

# 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.

From the (Philadelphia) Christian Chronicle.

### SABBATH CONTROVERSY.

The "Sabbath Recorder," an advocate for the religious observance of the seventh day, published an article some weeks since, animadverting, in not the most courteous terms, on a letter of the Rev. E. Kincaid. We laid the paper away, and on the arrival of Mr. K. in this city last week, delivered it to him. He has prepared the following letter in reply:—

PHILADELPHIA, Dec. 3, 1846.

To the Editor of the "Chronicle":—

MY DEAR BROTHER,—You handed me, this morning, the Sabbath Recorder, containing an article over the signature of "S. D.," in which are some severe strictures on my reply to a Jesuit, touching the Christian Sabbath. His charges of "effrontery," and "ignorance," and "duplicitly," and all such harsh words, will be passed over without further notice. My statement, that "the disciples met together on the first day of the week to engage in acts of Christian worship, and that they designed to meet on the first in preference to any other day, and that it was sanctioned by Paul, is a recorded fact," and there is no evidence that they met together on any other day for Christian worship," is denied by the writer. He quotes Acts 2: 46, 47—"They continued daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favor with all the people. And the Lord added to the church daily such as should be saved." Acts 16: 5—"So were the churches established in the faith, and increased in number daily." I ask, do those passages prove any thing in reference to a specified day for Christian worship? Does this writer mean to infer, by quoting these passages in which the word "daily" is found, that all days are alike?—that the primitive Christians had no special day for assembling together? If this is not his design, why are the passages quoted? My statement is, that the first day of the week was observed—that the disciples met together on that day in acts of Christian worship, and that they met together on no other (specified) day for Christian worship. No one can understand me as saying there were no acts of worship at any other time, for those who live by faith worship God daily and hourly. The disciples had no other specified day. He then refers to Luke 4: 16, who says Christ "came to Nazareth, where he had been brought up, and as his custom was, he entered into the synagogue and stood up for to read." This proves that it was the custom of Christ to go into the synagogue and read and teach the people, and it proves nothing else. Then he brings forward Luke 23: 56, saying, that the women "rested the Sabbath day, according to the commandment." This was previous to the resurrection of Christ, and is, therefore, irrelevant. The Acts 12: 13 is quoted; Paul and his company "came to Antioch in Pisidia, and went into the synagogue on the Sabbath day," Paul read and preached, "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." "And the next Sabbath day came almost the whole city together to hear the word of God." This Scripture proves that Paul and his fellow laborers availed themselves of every opportunity to preach the Gospel to both Jews and Gentiles. Paul went where he found the people. Now in Burmah and Hindostan there is vastly more preaching on the worship days of the heathen than on other days, because then the people are together in masses. Paul and his fellow laborers did not go into a Christian assembly, but into a synagogue. Here is no Christian church convened for worship, and, therefore, it proves nothing in reference to a special day for Christian convocation.

The above are the passages quoted by "S. D." to disprove my statement. I invite "S. D." to reexamine this subject, not in the light of Mount Sinai, but in the light of the glorious Gospel.—Farther, Mr. K. says "that they (the disciples) designed to meet on the first in preference to any other day, and that it was sanctioned by Paul, is a recorded fact." Will Mr. K. tell us where this fact, or rather these two affirmations of his are recorded? Until he does this, we shall believe his assertion to be a grosser pretence than any of which he has accused the Jesuit. Where is it recorded, Mr. K., that the first Christians designed to meet on the first in preference to any other day? Where is it recorded that such a preference was sanctioned by Paul? With a great deal of pleasure I will tell you—Acts 20: 5 to 7—"These going before, tarried for us at Troas. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days, where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Here is the recorded fact of a Christian church coming together by design on the first day in preference to any other day. "The disciples came together to break bread." This is no synagogue service, but Christian worship. Here is a specified day, on which the disciples came together, and there is no evidence that they met together for Christian worship on any other specified day. I will mention another recorded fact, 1 Corinthians 16: 1, 2, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him; that there may be no gatherings when I come." The first day is specified as the day when the disciples are together. "As I have given orders to the churches of Galatia, even so do ye. Upon

the first day of the week, let every one of you," &c. Here is an apostolic evidence of the religious observance of the first day. For if the seventh day was the day on which the churches regularly assembled for Christian worship, why should the Apostle direct them to "lay by," on the first day, six days before the time of meeting? There is no recorded fact of a Christian church meeting, as a church, in acts of Christian worship, on any other specified day. There are other passages of Scripture I might bring forward, touching this question, but it is unnecessary. When I brought forward these recorded facts, the French Jesuit had the candor to acknowledge that I read correctly, and that I had the example of the first Christians.

Yours ever, &c.,  
E. KINCAID.

To the Editor of the Christian Chronicle:—

CHRISTIAN BROTHER,—As you have published Bro. Kincaid's reply to my strictures, under the head "Sabbath Controversy," I presume you will be courteous enough to publish this letter addressed to him, and oblige,

Yours in Christ,  
SAMUEL DIVISON.

SHILON, N. J., 24th day of 12th mo., 1846.

To the Rev. Eugenio Kincaid:—

CHRISTIAN BROTHER.—Last month I wrote "some severe strictures on your reply to a French Jesuit, touching the Christian Sabbath." Your reply to those strictures I did not see until last night, 23d inst. Permit me to address a few lines directly to you on the same topic. I am glad you kindly passed over such harsh words as are foreign to the merits of a decision of a question of Bible doctrine. I will do the same; only premising this one thing, I plead the same Apostle's sanction for using sharpness, which you plead for observing first day. Titus 1: 13.

Your invitation to reexamine the subject, I accept with a great deal of pleasure. Further, I am willing to be instructed by any Christian brother; and although I venerate the light of Mount Sinai, I glory more in the light of the glorious Gospel; and yield a willing obedience to its instructions respecting the Sabbath observed by Christ, his apostles, and the primitive churches. My strictures were upon three specific statements which you made to a French Jesuit, and afterwards published for the benefit of the world, of which I am a fractional part. They are as follows: 1st. That the disciples met together on the first day of the week for Christian worship, and that they designed to meet on the first day in preference to any other day. 2d. That there is no evidence that they met on any other (specified) day for Christian worship. 3d. That this preference for the first day was sanctioned by Paul, and that these are recorded facts. You have reaffirmed them in your reply. These then are the points which you courteously invite me to reexamine. Cheerfully will I do so, my brother.

On the first affirmation we have no difference as a mere fact; it is recorded that they met together daily, and that they daily engaged in acts of Christian worship; of course on the first day; and this fact admitted, I think shows that as it respects many acts of Christian worship, they engaged in them on all days alike, just as Baptists do at this day. It was to specify and point out this fact, that I quoted Acts 2: 46, 47, and 16: 5. This looks to me to be the very reverse of your first postulate, viz: "That they designed to meet on that day in preference to any other day." If these acts of Christian worship were performed on all days alike, how do they show any preference for first day? I further quoted the custom of Christ, Luke 4: 16; and the practice of the holy women, Luke 23: 56; on a certain specified day of the week other than the first day. You say, "this was previous to the resurrection of Christ, and is, therefore, irrelevant." Here you appear to assume one of two postulates, neither of which you state specifically, viz: 1st. That these instances of Sabbath worship were not acts of Christian worship; or, 2d. That the specifications of the fourth commandment ceased to be obligatory at the resurrection of Christ. The first of these clashes with a well-known principle of all the strict communion Baptists I have ever known; and the second with the answer you gave to the French Jesuit, as follows: "No, that command is as binding on me as it was on the primitive Christians; 'six days shalt thou labor; but the seventh is the Sabbath of the Lord thy God.'" It is not for me to answer either until I learn which you take; you will therefore do me a favor by noticing these points.

Your second postulate is, "That there is no evidence that they met together on any other (specified) day for Christian worship." To disprove this, I quoted the practice of the apostles daily in the temple and in dwelling-houses meeting to break bread and praise God; and the fact that the churches were daily edified by the apostles' labors, and received daily additions of converts to the Christian faith, and that the apostles preached the Gospel to Jewish congregations, and also to large congregations of Gentiles, "on the Sabbath day," specified so. I may add, that they baptized Lydia and her household on the specified Sabbath day; as they did others also on other days, as in Samaria, both men and women; and as Philip did the Eunuch, in the desert on the way to Gaza. Praising God, publicly reading the Scriptures, preaching the Gospel of Christ, baptizing Christian believers, adding converts to the church of Christ, receiving the decrees of the Holy Ghost and of the apostles to edification, I look upon as engaging in acts of Christian worship; and it appears to me that the sacred writer so regarded them by his calling them "Acts of the Apostles."

Whatever they may do in Burmah or Hindostan, there is a growing number of us in America,

who think it is good to obey the apostle's exhortation, "Prove all things; hold fast that which is good." It is in this way that we hold the fourth commandment as universally obligatory, not because the apostles met to engage in acts of Christian worship on the seventh day, but because Jehovah sanctified it, and because Jesus Christ urged upon his people the observance of God's never-failing, unadulterated law. See Luke 16: 17.

Your third postulate is, "That this preference for first day was sanctioned by Paul, and these are recorded facts." The Bible facts are these, viz: Luke records eleven instances, in his Gospel and Acts of the Apostles, when such acts of Christian worship as those mentioned above, were performed by Christ and his apostles on that day specified as the Sabbath; nine instances when they were done in every day alike; and but one instance specifically on the first day of the week, viz, Acts 20: 5-7. As you adduce this in your reply as proof that the disciples met for Christian worship on the first day in preference to any other day of the week, and 1 Corinthians 16: 2, as proof that Paul sanctioned it, we will reexamine these Scriptures. Observe, first, in all the old editions of the English Bible, the word *day* is in italics, in both places, showing that the translators did not find it in the original, but that they put it into the English version, to make it teach what they thought it should teach. If you can point out any copies of the Greek Testament in which the word *day* occurs, in either of these passages, you will confer a favor on the Sabbatarians. Without these passages read, "On the first of the week." An important difference. The meeting at Troas was a night meeting; Paul continued his speech until midnight; at midnight Eutychus fell from the third loft, and was taken up for dead; Paul went down and restored him, returned to the upper room, and broke bread, ate with his friends, talked until break of day, and then went on foot to Assos, and took ship and sailed for Jerusalem. While these things were progressing, Luke and others, mentioned in verse 4, took ship and sailed round the point from Troas to Assos, where they waited for Paul as he had appointed them. Thus they observed this specified first day of the week, properly, doubtless. When the Sabbath was over, they had a parting meeting with their friends; Paul was anxious to impart some further spiritual good by preaching to them; to further cement them in Christian love by breaking bread together; sent his attendants with the ship round the point to gain time; partook of refreshment with his friends, and then commenced an important journey on the first of the week. "Diligent in business, fervent in spirit, serving the Lord." A good way surely to observe all days.

