

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

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The Sabbath Recorder.

For the Recorder.
THE TEACHER TAUGHT.

If I am not mistaken, the American Sunday School Union, or some other publishing establishment, has issued, within a few years past, a work entitled, *The Teacher Taught*. However that may be, or whatever the illustration may prove, of which I am entirely ignorant beyond the meretricious title of the book, certain it is, that the title can scarcely be more appropriate to it, than it is to a recent instance, and a very impressive instance, of that kind, brought to my attention by the individual himself involved in the circumstance, which is replete with instruction, and highly encouraging to the friends of the pure, unadulterated Word of God, that must eventually prevail, to the pulling down of the strong-holds of the Man of Sin, and the complete subversion of all Papal traditions and innovations, whether boldly asserted and defended by the effrontery of an assumed infallible church, or covertly cherished and sustained under the cloak of a Protestant God-Mother.

The individual who communicated the following occurrence to me, is a teacher and the superintendent of a Sunday School. In giving the lesson for the week ensuing, which embraced the subject of the Sabbath, he directed his class to commit to memory all the texts of Scripture referred to in the "Question Book," and all that they might find in the "Union Dictionary." The week passed away, as the teacher said, with his mind so much engrossed with pressing business engagements, that he had not time to examine the subject; but taking a hasty glance into the Question Book and the Union Dictionary, he found that the latter had each proposition distinctly arranged, and a great supply of references to fortify its positions, and so determined to follow that book in the examination.

After going over the authorities for the "Divine institution of the Sabbath," (all referring explicitly to the seventh day,) and the passages in reference to the "sacredness" of the Sabbath, (still all referring to the seventh day,) and proving "the Jewish Sabbath RE-ESTABLISHED under the Gospel dispensation," (for such is the precise language of the heading of the proposition in the Union Dictionary,) to which end Matt. 5: 17, 12: 12, and Mark 2: 27, were adduced, they arrived at the all-important one, "The change of the Sabbath from the seventh to the first day of the week." Here they proceeded with the passages referred to under this head in regular succession, as follows:—

1. *And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.* Gen. 2: 2.
"Why, Mr. T.," says the boy that repeated it, "that is still the old seventh day."
"Go on, Harry," said the teacher to the next boy, "with the next reference."
2. *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.* Ex. 20: 11.
"Still the old seventh day, Mr. T.," said Harry.
"These," replied the teacher, "are only to show the foundation for the institution; the references in the New Testament will establish the change of the day. What is the first reference in the New Testament, Charles?"

3. *And they returned and prepared spices and ointments, and rested the Sabbath day, according to the commandment.* Luke 23: 56.
"What commandment does that refer to, Mr. T.," asked Charles.
"Go on, James, with the next, you may find it there."

4. *Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled, for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you.* John 20: 19.
"Is that a commandment?" asked James.
"I was always taught, that a commandment is a mandate from one in high authority, requiring a subject to perform certain acts or duties. This only describes a circumstance, and gives the reason for being together—for fear of the Jews—does that make it the Sabbath?"
"You can proceed, John, with the next," said the teacher, interrupting James.

5. *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.* Acts 20: 7.
"Why, Mr. T.," said John, bristling up, as he was considered rather a dull boy, and who thought, he might display some reflection as well as the others, "you told us the other Sunday, that a day in old times was counted, 'the evening and the morning'; and surely if they met on the evening of the first day, and after preaching till midnight, Paul departed on the morrow, he must have traveled on the Sabbath, and that was desecrating the Sabbath."
"But, John, you see they had met together to break bread on first day; that is an example and authority to meet together for holy purposes on first day."

