

The Sabbath Recorder.
Vol. 1, No. 1, Fifth-day, Feb. 1, 1866.
PUBLISHED WEEKLY.
LITTON, EDITOR.

knowledge which he gained from books after the period above mentioned; was almost exclusively at second hand, by the aid of others. But though this passage is not to be found in Irenaeus, there are, in the interpolated epistles of Ignatius to the Magnesians, and in one of its interpolated passages, expressions so clearly resembling those of Dr. Dwight's quotation, as to leave no doubt of the source from which he quoted." (Ibid., pp. 128, 130).

leaves to be sinful, whether it be committed through ignorance or intention. All men have the right-yea, are bound by the behests of righteousness, carefully to discriminate between right and wrong. Nor will it suffice, when wrong is detected, for it to go unnoticed under a plea of charity. When sins, by frequent repetition, become common, it is not the proper function of charity to screen those responsible for them from the earnest remonstrances of those who are convinced of their error, or from any of the consequences of wrong doing.

enter with calm courage upon a "life on the ocean wave." It was Sunday there was church service in the cabin conducted by some of the officers of the ship, as is the custom on all English vessels when there happens to be no clergyman of the Established faith on board.

with all manner of fruits, which were quite at our disposal, and which were gratefully appropriated within prudent limits, not forgetting to bring away the only transportable variety in the form of a pocket full of nutmegs, many of them enveloped in their natural coat of mace, which covers them, like a fleshy net-work of fibers, and which we now saw growing for the first time. These grew the coffee tree, the various kinds of spices, the pine apple, mangosteen, the palm, the banana, the cinnamon tree, many with names which are

look a warm interest in this country, and her death will be sad news to many personal friends here, as well as to the reading public generally.

Dr. E. R. MASON'S TREATISE ON THE PRACTICE OF MEDICINE will be found advertised in our columns. We have long known the Doctor as a close student and observer of everything relating to his profession, and are prepared to credit the observations passed upon his work by the leading medical journals. The Doctor is at present residing at Adams, N. Y., where he has a good practice, and occupies the position of Lecturer on Anatomy, Physiology, Hygiene, &c. in the Hungerford Collegiate Institute. The work is published by Lindsay & Blakiston, Philadelphia, and can be obtained through any bookseller, or directly from the author, as we suppose.

RELIGIOUS INTELLIGENCE.
Rev. Dr. Shepard, pastor of the Congregational church, Bristol, R. I., is now approaching the fifth year of his ministry, during which he has preached 3,000 discourses, one-half of which were written out in full. He is admitted to the Lord's table, has officiated at 795 funerals, attended about 800 marriages; and attended upward of 75 ecclesiastical councils.

Some wishing to make out that the Sabbath day, in Pliny's letter, was the first day of the week, adduce a passage in his narrative, which historians of the church have never ventured to notice: being too doubtful a character. They state, that from the close of the first century and onward, when Christians were brought before their persecutors, they were asked "What day you kept the Lord's day?" and when they answered, "That keeping the first day was a grand test by which Christians were then known to their heathen persecutors, who themselves also kept Sunday!"

Dr. Edwards claims this in his Sabbath Manual (page 120), but gives no authority for the statement.

Mr. Guiney, an English first-day writer, traces the story to Dr. Andrews, of the eighteenth century, who claims to have taken it from an ancient collection of the "Acts of the Martyrs." He introduced it in a speech in the Court of the Star Chamber against Thackeray, who was being tried for teaching that Christians are bound to keep the seventh day.

Mr. Wm. Donville thus traces out the matter: "The Bishop, as we have seen, refers to the Acts of the Martyrs, as justifying his assertion respecting the question, 'Dominicum Servandum'—but does not cite a single instance from them in which that question was put. We are left, therefore, to hunt out the instances for ourselves, if they are to be found."

Dr. Edwards, in his "Theology," says, "I have carefully consulted that work, and I take it upon myself to affirm, that though the questions put to the martyrs, in and before the time of Pliny, and for nearly two hundred years afterwards, the question 'Dominicum Servandum' does not once occur, nor any equivalent question."

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year 1864. On October 15th, 1865, an important convention was held at Raleigh, N.C., which was attended by all the missionaries. A meeting of the "Burmah Baptist Missionary Convention" was held, and important resolutions passed.

The Central Presbyterian publishes a letter from Rev. Boorman, Esq., of New York, to Rev. Charles H. Read, D.D., of Richmond, which enclosed a donation of \$1,500 toward rebuilding the place of worship of the "United Presbyterian Church" of Richmond, Va., which was destroyed by fire on the evacuation of the city by the late Confederate army, and also \$1,000 to be applied to the relief of cases of suffering and want.

The Unitarians are taking measures for raising another \$100,000. At a meeting of the Cambridge Association at Spemerville, a short time since, there were present some fifty members, lay and clerical, representing eighteen churches. It was voted that they should make a beginning, and set the example to others, and it was agreed that the churches of that Association should raise \$5000 as their part of the whole sum.

Rev. S. H. Platt, of Winsted, Connecticut, was very ably surprised on Christmas morning by receiving a call from a young lady, a member of the "Constitutional Union Church," who handed him a "token of respect from the ladies of that society," in the form of an envelope containing fifty dollars.

In Arkansas, the Episcopal Church presents a sad picture; parishes almost everywhere have been broken up by the destroying hand of war. At present only one clergyman of the Episcopal Church is in the active discharge of his duties in the whole of the State.

Rev. Mr. Carroll, of the South Church in New Haven, in a funeral sermon, stated that the entire amount expended by the late Rev. H. H. Hallcock in the erection of that church, and the support of preaching there, was \$110,000.

The report from seven hundred and fifty Congregational churches, which took collections on the 17th Dec., shows an aggregate of nearly \$100,000. The balance of the three thousand ought surely to contribute \$100,000 more.

During the year 1865 there were sixty-three new Congregational churches organized in the United States.

PROCEEDINGS OF CONGRESS. SATURDAY JAN. 20th. The Senate held a short session, at which were passed the bills giving the appointment of pension agents to the President, and making appropriations for the pensioners for the year ending June, 1867.

MONDAY, JAN. 22d. The principal item of interest on Monday, was the presentation in each branch of Congress, by members of the Reconstruction Committee, of an amendment to the Constitution, providing that no State should be readmitted to equal rights, including the elective franchise, except on the basis of the Military Commission reported adversely on the resolution for sale of United States property at Point Lookout, Maryland.

TUESDAY, JAN. 23d. In the Senate, a bill was introduced to amend an act for the relief of seamen, by allowing compensation for effects lost in action, not to exceed in value one month's pay, and deducting bounty money from prize money.

WEDNESDAY, JAN. 24th. In the Senate, a joint resolution for an amendment to the Constitution, prohibiting compensation by the United States, or by any State, for emancipation of slaves, or payment of any rebel debt, was referred.

THURSDAY, JAN. 25th. In the Senate, a bill was passed to create an additional land office in Oregon. A bill was introduced and referred to govern the District of Columbia by a board of three Commissioners, and other officers, to be appointed by the President, and receiving the legislative powers heretofore granted to the cities of Washington and Georgetown.

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