In 1 Cor. 16: 1, 2, there is no mention of any assembly whatever! The Apostle exhorted Corinthian and Galatian believers to begin the week with alms-deeds, each laying by himself something for the poor saints at Jerusalem, that they might have something ready when he should come among them. This he did, as he says, 2 Cor. 9: 4, "Lest haply if they of Macedonia come with me, and find you unprepared, we (not to say ye), should be ashamed." To collect these alms, the Apostle sent Titus and another brother, a year or more afterwards, that he might be neither hindered nor disappointed, when he should pass that way to Jerusalem. See 1 Cor. 16: 5, 6, and 2 Cor. 9: 5.

So far is this passage from recording as fact that Paul sanctioned any preference for first day as a day for Christian worship, it shows only this, "Paul recommended what is the very thing wanted with most men, the being charitable upon a plan; that is, upon a deliberate comparison of our fortunes with the reasonable expenses and expectations of our families, to compute what we can spare, and to lay by so much for charitable purposes."—Paley. There is one question you did not reply to, viz: "Why did the first Christians prefer the first day to any other day for Christian worship?"

Christian Brother, you and I stand before the world as the professed advocates of Bible religion, unperturbed by the great apostasy; how important our position! May the Lord give us understanding therein. Yours in Christ,  
S. D.

### NOT INTENDING TO SEEK RELIGION.

The Rev. Dr. Payson, in the progress of a revival in his congregation, after having repeatedly invited meetings at his house, of those who wished to seek religion, one day gave an invitation to all those young persons who did not intend to seek religion. Any one who did not know Dr. Payson, would be surprised to hear that thirty or forty came. He had a very pleasant social interview with them, saying nothing about religion, until just as they were about to leave, he closed with a very few plain remarks, in the following manner:—

"Suppose you should see coming down from heaven a fine thread, so fine as to be almost invisible, and it should come and attach itself to you. You know, we will suppose, that it came from God. Should you dare put out your hand and brush it away?"

He dwelt a few minutes upon this idea, until every one had a clear and fixed conception of it, and of the hardship which any one would manifest, who should openly break even such a tie.

"Now," continued he, "just such a slender, delicate thread, has come from God to you this afternoon. You do not feel, you say, any interest in religion; but, by coming here this afternoon, God has fastened one little tender thread upon you all. It is very weak and frail, and you can in a moment brush it away. But you certainly will not do so. Welcome it, and it will enlarge and strengthen itself, until it becomes a golden chain to bind you forever to God."

### THE BLIND GIRL.

Darkness where I go!  
Not earth, nor sky, nor blessed light for me—  
But a deep, dreary, dark, and gloomy  
For the bright things I never may see,  
But which, like lovely phantoms, still remain,  
Haunting the veiled chambers of my brain.

And, when kind words are spoken—  
Like holy breathings from a world unseen,  
My heart is well-nigh broken,  
To think that I can only dream,  
What form may wear the sweet-toned instrument  
Where love hath all his gentlest music bleat!

Yet memory still is mine,  
And what lost treasure it gives back again;  
My girlhood's happy time—  
The forms and faces so familiar then;  
And, shining like stars through my dark night,  
Is one who was as dear to me as sight.

It is before me now,  
Wearing the looks I loved so to behold;  
The same calm, thoughtful brow,  
The same smile, and the same familiar tone;  
'Tis mid my dream a fresh lovely spot,  
And one which blindness withers not.

But O, to feel how vain  
The hopes which came around us like sweet flowers!  
It almost sears my brain,  
To think through life such will no more be ours;  
Yet is it but the wreck of earth's frail bark!  
Father of light! let not my soul be dark!

[Sharpe's Magazine.]

### A VISIT TO THE NEW TRACT HOUSE.

Twenty-two years ago, the corner of Nassau and Spruce streets, New York, was occupied by an old dilapidated wooden building, used as a tavern of the lowest class. The neighborhood was poorly built and poorly tenanted. It was too far "up town" to be regarded at the time as a fit location for business of importance.

The far-sighted projectors of the American Tract Society apprehended the importance of securing permanent accommodations for the transaction of its business, and selected the lots on which Connelly's tavern stood, as a convenient site for such a purpose. One member of the Committee gave \$5,000, another \$3,000, another \$1,500, and other gentlemen in the city contributed sums amounting in the aggregate to about \$25,000, for the purchase of the necessary lots, and in part for the erection of the building. It was thus that a source of pollution and death was changed into a fountain of light and salvation.

The improvements in printing presses and other machinery, and the results of experiment in kindred societies, led the Committee to make arrangements for doing the Society's own printing and binding. But the old building was found to be not sufficiently strong to bear the jarring of steam presses and other necessary machinery, nor was there room sufficient to transact the business to the best advantage. Such an improvement of the lots owned by the Society was found to be feasible, as they would afford accommodations for its present and prospective business, and at the same time so enhance the value of the parts of the building rented to others, as to cover the interest on the amount required to rebuild the edifice, and ultimately liquidate the principal. The visitor can readily see the wisdom of the movement, and will only wonder that it was not sooner made. We know of no establishment in the benevolent world which can be visited with greater satisfaction.

The exterior of the building, extending about 80 feet on Nassau street, and 70 feet on Spruce street, five stories high, exclusive of basement and sub-cellar, is imposing, by its simplicity and strength. The first story, the front of which is of granite, is occupied with four stores, one of which affords ample accommodations for the Society's retail business. The store is 70 feet deep, receiving light from the rear, and has apartments adjoining, for the Treasurer, and the office of the American Messenger.

Ascending a broad stairway from the neat granite door way in the centre of the building, an ample hall affords pleasant access to rooms, occupied by the American Board of Foreign Missions, and the American Home Missionary Society, and Committee Rooms, accommodating the New York City Tract Society which occupy the most of the second story.

At the head of the stairway on the third floor, are the offices of the Secretaries of the Society, ante-rooms for assistants, copyists, agents, and colporteurs visiting the city, and the Committee room. The General Depository, where boxes are packed and sent to all parts of the country, occupies the remainder of the story.

The whole of the fourth story is occupied by the Bindery, and every foot of room is used; in the folding, gathering and stitching department, sixty-three females are now employed, and in the forwarding and finishing department twenty-eight men. Few manufactories present more of an air of neatness, comfort, and industry, than this. It may be worthy to remark, that since the times of Harlan Page, a daily prayer meeting has been held by the females in the Bindery, and a comfortable apartment is appropriated for this purpose, and for use as a dressing room. In the Bindery, are two hydraulic and three hand presses, and other appropriate machinery. To secure the most substantial and complete work, no apprentices are employed in the establishment.

The fifth story is mostly occupied by the Printing Office. Abundant light is secured by windows and sky-lights, the arrangements are very complete. Five power printing presses, and two hand presses, capable of throwing off more than half a million pages a day, are busy in their work. Thirty men and boys are employed in this department. So firm is the building, and so perfect the machinery, that scarcely a jar is felt from the motion of all the presses, though receiving the power from the steam engine five stories below. Much is due to the fidelity and skill of Messrs. Moses and Gardner, builders, and Messrs. Hoe & Co., machinists. On the same floor with the printing office, a room is furnished for a wood engraver, and a large apartment, with a second or intermediate floor, for storing folded sheets; and all

the stories are connected by a convenient hoisting apparatus, worked by steam.

A wing in the rear, of the same height as the main building, furnishes accommodations for drying printed sheets, storing stock for the bindery, a room for three powerful hydraulic presses, and the engine room with a ten-horse steam engine.

Three of the basements are used for storing and wetting down paper, &c., and the sub-cellars for coal and other purposes. A fire-proof vault for storing stereotype plates, extends along the whole front of the building under the street.

The building has neither grates, fire-places, nor stoves, but is heated throughout by steam pipes, or air heated by steam. The rear wing, General Depository, Bindery, and Printing Office, receive their heat mainly from the engine, from which the exhausted steam passes into a steam-chamber, filled with small tubes, through which the external air is driven by a blower, and conducted to several apartments. The stores, offices, &c., are all heated on the plan of Walworth and Nason, of Boston, by steam-pipes, supplied by a locomotive boiler in one of the sub-cellars. A genial and healthful warmth is thus diffused over the entire building, without danger from fire.

Croton water, and gas, are introduced throughout the building, and every convenience afforded for the economical and comfortable transaction of the extended business conducted on the premises. There is nothing for ornament; everything for durability and dispatch.

In all, there are fifty-three rooms, fifteen presses, (printing, hydraulic, &c.), and one hundred and thirty-six persons, in the executive, manufacturing, and commercial departments, whose entire time is devoted to the business of the Society. Add to this, the more than one hundred and fifty colporteurs in all the States and Territories, and the thousands of Christians who become voluntary distributors of the Society's publications, and some conception may be formed of the extent of the operations in this single department of Christian benevolence.

### HOW TO GET RID OF SIN.

He that thinks to expiate sin by going bare-foot, only makes one folly the atonement of another. Paul, indeed, was scourged and beaten by the Jews; but we never read that he beat or scourged himself. And if any think that his keeping under his body imports so much, they must first prove that the body cannot be kept under by a virtuous mind, and that the mind can be made virtuous by a scourge; and consequently that thongs and whips are means of grace, and things necessary to salvation. The truth is, when a man's religion is no deeper than their skin, it is possible they may scourge themselves into very great improvements. But they will find that their bodily exercise touches not the soul, and that neither pride, nor lust, nor covetousness, nor any other vice, was ever mortified by corporal disciplines. 'Tis not the back, but the heart, that must bleed for sin; and consequently, in this whole course they are like men that are out of their way; let them lash on ever so fast, they are not at all nearer to their journey's end. What arguments they have to beguile, poor simple, unstable souls, I know not; but surely, the practical, casuistical, that is, the principal vital part of their religion savors very little of spirituality. [South.]