"But the Scriptures say also," rejoined John, "they continued daily with one accord in the temple, and breaking bread from house to house. Don't that, on the same principle, make every day a Sabbath, or alike appropriate for holy purposes?" Acts 2: 46.
"Never mind that, John; Robert, you may go on with the next."
6. *Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.* 1 Cor. 16: 2.
Robert, who is the son of a merchant, cried out, "That cannot, certainly, mean the Sabbath. Father never has any summing up of his books on a Sunday. That would make us do a great deal of work, and keep me from Sunday School, and brother Richard from getting to meeting at all. It would make a working-day for us all in the counting-house, instead of a rest-day."
"Come, Stephen, what is the next?"
7. *I was in the spirit on the Lord's day, and heard behind me a great voice of a trumpet.* Rev. 1: 10.
"What is the meaning of Lord's day, Mr. T.?" I have never seen it in any other part of the Scriptures.
"It is another term for first day, and is used synonymously with Sabbath."
"It don't say so here, Mr. T.," rejoined Stephen; "there is nothing said about first day or Sabbath; I haven't seen any command to keep first day or Lord's day, but only the seventh day. You always tell us, that we must 'prove Scripture by Scripture'; can you inform us where there is any corresponding term in the Scriptures to elucidate the expression, Lord's day?"
The teacher was silent.
"I suppose," said Edward, thinking he had a clue to unravel the difficulty, "it is like one of the saints' days—St. Matthew's day, St. Mark's day, St. John's day, St. Paul's day, St. Bartholomew's day, and—"
"No," replied the teacher, "those are Catholic inventions. This is the day to which the Psalmist alluded: 'This is the day which the Lord hath made; we will rejoice and be glad in it.'" Ps. 118: 24.
"That was in our lesson a few weeks ago," resumed Stephen, "and you then said, that it referred to the Gospel day—the day in which Christ should reign triumphant. We were taught that it was the day the Redeemer himself alluded to when he said, 'Your father Abraham rejoiced to see my day; and he saw it, and was glad.' John 8: 56. Paul speaks of it as something yet to come: 'That ye may approve things that are excellent; that ye may be sincere, and without offence, till the day of Christ.' Phil. 1: 10. 'Holding forth the word of life, that I may rejoice in the day of Christ, that I have not run in vain.' Id. 2: 16. 'Who shall confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.' 1 Cor. 1: 8. And in writing to the Thessalonians, the same Apostle speaks of it as being at hand: 'Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand?' 2 Thes. 2: 1, 2. Again, we have been taught that it means the judgment: 'The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; and the earth also, and the works that are therein, shall be burned up.' 2 Peter 2: 10. So it appears that the day of the Lord, or the day of Christ, according to the Scriptures, is not present, and consequently must mean something else; and if Lord's day is not the day of the Lord, and as there is no evidence that the inspired writer used it 'synonymously with the first day of the week, what day can it mean?"

"Are there no other references than these, Samuel, in the Question Book?"
"No, sir," answered Samuel.
"I was completely confounded," remarked the teacher to the writer, "and I shut up the book, determined that if the New Testament gave no better authority than that, I would not attempt to perpetuate error by urging the traditions of men. My dear friend," said he, continuing his remarks, "I was not aware that the New Testament was so meagre in proofs to sustain the transfer of the Sabbath from the seventh to the first day of the week. I took it for granted, that it was clearly appointed and established in the New Testament."
The reader must not suppose that I have given a caricature of a very ignorant teacher. Far otherwise. He is a man of good understanding, and, like thousands of others, had never investigated the subject, but had taken it as a received truth, and believed that the New Testament contains all that is needful to establish, most conclusively, that Christ and his apostles had substituted the first day in place of the seventh as the Sabbath. Such is the case with thousands of men of the most intelligence on other subjects. Even among ministers of the Gospel, the like delusion exists, for want of a rigid scrutiny into the matter. When soliciting signatures to the Petition to the Legislature of this State, for the exemption provision in favor of the observers of the seventh day, in the revised statutes, and having obtained, among other distinguished citizens, the names of three first-day ministers of the Gospel, I called on a minister of considerable reputation abroad as a public speaker, and particularly in the metropolis of the Empire State, attracts immense crowds whenever he visits that region. He replied:—

"Sir, I love liberty of conscience, and wish to concede it to others, but I cannot sign any thing against the commandments of the New Testament, or any thing that will militate against the sanctity of the Sabbath."
"But, my dear sir, you do not mean that the New Testament commands you to observe the first day of the week as the Sabbath, much less requires you to enforce its observance by fines and penalties?"
"Certainly, it does recognize the first day as the Sabbath."
"Where?"
"In twenty places."
"Point out one, my good sir!"
"O, you can find them in almost any part of the writings of the apostles."
"Direct me to one, and I will cast the petition into the fire."
"O, my good neighbor, you know well enough, that it is commanded in many places, to keep the first day holy."
"I certainly do not know that, but I did think, that you had read your Bible to more purpose. You must be aware, that you have not a single passage which directs the transfer of the Sabbath from the seventh to the first day, or that attaches any sacredness whatever to the latter."
"There is no doubt, sir, that Christ changed it, and that the apostles observed the first day as the Sabbath."
"Blank assertion, sir, will not answer in this case—'to the law and the testimony'—I challenge a single passage."

To this challenge, to find a single passage, he has not replied to this day, although more than twelve months have passed away. If the "blind lead the blind," what can we expect—or why should we be surprized at the great prevailing ignorance on the subject, and the inveterate prejudices existing in reference to it!—for prejudices always abound in proportion to ignorance of any matter. It then behoves those who have received light, to let that light shine—to be up and doing, in the dissemination of the truth; and with the truth, and nothing but the simple, unadulterated truth, battle, and battle valiantly, until we rout the "mystery of iniquity," which has taken its last refuge in the distracted ranks of deluded Protestants, and has infused its insidious poison, so as to make even them "believe a lie;" whose falchion it deems its surest weapon; whose buckler its best defense; and whose obsequious service must eventually prove its dernier resort to bolster up its tottering pretensions. The cloven foot discovered beneath the flowing robes of the mitred Mother, is ill concealed by the slattern vestments of many of the rebellious daughters, who, although they have gone out, have still carried with them, (and in many instances insensibly,) the leaven of maternal inconsistency. Until the Protestant Host cast off, entirely, all taint of the bold Harlot, (under whatever guise she may assume,) and unfurl the banner of the Bible—displaying on every fold, "to the law and the testimony," and never skulk their covenant badge—we cannot expect to see the downfall of the reign of superstition and false tradition, which now sways the multitude, as a mighty flood, and unblushingly stultifies the imperative commandments of the Most High.

