

# 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.

For the Sabbath Recorder.  
A WEEK IN PHILADELPHIA.

I spent a week in Philadelphia, to transact some business with which I was providentially connected. I arrived on the day after the close of the public meetings which the Baptists had been holding to aid Foreign Missions. It is generally known, that several of the untiring, self-denying, and cross-bearing missionaries from Burmah are now in this country. A meeting was held in each of the Baptist churches in the city, where collections and subscriptions were taken. The amount collected and subscribed was fourteen thousand dollars. This they intend to pay yearly; and surely they can do it, for the gold and the silver is the Lord's, not ours.

Attending these meetings, were Mr. Judson, Mr. Kincaid, and Mr. Abbott, who have been faithful missionaries in Burmah for many years. Notwithstanding my time was much taken up with my business, yet I was favored with a number of interviews with Mr. Judson, and heard much from his own lips that was truly interesting. He left New England, the place of his nativity, thirty-three years ago, in company with three others. The history of the American Baptist Missionary Society is identified with him. The general opinion among people is, that Mr. Judson is an old man. We do not wonder at this, when we consider what he has passed through, having been persecuted, whipped, imprisoned, and sentenced to death, from which he was providentially delivered. He has buried two wives who were faithful laborers with him in the gospel, and a number of children. Well may people suppose that he is a man beginning to show the effects of infirmity and age. But he exhibits the activity and vigor of youth. His age is fifty-eight, yet he might easily pass for a man of forty-five.

It has been reported, that he returned to this country for his health. He says that is not so. He has always enjoyed good health. But he returned for his wife's health, hoping that a sea voyage, and a change of climate, might again restore her. But in this he was disappointed. She died on the passage, and was buried on the Island of St. Helena. Another object he had in coming was to bring his children, that they might be bred up in this favored country. One of them is ten, the other eight, and the third seven years old.

It was reported, also, that he had lost the use of the English language, and could only speak through an interpreter. This is a mistake. He speaks more or less with English society, and has always used the language when necessary. On his passage to this country he took a cold, which affected his throat, and having naturally a weak voice, he found that it would not admit of his addressing large congregations, so that he often spoke a few sentences to an individual who communicated it to the assembly. He could now address a small assembly, though he has not attempted it but once or twice.

He is very sociable indeed, and delights to converse upon subjects connected with the salvation of the heathen. He often speaks of the prospects in Burmah, but is rather unwilling to talk about his troubles and trials; and whenever I referred to them, he would be much affected, and for the moment past the power of utterance. His interests are identified with the cause of God in Burmah. He considers that as his country, and the people there as his people, and always prays for the churches there established. He wishes to return in the spring, to resume his labors in that land of sin and darkness. His three children he designs to leave in this country, where they will be brought up by kind friends. This is a great trial to him, but he is satisfied that it will be for the best to leave them here in a Christian land.

Mr. Judson has lived to see idolatry tremble, and lose many of its votaries. About sixty churches have been established, numbering not far from six thousand communicants. He has translated the entire Bible into the Burmese language, and parts of it into various other languages by the help of others, besides preparing many other books of minor importance, such as Hymn Books, Grammars, Spelling Books, &c. He is now engaged in preparing a Dictionary in the Burmese language, which he is anxious to complete. He is also anxious to revise the Bible which has been published.

Knowing that I was a Seventh-day Baptist, the subject of our difference was often the theme of our conversation. He took the position, at first, of sweeping the Old Testament clear by the board, as a law-book, to be used only as a book of reference for past events; that there is nothing obligatory but what is expressed more clearly in the New Testament than in the Old. He considered the ten commandments to be a meager set of rules, not even expressing love to God. His object appeared to be, to get clear of that old "Jewish" Sabbath, which has so much bondage in it. Having blended the moral law with the Abrahamic cove-

nant, he could not see how we could keep the Sabbath and not be tainted with Judaism. He was brought up in the belief, that that covenant was yet perpetuated by infant baptism. And when he renounced that error, he says the fourth commandment went with it. But he is no more willing to do without a Sabbath than others of a similar sentiment. Hence he substitutes the first day, not only because it is generally believed that Christ rose on that day, but, putting many small things together, he thinks that it amounts to something. He is not certain that Christ rose on that day, neither is he certain that the apostles always assembled on that day, though he has been of that opinion. About this he is not so particular; but his object is to put away the Sabbath which God has commanded us to "remember and keep holy." That awful Jewish Sabbath, though it was made for man, yet some seem to suppose that God was cruel in its appointment, and that there must be bondage in it. O, when will the Sabbath be to the church a delight? Lord hasten that happy time! Some may be astonished at such views, but they are not uncommon. We find more disagreement among Christians on this point of theology, than any other, in theory if not in practice. Their building must be like the tower of Babel; it can never be completed, for their language is already confounded.

Notwithstanding in this we think Dr. Judson in a great error, yet he is the man who for years has had our prayers, and we have been made glad by hearing from time to time that the work of the Lord was prospering in his hands. Long since, I trust, we have learned to put on that charity, which covereth a multitude of sins. He is, humanly speaking, a great man. To see him and hear him talk, is to see the man as he is—the man of God, both in nature and in grace. It is desirable that he may return to Burmah, and live long to complete the works he has now in progress, as no one could finish them as well as himself.

The cause of religion in Philadelphia, as in other places, is low. O that Zion may arise and trim her lamps, that her light may shine forth in the midst of darkness. A VISITOR.

New Market, N. J., January 15, 1846.

From the True Wesleyan.

### DEPRAVITY.

That man is depraved, is admitted by all Christians, but all do not hold the same views respecting the nature and extent of the moral deflection. It may, however, turn out that the difference lies more in the words and phrases employed to express depravity, than in the sentiment intended to be communicated.

All depravity must have its seat in the soul, and develop itself in the thoughts and feelings of the mind, and these thoughts and feelings are not to be distinguished from the mind itself, for they are the mind, thinking and feeling. The term depravity then, does not express something deposited in the soul, separate therefrom, but it describes a particular state of the soul, which is the reverse of a state of holiness; hence, it is the soul that is depraved.

The human mind possesses certain powers and susceptibilities which render it capable of various mental operations, feelings, and emotions, called mental states; when these are all right, when they are excited only by such objects as should excite them, and only in the direction and degree which is proper, the mental state is a state of holiness, or there is no depravity. But when they are excited by what ought not to excite them, and are excited in an undue degree, and in a wrong direction, the mental state is a state of depravity or unholiness.

The powers and susceptibilities of the mind are all good in themselves, while depravity lies exclusively in their perversion, or in a tendency which they have imbibed through the fall to be wrongfully excited, as described above. Anger, hatred, malignity, and revenge, are developments of depravity, yet the susceptibility of the soul which renders man capable of these passions and feelings has not been acquired through the fall, is not depravity, for God imparted that susceptibility to man when he formed the first human soul; and hence, depravity does not lie in the susceptibility itself, but in its perversion, or tendency to be improperly excited as stated above.

The above view may be illustrated thus: The susceptibility of the emotions of love and hatred was given to the human soul by the hand that formed it, that man might love that which is good and hate that which is evil, but the power of loving God and of hating evil is so perverted through the corruptions of the fall, that when certain forms of evil are presented, the feeling of hatred is not awakened but the feeling of love; and when certain forms of goodness are presented, the feelings of love are not awakened but the feeling of hatred, inasmuch that sinners are said to be "haters of God." Thus the susceptibility which rendered man capable of loving God and of hating evil, is so perverted that

he loves evil and hates God, and this constitutes depravity. When we talk of native depravity, or say that man is born depraved, we mean that his moral nature is so perverted that there is in his soul a tendency to the excitement of love by the approach of certain forms of evil, and a tendency to the excitement of hatred by the approach of certain forms of goodness. The excitement itself is a development of depravity, but the root of the evil must lie back of that, in the strong tendency to be thus excited to love by what should excite hatred, and to be excited to hatred by what should excite love. If the depravity consisted exclusively in the excitement, there would be no depravity in the absence of the exciting object, which we regard as absurd. In such case, a man might sleep away his depravity, for the excitement would not exist in sleep only as he should dream. Suppose the absence of what most inflames a man's most evil propensity, suppose something else for the time being to engross his attention, that evil propensity slumbers, that is, there is no evil excitement in that direction, but depravity is there in the tendency of the soul to the excitement, which renders the approach of the object only necessary to set it all on fire with sin. That there is now in the human soul a tendency to be excited to hatred by what should excite love, and to be excited to love by what should excite hatred, which did not exist in the soul of Adam before the fall, and that disease or weakness of the soul is a coming short of the perfection which God's perfect law requires, and consequently, is depravity, appears so plain that it is difficult to see how any one can deny it.