### POINTED SERMONS.

More than one hundred years ago, there graduated at Harvard University, a man by the name of Rawson, who subsequently settled in the ministry at Yarmouth, on Cape Cod. He used to preach very pointed sermons. Having heard that some of his parishioners were in the habit of making him the subject of their mirth at a grogshop, he one Sunday preached a discourse from the text, "And I was the song of the drunkard." His remarks were of a very moving character, so much so that many of his hearers rose and left the house in the midst of the sermon. A short time afterwards, the preacher delivered a discourse still more pointed than the first, from the text, "And they, being convicted out of their own consciences, went out one by one." On this occasion, no one ventured to retire from the assembly, but the guilty ones resigned themselves, with as good grace as possible, to the lash of their pastor.

EVIDENCE OF CHRISTIANITY.—The Boston Chronicle says:—"But when we look into the beautiful, simple, natural gospels—sparkling with heaven's own dew, and see the radiant face of the Redeemer, as he says, 'Go and sin no more,' to the trembling woman taken in adultery; and when we look again into the world and see the humble Washingtonian dividing his last loaf with a fallen brother, saying, 'Cheer up now, put your name with ours, and we'll bury up all the past, and you shall be a man again;' or when we see, as thank God often we do, the rich and learned man devoting himself to daily, and nightly toil to heal and comfort the sick or relieve the poor, or when we see a minister of the gospel laying down his life in a loathsome prison, that the slave may be free, we rejoice in Christianity as an achieved fact, which no depravity of men or devils can destroy."

AN UNFAITHFUL MOTHER.—The mother of a rising family was visited by her pastor. Considerations drawn from time and eternity, from heaven and hell, failed to reach her conscience, which seemed to be encased in a triple shield of adamant, until the clergyman, as he arose to depart, exclaimed, "Well, madam, if you, a mother, be indifferent to the welfare of your children, and do not pray for them, who will?" The right key was touched. "Very true," said she, her eyes filled with tears, "if mothers monsters prove, what can be expected from others!" By her request, he was now detained to address the throne of grace on behalf of her family. "Remember my children," said she; "and O! remember their unfaithful mother!"

## The Sabbath Recorder.

New York, February 11, 1847.

## HOW WAS THE SABBATH CHANGED?

Mr. Brown's Lecture on Sunday evening last was in continuation of this subject. He had previously shown in part the process by which the Sunday festival came to be substituted in place of the Bible Sabbath;—that it was by the "working" of the "mystery of iniquity," which had begun its movements even in the time of the apostles; that the antiquity of the festival was but a poor argument for its apostolic origin, since the celebration of that strictly Jewish festival, the Passover, dated quite as far back; and that since the principles of Popery were all ready for a rapid development before God's inspired ministers were taken from the earth, the Sunday festival was just as likely to be one of the forms in which those principles were developed, as it was to be a divinely-authorized institution. In view of these considerations, he must look upon those who observe the first day of the week as symbolizing with Popery. Though they might be honestly mistaken, he could not regard that as any justification. The means of knowledge are accessible, and God has declared, "In vain do ye worship me, teaching for doctrine the commandments of men."

The lecturer then proceeded to consider the historical developments concerning the progress of the Sunday festival from the time of Constantine. The ecclesiastical power was consolidated with the civil under his reign, and sent forth those edicts which stigmatized Sabbath-keeping as Judaizing, and admonished all Christians to "have nothing in common with that most odious brood, the Jews." Soon afterwards the council of Laodicea poured out its anathema against those who should presume to honor God's ancient institution by resting from their labors. By such means the Sabbath was brought into disrepute, while the Sunday was made a day of great dignity. This change, however, was not without much trouble. No doubt the trouble would have been far greater, if the modern notion of its being the Sabbath had been advocated. But it seems to have been regarded as a mere festival, not of divine appointment, but voluntarily undertaken by the churches. In proof of this point, many reliable authorities were quoted. Chrysostom, speaking of the time devoted to religious purposes, says it was "a very small part of the day;" Origen limits it to "one or two hours of the day;" and Heylin, who collected all these authorities together, maintained that this festival was exalted to its high position simply by civil and ecclesiastical influence, by which means it might at any time be taken quite away, or settled upon another day—"a power," says he, "which no man will presume was ever challenged by the Jews over the Sabbath." Indeed, when closely scanned, all the quotations from the writers of this period presented by the advocates of the first day of the week, are perfectly consistent with the historical fact that only a small portion of the Sunday was occupied in worship, while the remainder was freely used for "honest recreations."

In the fifth century lived and wrote St. Austin, who, speaking of the *Sacrament*, says it was not confined to any one day in particular, but administered indifferently on all alike, except in some few places, where it was restrained to the Sunday. And Socrates, speaking of the custom at that time, says that "all the churches throughout the world do celebrate and receive the holy mysteries every Sabbath day after other." These passages are quite as good proof that the Sabbath was then regarded according to the spirit and scope of the fourth commandment, as they are of the sabbatic character of the Sunday—nay better, since we have abundant evidence that many good people did engage in their labors on Sunday after partaking of the sacrament.

In the sixth century, as the time approached for the Roman Pontiff to be proclaimed universal Bishop and Head of the Churches, new notions began to be broached. Religious teachers were found urging a stricter regard for Sunday, and maintaining that God himself had visited with sore judgments those who had presumed to slight it. But these superstitious notions being found insufficient, the aid of councils was called in. Two or three were held at intervals not very far remote from each other, all having an eye to the enforcing of the Dominical day. That at Mascon, speaking of this day, declared the power of the council to *bridle* Christians that they should do no ill. The decree then went on to enjoin the strict observance of the day, and to forbid the husbandman to "yoke his oxen for their daily work." It acknowledged that "the Lord did not exact the celebration of the Dominical day by a corporal abstinence from labor, yet enjoined it under severe penalties. The penalty affixed by this council of Mascon to labor on Sunday, was that the husbandman should be corporally punished, while the clergyman, or monk, should be six months separated from his congregation.

The lecturer then glanced hastily at the different steps by which the Sunday festival had been exalted above the Sabbath, with a view to show how perfectly the prophecy of Daniel in relation to "changing times," had been fulfilled. He expressed his wish that God might hasten the completion of "the time, and times, and the dividing of time," when this plant that our heavenly Father hath not planted shall be root-

ed up, and when the Sabbath of the Lord our God shall be restored to its proper honor, or else be fulfilled in the everlasting Sabbath which remains for the people of God.

The concluding part of the lecture was devoted to a consideration of the question how extensively the Sabbath was observed, during the early ages of the church, according to the scope of the fourth commandment, as a day of rest from all servile labor. Several quotations were introduced. Socrates tells us "that Christians over the world, excepting those of Alexandria and Rome, set apart as well Saturday as Sunday for religious uses." Sozomen has the same exception of Rome and Alexandria, but says that "all or most of the other churches carefully observed the Sabbath." Gregory of Nyssa expostulates thus, "With what eyes can you behold the Dominical day, when you despise the Sabbath? Do you not perceive that they are sisters, and that in slighting the one you affront the other?" Athanasius says, "We assemble on Saturday, not that we are affected with Judaism, but to worship Jesus the Lord of the Sabbath." Other quotations were introduced; among which was one from Grotius, stating that the Christians kept holy the Sabbath, and had their assemblies on that day, in which the law was read to them, which custom remained till the time of the council of Laodicea, who then thought meet that the gospels also should be read on that day. Another quotation was given from Brerewood, who says that the ancient Sabbath remained and was observed by the Eastern Churches three hundred years after our Saviour's passion. From these and similar facts the lecturer argued that the Sabbath had been more or less observed through all ages of the church, although he would not pretend to say exactly with what degree of strictness.

[It was Mr. Brown's intention to have concluded the series with this lecture; but as he had not been able to go through the subject, he gave notice of another lecture on Sunday evening next, at 7 1-2 o'clock.]

## LAX PRINCIPLES.

The arguments adduced by Mr. Kincaid and others, for the observance of the first day of the week as a *Christian Sabbath*, tend strongly to subvert the design of the sabbatic institution, and show plainly that they have nearly lost sight of its primitive character, and of the claims by which it was enjoined upon man. They resort chiefly to the example of the apostles and primitive churches, in meeting on a specified day to engage in acts of Christian worship, for the authority and design of the *Christian Sabbath*! Of course, if this be the authority and design, it is a mere go-to-meeting day—a mere expedient—a day to engage in acts of Christian worship. Thus Christian people regard it; and on those who do not go to meeting, it has no religious influence. Men who have not embraced the Christian institutions, feel little or no obligation to venerate it. I have long observed, that where this view of the subject obtains considerable prominence, no sanctity is attached to the day. Any chores that do not particularly clash with attendance upon public worship, are regarded as allowable on that day—cleaning shoes, cutting wood, ironing clothes, gathering vegetables, putting up fences, trimming trees, pulling up weeds from the garden, purchasing candies and cakes to appease crying children, riding out in parties of pleasure, and many other like things, have I often seen among church members. Indeed, an otherwise very worthy minister of a Christian church recently told me, that he regarded such things as no disparagement to a Christian man's character, where they were not allowed to interfere with attendance upon the appointed meetings of the church.

It has ever appeared to me, that the sanctity of the day is a radical part of the primitive sabbatic institution and of the sabbatic law. The book of Genesis says, "God blessed the seventh day, and sanctified it." The fourth commandment says, "The Lord blessed the Sabbath day, and hallowed it." With this agrees the preceptive part of the law—"Remember the Sabbath day, to keep it holy." "Forsake not the assembling of yourselves together," is not a parallel passage; it does not meet the spirit or the letter of the fourth commandment; it is applicable only to local circumstances, at times special or indifferent. But the fourth commandment specifies a regular periodical time; and enjoins exercises for the sanctification of it in all places and circumstances. One is, "Remember the Sabbath day." Remember God's hallowed, blessed Sabbath day! The other is, "Keep it holy!" or as it is expressed, Jer. 17: 22, "Hallow ye the Sabbath, day as I commanded your fathers." To meet this feature of it, Jehovah says, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Here it is plainly God's rest day that is celebrated. Public worship is often attended without reference to the Sabbath of Jehovah. It is not necessarily connected with it. If it were public worship principally which is enjoined by the law, there had been no need for the strict prohibition of labor. If animal rest had been the chief design of the law, there could have been no relevancy in referring to Jehovah's rest, for he rested not from weariness or exhaustion, nor for his own refreshment of body. The Lord rejoiced over the works of his hands; and that man might

know his Maker and rejoice in his holy name, he sanctified the Sabbath day, and taught man to "call the Sabbath a delight, the holy of the Lord, honorable." Is. 58: 13. In the same verse, Jehovah calls it "my holy day." Modern divines say, "The holy rest itself is one thing; the day on which we are to rest quite another." Jehovah (Ex. 31: 13) calls the Sabbath a sign. Modern teachers call it a *day for performing acts of Christian worship*. Jehovah said to Israel, "My Sabbaths ye shall keep, . . . that ye may know that I am the Lord that doth sanctify you." Thus plainly do the holy Scriptures teach that the sabbatic institution was made for a sign to man, that he might, venerating it, know the Lord that doth sanctify him. It is Jehovah's monumental witness to the world, that he, the Creator, is the rightful possessor and ruler thereof; he alone, by his own institutions, doth sanctify man. Human observances, originating in a doubtful expediency, can never make man holy in the eyes of his Creator.