W. M. F.
BORDENTOWN, N. J., Feb. 7, 1847.

For the Sabbath Recorder.

REPLY TO "D. E. M." ON TEMPERANCE.

It seems unnecessary to controvert with a brother a point on which we both agree in the main. There is only one thing in which we differ. I assume that the Scriptures do not absolutely prohibit the use of stimulants; and he, that they do. I suppose the drink used in the age of the world when the Scriptures were written, was principally wine, as we have no intimation of any other except in indefinite terms. The wine used at that early period was evidently intoxicating when used to excess, or Noah could not have made himself drunk. Indeed, it is well known by every man of observation, that the tendency to fermentation is so natural that it requires a considerable effort to suppress it. The warmer the climate, the stronger is this tendency. Hence, in the east, (where in old times the fruit of the vine was considered a great blessing, and the withholding of it a curse,) it is well known that the grapes will ferment while they are carried from the vineyard to the wine-vat. My friend will remember that our Lord talks about new wine bursting old bottles, which is perfectly intelligible unless there was a strong principle of fermentation in the new wine. The bottles in common use then were made of leather. The new bottles, being elastic, were proper to use for new wine. The old bottles, being stiff and hard, would rend with the pressure of the wine.

But to come at the point upon which I wish to defend myself, I would remark, that in order to raise a fabric that will stand, I must have a good foundation. If I assail a drunkard with an argument against drunkenness, I give him the passages "D. E. M." has cited, and he feels their force; he knows they are true; he feels that the evils portrayed in such vivid colors are not merely imaginary, or bug-bears brought to view to terrify him, but realities. When I wish to impress his mind with the duty and necessity of total abstinence as the only cure for a real drunkard, and tell him that the Scriptures equally forbid the use of stimulants, if he has common sense he will ask for chapter and verse where they are forbidden, and I shall feel as

much at a loss for an answer as a first-day man is to give Scripture authority for the use of that day as a Sabbath. Suppose I give him the texts you have brought to view, he will look at them, and will very naturally say, Why, these truly forbid drunkenness, but do not require entire abstinence. He will say, If texts are to be considered in this sense, I might be starved to death, for they prohibit gluttony as well as drunkenness; and if I am to refrain eating because I am not to be a glutton, I shall soon be in my grave. He may say, Did not Christ know what an evil king drunkenness was—and yet he made wine of the richest kind, at a marriage feast, to supply a deficiency of the same drink. He may say, Did not Paul know that Noah disgraced himself by intoxication—and yet he says to Timothy, take a "little wine for thy stomach's sake, and thine often infirmities." He may say also, Did not the same inspired man know that there was a danger of even Christians going beyond the bounds of sobriety—hence he says, "be not filled with wine, wherein is excess," and yet he does not prohibit its use. It is true I might tell him about the Rechabites and Samspon, and he will be awake to the fact, that one was the request of a father, and the other an especial care for a peculiar end. To get at the man effectually, I must reason with him in another way. The evil of drunkenness must be brought to view, both as it regards himself and others. He must be urged to break away from such a destructive foe—to make a decided effort to dash the cup from him, lest he drink and die. Let him know that you and your family are healthy and happy without the use of it; bring up to his view cases of reform, and press upon him to note the wide contrast between his present and past circumstances, and indeed whatever sound arguments you please, and I go with you. I do not wish to enter upon a long discussion about this point, however, and if my friend will maintain that a threat against drunkenness, and a prohibition of the use of stimulants altogether, are perfectly alike, I have nothing more to say, only let us be temperate in the temperance cause, lest we stab the thing we intend to foster.

SALEM, N. J., Jan. 29, 1847.

THE BLIND BOY.

BY MISS HANNAH F. GOULD.

O! tell me the form of the soft summer air,
Which tosses so gently the curls of my hair;
It breathes on my lip, and it fans my warm cheek,
Yet it gives me no answer, though often I speak;
I feel it play o'er me, refreshing and kind,
Yet touch it I cannot—I'm blind, O! I'm blind!

And music, what is it, and where does it dwell?
I sink and I moan with its cadence and swell;
While to touch'd to my heart with its deep thrilling strain,
Till pleasure, e'en pleasure is turning to pain;
What brightness of hue is with music combined?
Will any one tell me?—I'm blind, O! I'm blind!

The perfumes of flowers which are hovering high,
What are they? on what kind of wings do they fly?
Are not they sweetenings who come to delight
A poor little boy who knows nothing of sight?
The sun, moon, and stars, are to me undefined!
O! tell me what light is—I'm blind, O! I'm blind!