This view of depravity cannot fail to shed light on the subject of regeneration. Regeneration is the renewal of the soul. But in what sense is the soul renewed? The answer is, only in that sense in which it is depraved. If then, as has been maintained, depravity consists in the perversion of the powers and susceptibilities of the soul, regeneration must imply the reverting of those powers and susceptibilities to their proper order and direction. As the powers and susceptibilities of the soul, through which depravity is developed, are original and good in themselves, so regeneration is not a creation of new powers and susceptibilities, but a reclamation of the perverted powers already existing. Keeping the illustration in view, depravity consists in loving what is hateful, and in hating what is lovely, so regeneration simply reverses this order of things.

The above view of depravity cannot fail to shed light on the subject of remaining corruption after regeneration. It consists in the remaining liability to the unholy excitements above described. For instance, a man has been particularly depraved in the passion called anger; he has indulged it, and has never received an insult without being sinfully angry. He is regenerated, and of course this passion is renewed, but it is not pretended there is not remaining a greater liability of the soul to this passion than there would have been had he never indulged it. There is a weakness which is not felt by others and which he does not feel on other points, and this remaining weakness or tendency to be excited to anger is remaining depravity. But this is to be overcome by grace through faith. The first insult the man receives is felt as a powerful assault upon his soul, and he is strongly tempted to anger; but if he resists the temptation, which he may do, the next insult will be less powerful, and so he will grow stronger and stronger until he gets the entire victory, so that when he is smitten on one cheek he can without anger turn the other.

### HINTS FOR YOUNG LADIES.

If young women waste in trivial amusements the prime season for improvement, which is between the ages of sixteen and twenty, they will hereafter regret the loss, when they come to feel themselves inferior in knowledge to almost every one they converse with; and above all, if they should ever be mothers, when they feel their own inability to direct and assist the pursuits of their children, then they find ignorance a severe mortification and a real evil. Let this animate their industry, and let not a modest opinion of their capacities be a discouragement to their endeavors after knowledge. A moderate understanding, will go much farther than a more lively genius, if attended with that impatience and inattention which too often accompany quick parts. It is not for want of capacity that so many women are such trifling, insipid companions, so ill qualified for the friendship and the conversation of a sensible man, or for the task of governing and instructing a family; it is often from the neglect of exercising the talents which they really have, and from omitting to cultivate a taste for intellectual improvement; by this neglect they lose the sincerest pleasures, which would remain when almost every other forsakes them, of which neither fortune or age can deprive them, and which would be a comfort and resource in almost every possible situation in life.

[Mrs. Chapone.]

### CLAY'S WIFE AND MOTHER.

Every one of these handbills was dictated by me to an amanuensis, whilst my hands and head were continually bathed with cold water, to keep the fever down to a point below the delirium. Every relative believed I would be murdered on Monday, and all but my wife and mother advised me to yield up the liberty of the press; but I preferred rather to die.—Cassius M. Clay.

Blessed be that wife and mother!

Woman's words are still the oil

For the torch when fails another,

In the night of bitter toil.

Woman's words are "half the battle,"

When the strife grows fierce and strong!

Heard, as music, 'mid the rattle

Of the crucifying throng.

"Give me," cried the gallant sailor,

"Thy sweet name, my lady fair!

It shall stir to deeds of valor

For some victim of despair."

Let the thunders of the million

Break from clouds of pent up wrath!

Underneath love's broad pavilion,

Smiles will greet the lightning's path.

Blessed be that wife and mother

By the couch of Freedom's Son!

Thou art strong, heroic brother!

Be the cry "On, Stately, on!"

### DR. WOLFF AMONG THE RECHABITES.

I left Saneef on November the 28th, and proceeded on the road to Sanaa, which I learnt was besieged by the Rechabites. Of course the caravan with which I was traveling, ran no small risk on this account. I therefore took a mule, and went on alone to Sanaa, desiring the chief of the caravan to wait until he heard from me. As soon as I had passed Matna, I saw a swarm of the Rechabites rushing to me, exclaiming, "Hoo, hoo hoo!" Holding up my Bible, I stopped them at once, and they shouted, "A Jew a Jew!" We dismounted, and sitting down, I told them that I saw twelve years ago, one of their nation in Mesopotamia, Moosa by name. Rechabites—Is your name Joseph Wolff? W—Yes. They then embraced me. They were still in possession of the Bible I gave to Moosa twelve years before my arrival in Yemen.

I spent six days with the children of Rechab (Beni Arhad). They drink no wine, plant no figs, and sow no seeds, live in tents, and remember the word of Jonadab the son of Rechab. With them were children of Israel of the tribe of Dan, who reside near Terim in Hatramawt, who expect, in common with the children of Rechab, the speedy arrival of the Messiah, in the clouds of heaven. Neither party now offers sacrifice. They requested me to remain among them and teach the doctrine of the Messiah, as they called the gospel, and to marry one of the daughters of Rechab. The children of Rechab say, "We shall one day fight the battles of the Messiah, and march towards (Kuds) Jerusalem." They are the descendants of those whom the Mohammedans call *Yehood Kiaibar*, who defeated Mohammed in several battles, but they were at last themselves defeated, for they had sinned, and the Lord of Tor (Sinai) was not with them. I sent them to the chief of the caravan to fetch about eighty Hebrew Bibles and Testaments, which I gave them. One of their party, Looloe, belonging to the powerful tribe of Hamdam, a friend of Beni Arhad, escorted me and the whole caravan safely within the gates of Sanaa, where I entered in the month of December. [Dr. Wolff Vol. 1., p. 59.]

### SINGULAR CEREMONIES OF THE NATIVE MEXICANS.

On the last day of the great cycle, (of the Mexicans, consisting of fifty-two years,) the sacred fires were extinguished in all their temples and dwellings, and the people devoted themselves to prayer. At the approach of night, no one dared to kindle a flame—their vessels of clay were broken, their garments rent, and whatever was precious destroyed as useless in the approaching ruin. In this mad superstition, pregnant women became the objects of peculiar horror to men; they covered their faces with paper masks; they imprisoned them in their granaries; and believed that when the final catastrophe occurred, these unfortunate females, transformed into tigers, would join with the demons, and avenge themselves for the injustice and cruelty of men. As soon as it became dark on that awful evening, a grand and solemn procession of *new fire* was commenced. The priests put on the garments of the various idols, and, followed by the sad and bewildered people, ascended a hill about six miles from the city. This mournful march was called the "procession of the gods," and was supposed to be their final departure from their temples and altars. When the solemn train had reached the top of the hill, it rested until the *pleiades* ascended the zenith, and then commenced the sacrifice of a human victim, stretched on the stone of a sacrifice, and covered on the breast by a wooden shield, which the chief priest *inflamed by friction*. The victim received the fatal blow, from the usual obsidian knife of sacrifice; and as soon as life was extinct, the machine to create the fire was put in motion on the board over his bosom. When the blaze had kindled, the body was thrown on an immense pile, the flames of which instantly ascended into the air, and denoted the promise of the sun's return. All who had been unable to join in the sacred procession of the departing gods, had climbed to the terraces of houses, and the tops of Teocallis, whence they strained their eyes towards the spot where the hoped-for flame was to appear, and, as soon as it burst upon their sight, hailed it with joyful shouts and acclamations, as a token of the benevolence of their gods, and the preservation of their race for another

cycle. Runners, placed at regular distances from each other, held aloft torches of resinous pine, by which they transferred the new fire to each other, and carried it from village to village, throughout the empire, depositing it anew in every temple, whence it was again distributed to the dwellings of the people. When the sun arose above the horizon on the succeeding day, the shouting and joy were renewed by the people in the city, toward which at that moment, the priests took their line of returning march. It was the restoration of their gods to their deserted shrines. The imprisoned women were clad themselves in new garments; the temples were purified and whitened, and every thing that was requisite for domestic comfort, splendor or necessity, was renewed, under the promise of renewed life and protection from the gods. [Baron Humboldt.]