How far modern teachers make void the commands of God by their traditions, let the reader judge. S. D.

## MATTERS AND THINGS AT ALBANY.

The State Library—License Report—Slavery—Our Petitions.

ALBANY, Feb. 5, 1847.

The rooms occupied by the State Library are directly above the Assembly Chamber, and cover the same area. The Library is open to any who wish to examine it or read. The most attractive part of it is the six volumes presented to the State by the King of Prussia in return for the Natural History of this State. These volumes vary from two to nearly three feet in length, with proportional width. They are most elegantly bound, and fastened with gold clasps. The paper is equal to the best Bristol board, with gilt edges. Three of them are architectural, giving views of mansions, palaces, churches, bridges, and gardens, in which the ground works, the inside and outside views, are given, exhibiting the style of the architecture. The plates and printing are in the highest style of the art. The other three relate to Pompeii and Herculaneum. Nothing can exceed the richness and perfection of the views taken from the ruins of these cities. These being all facsimile representations, show the perfection which was attained in that time in mosaic, sculpture, frescoes, &c. The combination of colors, in many of the paintings, exceed almost any thing of modern times, and their continuance for so many years after the destruction of those cities, in so perfect a state, is the best evidence of their skill. It will be difficult for modern artists to even equal most of the specimens contained in the book. The sculpture cannot be surpassed, unless it should be in throwing about it more drapery, most of the figures being in a state of nudity. So highly are these books prized, that they are not to be seen except from 11 to 12 o'clock A. M. And then no one is permitted to handle them but the Librarian, who carefully turns the leaves for those who wish to see them. They are esteemed a very valuable addition to the Library. The Law Library, which is connected with the miscellaneous by an ante-room, in which is a good variety of maps, is on the north of the Senate Chamber, and occupies two stories. In this part of the Library there are between seven and eight thousand volumes. In the miscellaneous department, there are nine thousand volumes; making in all over sixteen thousand volumes.

A vigorous effort is being made by the rummies, throughout the State, to secure the repeal of the present Excise Law; and it is more than hinted that fraud is used in this matter. A member from Oneida, a few days since, stated that a petition had been sent here from Utica, containing names of persons who could not be found in Utica, and the names of persons who were dead. I learned from a member of the Committee to which those petitions are referred, that a majority of the members of the Committee were in favor of granting their request, and repealing the law. E. C. Delavan and Azor Tabor have been laboring here to oppose this measure. It is hardly probable that the repeal will be effected; yet the friends of temperance should rally, and send in a flood of remonstrances. A respectable number of petitions have been presented, for the extension of this excise law to the city of New York.

The State of New York has acquitted itself nobly relative to the extension of slavery over any new territory that may be acquired. In both Houses the vote was given with overwhelming majorities; there being only nine in the Assembly, and three in the Senate, to record their votes in the negative. It would be such an anomaly to see our rulers stand up like men, unflinching to the last, in the advocacy and defense of human rights, that it is impossible to divest one's self of the fear, that after all there may not be found enough to carry these salutary and righteous beginnings to a glorious triumph. President Polk and his friends will care but little for the army and the war, if they are not to add to the slave power.

Our Petitions are all referred to the Judiciary Committee in the Senate. It was designed to have them referred to the Committee on Charitable and Religious Societies. Hon. Mr. Beach presented the first petition, and moved its reference to the last-mentioned Committee. To this Mr. Barlow objected. Mr. Beach thought it the appropriate Committee, and desired that it might be so referred. Mr. Barlow persisted in his objection, and said that if it was like the petitions of last year, it involved matter that the Judiciary Committee could best determine; and also that it was probable the petitioners did not understand the difficulties involved in the question. So the petition, with all others, is referred according to his wish. It has been suggested to me by those who have the best means of knowing, that Mr. Barlow has more officiousness than influence in the Senate. The Judiciary Committee consists of Messrs. Hand, Les-

ter, and Spencer. With the latter two I have had an interview; and though they find difficulties in the way of granting our petitions, they have agreed to carefully consider the subject, and do the best they can for us. I have been promised the privilege of explaining our request before the Committee. It is probable that their report, when made, will be adopted, as it is considered one of the strongest Committees in the Senate. Before the reference of our petitions, I had an interview with a member of the Committee on Charitable and Religious Societies, who suggested that a pinch of snuff would be a sufficient compensation for what sin we should commit when the laws compel us to violate our consciences. From that time I thought our interests as safe in the hands of the Judiciary Committee. Again I say, remember your petitions, and send them on *immediately*, as before directed. I am more than ever persuaded that our petitions must all be for one object, or we shall certainly succeed in none. And our hopes of success in our petitions for protection, are doubtful at best. It will be impossible to obtain any place for a Sabbath Lecture here, if it should be desirable, short of hiring some public Hall for that purpose. Such a thing would operate unfavorably in the present state of matters, but might be advisable at some later time. On the presentation, on the 5th inst., by Mr. Beach, of the petition of several hundred inhabitants of Jefferson County for relief to Seventh-day Baptists, some inquiries were made, when it was suggested by one of the Senators, that this petition grew out of the decision of Judge Bronson relative to the law of 1839.

A petition of 6,500 inhabitants of the city of New York was presented to-day, by Mr. Weinman of New York, against the repeal of the present excise law and for its extension to New York. So large a petition (being a roll some six inches in diameter) created quite a sensation in the House. J. BAILEY.

## MATTERS AT TRENTON, N. J.

TRENTON, N. J., 4th of 2d mo., 1847.

To the Editor of the Sabbath Recorder:—

I presume your readers, many of them, will be anxious to hear what the Legislature of New Jersey is doing in reference to the Bill of Equal Rights, which they so unceremoniously turned out of doors last winter. As I happen to be at Trenton just now, I have interested myself to learn something about it. Within the last two weeks, several petitions have been presented from your people, for a repeal of alteration of the existing laws, so as to allow the observers of the seventh day their just, equal, and constitutional rights. These petitions were referred to Select Committees, one in the Senate, and another in the Lower House. As the Committee of the Senate were first in the order of time, they have prepared a Report and a Bill, which were read the first time last fifth day, and ordered to be printed for a second reading. To-day copies were distributed to each member of both Houses. As the Senate is not in full attendance, the Chairman of the Committee thinks it best to postpone the second reading until the members are more generally present. It is a very respectable document, printed in pamphlet form, and does good justice to your people, so far as the Report is concerned. The Bill I can say but little about, except that it appears adapted to afford all the relief your people ask, from the Act entitled "An Act for the Suppression of Vice and Immorality," short of repealing the whole thing. I conversed with a number of the members, the Committees of both Houses, and other distinguished civilians, at this seat of the Solons; and I find one common wish to afford constitutional relief to all observers of the seventh-day Sabbath. But the general opinion is, that the *Sunday Laws* are as potent to prevent vice and immorality as the charms of necromancers were to prevent all human maladies in days of yore. Matthew Hopkins, the witch-finder, did not do a better service to society in bringing witches to public execution, than these laws do in bringing heretical Sunday-workers to public punishment at the present day. And as this is the current sentiment of orthodox theologians of these times, and popular feeling goes so much with it, that if the members of the Legislature had to adjust a safety-valve to Mount Etna they could hardly be more afraid of "THE CONSEQUENCES." What, therefore, will be the result of your application to the Legislature just now, remains to be seen; but I think it cannot fail to do good to your people, and the world. It will at least form an avalanche in that crumbling process by which old prejudices are fast falling before the influences of heaven's light and heat.

Yours respectfully, Q. N.

ANTI-SLAVERY IN NEW JERSEY.—We learn from a correspondent of the N. Y. Tribune, that the New Jersey State Anti-Slavery Society held a meeting at Trenton on the 29th of January. Strange to tell, no public building could be procured to assemble in. The Town Hall was applied for, but a majority of the city Fathers refused to grant it, for fear that there would be a mob. The County Court House could be had for any purpose in which the people were interested, but not for the purpose of discussing the evils of slavery. The use of a church was requested, but the members could not agree about granting it. In these circumstances, the Society was obliged to convene in the second story of a building occupied as a store, where the only seats were carpets, coffee-bags, and bales of merchandize. The progress of the cause during the past year was there reviewed, and plans for future movements determined upon. It was agreed to call conventions as often as expedient this year throughout the State; to prosecute the suit now pending before the "Court of Errors;" to petition the Legislature to pass resolutions relative to the extension of slavery over new territory, similar to those adopted by New York, Pennsylvania, and Ohio; to disseminate information through every possible channel; and finally, to redouble diligence in every department of labor, in hope of the "good time coming" when the doors of every public building in the town shall be open, and the people there to hear.

It was our intention to have noticed the following from the N. Y. Evangelist somewhat at large. But, upon more mature reflection, we have concluded simply to transfer it to our columns, and let it speak for itself. We find it impossible to treat as it deserves, such is the infirmity of our nature, without descending to a spirit of becoming the conductors of a religious journal. A manly, generous, and Christian-like manner of discussing the question that separates us from other orders, would never be avoided on our part. On the contrary, it would be hailed with satisfaction, whether coming from the Evangelist, or any other source. But these mean attempts to injure us, by insinuating that our aim is to injure the public morals and the good of community, coupled as they are with the most studied care to let the discussion of the subject alone, must be suffered to pass with as few remarks as justice to the cause will admit. Future generations will look back with wonder upon the bigoted bitterness cherished against us in this age—a bitterness that cannot speak even of our attempts to carry the gospel to the heathen, without misrepresenting us:—

"MISSION OF THE SEVENTH-DAY BAPTISTS.—The first mission to the heathen ever sent by this denomination, sailed from this city about a week since, destined to Canton, China. Two clergymen, and their wives, Rev. Mr. Carpenter and Rev. Mr. Wardner, were the missionaries, who were ordained to the work in Plainfield, N. J., on the 31st ult. We trust this precious gift to the perishing will be twice blessed; and that this beginning will be followed up with an energy of faith and self-denial, which may be an example to all the church. Undoubtedly our brethren will find it far more conducive to their personal piety and conscious good feeling, than any attempt to injure the public morals and the good of the community, by opposing well-meant efforts to secure the benefits of some day of religious rest, even if it should not be the Sabbath."