W.—R.

A CONSTANT REVIVAL.

The late Rev. Mr. McCheyne, a young Scotch minister, who was called to his rest at the early age of twenty-nine, left an example of singleness of purpose, and of ardent, devoted and intelligent piety, eminently worthy of record. In his ministry he was determined to know nothing but Christ and him crucified, and he was wise in the application of this knowledge in such a way as to promote the spiritual interests of others. His preaching was accompanied with a constant revival—and though he labored earnestly, and with his whole heart, his early death was occasioned, not by excessive work, but by typhus fever.

Among Mr. McCheyne's parishioners we are told there was a gentle, noiseless, but almost constant awakening. "He entertained so full a persuasion that a faithful minister has every reason to expect to see souls converted under him, that when this was withheld, he began to fear that some hidden evil was provoking the Lord, and grieving the Spirit." In one of his MSS. he says: "As I was walking in the fields, the thought came over me, with almost overwhelming power, that every one of my flock must soon be in heaven or hell." "Ah, sinners! you little know how I fear that you will lay the blame of your damnation at my door." Of a sermon that he preached on 1 Cor. ix. 27, a hearer said:—"It was like the blast of the trumpet that would awaken the dead!" A stranger wrote to him on one occasion: "It pleased God to bless that sermon to my soul. It was not so much what you said, as your manner of speaking, that struck me. I saw in you a beauty in holiness, that I never saw before. You also said something in your prayer that struck me very much. It was, 'thou knowest that we love thee.'" In his prayers Mr. McCheyne appeared always as in the immediate presence of his God and Saviour, and hence the impression made by his manner of uttering those words.

Just after entering upon his ministry, he wrote: "I see a man cannot be a faithful minister until he preaches Christ for Christ's sake—until he gives up striving to attract people to himself, and seeks only to attract them to Christ." "If worldly motives go with me, I shall never convert a soul." He compared himself to the pole on which the brazen serpent was elevated; the dying must look at the serpent,

not at the pole. His idea of preaching was that of one, like Ahimaz, coming with all-important tidings, and intent on making these tidings known. A countryman who happened to hear him, said: "Before he opened his lips, as he came along the passage, there was something about him that sorely affected me." His aim was to preach the gospel, and not "about the gospel," as he called it. In a memorandum of a pastoral visit, he says: "M. G. lies sore upon my conscience; I did no good to that woman; she always managed to speak of things about the truth." "It is through the truth that souls are sanctified, and not by essays upon the truth." "Are you not afraid of being short of sermons?" one asked. "No! I am just the interpreter of scripture in my sermons; and when the Bible runs dry, then I will." His divisions are described as "so textual and so feeling; and they brought out the spirit of a passage so surprisingly." He aimed to preach the mind of the Spirit in the passage, and was afraid he should grieve the Spirit if he did not. After an absence of considerable time, he closed his first sermon to his people on returning, in this way: "Dearly beloved and longed for, I now begin another year of my ministry among you; and I am resolved, if God give me health and strength, that I will not let a man, woman or child among you alone, until you have at least heard the testimony of God concerning his Son, either to your condemnation or salvation. And I will pray, as I have done before, that if the Lord will indeed give us a great outpouring of his Spirit, he will do it in such a way as to show that it is the Lord's work, and not man's."

SOURCES OF MENTAL CULTURE.

To say that education is valuable, is almost a truism. In our own country, and under our own institutions, it has come to be regarded by the great mass of the people as indispensable. Yet the full meaning of the comprehensive term education, is not so generally understood. Many regard education as referring merely to that course of instruction which a pupil enjoys in the primary school, the high school, the college, or the university. Professor Haddock, of Dartmouth College, in an article in the Bibliotheca Sacra, makes the following just remarks on the sources of mental culture, which we take pleasure in commending to our readers. We will only add, that the education which he depicts, is one that is going on at every stage of life. The scenes, and associations, and influences of to-day, are preparing us to enter on the morrow—the morrow will prepare us for a still more distant day; and thus day by day the work of education will be going on. And where will—where can the process end?

"The truth seems to be, that systematic education is but an element in our mental culture. Other influences unite with it, and modify it more than we are aware. No system of instruction can be made to monopolize the pupil's attention; no vigilance can guard all the avenues of thought; no agency of ours can entirely control the mental habits of the most docile and confiding. Our own voice is but one of the hundred that are constantly addressing him. The most engaging train of thought we can inspire in him is not a tithe of those which incessantly follow one another through his mind every waking hour of his life. Impressions are everywhere forced upon him; the ear is always open; the eye drinks in ideas from all around and above him. Every office of friendship, every reflection of influence of which he is the source or the object, every consciousness of the presence of external objects, animate or inanimate, every hope awakened or blasted, every change without or within him that serves to mark the progress of his existence, is so much done to form his character, so much to give shape and color to his intellectual and moral being. In this sense of the word, a sense much more comprehensive than that in which we have hitherto used it in these pages, education is always and everywhere going on. We are educated by all we think, and by all we do; by what we see and what we hear. Day and night instruct us; morning and evening, the rising and the setting sun; the moon and the stars, the sunshine and the storm, are all eloquent teachers. Secret influences are incessantly stealing into the heart from every scene of nature, and from every incident of life. It is a great mistake to suppose that precepts and restraints are the principal instruments of education. Your circumstances, your wealth, your poverty, your business, your recreations, your history, your prospects, are all efficient instructors of your children. What you do not say, as well as what you do say; what you omit to do, no less than what you do; where you are and what you are, in public or in private, have as much to do in forming the character of your son, as the institutions you select for him, and the tuition you provide."