### SHEPHERDS OF JUDEA.

Shortly after leaving the city, we met several flocks of sheep, preceded by their shepherds, walking slowly towards Jerusalem, and at once the full force of all the beautiful imagery, and the many touching similes derived from such scenes and associations, came vividly before me. These Arab shepherds, clad in the turbans and simple abbas worn by their class, and carrying a wooden crook in their hands, walked in front. The sheep, which are a peculiar and very handsome breed, are mostly low sized; the foreparts of their bodies are of a fawn color, the hinder parts white; they have long, pendent, silken ears, and sweeping tails; their faces more oval and longer than the species in these countries, and they have altogether a more pleasing, docile and mild expression as to countenance.

Not one of them ventured before the shepherd, but stopped or quickened their pace as he did; or if a young or forward creature lagged behind, or strayed to either side, a single word from their leader, often a very look, brought it back, and checked its wandering.

These shepherds are often to be seen about sun-set slowly approaching the city from all sides, to seek shelter for their flocks, during the night, in some of the deep valleys by which it is surrounded, carrying the lambs in their bosoms. It is almost incredible, the influence that the shepherds of Palestine possess over their flocks; many of them have no dogs, but a word is quite sufficient to make them understand and obey the will of their shepherd.

He sleeps among them at night, and in the morning leads them forth to pasture; always walking before them, guiding them to those places where they can enjoy the best food, and resting when he thinks they have obtained a sufficiency, or during the heat of the day, in some cool shady place, where they will immediately lie down around him.

He has generally two or three favorite lambs which do not mix with the flock, but follow close at his side, frisking and fondling about him like dogs; indeed the degree of intelligence and understanding that exists between the Arab and his flock is truly astonishing. "They know his voice, and follow him;" and "he careth for his sheep." It was probably to such shepherds as these that the angel announced the glad tidings of the Saviour's birth. [Wilde's Narrative.]

PERSECUTION PREVENTED.—At the end of Queen Mary's bloody reign, a commission was granted to one Dr. Cole, a bigoted papist, to go over to Ireland and commence a fiery persecution against the Protestants of that kingdom. On coming to Chester, the Doctor was waited upon by the Mayor, and commenced conversation with him by saying, "Here is what shall lash the heretics of Ireland." Mrs. Edmunds, the landlady of the Inn, hearing these words, when the Doctor went down stairs with the Mayor, hastened into the room, opened the box, took the commission, and put a pack of cards in its place. When the Doctor returned, he put the box into the portmanteau without suspicion, and the next morning sailed for Dublin. On his arrival he waited on the Lord Lieutenant and privy council, to whom he made a speech relating to his business, and then presented the box to his Lordship; but on opening it, there appeared a pack of cards, with the *knave of clubs uppermost*. The Doctor was petrified, and assured the company that he had a commission, but what had become of it he could not tell. The Lord Lieutenant answered, "Let us have another commission and we will shuffle the cards meanwhile." Before the Doctor could get the commission renewed, the Queen died, and thus the persecution was prevented. [Christian Repository.]

A STRIKING REMINISCENCE.—At the recent celebration of the bicentenary of the Westminster Assembly, in Scotland, Robert Paul, Esq., related the following anecdote, which may be new to many of our readers: When the committee of the Westminster Assembly, who were appointed to prepare an answer to the question, "What is God?" were engaged in the business, and it came to be decided which of them should prepare it, all stood aback from the task, each one feeling himself incompetent for the duty. At length it was agreed, for reasons not known, that it should be performed by the youngest man among them, whoever he should turn out to be. When the individual was selected, it was found he would not consent to engage in the duty, except on the condition that while he was so employed, the whole of his brethren should separately betake themselves to silent and earnest prayer, that he might be specially guided by the Divine Spirit in his work. To this they consented, and within a short time he produced that memorable answer, which for comprehensiveness and brevity has never been surpassed—"God is a Spirit, infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth."



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LAW AND GOSPEL.

NUMBER TEN.

In the progress of our investigations, we found a fixed principle, according to which laws are distributed into different kinds. By the application of this principle, we have determined what is the Moral Law, and have found that every one of the ten commandments must be classed under this head. We have also remarked incidentally, that whatever other moral precepts may be found in the Bible, they are but the diversified applications of the great elementary principles embodied in the Decalogue.

We have also seen, that Gospel literally signifies good news, and is applied particularly to that good news which is published to mankind concerning Jesus Christ, that "he came to seek and to save that which was lost." It is not a law in the strict sense of the word; it is rather a power by which transgressors of law are saved. In the language of the Apostle, "it is the power of God unto salvation to every one that believeth." Rom. 1: 16. See also I Cor. 1: 15. LAW is the standard or norm; Gospel is the power which conforms us to that standard. Law is the rule which condemns us; Gospel is the power which delivers us from that condemnation.

But what is it that gives the gospel its power? The Apostle teaches us, that it is the cross. I Cor. 1: 18. In other words, it is that atoning sacrifice, which Christ offered for our sins: By that sacrifice the guilt of our sins is cancelled, and we are thus delivered from condemnation, and brought into a state of justification before God;—which, as the Apostle shows, is the very reason why he considers the gospel to be the power of God. Rom. 1: 17. Such a power could be exerted by nothing else;—not by the law. Rom. 8: 3. Not by any contrivance of men. I Cor. 1: 21.

Again, the gospel has power, not only to take away the guilt of sin, and deliver us from condemnation, but also to sanctify us, and bring us into conformity to the holiness required by the law. But in what consists its power to do this? In its securing to us the influences of the Holy Spirit, which works in us a hearty love for the law, and makes us esteem all its precepts concerning all things to be right. Ps. 119: 128. The gospel thus becomes the ministration of the Spirit. 2 Cor. 3: 8.

We read, that the law was given by Moses; but grace and truth came by Jesus Christ. John 1: 17. Through the ministry of Moses a perfect standard of holiness was given to men, but not that grace or power, which takes away the guilt of sin. All the sacrifices connected with his ministration were ineffectual for that purpose: it was not possible for them to take away sin. Heb. 10: 1-4. It was reserved for the sacrifice of Christ to do that. Hence, though Moses gives the rule or standard of holiness the grace, by which we are delivered from condemnation for our want of conformity to the standard, is by Jesus Christ.

Farther, although Moses laid before men a perfect standard, yet he could not dispense to them that spiritual influence, which was necessary to produce a conformity to the standard; nor were the offerings of the Levitical economy sufficient to secure it. The grace by which that is done, is by Christ alone. It is ridiculous to suppose, that the Evangelist in this passage teaches, that the law is entirely superseded and abrogated by that grace and truth which comes by Jesus Christ.

Because Moses could not by any of his sacrifices take away the guilt of sin, and deliver from condemnation, his ministration was the ministration of condemnation. 2 Cor. 3: 9. That law, which he laid before the people, perfect as it was,—holy, and just, and good as it was,—did but condemn to death the transgressors of it. It was the ministration of death. Ver. 7.

Because Jesus Christ by his own sacrifice could take away sin, and deliver from the condemnation of that law which Moses had ministered, His ministration was, and is, the ministration of righteousness. Ver. 9.