OBJECT OF THE EVANGELICAL ALLIANCE.—A meeting is to be held in New York, during the present month, for the purpose of organizing an American Branch of the Evangelical Alliance. The original object which the general Alliance proposed, was to contradict the assertion of Rome that there is no union among Protestants, by manifesting the real brotherly feeling of evangelical Christians towards each other. If this is to continue to be its principal object, we confess that we can see but little reason for the organization of branches in the different countries. The meeting in London probably secured that object as well as it could be secured by the existence of half-a-dozen permanent branches; perhaps even better, since their multiplication will increase the danger of differences. But we have seen another object stated in connection with the notices for a meeting in New York; and that is, to secure liberty of conscience in matters of religion throughout the world. This is an object worthy of effort. If the members of the Evangelical Alliance would heartily embrace and consistently pursue it, we should feel that they had something to do, and could bid them God speed. We shall wait and watch with much anxiety for the evidences that the importance of this object is appreciated by them, and that they are determined to pursue it.

INTEMPERANCE IN ENGLAND.—Rev. John Marsh, Secretary of the American Temperance Union, says that in Great Britain, with a population of 27,000,000, there is consumed annually 500,000,000 gallons of beer, 200,000,000 gallons of brandy, and 12,000,000 gallons of wine. One result is, that there are in that country 600,000 drunkards, of whom 60,000 die annually. There are three hundred trades in which the fine imposed upon workmen for any failure in duty, or injury done to any part of the work, is a pint of beer. In seven trades alone this fine amounted to £20,000 in one year. The laboring people in manufacturing towns are generally paid off on Saturday night, which has led to the custom of devoting that night to intemperance. In Glasgow it is estimated that 30,000 people retire to bed every Saturday night in a state of intoxication. Who can wonder that poverty and crime abound where such a state of things exists?

SLAVEHOLDERS EXCLUDED FROM THE EVANGELICAL ALLIANCE.—The London Anti-Slavery Reporter for December says, that the British District Organization of the Alliance was lately formed at Manchester, and that it voted almost unanimously to exclude slaveholders from their body. About five hundred persons were present, representing the leading denominations in the country, and yet only five dissented from the resolution when it was taken. The resolution closed in these words:—"Upon mature deliberation on the whole case, but without pronouncing any judgment on the personal Christianity of slaveholders, we agree to declare, that no holder of a slave shall be deemed eligible to membership."

BLACKWOOD'S MAGAZINE for January has been reprinted by Leonard Scott & Co., with their usual promptness. It is a capital number. Among its articles are "The Court of Louis Philippe;" "Eugene, Marlborough, Frederick, Napoleon, and Wellington;" "Lays and Legends of the Thames;" "Prussian Military Memoirs;" "Reflections suggested by the Career of the late Premier." A new volume, commences with the new year, of which the present is the first number. There could not be a better time to subscribe. Published at 112 Fulton-st.

A new mode of punishment has been introduced at the Clinton County prison, which consists of severe repeated shocks of electricity.

The prin SENATE, last three million with Mexico wide range. pects of pea United State under review ident and the peace, if Me the war, on Miller replic avowal of the believe voting ject; he thou prove to be o the first year of. Bills we in Michigan routes in Te priations. A the Secretary Cameron's re commending on coal 10 cloths and ca yard 10 per ce sugar 20 pe over 30 cents goods not p square yard. 10 per cent. timates will diminished dut on axes, ham cotton goods yard; which w tax on tea an reduced to 1 on the free li consequence. The House consideration the civil and before the Ho out the app President, wh the appropriat remained on h

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General Intelligence.

CONGRESSIONAL PROCEEDINGS.

The principal subject of discussion in the SENATE, last week, was the bill appropriating three millions of dollars for procuring peace with Mexico. The discussion upon it took a wide range; the causes of the war, the prospects of peace, and the conditions on which the United States would negotiate, being all brought under review. Mr. Sevier stated that the President and the Government were willing to make peace, if Mexico would give us indemnity for the war, or New Mexico and California. Mr. Miller replied that this was the first distinct avowal of the object of the war; but he did not believe voting the money would secure the object; he thought the expenses of the war would prove to be one hundred millions of dollars for the first year. The subject was not disposed of. Bills were passed to sell the mineral lands in Michigan and Wisconsin, establishing post-routes in Texas, and making various appropriations. A communication was received from the Secretary of the Treasury in answer to Mr. Cameron's resolution of the 7th January, recommending an increase of duties as follows: on coal 10 per cent; iron 10 per cent; on cloths and cassimeres costing over 4 dollars per yard 10 per cent; on brown, white and refined sugar 20 per cent; on cotton prints costing over 30 cents per square yard, 5 cents; on cotton goods not printed, costing over 20 cents per square yard, 5 per cent; on white and red lead 10 per cent. These increased duties he estimates will produce 1,418,000 dollars. Diminished duties of 5 per cent are recommended on axes, hammers, chisels, plough-shares, and cotton goods costing not over 8 cents per square yard, which will produce 55,000 dollars. The tax on tea and coffee is again recommended, reduced to 15 per cent, and some few articles on the free list to be taxed, but none of any consequence.

The HOUSE OF REPRESENTATIVES had under consideration various appropriation bills. While the civil and diplomatic appropriation bill was before the House, a motion was made to strike out the appropriation for the salary of the President, which led to much talk. Several of the appropriation bills were passed, and others remained on hand for farther discussion.

VISIT TO JAPAN.

The United States ship Columbus has been on a visit to Japan, from which she returned to Honolulu, Sandwich Islands, Sept. 9. The Polynesian gives the following account of the visit:—

The ship anchored some distance below the city for want of proper charts and the indisposition of the authorities to allow her to come nearer. The letter from the United States Government was forwarded to the Emperor, explaining the objects of the visit, to which he replied that he heard of the United States, that they were a flourishing and great nation, and that he hoped they would continue to be prosperous, but declined any closer relations with them. The only foreign trade that would be allowed was with the Dutch and Chinese. He begged the ship would supply herself with what she wanted speedily, up anchor, be off, and never return.

Landing was disallowed, but the ship was supplied with such as the country afforded, wood, water, poultry, eggs, and vegetables, for which neither pay nor presents were received in return. Nothing like trade was allowed with the numerous visitors that came on board. Even presents of coin, &c., that Jack gave some of the shore people, were afterward returned. The only productions of the country obtained were a parcel of presents sent by the Emperor to the Commodore, which were declined by him. The Japanese officer having them in charge dared not return without delivering them, and as it was at the dusk of the evening, he threw his packet into one of the quarter boats, and pulled off for the shore as fast as possible. There being no way to return it, the contents were divided among the officers, but they contained nothing of much value or skill in workmanship.

The Japanese had heard of the intended visit of the Columbus, but seemed somewhat surprised at her dimensions. She was visited by many of the inhabitants, evidently with the Emperor's permission, but there were no females among them. Armed boats were kept about her, as in the case of the Manhattan, but they were not of force to resist a man-of-war. The men are represented as a fine, athletic race, inquisitive and intelligent. The shore off which the Columbus lay was rocky, but wooded, fertile, and apparently well cultivated. Hogs and bullocks were not to be had, though other supplies were plentiful. The Columbus lay there ten days.

The uniform of the officers that boarded the Columbus was of a singular description, resembling somewhat female attire, according to American ideas, rather than a military or even male costume. So fair and youthful were some of these gentlemen, that were it not for the two swords that each wore, they would have readily been mistaken for women. The military wore metallic armor, protecting the body and limbs. It was richly japanned and flexible. On the back of each individual were the armorial bearings of the chief or clan to which he belonged. These were all painted in circles, and exhibited much intricacy of design and heraldic knowledge.

In China, especially at the northern cities, the American Squadron received marked attention and hospitality from the Chinese authorities. There appears to be a general impression in favor of the Americans along the whole coast, probably from the fact that while their commerce is valuable to the Chinese, they have suffered nothing from them in war.

A subscription has been started for the purpose of erecting a monument to the memory of the late Commodore Stephen Decatur. The structure, which is to be erected in the cemetery attached to St. Peter's Church, Philadelphia, is estimated to cost \$2,500, \$700 of which is already subscribed.

THE SANDWICH ISLANDS.—The following items from a Sandwich Islands newspaper, will show how they do things in that part of the world:—

In the Report of the Minister of the Interior we learn that "the wholesale vending (of ardent spirits) is carried on exclusively by aliens—not one Hawaiian subject is engaged in it. It is thought (says the Report) that the time is not far distant when all respectable persons will cease to deal in that article, which is such a curse to the people of Hawaii and to foreigners visiting the Islands." Only seven licenses to sell spirits by the glass were granted in the year. The King is a tee-totaler. Liquors not exceeding 55 per cent. of alcohol pay a duty of \$5 per gallon—over 55 per cent. alcohol, \$10 per gallon.

The Minister of the Interior says: "We have heard that there is no port in this Ocean untrudged by Hawaiians; and they are also in Nantucket, New Bedford, Sag Harbor, New London, and other places in the United States. All these are in the prime of life, and many who go, never again return to this country. There are, perhaps, 15,000 young men of the Hawaiian Islands, between the ages of 15 and 30 years, one-fifth of whom are wandering on the ocean or in foreign lands."

"The Polynesian" publishes an advertisement of M. Tebukoff, Governor of the Russian American Colonies, dated "New Archangel, N. W. Coast of America," in which he prohibits all vessels from fishing or taking amphibious animals in the waters near the Russian shores. The editor had seen "a theatre bill printed in Oregon City, Feb. 3, announcing two comedies and a farce for the evening, under patronage of the officers of the British ship Modeste. A goodly list of players' names (including four Misses) is given, and the whole affair smacks of Thespian fun."

The Hawaiians are rich in Holidays. March 17 is King Kamehameha's Birthday, and is a time of universal suspension of business. The Birthday of the King of France, (May 1,) of the Queen of England, (May 18,) of the American Republic, (July 4,) and the Restoration Day, (July 31,) are all impartially celebrated.

The imports from the United States for the year 1845, were equal in value to those from all other countries.

SANDWICH ISLANDS MARINE INTELLIGENCE.