"HE NEVER TOLD A LIE."—Mr. Park, in his Travels through Africa, relates that a party of armed Moors having made a predatory attack on the flocks of a village at which he was stopping, a youth of the place was mortally wounded in the affray. The natives placed him on horseback, and conducted him home; while his mother preceded the mournful group, proclaiming all the excellent qualities of her boy, and by her clasped hands and streaming eyes, discovered the inward anguish of her soul. The quality for which she chiefly praised the boy, formed of itself, an epistle so noble, that even civilized life could not aspire to a higher. "He never," said she with pathetic energy, "never, never told a lie."

The Northern Baptist papers represent the condition of that church in the Northern States, as deplorable, because of the general declension of vital piety. The editor of the Baptist Banner, (Louisville, Ky.) ascribes this declension to the blighting influence of abolition principles!

The Sabbath Recorder.

New York, February 18, 1847.

HOW WAS THE SABBATH CHANGED?

This question was farther discussed by Mr. Brown in his Lecture on Sunday evening last. His historical researches had already been conducted through a period of about six hundred years, from the apostles down to the acknowledgment of the Bishop of Rome as the Supreme Head of the Churches. It is the opinion of many, that this was the age of the church's greatest purity. In such an opinion he could not fully coincide. Indeed, he had no doubt that the first hundred years immediately following the age of the apostles did vastly more towards the corruption of the church than is generally supposed. His reasons for believing so, were drawn not only from the developments of history, but also from the multiplied admonitions of the sacred writes concerning the evils which should come in after their departure.

During the period of six hundred years which had been examined, the Sabbath had been losing its glory, and a humanly-devised festival aiming to usurp its place. Among the measures adopted by the church of Rome to destroy the Sabbath, was the conversion of it into a fast-day. This was a direct perversion of its original design, because the day was given to contemplate the glory of God as displayed in creation, and its return was to be hailed with joy, rather than with sadness, as fasting would imply. But notwithstanding the effort of Rome to take away every vestige of the original sacredness of the Sabbath, there were many who continued to keep it. In the early part of the seventh century, there was a class of people who declared "that it was not lawful to do any manner of work on the Saturday." Nearly five hundred years afterward, a similar class of people arose again. In both instances, they were opposed by severe papal censures. In the latter part of the eleventh century, to heap still greater contempt upon the Sabbath, it was dedicated to the Virgin Mary with a mass, by order of Pope Urban II.

As for the Dominical day, superstitious doctrines concerning its sanctity were promulgated more and more. Some even held that it was the Sabbath of Christians—not, however, in the same way that it was afterward held by the Puritans. Though they called it the Christian Sabbath, no one ever presumed to appeal to the fourth commandment for its sanction. It was called the Sabbath of Christians merely by way of analogy. They were careful to guard against the notion that it was required as such by any commandment of Scripture, because they had discernment enough to see, that the Word of God inculcated no other Sabbath than the seventh day. But notwithstanding the fourth commandment was not resorted to for a sanction of Sunday, they taught that it displeased God for men to work on that day. Hence the Almighty was represented as interposing by his providence to defend the sanctity of the day. Not only were the afflictive dispensations which actually did happen construed as divine judgments upon the profaners of the day, but a thousand fabulous events were manufactured for the same purpose. The lecturer here introduced several stories of this kind, invented to restrain the simple, which are narrated at length in Heylin's History of the Sabbath. In connection with these stories, a superstitious fancy was taught, that on every Sunday the torments of Purgatory were intermitted. Superstitions like these abounded in the dark ages; and they serve to show by what frauds the Sunday festival was wrought into the texture of society, and with what unremitting zeal the papacy pursued this object.