Because Moses could only lay before the people the simple precept of the law, without any spiritual influence to promote their conformity to it, his was the ministration of the letter. It was of the letter only.

Because Jesus Christ does more than merely minister the precept, or letter of the law; that is, because in addition to this he ministers a spiritual influence to promote the conformity of his people to the law, his is the ministration of the spirit. Ver. 8.

The gospel is called the ministration of the spirit, not because it requires any different duties from what that law does, but because it promotes conformity to those duties through the work of the Spirit. The duties themselves are the very same. Hence the binding obligation of the law is acknowledged by the gospel. See 1 John 3: 4; Rom. 6: 15, 3: 31; James 2: 8-11; Matt. 19: 17, 5: 17-19. A precept of the Decalogue ministered only in the letter, and not accompanied by any spiritual influence, is a precept of law. But that same precept, ministered by Jesus Christ, and attended with a work of the Spirit to write it on the fleshy table of the heart, (2 Cor. 3: 3), becomes a gospel precept.

Again, the gospel differs from the law, not in regard to the duties enjoined, but in regard to the motives by which those duties are enforced. Is the motive drawn from the fear of death in case of disobedience, or from the hope of being justified in case of obedience? Then it is a precept of law. Is the motive drawn from the death of Christ as a sacrifice for our sins? Then it is a gospel precept. The same duty is either a law precept,

or a gospel precept, according to the motive by which it is sanctioned. Spoken by Moses, the ten commandments are law duties; spoken by Jesus Christ, the same commandments are duties of the gospel. For Moses by his ministration could give no other sanction to them than, "the man that doeth them, shall live by them," and "the soul that sinneth, it shall die." But Jesus Christ gives them no such sanctions. In regard to the life of his people, he does not say, "keep these commandments, and live," but "because I live ye shall live also;" while he urges their obedience to the commandments by his own love in dying for them.

In referring to the precepts "written and engraven upon stones," Paul teaches, that something was done away. But what was it that was done away? Not the precepts themselves, but the Mosaic ministration of them, which was a ministration of death. He does not say, that the commandments were done away.

If they were done away, how would Christ's superiority over Moses be tested? Moses ministered them according to the sanctions of the Old Covenant, yet he could not thus write them in the hearts of the people. Now how shall Christ's superiority be tested, unless he takes those same precepts, and does with them what Moses could not do—viz. writes them on the hearts of his people? The superiority of one over another is evinced by their power and skill expended upon the same things, not upon different things.

THE SABBATH ENTERPRISE.

The object in view of the true friends of the Sabbath, is to bring the people up to the enjoyment of the blessings which God has vouchsafed to those who keep the Sabbath according to His commandment. The first question that presents itself to the inquiring mind in regard to an enterprise of so much seeming difficulty, is—not whether it can be effected, but—would the accomplishment of it be a public good?—or, in other words, would it be the establishment of a truth by which men would be benefited? This being answered in the affirmative, who, believing the truth, could set himself in array against it, merely because great difficulties stand in the way of the desired reform? Suppose the majority of the world's inhabitants professed to hate God and their neighbors with a perfect hatred; would that justify the minority in abusing and hating God and their neighbors? Surely not. Then how unreasonably do men object to the restoration of the Sabbath as it came from God, merely because the work would be attended with great difficulties.

Many seem to suppose, that unless all men can be brought to keep the seventh day at once, no blessing at all can be secured, or, at least, that in the observance of the first day, blessings which God has no where promised, can be obtained as easily as promised blessings. God's blessings for keeping the Sabbath can only be obtained in the observance of what God has enjoined as the means of obtaining those blessings. It therefore follows, that the good promised to mankind in the observance of the seventh day, cannot be expected in the heaping of the first day in its stead. Consequently, while the world neglects to keep the seventh day, which God has appointed, they must be content to remain without his blessing, or without any of the benefit of it as a divine institution. If prosperity and spiritual growth attend a congregation worshipping on the first day of the week, it can with no show of reason be attributed to that feature of their practice, but to that part of their worship which is in accordance with the divine promises. But even this is not guaranteed, where men come to the knowledge of the truth, and do not yield obedience to it; for the words of Christ himself are an injunction upon any such pretension, "Why call ye me Lord, Lord, and do not the things which I say?" Even their worship will be in vain while "teaching for doctrine the commandments of men."

A thorough Sabbath reform would then be a blessing to the whole world, and ought to be effected. Having the favor of men, it would be accomplished speedily; but if not favored by all, still the blessing of God promised to such as observe his Sabbath, will not be lost to those who do obey him in its sanctification according to the commandment. There is encouragement, therefore, for the few engaged in this great work to put forth the little strength they have—for they shall not lose their reward. Peradventure God may give success beyond the most sanguine expectation of his people, and the whole world be brought to the light of this truth. LUTHER.

REVIVAL IN HEBRON, PA.

To the Editor of the Sabbath Recorder:—The Lord has been doing great things for us in this place, whereof we are glad. About three weeks since, we commenced a series of meetings in Hebron, Potter Co., Pa., although not particularly anticipated by us previously; and it was soon discovered that backsliders began to return, and haughty sinners to mourn. The meetings assuming that character, we thought it best to continue them every evening for a short time at least. They were continued for about ten or twelve evenings, when backsliders were reclaimed and sinners converted to God. Last Sabbath I had the privilege of baptizing, and receiving to membership in the church, eight willing converts; some others may be expected to follow soon. There is considerable excitement on the subject of the Sabbath in Potter County, I having had occasion to preach upon that subject several times this fall and winter, and some three or four having already embraced it, while others are still inquiring. The Macedonian cry reaches us from many parts, "Come over and help us." ROWSE BARCOCK, Hebron, Pa., Jan. 12, 1846.

SABBATH PETITIONS IN THE LEGISLATURE OF PENNSYLVANIA.—Through our attentive correspondent, Dr. Wm. M. Fahnestock, we are furnished with the Harrisburg Democratic Union of January 14, from which we learn that the petitions of Sabbath-keepers in that State are being forwarded to the Legislature with commendable promptness. In the House of Representatives, on Monday, Jan. 12, Mr. Stewart of Franklin County, presented the petition of nine of the Seventh-day Baptists of Snow Hill, to exempt them from the payment of fines for working on Sunday. Mr. McFarlan presented several petitions from Seventh-day Baptists for an exemption from fines for the non-observance of Sunday. Mr. Ives and Mr. Edie presented several, relative to the Seventh-day Baptists. Mr. Smith presented one from citizens of Lancaster for the passage of a law exempting Seventh-day Baptists from fines imposed by the act of 1794.

SABBATH PETITIONS IN THE LEGISLATURE OF NEW-JERSEY.—On Thursday last, Jan. 22d, in the House, Mr. Corey presented a petition from citizens of Essex in relation to their religious rights and privileges in observing the seventh day of the week as the Sabbath, which was read and referred to the select committee on that subject. On Friday, Jan. 23d, Mr. Cannon presented a supplementary memorial from Wm. M. Fahnestock, M. D., in relation to the religious observance of the seventh day of the week as the Sabbath; also a copy of a letter from "the Father of his country," in relation to religious toleration; both which were read, and referred to the select committee on that subject. [Mr. Fahnestock's Petition, together with the letter from General Washington, shall appear next week.]

How IT WORKS.—A case has just occurred in Boston, which shows in an admirable manner the working of the law of that city for the protection of Sunday. It is stated in the papers, that Mr. E. W. Parkman, a worthy and deserving young man, was brought before the Police Court and fined three dollars for the crime of selling a newspaper on Sunday. To a superficial observer, this would look very well, and indicate that the good people of Boston are exceedingly conscientious about keeping holy the Sunday. But the facts in the case put entirely a different face upon it; for it appears from the Boston Times, that the person who complained of Mr. Parkman, and secured his punishment, is himself the driver of a Sunday omnibus between Boston and a neighboring town! Conscientious man! He could hear the deafening noise of his own omnibus thundering along over the pavement of a city street, without compunction; but the idea of a news-vender offering his wares for sale on Sunday, was shocking—and so the poor man must be fined three dollars for this consistency with a witness. It shows, however, the natural working of the Sunday laws; they put it in the power of any blind bigot or designing hypocrite to wreak his vengeance upon the man who may have offended him, and that under the cloak of religion.