Ship Columbia, Kelly, of New London, was wrecked on the night of the 6th of January on Sydenham's Island, one of the King's Mill group—vessel and cargo a total loss—crew all saved. They, immediately on coming ashore, were robbed and stripped of everything by the natives—otherwise were treated as well as they could expect. After remaining 20 days upon the Island, they were redeemed by Capt. Pease, of the ship Chandler Price, and carried to Guam, where the crew joined the several ships lying at Port Apra. The first officer went on board the Isaac Hicks. The Columbia had 2,700 barrels on board at the time of the disaster.

The American bark Elizabeth, of Freetown, Capt. Gifford, was burnt at the Foejes Islands in February last. She was lying at anchor, and had boats out forward for the purpose of calking her bow ports, and is supposed to have been set on fire by one of the crew, although the evidence was not sufficient to fasten the deed upon any one.

Ship Inez got ashore on some rocks in lat. 60 N. The Captain and some of the crew pulled for the shore. While gone, the ship thumping heavily frightened the remainder of the crew, and they took to their boats and pulled after him—meeting the Captain, they put back to the ship, when, to their surprise, they saw her going off under sail, at the rate of several knots. She had slipped from the rocks, and was at the mercy of the wind, there being no one on board to guide her. After long pulling and much difficulty the crew succeeded in reaching her.

On the 22d of April the ship Champion experienced a heavy gale, during which a sea broke over her, carrying away jib boom, lee bulwarks, galley and cook.

A part of the Lagrange's crew left her when about 500 miles from land in a boat, and are supposed to have perished.

The American whale-ship Superior, of New London, had two men killed by a whale this season.

A NATIONAL GOVERNMENT MASSACRE.—A horrible massacre occurred in the city of Naindoo, the capital of the kingdom of Nepal, in Northern India, last September. The Queen had a favorite, one Gen. Guggen Singh, whom the King caused to be murdered on the 14th of September, at 10 o'clock at night. Her Majesty was so outraged at the loss of her paramour, that she at once instigated the massacre of the prime minister, the members of the cabinet, the nobility, council of state, generals and chief men, to the number of two hundred. The King alone escaped, but his whereabouts was known. A single nobleman only was saved, and the Queen appointed him commander-in-chief. The Queen is the King's second wife. The male children by the first wife, who would have preceded her children in the government, were among those slain or confined in dungeons. Nepal is a powerful kingdom, having about three millions of inhabitants. The national religion is Buddhism. Most of the people are Tartars, as may readily be inferred from the conduct of the Queen.

the Postmaster General, requesting that provision to inform him where the provision of law could be found which he was charged with having violated. The answer was a discontinuance of the suit. The Postmaster General's arbitrary orders were the sole foundation of the suit. Our impression is, that a suit against the Postmaster General for ordering the envelopes of papers to be taken off, and the papers withheld from the proper owners, would be likely to find not only law but public opinion to sustain it. [Jour. Com.]

EMIGRATION TO WESTERN VIRGINIA.—The N. Y. Tribune has learned that Thomas Rawlings, Esq., of Brooklyn, received by the last steamer orders for one thousand farms of 150 acres each—in all 150,000 acres—in Western Virginia; the whole tract being intended for a Welsh settlement to be commenced the coming Spring. Of the whole number intending to join the colony, not one can read English. Mr. Rawlings has established agencies in different parts of England, Scotland, Ireland and Wales, for the purpose of affording facilities to those who desire to emigrate to Western Virginia, and we learn that many respectable farmers, possessing considerable capital, are coming out in the spring, thus making room for those who must remain behind. Mr. Rawlings will go out in the March steamer to superintend the execution of his plans. He has made arrangements by which the money of the emigrants will be deposited in a bank at Richmond to await their arrival. Arrangements have also been made to take the emigrants from this port to Virginia without exposing them to the impositions so frequently practiced here by persons who represent themselves as agents of the various lines of travel.

MURDER AND SUICIDE.—We learn from the Sullivan Co. Whig, that Ann Barclay, aged about 11 years, daughter of Harmon Barclay, was murdered by her step-mother, Mrs. Ann Barclay, in the town of Neversink, on the 19th ult., and that Mrs. B. immediately committed suicide by cutting her own throat with the same razor which she had just used in cutting that of the little girl. It appeared, on the inquest, that the mother had long imbibed a spirit of hatred toward the child, consequently she had not at all times treated her in a manner becoming a mother, and of late had suffered under a remorse of conscience, an impression of mind that she herself in consequence of her treatment to the child must suffer in despair of that mercy which otherwise she might have been the happy recipient of.

SUMMARY.

A goldsmith's store in Boston, was robbed between Saturday night and Monday morning of \$8,000 worth of jewelry and money. The rogues had to break through five locks before they could get into the safe containing the valuables. They seem to have worked very much at their ease, and to have eaten a luncheon during their labors.

A meeting of women opposed to capital punishment was held in Philadelphia on the 23d ult. More than five hundred persons were present; speeches were made; resolutions and a petition adopted, &c.

No less than one hundred and fifty-seven notices of persons wishing to be attorneys were posted on the first day of the term in the Court of Queen's Bench. A wag wrote in pencil at the end of the notice, "Please to take care of your pockets."

Speaking of the mail taken out by the steamship Hibernia of the 1st inst., the Boston Transcript says that it was by far the largest ever yet taken out from this port or any other port in the United States. The number of American letters was upwards of fifty thousand, and the Canadian mail was very nearly as large. As for the newspapers, it is entirely impossible to estimate the number taken, so we put it at "any quantity."

Nathan Beman, a Revolutionary hero, died at Chateaugay, Franklin Co., on the 22d ult., in the 90th year of his age. The Albany Evening Journal says: Mr. B. was Ethan Allen's guide at the capture of Ticonderoga. He was intimate in the Fort, and conducted Allen directly to Capt. De la Place's room. He stood at Allen's side when he told the astounded officer by whose authority he demanded the surrender of the Fort.

Mr. Wise, (himself a slaveholder at home,) says that the U. S. schooner that was condemned at the Navy Yard (Brooklyn) two years ago, has made three successful voyages to Africa after slaves, and is now on the fourth. She sold for \$1,500, and in three months cleared her owners, to his knowledge, \$9,500. So says a correspondent of the Journal of Commerce. It is a startling and horrible fact, if indeed it be as stated.

Seventeen indictments for selling intoxicating liquors, contrary to law, were found by the Grand Jury at the late term of the Recorder's Court in Utica. The parties, with one exception, plead guilty, and fines ranging from \$10 to \$75 were imposed, amounting in all to the sum of \$495.

B. F. Walker, a member of the Missouri House of Representatives, has been expelled from the House for indecent and insulting conduct to a female in the public streets.

A boy named Allison, of Upper Middletown, Ct., hung himself on an apple tree, because he had been flogged in the morning. He was but 12 years of age.

A bill has been introduced into the Senate of Ohio, which proposes to sell, for six months, the services of all colored persons who return to a township, after having been expelled from it.

The Massachusetts regiment is said to contain fifty or more printers, who have taken with them a small printing press and font of type, for the purpose of publishing reports of progress, &c., &c.

An Act in relation to Fugitive Slaves, similar to the one now in force in Massachusetts, has been adopted by the Legislature of Rhode Island.

On Thursday last, the steamer Mountaineer, while on her way from Bridgeport to this city, discovered a sloop on her beam-ends. The Mountaineer bore up to her, and when sufficiently near a boat was launched, the mate and four hands volunteering to man her, though the sea was raging and the wind blew a hurricane. Before the boat had fairly put off, the steamer had drifted nearly a mile off. On arriving at the sloop five men were found on board of her all so much exhausted that they could not have endured fifteen minutes longer. One was on the verge of death, and when carried on board the Mountaineer had to be wrapped in blankets and rubbed in order to restore him to vitality. The sloop, which was nearly down and must have sunk within an hour, was the Confidence, of Darien, Conn., with a light cargo in the hold, and a deep load of plaster, which shifted and prevented her righting.

A woman named Sabine Daly, aged about 40. During her illness, her husband was indefatigable in his attentions to her, and scarcely left her bedside. But the moment she expired he left her room, evincing great agony of mind, and went into another and lay down, expressing a wish that he might die immediately and be buried with his wife. And in ten minutes after he was a corpse. In the course of the day an inquest was held on the body, and the surgeon who examined it, declared that the immediate cause of his death was congestion of the brain.

A correspondent of the Quincy Herald, writing from Springfield, Illinois, states that Judge Pope of the U. S. District Court, has decided that all the titles, under the sale of 1823, are void—the Auditor having failed to allow the time required by law between the advertising and the sale. Mr. Bushnell of Quincy, who was counsel for the party claiming under that title, tried to gain the cause in connection with possession for seven years; but the Court adjudged that the Auditor's deed, being void, could not protect the possession.

A sad accident occurred at Humphreysville, Conn., on the evening of the 2d. A young man named Holbrook was driving a horse attached to a wagon, in which were himself and two ladies, when the animal took fright and ran, and the horse, wagon, ladies, and gentleman were all precipitated down a perpendicular height of about thirty feet among the rocks which form the bed of the river. All were dangerously, and it is feared mortally wounded.

A bill for the abolition of Capital Punishment came before the House of Representatives of Ohio, on the 28th ult. An amendment was adopted, leaving it to the Court and Jury to determine whether the punishment should be death or imprisonment for life. The bill was subsequently committed to a Special Committee.

A daring young scoundrel entered the bar-room of the Lorillard House while ten or twelve persons were present, coolly took up an overcoat of one of the boarders, walked up stairs, ascended to the roof, and made his escape through one of the adjoining houses.

Prof. Henry has appointed Charles C. Jewett, of Brown University, his associate Secretary in the Smithsonian Institute. His salary is fixed at \$2,000.

On the application of the Chaplain of the State Prison at Sing Sing, a grant of five hundred copies of the Social Hymns has been made by the American Tract Society, for the use of the prisoners in their cells and in their services of the chapel.

Review of New York Market.

MONDAY, FEB. 8.  
FLOUR AND MEAL—Genesee Flour \$6 80 to 7 00.  
Jersey Meal 4 75 to 5 00. Rye Flour 4 75.  
GRAIN—Genesee Wheat 160c. Corn 96 a 98c. Oats 40 a 48c. Rye 95c.  
PROVISIONS—Mess Pork \$14 50. Prime 12 50. Beef 8 75 a 11 00. Lard 33c. Butter as heretofore. Cheese first rate at 8c.

MARRIED.