About the beginning of the thirteenth century, an effort was made to procure greater religious regard for the Dominical day in Great Britain. This was done by the inculcation upon the minds of the people of unscriptural notions very like those made use of on the Continent. Previous to that time, the festival had been partially kept from three o'clock in the afternoon of Saturday till day-break on Monday. But it had not been kept so strictly as was desired. The markets were opened, and Parliament met to attend to the affairs of State. Many of the kings were crowned on Sunday, among whom were Rufus, Stephen, Henry II., Richard I., and John. Richard I. was crowned twice—once in the beginning of his reign, and again upon his return from the Holy Land—and both times on the Sunday. The daughter of Henry II. was on Sunday crowned Queen of Sicily at Palermo. King John was first inaugurated Duke of Normandy, and afterwards crowned King, each event transpiring on the Sunday. Indeed, down to the time of the Reformation, and even later, so much business was transacted on that day that it was any thing but a Sabbath. These facts do not result from an abuse of the sacredness of the day, but are the necessary result of those principles which brought the Sunday festival into use in the first place. From the beginning it was upheld merely as a festival, and was not intended to be regarded as a Sabbath. In most Roman Catholic countries, its original character is still retained, with the exception that labor is interdicted. The after-part or evening of the day is spent in recreation and amusement. For this Roman Catholics are denounced by many Protestants as awfully depraved. But there is reason to question, after all, whether the Catholics, who never pre-

tend that the observance of Sunday is enjoined by Scripture, are more guilty in this matter than their Protestant brethren, who have attempted to father a man-made institution upon Christ and his apostles.

The lecturer next took up the Sabbath controversy in connection with the Reformation. The great point upon which the Reformation from Popery turned, was the doctrine of justification. This doctrine, which is the central one of Christianity, had been well-nigh lost to the world. The unfolding of it necessarily led to the discussion of a great many kindred topics, and among others the doctrine concerning festivals. The Roman Church had multiplied her festivals to a most burdensome extent, and maintained that there was a great deal of merit in observing them, and that the days on which they were observed were inherently more holy than other days. In their zeal to oppose this pernicious doctrine, the reformers went to the other extreme of maintaining that under the Gospel all days were alike. Accordingly the Sabbath was rejected. But they soon saw that it was necessary to have some public occasion on which to bring the truths of religion into contact with the minds of the people. They could not go back to the ancient Sabbath, because that might subject them to the charge of Judaizing. Hence they advanced the sentiment that the church itself had power to appoint such festivals as were necessary to its prosperity, and might alter them to any other day at pleasure. The first day of the week was chosen, because it was already in common use. But it is said of John Calvin, that he once designed to translate the weekly festival to the Thursday, as an instance of Christian liberty. In process of time, these sentiments respecting the day of worship were found to operate disastrously. Hence a class of reformers sprung up who advocated the morality of the fourth commandment, but so interpreted it as to require only one-seventh part of time, or a day of rest after any six days of labor. Probably the first book written in the English language advocating this view, was that of Dr. Bound, published in 1595. The doctrine spread rapidly, and was generally adopted by the Puritans, although opposed by some of the most learned writers in the established church of England. At an early stage in this controversy, we find several able and zealous defenders of the original Sabbath of Jehovah, among whom might be named Brabourne, Ockford, the two Bamfields, the Stennetts, and others. The successors of these men are now laboring, under encouraging circumstances, to restore the Sabbath, and induce men to count it the "holy of the Lord, honorable."

[Mr. Brown gave notice of his intention to deliver his concluding lecture on Sunday evening next, the design of which will be to make a practical application of the whole subject.]

MISSIONARY REPORTS.

The Executive Board of the Seventh-day Baptist Missionary Association held a meeting in New York, on second-day evening, 8th inst., at which reports from missionaries were read. The following abstract of two of the reports will encourage the friends of the Association:—

Eld. A. A. F. RANDOLPH is laboring in Crawford Co., Pa. He preaches regularly to the Hayfield Church, where a good degree of union exists, and the meetings on the Sabbath are well attended. He has also started an interesting Sabbath School and Bible Class, and has preached once in two weeks in a part of the society remote from the place of worship, on Sabbath afternoons. Recently there has been an encouraging state of feeling in this church, the members having been somewhat aroused, and a small addition having been made by baptism. At the village of Moseiortown, he has preached once in two weeks, on Sunday, and taken charge of a Bible Class and Sunday School. A series of evening meetings has been held at this place, in connection with which professors have been much revived, a few have been hopefully converted, and many others are seeking salvation. There are several in this vicinity investigating the Sabbath question, among whom our tracts have been to some extent distributed.

Eld. AZOR ESTEE has been on a missionary tour in Massachusetts. He remained several days at Springfield, where a brother Morgan embraced the Sabbath some years ago. The circumstances of his change have already been made public. After having been brought up a Congregationalist, he embraced the views of the Baptists. This led to a discourse from his former-pastor upon the subject of baptism, in which it was stated that there was as much scripture authority for sprinkling children as for keeping the first day of the week as the Sabbath. Instead of being drawn back to a belief in pedobaptist doctrines by this assertion, he was led to examine the subject of the Sabbath, and came out a decided Sabbath-keeper. In this vicinity Eld. Estee preached to attentive audiences four times on the Sabbath question, and distributed our publications. One discourse was delivered at the Town-House on New Year's Evening; another on the following evening in a distant part of the society; and twice on Sunday he preached at the Methodist Church in Springfield. Besides his regular discourses upon the subject, he conversed with a great number of persons, both ministers and laymen, whom he furnished with tracts, many of whom confessed their conviction of the claims of the Sabbath, although they were not ready to make the sac-

rifices necessary to keep it. The missionary also supplied several school-districts with tracts, by furnishing them at the school-houses to members of each family. He hopes that the seed which has thus been sown will yet spring up, and bring forth fruit.