STATUTE LAW AND THE LAW OF GOD.—In a book entitled, "The People's Rights Reclaimed," written by Judge Hertell, may be found some wholesome truths mixed up with much which we deem error. He speaks, in one section of the position often taken in vindication of the statutes against Sunday labor, that the law of God requires the observance of a Sabbath, and that it matters not what particular day is observed provided one day of the seven is observed. The following paragraph, which occurs in this section, we pronounce wholesome truth:—

"The incompatibility of the statute law, with the alleged command of God, will appear singularly striking when we undertake to read them together. Thus, God commands us to keep the seventh day (of the week) as a Sabbath—our legislature commands us to keep the first. God commands us to do no work on the seventh day—our legislature tells us we may do as much work as we please on that day. Pray now let me ask, which is the paramount authority, the alleged command of God, or that of the legislature? If the latter, then the alleged command of God is set at naught. If the former, the legislative command is left without even the shadow of justification. The reader can take his choice of these difficulties, or escape from the dilemma here presented, in the way he may think most likely to affect that object. It would seem, however, rather unfortunate for the character of the law in question, that it should be condemned by the very authority quoted and appealed to, in its justification."

DESPERATE.—It is said that "drowning men catch at straws;" and if we mistake not, this saying has been pretty fully illustrated by the avidity with which even the religious newspapers have caught up and published a paragraph concerning the "alteration of the Jewish Sabbath" by certain nominal Jews in Germany. That paragraph was probably written by some penny-a-liner, who did not know enough about the facts in the case to distinguish between what he calls a "large body of German Jews," and a few restless spirits, more infidels than Jews, who wished to save themselves from inconvenience by keeping the Sunday instead of the Sabbath. However, the paragraph once written, it has been copied and circulated from Dan to Beersheba, as conclusive proof that after all the Jews themselves do not think it makes much difference whether they keep the seventh day or the first day. Surely persons who make such a use of this movement by a few spiritualizing Germans, do but illustrate the saying, that "drowning men catch at straws."

RELIGION AND THE STATE.—A cotemporary very justly remarks, that "history records few truths

of more importance, and none, certainly, that the people should more generally know, than that when Religion gets the staff of State in her hands, she is ever more for breaking the heads than mending the hearts of her subjects."

N. J. YEARLY MEETING AND ITS RESULTS.

The churches in New Jersey have been in the practice, for more than a century, of holding a Yearly Meeting in the month of October, alternately at Piscataway and Shiloh. Accordingly the meeting was held the present year with the church in Piscataway. Although this church has been in a pleasant and growing condition for years, yet there was but little spiritual engagedness. The sloth that hung like an incubus upon us, became alarming, and the more spiritual part of the church made it a subject of prayer and conversation. Looking forward to the approaching meeting, they ceased not to pray to God, that it might be made the means of much good to this branch of Zion.

On the 17th of October, the usual time of holding the meeting, it commenced. We had for our assistance Bro. Alexander Campbell of Pawcatuck, R. I., and Bro. Solomon Carpenter of Shiloh, N. J. They came to us "filled with the Spirit." They preached the truth with power. Our expectations were in a measure realized. The saints were quickened; some who had wandered were reclaimed; and a few, who were in the road to death, were pricked in their hearts, and led to cry out, "What shall we do to be saved." Since that time we have received six by baptism, and one has been restored. We trust that the seed sown will yet spring up and bring forth a more plentiful harvest. Some have obtained a hope, who have not yet publicly professed Christ before men.

W. B. GILLET.

New Market, N. J., January 17, 1846.

THE BAPTIST GUARDIAN AND CHRISTIAN INTELLIGENCE, is the title of an able religious paper recently commenced in London, Eng., by Francis Newton. In the number for December 12, 1845, forwarded to us by our brother Wm. Henry Black, Pastor of the Mill Yard Sabbath-keeping Church, we find the account which we published of the organization of a Seventh-day Baptist Church in the City of New-York. The following editorial note accompanies the article from the Recorder:—

"In our last week's Guardian we stated that the Seventh-day Baptists of America number sixty churches, with fifty-two ministers; they have about six thousand members in association. We are informed that there are several other unassociated churches; but they have not hitherto had a church in the capitol of the State in which they are most numerous."

THE AMERICAN TRACT SOCIETY.—At the close of the third quarter of the Society's current year, January 15, it had received for sales of publications and donations \$22,400, being very nearly the same amount as for the corresponding months of the year preceding. The issues of publications in the same period amounted to \$90,493 39, of which 14,358,342 pages, value \$9,572 23, were grants for the destitute. The number of colporteurs and agents for volume circulation in commission was 129, laboring in 29 States and Territories, chiefly in the most destitute parts of the country. There was due on bills sanctioned and notes payable before April 15, \$9,127 81; estimated expense of sustaining colporteurs and agents for the remaining quarter \$14,000; grants for the destitute \$6,000; balance of \$20,000 for Foreign and Pagan lands remaining to be raised, upwards of \$16,000—making upwards of \$46,000 which will be needed in donations before April 15, the close of the Society's financial year.

WORLD'S TEMPERANCE CONVENTION.—The friends of temperance in England have resolved on holding a World's Temperance Convention in the summer of next year—probably in the latter end of June, or the commencement of July. Delegates are invited from all the principal societies in every country. The object of the Convention is threefold—To ascertain the state of the temperance question in all parts of the globe—To receive suggestions as to the most effectual method of extending the temperance reformation—To attempt the formation of a temperance mission throughout the world.

CELEBRATION OF FRANKLIN'S BIRTH-DAY.—The Printers of Rochester celebrated the anniversary of Franklin's birth-day on the 16th inst. in good style. There were present about eighty members of the craft, among whom were Vice-Chancellor Whittlesey, formerly proprietor of the Rochesterian—Everard Peck, who published the Rochester Telegraph as early as 1818—and several other distinguished persons connected with the press. The toasts and speeches were in character for the occasion, and many of them exceedingly interesting. Mr. William A. Welles closed his amusing and instructive remarks as follows:—

"When we look at the conductors of the public press, who would not be proud to be called a Printer? Who has not heard of John Lang, Benjamin Russell, Buckingham, Col. Wm. L. Stone, John Neal, Salma Hale, Selleck Osborn, Greeley, Geo. P. Morris, Thurlow Weed, Ritchie, Judge Beal, Crosswell, Solomon Southwick, Senators Isaac Hill and Simon Cameron, and many others who might be mentioned? These talented writers were all of them, I believe, practical Printers. The late Prof. James D. Knowles, of Newton Theological Institution, who served his apprenticeship with Hugh Brown, provided, R. L., was also a Printer. Dr. Baird, author of "The Star-Spangled Banner," Samuel Woodworth; Rev. Dr. Potts; Prof. Stuart, of Andover; N. P. Willis; Edwin Forrest, as well as the present Lord Mayor of London, were also included in Mr. Welles's vocabulary."

PREJUDICE AGAINST COLOR.

