persons there; no unkind words are spoken; nothing to mar the peace of all. "There is no night there."

"No midnight shade, no clouded gloom, But sacred, high, eternal noon."

GOSPEL LIGHT SHINING IN DARK PLACES.

Upon many a dark heathen land the light of the gospel has begun to dawn. It is not yet the brightness of day; but there are a few streaks of light which show that the morning will soon break.

Gospel light has begun to shine on China. A lady, engaged in teaching the little Chinese girls, thus writes from that distant land:—"A slight incident occurred the other day that pleased me much, because so unlike the native character—the Chinese being about the most perfect in deception of any people that ever existed.

Like wren dolls which infants dress, Their little bodies were, A look of placid happiness, Did on each face appear.

Each little head within, And many a pink was strewed around, With sprig of jessamine, And yet, the flowers that round them lay, Were not to me, more fair than they.

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THE WATERFALL.

The above picture represents a beautiful waterfall. We have visited a number of waterfalls, but are not sure that we ever visited the one here represented, and hence we will not attempt a particular description of it.

THE SULKY GIRL.

Mr. Robert Raikes visited the parents and children of his schools at their own houses. He called on a poor woman one day, and found a very refractory girl crying and fretting.

OPPOSITION TO MISSIONS IN INDIA.

It will soon be ten years since we sailed for India. To us the result of our labors seems very small, and we still witness many discouragements, which nothing but a confident assurance that we are in the path of duty, and that the Lord will fulfill his promises in the conversion of the heathen, could enable us to bear.

THE ONE LEAF.—There was once a caravan crossing to the north of India, and numbering in its company a godly and devout missionary.

COLORED MEN IN OFFICE.—The Chief Justice of Dominica is a mulatto; the Attorney-General and the Judge of Appeals in Barbados are mulattoes; the Governor of Nevis is a mulatto.

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 the subscriptions for the year will be considered as renewed.

EDITED BY VOL. The PLAIN LANGUAGE Our attention is directed to the student for a strict manner of duty of all men day in seven, &c. We have men to know, ing strikes a Sabbath; and lowing paragraphs of this class, w the men who of the form of a represents the ing to support mandment, an their argumen scrutiny. The In the first ments to be c tion of the un tion that pres The fact is no then do they tween their co rect perversion Observe the ex tery, the shutt guage with w Sabbath is a p the artful and a Sabbath. I mandment the THE SABBATH ENTH DAY IS God." Deut Scripture is ex mistake can h read. It is so and comi believe that th in its nature, w SABBATH, is fu that we fulfill pressly THE SE day. If I can tifying a seven they compel m might I not ke day? If the? The practic ny, they will n seventh day, mandment, an insolently com institution. I mandment the Sabbath that hold this very in my face, damnation wil these insolent in direct oppos affect to revere not sanctify, w day of worldl day of the Lor ful injunctions impiety at the highest sanctity God, while, by poepry by whic well as earth, pretending to th dience. Impio of the languag definable artic language whic neither to add mandment, ord Sabbath, not a fore, the comm now, you are p pious of Saba 2ndly: It is artifice and sim Scripture, that money and conce commandment, Sabbath day, fraud. It is an bath day. It is truth, to give i God and to mo language of G nings and to de that Sunday is mandment, the and repose af AN AFRICAN us to make an tical Christiani let us go. Her plains and sav of sabble Christ says Moffat, "the people in th early prayer in They were sca rauders appro had gone for to their wisherans village, a begged the peo while he was inquiry what h "Your callie" resport to res the chief, and meeting, "A h then all kneed