THE GREEK CHURCH IN RUSSIA.

A letter from Rev. Dr. Baird, published in the Quarterly Paper of the Foreign Evangelical Society, gives a very full account of the Greek Church in Russia. It seems that this is the national and favorite Church of the empire, although nearly every form of religion is tolerated. The Greek Church in Russia probably embraces forty-six millions, while there are only six millions of Protestants. The Imperial Family, and most of the officers of the Government, belong to the Greek Church. In theory, the Doctor thinks it is better than the Roman Catholic Church, since the parish priests must be married men, the Apocrypha is no part of the Sacred Canon by any decisions of the church, the people are not forbidden by any decree or canon to read the Scriptures, there is no Pope or any other authority claiming infallibility, the Eucharist is given in both kinds, (that is, bread and wine are administered to the people,) and the doctrine of justification by faith is not denied and rejected. But in fact, the Greek church does not differ materially from the Latin; both are apostate, though not in the same sense in all respects, nor equally in heinousness. All the great practical errors of Rome are held in the Greek church—prayers to the Virgin Mary, and other saints, veneration of relics, praying to the dead, belief in purgatory, in absolution, etc. Though the priests, take them as a body, are more moral than those of Rome, there is nevertheless a great deal of drunkenness and avarice among those of Russia. They are but little respected, even by the vulgar, in the large cities, especially when they are out of the church. They are, generally speaking, very ignorant. But few of them are capable of preaching a sermon of their own composition; the greater part do not attempt it. Liturgical services constitute almost all that is done in the churches, either on the Sundays, or the saints' days; and these are performed in the Old Slavonic, which is unintelligible to the masses. As to the Scriptures, the common priests are generally indifferent to their diffusion among the people, and the most of the higher clergy are afraid of it, and therefore oppose it.

MATTERS AND THINGS AT ALBANY.

The Sabbath—License—Licentiousness—Sabbath Protection.

At my boarding place, I am known as a Seventh-day Baptist Domine. The Sabbath is frequently a subject of conversation; so that I have had several opportunities of giving something of the scriptural argument for the Sabbath. This, in connection with the "Address to the Baptists," which I put into the hands of a physician, who is one of the boarders, has settled him in the conclusion that the seventh day is the Sabbath. A Baptist clergyman, and pastor of one of the city churches, being present on one occasion, he called for his argument for keeping Sunday as the Sabbath, which, when given, he very readily refuted in the main. The clergyman's argument was chiefly, that the disciples kept it after the resurrection of Christ, and that apostolic practice was equal to a precept. Being referred to, I informed him that I would here take the issue with him, and rest the argument on the practice of the apostles. He however seemed unwilling to enter upon the argument, though hard pressed by the doctor. And after making sundry assertions, which he wished to have received as conclusive, that it is impossible to keep the Sabbath, that all through the New Testament the disciples could be found observing Sunday, &c., which were promptly objected to, he retired, seemingly disappointed. Now all that this is good for is, to show for "the thousandth time," that ministers generally are both very ignorant of the truth upon this subject, and very unwilling to receive it, and that private individuals are much more ready to acknowledge the truth than to obey it.

More petitions come in daily for the repeal of the present License Law, than for any other object. A Member from New York presented one with 5,000 names for this purpose. I have learned that a very happy method has been adopted of testing the influence that these petitions should have before the Legislature; and that is, by comparing them with the vote that was given on the nineteenth of May last, in the same place, for and against license. It is not probable that the law will be repealed, though some members were elected for that specific purpose. Several very large petitions have been presented from New York City for the extension of the license law to that city and against its repeal.

Several petitions, numerous signed by ladies and gentlemen, have come in for a law to suppress licentiousness, and punish seduction and adultery. It is a matter of serious lamentation, to see the reception which these petitions meet from Members, and Hon. (?) Senators. Some there are who take no pains to conceal their contempt for these petitions, and allow a contemptuous grin to disgrace their countenances whenever such petitions are announced. It is in the knowledge of some at least, that several "Members" were arrested last winter at a house of ill-fame, by the city police. And it is more than hinted, that some of them this year are no better. Our Legislature has constantly refused to legislate upon this subject, thus presenting one of the strangest anomalies imaginable. Every matter involving dollars and cents is gravely debated and framed into a law. Every man's pecuniary claim or grievance, is properly attended to. But when a large body of philanthropists, look-

ing upon the moral character of society, and seeing virtue dethroned, the best affections of human nature crushed, the brightest hopes of doating parents destroyed, and every thing that renders life pleasant, and without which this world would be a charnel-house, completely at the mercy of the soulless seducer, send their petitions for the protection of virtue, innocence, purity, our grave legislators refuse to grant the request. Thus they say that a dollar is worth more than a soul; property is better than character; that your pecuniary interests shall be thoroughly guarded, but your daughters, your sisters, shall be ruined by the basest of men, with impunity; and that, while they are left to wear out a life more dreadful than death itself, their destroyers are permitted to roam at large in society, to repeat their hellish mischief. It is time to elect men to our Legislature who regard humanity.