We mentioned some weeks ago, that the New Bedford Lyceum had refused, by a formal vote, to admit colored persons to its advantages, or even to its lectures unless they would consent to sit in a sort of "Negro Pew" called the "North Gallery." A more unrighteous or contemptible decision, we think, was never made. We are heartily glad to learn that the institution is revisiting that rebuke which it justly merits. Two distinguished scholars—Ralph Waldo Emerson and Charles Sumner—have peremptorily refused to lecture before the Lyceum, on the ground that it has undertaken to establish within its jurisdiction a distinction of caste. Mr. Emerson, in his letter declining the honor of delivering an address, says that the recent vote so embarrasses him that he should not know how to speak to the company. He thinks, that as the Lyceum exists for popular education, it should bribe and importune the humblest and most ignorant to come in, and exclude nobody; or, if anybody, certainly the most excluded. Mr. Sumner thinks, that in lecturing before a Society which has embodied prejudice against color among its laws, and has thus formally reversed an injunction of the highest religion and politics, he would seem to lend his sanction to what is most alien to his soul, and to join with them in disobedience to that command which teaches us to regard as one blood all the children of the earth. He therefore begs to be excused. The following paragraphs from his letter we commend to the careful perusal of such persons as imagine that their prejudices are natural and therefore justifiable:—

"One of the cardinal truths, both of religion and freedom, is the equality and brotherhood of man. In the sight of God, and of all just institutions, the white man can claim no precedence or exclusive privilege from his color. It is 'the accident of an accident' that places a human soul beneath the dark shelter of an African countenance, rather than beneath our colder complexion. Nor can I conceive any application of the benign injunction, do unto others as ye would have them do unto you, more pertinent than to the white man, who founds a discrimination between his fellow on a difference of skin.

"It is well known, that the prejudice of color, which is akin to the stern and selfish spirit that holds a fellow man in slavery, is peculiar to our country. All will remember the two youths of African blood, who gained the highest honors in the College at Paris in the winter of 1838, and died on the same day with the King of France, the descendant of St. Louis, and of Louis the Great, at the palace of the Tuilleries. In Paris, I have sat for weeks, at the School of Law, on the same benches with colored persons, listening, like myself, to the learned lectures of Deger, and, of Rossi; nor do I remember observing, in the throng of sensitive young men by whom they were surrounded, any feelings toward them except of companionship and respect. In Italy, at the Convent of Palozzuola, on the shores of the Alban Lake, and on the site of the ancient Alba Longa, I have seen for several days a native of Abyssinia, only recently conducted from his torrid home, and ignorant of the language that was spoken about him, yet mingling with the Franciscan Friars, whose guest he was, in delightful and affectionate familiarity. In these examples may be discerned the proper influence of the Christian spirit."

For the Sabbath Recorder.

SCRAPS OF USEFUL INFORMATION. COURSE NO. 3.

In looking over the expenditures of the British Government, for 1835, we find that about \$20,000,000 were paid to 114,752 Non-Effective men in the Army, Navy and Ordnance Department, embracing, probably, half pay officers and other pensioners. The expenditures, during the same year, for the Civil Government, including all allowances to the several branches of the Royal Family, and to the King of Belgium; for the establishment of the Lord Lieutenant of Ireland; salaries and expenses of both Houses of Parliament, including printing; for the whole Judiciary Department, including the expenses of the Police and Criminal Prosecutions, and all the salaries and superannuation allowances to foreign ministers and consuls, and for all other pensions and annuities on the civil list, did not amount to \$13,000,000! seven millions of dollars a year less than the sum paid to these non-effective, do-nothing men connected with the British Army and Navy. There are 363 Judges in the United Kingdom, whose salaries amount to \$1,785,022 per annum. Not are they non-effective men in their department, but men who honor the British name and give dignity to human laws throughout Christendom. Yet for all their profound learning and assiduous labor, they do not receive in eleven years what is paid in one to do-nothings of the British Army and Navy!

But let us come back to this model republic and see if the like abuses exist in its economy. In looking into the Register of the U. S. Navy, we find this to be a fact with regard to the actual service and pay of our naval officers in the earlier periods of our national existence. From 1815 to 1823, a period of about 8 years, there were 28 Captains, whose average time of service during this period, was less than two years; thirty Commandants, a little over two years; one hundred and seventy-two Lieutenants, less than three and a half; and eight Chaplains, less than one and a half year. In the Naval Register for 1845, it will be seen that, of 1,391 naval officers under the pay of the Government, three hundred and sixty-nine were waiting orders! Their salaries, at the fixed allowance for officers thus waiting orders, amounted to \$444,170! Add to this the salaries of 8 Marine officers and engineers, waiting orders the same year, we have the sum of \$448,336 paid to the non-effective officers of our navy. Now the sum paid in 1845 to 278 members of Congress and to 38 Judges of the Supreme and District Courts of the U. S., was \$445,500, less than the amount received by these naval officers while waiting orders. It would be easy to prove that the non-effective men in this department alone receive annually more pay than is allowed to all the members of the Senate and House of Representatives, and to all the Judges of the Supreme and District Courts of the United States.

Is not this fact worthy the consideration of our national Legislature and Judiciary? E. B. Worcester, U. S. A., Dec. 6, 1845.

On Monday, Wm. Taylor of the House of Representatives... There was acted by the Senate on the 15th... The new part of it... President's... The most... The steamer... Friday last... from Liver... The new... President's... tions of h... peace in t... The mos... ant item of... Peel (Minis... in his effor... cause of the... Grey to for... Palmerston... eign Depar... Times say... of the extra... England of... fords no pa... by the s... try—one of... that ever s... of power of... the princip... followed... ment, and... Peel, minus... leagues—th... ally in the... occurred in... deed, any f... The Pres... England w... willingent... sentiment i... peace. The... each speak... whole not s... all bad new... outrun real... The Com... have memo... ting the O... than by oth... British Gov... like tone, ... cate war b... propriety o... The que... is still in s... During... have been... sels have b... man being... ing loss wa... with pa... and Liverp... 13th Decem... she has fou... has perishe... found on the... Previous... sailing from... age for Am... a gentleman... December... would be o... mail bags... tion, that h... the time... On the 30... lippe, open... with the us... On Tuesd... arrived in... ated anyth... pected. W... the Journal... have given... being too m... The Pres... now in Pari... will afterwa... ordinary, i... of commerce... is also, wou... ence from... Religious... Catholic pri... marriages... Catholics... has the inter... ant Church... down the ne... The new... does not m... two Cathol... by drawn o... bishops. R... and badly i... spect to his... The great... movements... cival thing... view with... him in term... cruel and...



General Intelligence.

DOINGS IN CONGRESS.

On Monday of last week the funeral services of Wm. Taylor of Virginia, took place in the Hall of the House of Representatives...

There was no business of general interest transacted by the SENATE last week, except a short debate on Oregon...

In the HOUSE OF REPRESENTATIVES, much time was spent in discussing the Florida contested election case...

FOREIGN NEWS.

Twenty-two Days Later.

The steamship Hibernia reached Boston on Friday last, after a passage of eighteen days from Liverpool.

The news is of great importance, and that part of it which relates to the reception of the President's Message...

The most remarkable if not the most important item of intelligence is the restoration of the Peel Ministry, Lord John Russell having failed in his efforts to organize a Cabinet.

The President's Message was received in England with great calmness, and produced no belligerent or warlike demonstrations.

The Committee of the London Peace Society have memorialized Sir R. Peel in favor of settling the Oregon question by peaceful rather than by other means...

During the late gales the losses to shipping have been to a great extent; upwards of 50 vessels have been totally lost...

Previously to Capt. Judkins, of the Cambria, sailing from Liverpool, on his last outward passage for America...

On the 30th of Dec., His Majesty, Louis Philippe, opened the session of the French Chambers with the usual formalities.

On Tuesday evening President Polk's Message arrived in the city. Most certainly it has not created anything like so much sensation as was expected.

The President's brother, Mr. W. H. Polk, is now in Paris, where he will stop some time.

Religious tolerance appears to be gaining ground. Catholic priests no longer refuse to bless mixed marriages...

The new religion of Ronge is advancing, but does not making so much noise as it did. One or two Catholic priests have joined it...

The great events in Italy of late, have been the movements of the Emperor of Russia. The principal thing has been, that he has had an interview with the Pope...

The eye distinguishes no difference betwixt the trees which produce the sweet and bitter almonds, or between the kernels themselves...

Water is an essential constituent in the organization of all living bodies; and as it is continually expending during the process of life...

Reuben Rowley, of Wrentham, the man who said he was robbed last fall, on board the steamboat Massachusetts, of \$25,000...