In Verona, N. Y., on the 28th of January, by Eld. O. P. Hall, Mr. EDWIN S. BURDICK, M. D., of Alfred, to Miss PIERCE C. BURDICK, of the former place.

DIED.

In Lincoln, January 27th, JOSEPH A. S., only child of Eld. Joshua Clark, aged 2 years, 2 months, and 24 days. The corpse was removed to Plainfield, Otsego Co., followed by brother and sister Clark, and also a respectable train of relatives and friends. On the 30th a discourse was delivered on the occasion by Eld. S. B. Crandall, and the remains were interred in the family burial place of sister Clark.

We gazed upon his lovely brow, white as the first pure snow,  
And felt that 'er his couch of rest no bitter tear should flow—  
That not one heart should wish to have his young, freest spirit  
back  
From that bright world, the spirit land, to life's ensnaring track.

Thought sad the parting, well we know our child is happy  
now,  
And every trace of pain and grief has fled his cherub brow;  
Sure he has left our fond embrace, yet he is there at rest,  
Folded within the Saviour's arms, upon his loving breast.

A little harp of purest gold by angel hands is given,  
And its melodious strains are heard throughout the courts of  
heaven.  
List! we can almost hear the sounds of our sweet infant's  
lyre,  
As his soft hands, with gentle touch, sweep o'er each quivering wire.

God gave—God taketh—let thy will, thy holy will be done—  
Be this our prayer: above the dust of our departed son:  
Oh! stay our aching hearts on Him who knoweth all our woe,  
And he will bear our spirits up—our tears will cease to flow.  
S. B. C.

LETTERS.

John Whitford, George Crandall, Samuel B. Crandall, James Bailey, O. P. Hall, Stillman Coon, Norman Palmer, I. D. Titsworth, Rowland Hiscox, Geo. B. Wheeler, Wm. M. Fahnestock, Samuel Davison, Joshua Clarke, James H. Cochran (the notice next week.)

ACKNOWLEDGMENTS.

O. Lewis, Petersburg, \$2.00 Pays to vol. 3 No. 52  
Daniel L. Wells, " 1 00 " 3 " 52  
P. Carpenter, Stephentown, " 2 00 " 3 " 52  
Geo. Irish, Hopkinton, R. I., " 2 00 " 3 " 52  
Elisha Saunders, " " 2 00 " 3 " 52  
Jonah R. Wells, " " 1 00 " 3 " 52  
R. Hiscox, " " 2 00 " 4 " 33  
Wm. A. & A. S. Davis, Phil., " 2 00 " 3 " 52  
Joel Jones, Clarence, " 2 00 " 3 " 52  
N. Aylesworth, " " 2 00 " 3 " 52  
Richard Day, " " 1 00 " 3 " 26  
W. P. Longmate, Pendleton, " 2 00 " 3 " 52  
John Fuller, " " 2 00 " 3 " 52  
Ethan Saunders, Alden, " 2 00 " 3 " 52  
Orin Jones, Canada, " 2 00 " 3 " 52  
L. Andrus, Lockport, " 2 00 " 3 " 52  
O. M. Crandall, Milton, W. T., " 2 00 " 3 " 52  
Duty J. Green, " " 2 00 " 3 " 52  
S. F. Burdick, " " 1 75 " 3 " 52  
Elisha Coon, " " 1 50 " 3 " 52  
Adin Burdick, " " 1 50 " 3 " 52  
Andrew Bowers, " " 56 " 1 " 28  
B. Edwards, Fulton, W. T., " 50 " 3 " 13

NEWMAN'S ONLY PERIODICAL ON BOTANY!  
Prospectus of THE ILLUSTRATED FLORA, edited by John B. Newman, M. D., &c.  
Profiting by the results of past experience, and confident of public support, we offer in the second year of our botanical enterprise, the Flora enlarged and remodeled, so as to differ from any thing ever before presented, combining four departments—Floral, Medical, Introductory, and Biographical. The first, which comprises the classification and description of each plant, its history, minute cultivation, and floral emblem, is spiced with anecdotes and original or selected poetry. The second, written of course in a popular style, contains the principal properties of the plants, and of each part of them, when there is any difference; the extracts and their mode of preparation, doses; and, in particular cases, sketches of diseases to which they are applicable; added to the whole is an account of the discovery, and theory of the operation of medicines on the animal frame. The Introduction commences with the lowest of the Vegetable Kingdom, giving in its progress a brief account of every system before the Linnaean, which last, with the natural method, will be fully entered into and thoroughly explained; making it as instructive and interesting as possible, by being eminently practical. For instance, the Fungus tribe, which is in our first number, enables us to give the history, description, and mode of preparing the edible mushroom, tuber, morel, &c., thereby not only teaching the science in order, but affording besides much curious and valuable information. The Biographical department begins with Linnaeus; it contains a short and interesting account of the lives and works of eminent living or deceased botanists, selected at pleasure from our own and other countries. Consulting the standards on Botany, Gardening, Chemistry, and Medicine, we intend to combine every useful item of information, and without lessening its value, present the whole in a concise and pleasing form. To allow ample opportunity of illustration, the work is of large octavo form, every number containing six plates and forty-eight pages of letter-press. The first three numbers contain each separate flower; the fourth a tree in exact proportion, with a separate branch to show the leaves, flowers and fruit; the fifth, an explanation plate for the introductory department; the sixth and last, a finely engraved portrait. The flowers are drawn and colored similarly to those in the previous numbers, which are uniformly acknowledged to be specimens of the highest style of the art.

TERMS.  
The first series will be completed in sixty monthly numbers, every six of which will form a volume of 288 pages, and 36 plates, making ten volumes in all; each year's numbers, however, being complete within themselves. The publishers at first proposed to issue the work for two volumes, with thirty-two pages and four plates, but the present plan was adopted as by far the best. It is furnished to subscribers at Three Dollars per annum, in advance, or two copies to one address for Five Dollars; so that at a cost of Fifteen Dollars, a botanical library—unequaled for gorgeousness of illustration, and utility as a work of popular science—will be procured, containing 2340 pages of letter-press, three hundred splendidly colored engravings, and botanical portrait gallery of sixty eminent individuals.  
The first number is dated January, 1847. The publishers guarantee that the mailing of numbers to subscribers will, in every case, be completed by the 25th of the month preceding the date, and on failure in this respect, or in the mechanical execution, the subscription money will be promptly refunded to subscribers whenever desired.  
Competent agents wanted to circulate the work, to whom a very liberal discount will be made.  
All communications must be addressed (post paid) to the publishers, Lewis & Brown, 272 Pearl-st., N. Y., where subscriptions will be received and agents supplied.  
Editors of newspapers and other periodicals giving this prospectus three insertions each year, will, by forwarding the papers containing them, receive the entire work as it is published.  
Jan. 10th, 1847.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.  
W. C. KENYON, } Principals,  
IRA SAYLES, }  
Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical. Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.  
The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

- 1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.
- 2d. Punctuality in attending to all regular academic exercises, will be required.
- 3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.
- 4th. Playing at games of chance, or using profane language, can not be permitted.
- 5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.
- 6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus. The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice. The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms. The Academic year for 1846-7 consists of three terms, as follows:—The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.  
The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.  
The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.  
As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class, will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinary exceptions excepted.  
Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses. Board, per week, \$1 00  
Room-rent, per term, 1 50  
Tuition, per term, \$3 50 to 5 00  
Incidental expenses, per term, 25  
EXTRAS PER TERM.  
Piano Forte, \$10 00  
Oil Painting, 7 00  
Drawing, 2 00  
The entire expense for an academic year, including board, washing, lights, fuel, and incidentals, for the extra terms named above, is not exceed seventy-five dollars.  
For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.  
The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.  
S. A. RUSSELL,  
President of the Board of Trustees.  
ALBANY, June 23, 1846.

Miscellaneous.

SUNDY ITEMS.

PRESERVATION OF MEAT BY FREEZING.

Every body knows, or ought to know, that meat will keep perfectly sweet so long as it remains frozen.

When frozen meat is brought into a warm room, and thawed by heat, if you have not good teeth, and the digestive powers of an ostrich, you had best leave that part of the dinner for those who have.

Vegetables should be thawed in the same way, and, with few exceptions, they will be better for having been frozen.

HOW TO RESTORE FROZEN PLANTS.

If you have ever had the misfortune to find your parlor-window favorites frozen stiff when you paid your devours to them in the morning, you will appreciate and thank an unknown friend for the following recipe for preserving tender plants from the effects of frost, and restoring them after they have been frozen.

HOW TO REVIVE CUT FLOWERS.

When cut flowers begin to wither, they can be revived by placing the stems an inch or more, according to their length, in hot water; if it cools before they recover, change it once or twice, and you will surely succeed.

SEASON FOR OBTAINING CUTTINGS.

January is perhaps the best time to take cuttings of myrtles and other hard-wooded plants—at least they strike root very readily at that season; and many a beautiful and rare exotic have I raised from the stems of my bouquets, after they have adorned the parlor table for several days, or bloomed for more than one night amid the curls of some fair girl, only less lovely than the flowers she wore.

ANECDOTE OF DR. NOTT.

On the evening preceding Thanksgiving, not many years ago, two students left the colleges, with the most foul intent of procuring some of the Doctor's fine, fat chickens, that roosted in a tree adjoining his house.

On the evening immediately laying hands on the old rooster, exclaimed—"Here's old Prex, will you have him?" "Pass him along," was the reply, and he was soon in the Doctor's bag.

MILITARY DISCIPLINE.—Frederic the Second of Prussia, vulgarly styled Frederic the Great, during the first war of Silesia, wishing to make some alterations in his camp during the night, forbade every person, under pain of death, to keep, after a certain hour, a fire or other light in his tent.

CHRISTIANITY AND CIVIL LIBERTY.

Such is the title of a sermon, recently published, which Rev. J. N. Granger delivered before the First Baptist Church in Providence, R. I., on Thanksgiving Day, Nov. 26, 1846.

"I need scarcely say that domestic slavery, as it exists in many of the States, is a denial of all civil liberty to several millions of people. Civil liberty has no place in its provisions for domestic slavery. If that exists at all, it exists on different grounds. In itself, it is, as I have said, a denial to the slave of all civil liberty, whatever. It cannot be possible for such a denial to be made, without grave inconsistency on the part of any State claiming itself to be free; nor can it be sanctioned by us, without injury to our national sense of the sacredness of private rights.

PHRENOLOGY APPLICABLE TO THE HORSE.