TELEGRAPHIC INTELLIGENCE.—On the 13th inst. at half past twelve o'clock, noon, a commission merchant from Alexandria, at Washington, inquired the price of corn at Baltimore...

LATE FROM MEXICO.—A great revolution is now in progress in Mexico, which will probably result in entirely changing the rulers if not the form of government.

The Moniteur of the 21st ult., says that the Supreme Government has appointed Gen. Bustamante Commander in Chief, and Gen. Rorregon his second in command...

SAD.—A German woman was arrested a day or two since at Buffalo, on a charge of abandoning her infant child by leaving it upon the steps of a house.

REMARKABLE DISCOVERY.—Last June, Edmund Dougan, residing on lot 17, in the 4th concession of the township of Nottawasaga, in the County of Simcoe, discovered on the lot he occupies...

SLAVERY SQUIRMING.—In the Maryland Legislature the other day, Mr. Claggett submitted preambles and Resolutions, that as in the opinion of this House the "Saturday Visitor," a paper published in Baltimore by J. E. Snodgrass...

The Baltimore Sun says, that a flagrant outrage was perpetrated the other day in the House of Delegates of Maryland, in a solemn proposition made by Mr. Reader...

RESOLVED, That the Governor be requested to institute such legal proceeding against the said Snodgrass, as in his judgment shall seem best to convict him of a violation of the said act of 1835...

THE BARE-FOOTED PRINTER BOY.—The Pittsburg Morning Ariel under this heading gives a short history of a distinguished citizen of Pennsylvania as follows:—

"Some thirty years ago a bare-footed boy floated down the Susquehanna river on an humble raft, and arrived at Harrisburg, Penn. He came from the North, and belonged to a large family; with all his worldly goods tied up in a little pocket handkerchief...

It is proposed to build a monster Hall in Boston, 821 feet long, the basement of the building to be used as a railroad depot.

One-third of Russia, Sweden, Germany, and Norway, is covered with forests; one-fourth of Austria and Prussia; one-fifth of Belgium; one-sixth of Switzerland; one-seventh of France; one-ninth of Italy; one-twelfth of Spain, and one-twenty-fifth of Great Britain.

Mr. C. F. Crossman, of Brighton, has raised the past season, 410 bushels of carrots on one-fourth of an acre. This is at the rate of 1,640 bushels per acre.

ESCAPE OF FRENCH SLAVES.—The contiguity of the French West India Islands, where Slavery exists, to the Free Islands under the British crown, affords many opportunities for the escape of slaves.

In all England there are but nine daily papers published. They are all in London. The concentration of public support upon a number so small, satisfactorily accounts for their unsurpassed excellence.

A NEW ATMOSPHERIC RAILWAY.—The atmospheric railway near Dublin, and that at Croydon, near London, owe their propelling force to the exhausting of the air in a tube.

Charcoal is highly recommended for fattening hogs. Say as often as twice a week. I have tried it on twenty hogs, and found that all ate it greedily except one old sow, who would not touch it.

It is a very extraordinary fact, that previous to the establishment of the copper works in Cornwall, Eng., the marshes in their vicinity were continually exciting intermittent fever...

Rev. Mr. Shuck, missionary in China, is now on his way to this country, with his children. He finds the care and education of them impossible without serious detriment to his labors as a missionary.

THE LONDON MISSIONARY SOCIETY has received \$5,000 from its station in Southern India, as a contribution to the Jubilee Fund.

A case of breach of marriage contract was recently tried in Lewis Co. Circuit Court. The parties were Miss Lydia Adams and Homer C. Waters, and the jury decided that the lady's heart had been damaged to the amount of \$450.

The brig Henry is to sail from Newburyport, Mass., early in February, for Columbia River and Sandwich Islands. A lady is to go as passenger, with the view of opening a school at the Wallamette settlement...

The Somerville and Elizabethtown Railroad, with all its property and privileges, is advertised to be sold at public vendue, on the 22d of March, by Isaac H. Williamson, a Master in Chancery.

It appears that the somewhat novel practice of reporting public discourses on religious subjects is extending its influence quite round the earth. A discourse delivered in this city in 1844, after entering probably many thousands of domestic circles...

A new prison has lately been built in Berlin, in which the "Pennsylvania system," as the German papers call it, is to be applied in all its strictness.

Maryland has expended, according to the report of the State Treasurer, the sum of \$147,950 in transporting free people of color to Liberia.

REVIEW OF NEW-YORK MARKET.—Tuesday, Jan. 27. FLOUR AND MEAL.—The market is very heavy and there are but few orders for shipment in market...

GRAIN.—In Wheat we hear of a sale of 1300 bushels Virginia, for milling, supposed at 115 cts. The market is rather quiet. Corn is in good supply but dull.

SEED.—Since the steamer arrived Clover has been rather dull. Sales yesterday 12,000 lbs. Pennsylvania for Liverpool at 10 cts. Flax is dull.

PRODUCE.—In Ohio Pork there is very little doing and prices are heavy. We notice sales 100 bbls Mess at 12 1/2. Prime is nominally 10 00.

Wool is naturally coated with a substance which has been called a gum, and to which it owes its stiffness and elasticity. The silk most common in our climate contains, besides the gum, a yellow colored matter.

There are now about 70,000 Welsh emigrants and their children in this country. They are among our best emigrants.

A single paper printed in Charleston, S. C., of a late date, contains auction advertisements of the sale of no less than 349 "human chattels"—men, women and children—field-hands, sea-island cotton-hands, cooks, draymen, &c.

It is a significant fact, which has been strangely overlooked, the words—Ham, Shem and Japhet, mean in the original Hebrew—Black, Red and White.

William W. Wadsworth, of Genesee, has had an attack of paralysis of the brain, from which it is feared he cannot recover.

During a session of the General Court, holden at Newbury, in 1639, "Peter Poshaker was sentenced for drunkenness, to be whipped, and to have twenty stripes sharply inflicted; and fined five pounds, for slighting the magistrate on what they could do, saying they could but fine him."

A colored slave belonging to John Warfield, of Joshua, Howard District, Maryland, died aged one hundred and twenty-four years.

"Some men, by affecting to be wise, actually prevent themselves 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."

"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."

The Pittsburgh Chronicle says that the other day, to decide a trifling wager, a man crossed the new suspension bridge upon the timbers, which are placed six feet apart crossing the bridge, so that he had to make his way by successive leaps from one piece of timber to another.

RECEIPTS. Hopkinton, R. I.—Thomas M. Clarke, Thomas Clarke, Sen., Willard F. Prosser, Mary Ann Babcock, Mrs. Elizabeth Stillman, Jonathan Boss, Peleg Mansfield, Moses B. Lewis, Dea. Simon Kenyon, Rowland Hiscox, \$2 each; John Barber, Jr., Mrs. Barbara Murphy, \$1 each.

EXECUTOR'S SALE. WILL be sold at public vendue, on Tuesday, the 17th of February, at 1 o'clock P. M., on the premises, the Residence late of Jonathan S. Dunham, deceased, containing about 10 acres of excellent land...

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The Somerville and Elizabethtown Railroad, with all its property and privileges, is advertised to be sold at public vendue, on the 22d of March, by Isaac H. Williamson, a Master in Chancery.

It appears that the somewhat novel practice of reporting public discourses on religious subjects is extending its influence quite round the earth. A discourse delivered in this city in 1844, after entering probably many thousands of domestic circles...

A new prison has lately been built in Berlin, in which the "Pennsylvania system," as the German papers call it, is to be applied in all its strictness.

Maryland has expended, according to the report of the State Treasurer, the sum of \$147,950 in transporting free people of color to Liberia.

REVIEW OF NEW-YORK MARKET.—Tuesday, Jan. 27. FLOUR AND MEAL.—The market is very heavy and there are but few orders for shipment in market...

GRAIN.—In Wheat we hear of a sale of 1300 bushels Virginia, for milling, supposed at 115 cts. The market is rather quiet. Corn is in good supply but dull.

SEED.—Since the steamer arrived Clover has been rather dull. Sales yesterday 12,000 lbs. Pennsylvania for Liverpool at 10 cts. Flax is dull.

PRODUCE.—In Ohio Pork there is very little doing and prices are heavy. We notice sales 100 bbls Mess at 12 1/2. Prime is nominally 10 00.

Wool is naturally coated with a substance which has been called a gum, and to which it owes its stiffness and elasticity. The silk most common in our climate contains, besides the gum, a yellow colored matter.

There are now about 70,000 Welsh emigrants and their children in this country. They are among our best emigrants.

A single paper printed in Charleston, S. C., of a late date, contains auction advertisements of the sale of no less than 349 "human chattels"—men, women and children—field-hands, sea-island cotton-hands, cooks, draymen, &c.

It is a significant fact, which has been strangely overlooked, the words—Ham, Shem and Japhet, mean in the original Hebrew—Black, Red and White.

William W. Wadsworth, of Genesee, has had an attack of paralysis of the brain, from which it is feared he cannot recover.

During a session of the General Court, holden at Newbury, in 1639, "Peter Poshaker was sentenced for drunkenness, to be whipped, and to have twenty stripes sharply inflicted; and fined five pounds, for slighting the magistrate on what they could do, saying they could but fine him."

A colored slave belonging to John Warfield, of Joshua, Howard District, Maryland, died aged one hundred and twenty-four years.

"Some men, by affecting to be wise, actually prevent themselves 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."

"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."

The Pittsburgh Chronicle says that the other day, to decide a trifling wager, a man crossed the new suspension bridge upon the timbers, which are placed six feet apart crossing the bridge, so that he had to make his way by successive leaps from one piece of timber to another.

RECEIPTS. Hopkinton, R. I.—Thomas M. Clarke, Thomas Clarke, Sen., Willard F. Prosser, Mary Ann Babcock, Mrs. Elizabeth Stillman, Jonathan Boss, Peleg Mansfield, Moses B. Lewis, Dea. Simon Kenyon, Rowland Hiscox, \$2 each; John Barber, Jr., Mrs. Barbara Murphy, \$1 each.

EXECUTOR'S SALE. WILL be sold at public vendue, on Tuesday, the 17th of February, at 1 o'clock P. M., on the premises, the Residence late of Jonathan S. Dunham, deceased, containing about 10 acres of excellent land...



Miscellaneous.

WHO IS MY NEIGHBOR?

"Thou shalt love thy neighbor as thyself"—BIBL.

Who is our neighbor? Son of God! In meekness and in mildness come!

Our neighbor's home's in every clime, Of sun-burnt tint or darker hue;

My neighbor, he who groans and toils, The serf and slave on hill and plain

Foot, sobbing thing, dark as thy sire, Or mother sad, heart-broken, lorn—

Who is my neighbor? It is he Who moves triumphant down the vale,

My neighbors all—each needs a sigh, Each in due form a friendly prayer;

Thou art my neighbor, child of pain! And thou, lone pilgrim, steeped in woe;

And if on this green earth there be One heart by baleful malice strung,

ESCAPE OF A YOUNG WOMAN FROM A SLAVE COFFLE.

"Slaves are slippery things." A member of the Maryland Legislature once told me, that when he was a boy, "slaves were pretty good property;

The following is a true story; (from prudential reasons names are not given.) A gentleman residing in one of the free States,

A gentleman residing in one of the free States, had a free colored girl living with him, and being about to take his wife to the Federal city to visit her relations, this young woman requested permission to accompany them.

He found his servant had fainted, and was lying on the floor:—he dashed some water into her face, which revived her, when he asked, what was the matter? She replied, "My God! they have got my sister in that coffle." "Hush up!" replied he, "show me which she is, and make no noise about it."

Our Saviour tells us that he who lies, bears Satan's image. "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh his own, for he is a liar, and the father of it." And Jehovah hath said, "All liars shall have their part in the lake that burneth with fire and brimstone."

While the path of sincerity is straight and plain, and the sun-light of heaven rests upon it, and while it leads upwards to the home of God and truth—the paths of dissimulation are dark and crooked, and lead down to the abode of the Prince of Darkness.

Can we be too careful that our children should be kept in the way of the Father of lights, and out of the tortuous, snaky course, of the infernal serpent? [Mother's Magazine.]

the laconic reply, with all the hauteur of a Southern nabob. The gentleman had a sallow complexion, dark hair, dark eyes, and might readily pass for a Southerner; but the direction of the route he was traveling, or something else, made the agent hesitate.

Reader, Washington city is the capitol of 'the freest Republic under the sun!' It is a great slave market—belongs to the people of the free States as much as it does to those of the slave States.

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Let all the young members of your family be regularly washed and combed before breakfast; never permit them to treat you with so much disrespect as to appear at your table in a slovenly condition. It should ever be remembered that the highest respect which a child can pay is due to its parent. This respect may be insured by forming correct habits in youth.

DUTY OF PARENTS.

"Train up a child in the way he should go, and when he is old, he will not depart from it," is a part of God's word, which we think, if one passage can be more prominent than another, will be most conspicuous to the eye of parents in the day of judgment; and wherever they turn their eyes it will meet them in all its fearful realities.

God has declared it, and upon your heads be the awful responsibility of violating it. That it is violated, is a fact too apparent to demand proof; a fact which every where meets us, demonstratively proves that "a child left to himself will bring his mother to shame."

There are many parents who spend more time, and take more pains, in training their horses and oxen than they do in training their children. There are great and awful responsibilities devolving upon parents, the importance of which is commensurate with the value of the immortal soul.

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companions, is it not evidence that he appreciates true excellence in literature? Let us see the books a man loves to read, and we will give you his character—literary, religious, political, or what not. Understand then, that all sensible people: may the kitchen-maid and the servant boy—satisfy themselves, and very correctly, as to your character by the reading they see you interested in.

It affects your happiness. Directly and indirectly, immediately and remotely, is happiness dependent on your reading. It is a low kind of enjoyment at best, which worthless and corrupt reading affords, and just according to its intensity, inversely will be its continuance and repetition.

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A FRED ACADEMY AND TEACHERS' SEMINARY.

W. C. KENYON, Principal, and Professor of Languages, I. A. SATEL, Associate Principal, and Professor of Mathematics, J. R. HARTSHORN, Professor of Anatomy and Physiology, O. STILLMAN, Professor of Vocal and Instrumental Music, Miss C. B. MAXON, Preceptress, Instructress in French, Italian, Drawing and Painting, Mrs. M. B. KENTON, 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, Astronomical, and Mathematical apparatus is amply sufficient for a full illustration of the different departments of those Sciences. The apparatus will be further increased at the commencement of the ensuing Fall Term, by the introduction of whatever may be necessary in other Sciences than those above mentioned, especially by a MANIKIN of the most approved structure, now being imported from Paris, expressly for this Institution. This will enable the student of Physiology and Anatomy to pursue his studies with advantages 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 principles of the best regulated Normal Schools, in this, or any other country.

Finally, the proprietors pledge themselves, that the reputation of this Institution shall be sustained by the introduction of whatever may be necessary to meet the demands of an intelligent public. The 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 Wednesday, 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. Board, per week, \$1.00. Piano, (extra), per term, \$10.00. Washing, lights and fuel, per term, from \$2.00 to \$5.00. The entire expenses for an Academic Year, including board, washing, lights, fuel and tuition, (except on the Piano,) need not exceed \$70.00; and may even be reduced much below this, where individuals board themselves, either separately or in clubs. For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense. SAMUEL RUSSELL, President of the Board of Trustees

BANK NOTE LIST.

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

Local Agents for the Sabbath Recorder.

Table listing agents for the Sabbath Recorder in various states including New York, Connecticut, New Jersey, Pennsylvania, Virginia, Ohio, Michigan, Rhode Island, and Illinois.

The Sabbath Recorder.

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