Mr. Thomas J. Lewis observes, that while reading Dr. Combe's celebrated work on Phrenology, his attention was particularly directed to the article on page 205, in relation to the horse. "It is there shown," it is said, "that the shape of the brain, even in the lower animals, indicates their good or bad disposition. Almost every one," he continues, "is aware that the value of the horse is very much enhanced by his being docile and tractable.

ANECDOTE OF HAYDN.

While Haydn was in England, he adopted the custom of shopping, and frequently wandered in the morning from house to house of the music sellers. He used to mention his dialogue with one of these persons. He had inquired for any particular good music. "You are come exactly at the right time," was the shop-keeper's answer, "for I have printed off Haydn's sublime music."

DEATH-BED SUPERSTITION.—There is a curious superstition in Devonshire, England, that the departure of life is delayed while any lock is closed in the dwelling, or any bolt shut. It is a practice, therefore, when a dying person is at the last extremity, to open every door in the house. This notion extends even to the disposition that a beam over the head of the dying man impedes the departure of the spirit.

Mr. Winthrop, of Boston, in a recent speech upon Texas annexation and its results, said the "lone star" reminded him of the star described in the vision of the Apostle to the Isle of Patmos:—"And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon a third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood; and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter."

ERRING BROTHER.—Would you throw a brickbat to a friend that had fallen overboard? Would you gather stones and pile them on the bank that had fallen on a brother? Would you throw a keg of powder to the person who had fallen into the fire? Then why heap words of reproach upon him who has erred from the path of duty? Why denounce him and spurn him from your presence? Can you be a stranger to the human heart—you who have so often fallen? Shame on you—shame!

He cannot know the human heart, Who, when a weaker brother errs, Instead of acting Mercy's part, Each base, malignant passion stirs.

Harsh words and epithets but prove That he himself is in the wrong— That first he needs a brother's love To nerve his heart and guide his tongue.

[Port. Tribune.

ORIGIN OF "TEE-TOTAL."—The London correspondent of the Boston Traveler, in a late letter, says:—"It is stated that the well-known and universally-adopted word, 'Tee-total,' had its origin in England. Richard Turner, recently deceased, had been upwards of fourteen years a member of a Temperance Society. He signed the pledge while in a state of intoxication. He afterwards became temperate in his habits, and delivered temperance lectures. His speeches were characterized by a mixture of wit and blunders. On one occasion he was at loss for a word which would convey to the audience that he was a total abstinence man, and he said, 'I have signed the tee-tee-total pledge.' The word being short and expressive, was immediately adopted in Lancashire, and ultimately throughout Europe and America."

A WORD TO YOUNG MEN.—Wishing, and sighing, and imagining, and dreaming of greatness, said William Wirt, will never make you great. But can a young man command his energies? Read Foster on decision of character. That book will tell you what is in your power to accomplish. You must gird up your loins and go to work with all the indomitable energy of Hannibal scaling the Alps. It is your duty to make the most of your talents, time and opportunities.

Alfred, king of England, though he performed more business than any of his subjects, found time to study. Franklin, in the midst of all his labors, found time to dive to the depths of philosophy, and explored untrodden paths of science.

HINT FOR MOTHERS.—A medical correspondent of an English paper, attributes the high shoulder and the lateral curvature of the spine, which so frequently disfigure young females, to the shoulder-straps of their dresses resting below the shoulder, and on the muscles of the arm, instead of being on the shoulder, which compels the wearer to be constantly hitching her shoulder to keep up her dress, an action that results in a forcing up of the shoulder, a distortion of chest, and a lateral curvature of the spine. He also states that from this dangerous practice and the consequent exposure of the chest to the cold, inward tubercles are formed, and not unfrequently consumption is engendered.

THE GOURD AND THE PALM TREE.—A gourd would itself around a lofty palm, and in a few weeks climbed to its very top. "How old mayest thou be?" asked the new comer. "About a hundred years," was the answer. "A hundred years! and no taller! Only look, I have grown as tall as you in a few days than you can count years."

SALT FOR HOGS.—Hogs, during the process of fattening, should be supplied with salt as often as once a week. It is no less advantageous to them than to the ox, the cow, or the sheep, and when liberally given, is a preventative of many diseases, to which, from their continual confinement, and the effects of hearty food, they are inevitably exposed. Store hogs are also greatly benefited by a liberal provision of salt, and will generally partake of it once or twice a week, as eagerly, and to all appearance with as good zest, as they do of corn or meal. Charcoal is also highly salutary in its influence upon the health of swine.

THE TRUE MANURE.—Science in its patient pilgrimage is every day bringing to light some fact, or hitherto undeveloped principle, of value to the farmer. A Parisian Journal—the "Phalange"—says that recent experiments have abundantly demonstrated that no manure is so beneficial to a plant as its own leaves. It further remarks that the "vine dressers in that country who have mingled the leaves and twigs of the vine with the earth about the roots, have thus produced the most hardy and prolific grape-vines known."

THE RESURRECTION IMPOSSIBLE?—In his Essay on Death, Drelicourt asks: "Shall I say what is impossible with man, is impossible with God? He has already created the world by His word, and he is able to restore it again by the same. Art has found out methods to make beautiful vessels of melted ashes—and shall not God's hand, unto which all the skill of art, and all the strength of nature, are as nought, be able to gather up the ashes of earth, and to make of it a body full of light and glory?"

Mr. Winthrop, of Boston, in a recent speech upon Texas annexation and its results, said the "lone star" reminded him of the star described in the vision of the Apostle to the Isle of Patmos:—"And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon a third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood; and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter."

BILLS FOR NEWSPAPERS.—Publishers of newspapers are permitted to transmit their bills for subscriptions due; free of postage, according to the provisions of Sec. 156 of the Post-office regulations. So says the Postmaster General.

VARIETY.

Tupper, in his new work republished in this country, furnishes the following among other beautiful passages: "Love is the weapon which Omnipotence reserved to conquer rebel man when all the rest had failed. Reason he parries; Fear he answers blow to blow; Future interest he meets with present pleasure; but Love, that sun, against whose melting beams winter cannot stand, that soft subduing slumber which wrestles down the giant; there is not one human being in a million—not a thousand men whose clay heart is hardened against love."

In Canada, where the winter is never of less duration than five months, they shoe their horses in the following manner:—The smith fixes a small piece of steel on the fore part of each shoe, which turns up 1-4 of an inch, in the shape of a horse's lance, and the same to the hinder part of the shoe, turned up a little higher than the fore part, tempered in the same manner. In going up a hill, the fore part gives a purchase that assists the horse, and in going down prevents him from sliding forward.

People should not stop courting when they get married, but on the contrary, should learn to court the more. This laying aside the little endearments that nursed love into being, the very moment that you have sworn to live on it forever, is almost perjury. Where people are joined for life, it is their mutual interest and duty to render themselves as interesting objects to one another as possible.

A lady, the wife of a poor inebriate, the mother of several half-starved children, went to a grocery to sell some rags, that she might obtain the means of giving her children something to eat. The grocer weighed them out, and found they came to one shilling; then, turning to his slate, and finding a charge of ninepence for three glasses of rum against her husband, deducted it, and paid her the remaining three cents. She besought him to think of her half-starved children, but she pled in vain.

It was one of the laws of Lycurgus, that no portions should be given with young women in marriage. When this great lawgiver was called upon to justify this enactment, he observed, "that in the choice of a wife, merit only should be considered; and that the law was made to prevent young women being chosen for their riches, or neglected for their poverty."

A traveler writing from Carnarvon, Wales, mentions having passed, during a walk, a sturdy-looking dame, who was knitting stockings, had a load of wood on her head, a child tied on her back, and a cudgel under her arm, with which she was driving four cows before her. Nor was her tongue idle, for she scolded the cows in Welsh if they dared to swerve from the path she meant them to pursue.

Mr. Gliddon makes the following statement:—"The granite contained in the great pyramid of Egypt would be sufficient for the building of all the churches and public buildings in Philadelphia, and the quantity of other materials, if converted into brick, would build all the dwellings in that city. There is material sufficient in the three largest pyramids, to erect all buildings, public and private, in the State of Pennsylvania."

Daniel Aikin died at Wexford, Upper Canada, a short time since, aged 120 years. He had, during his life, contracted seven marriages, had 570 children, grand-children, and great-grand-children—270 of whom were boys, and 300 girls.

A thief broke open a store in Philadelphia, and struck a light. The regular watchman looked in, and he told him he had been employed to watch the store. Two other watchmen called in, attracted by the same light, and received the same answer. When the coast was clear, he swept the goods in the store, and walked off.

The Baltimore and Ohio Railroad Company have in use an engine of twenty-five tons, which with the aid of a new-constructed snow-plough, that cost only fifty dollars, carries a heavy train up a steep ascent, through snowdrifts eight and nine feet deep.

The teamsters of Philips, Maine, have not only pledged themselves against drinking any intoxicating beverage, but, also, not to be instrumental in any way, in bringing ardent spirits into the place for others to drink.

Fuller particulars of the loss of the American ship Creole are given; of 147 on board, the Captain and 47 others perished.

The stockholders of the Fall River Railroad, nearly 400 present, have voted that no alcoholic liquors should be carried over the Railroad.

The flavor of tobacco carefully raised in Florida, is said to be equal to any Havana tobacco; and this article, on some parts of the coast, is raised in great perfection.

Hon. J. C. Gray, of Boston, gave a ball, the getting up of which is said to have cost over \$5,000—and the wines alone more than \$500—the side-walk was carpeted for the company to alight on, and so on.

A lady of Cincinnati, on Christmas eve, had one of her eyes put out by a knitting-needle, which was thrust into the ball, in an attempt to get it back from a gentleman who had playfully taken it from her.

Surely there is some radical defect of an obvious character, in that condition of society, requires, as is the case in New York City, the commitment yearly, to the tombs or common jail, of 33,500 persons.

A religious society, styled "The Church of Humanity," is about to be organized in Boston. Rev. Wm. H. Channing is to be the preacher.

There has been a large gathering of architects at Washington, with plans for the buildings of the Smithsonian Institute.

Among the marriages out West, we perceive one of a Mr. Schmolchenhooten to a lady by the name of Schregengost.

During the last fourteen years 2,257 bulls and 2,944 horses have been killed in bull fights at Madrid.

Twenty-two cases of divorce have been granted in a single county in Michigan, during the last year.

Two whales, each making about 15 barrels of oil, have been taken off Southampton Long Island.

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