The Judiciary Committee of the Senate have reported a bill, in answer to our petitions. It covers, I think, the whole ground we ask. This, however, I am not able to determine, as I have not a copy. It will be printed in a few days, and should it need any amending, there are several Senators ready to propose the amendments, when it comes before the Committee of the Whole. The matter has now passed the most fiery ordeal, and from all that I can learn, I think it will not meet any serious opposition. This, however, is not certain. There are several, in both Houses, who have agreed to use their influence to secure its passage into a law. I will endeavor to send you a copy next week.

J. BAILEY.

REVIVAL IN THE 2D ALFRED CHURCH.

We rejoice to learn that several of our churches in Western New York have enjoyed precious revivals within a few months past. The following account, given by Bro. James H. Cochran, of what the Lord has done in the vicinity of the 2d Church in Alfred, Allegany Co., will encourage the hearts of those who love the ways of Zion:—

Elder John Green and myself have held a meeting of days in the 2d Church in Alfred, which continued for nearly three weeks, day and night, from which most blessed results have been realized. I have had the pleasure of leading into the waters of baptism sixty-three penitent believers in the Lord Jesus Christ, who have been added to the church. Many old-standing backsliders have been reclaimed, and the church as a whole have been revived and greatly encouraged. The good work continues to progress. Some are anxiously inquiring what they shall do to be saved, whilst others are saying, Here is water—what hinders that we should be baptized?

I have never seen a work of the kind where the meaning of that expression of our Saviour to Nicodemus, in speaking of the office work of the Holy Spirit—"The wind bloweth where it listeth, and thou canst not tell whence it cometh or whither it goeth!"—was more beautifully illustrated in a practical manner, than it was in this instance. Human agency was, comparatively speaking, unnoticed, from the all-pervading sense which I may almost say that every one had, that "a greater than David was there." One who made no pretensions to religion, said he never saw a work like it—no noise, no uproar, no confusion, yet every one in the vicinity was searched out. In conclusion, I can truly say, that it is the desire of all our hearts, that the lofty looks of man should be humbled, and the haughtiness of men should be bowed down, and that the Lord alone should be exalted.

Eight of those who have joined the church are converts to the Sabbath.

REVIVAL IN THE 1ST ALFRED CHURCH.

A letter from Eld. N. V. Hull informs us that Eld. John Green has been laboring with him for a season past in the 1st Church of Alfred. Twenty-two persons have been baptized, many of those who were backslidden in heart have been reclaimed, and the saints have been greatly encouraged.

CANAL-BOATS AND SABBATH-KEEPERS.

To the Editor of the Sabbath Recorder:—

I wish, through the medium of your paper, to ask a few questions, and wish also that some one or more who can give correct answers will do so through the same medium:—

1st. Is there, or has there been, a line of canal-boats running upon the Erie canal, owned by observers of the Sabbath?—If not,

2d. Are there a sufficient number of boats owned by Sabbatharians to form a line?

3d. Is there time enough between this and the opening of the canal next spring, to make arrangements for forming such a line?

4th. How have those of our brethren managed who have been engaged in running boats, and what inconveniences have they met with?

5th. Would it not be well, if there is property enough of this kind owned by our brethren, to form a compact, and maintain a consistent course of Sabbath-keeping on the canal, and by the aid of each other avoid some of the inconveniences which evidently must attend those who go single-handed?

The above queries were suggested to me from the fact that one of my neighbors, who has lately embraced the Sabbath, owns a canal-boat, and wishes to run it, and would like an answer to these questions.

WM. V. HUBBARD.

RICHLAND, Feb. 7, 1847.

The New Haven Courier says that many of the good people of Franklin held a jubilee on Monday, the 25th of January, at the house of their venerable pastor, Rev. Samuel Nott, D. D., who, on the Saturday previous, had attained the patriarchal age of ninety-three years, and who will have completed, on the 13th of March next, the 65th year of his ministry since his ordination, which took place during the period of the American revolution.

The following paragraph, from the Philadelphia Presbyterian, is going the rounds of the papers. No doubt the evil against which it declaims is a crying one. But that it is an "impious defiance of God's law," we do not believe, and challenge the writer to show. God says; "The seventh day is the Sabbath; in it thou shalt not do any work." Now while Christian people continue to make that sanctified day the busiest of the week, we have but little hope that they will reform the reckless and profane by denouncing them for working upon a day concerning the sanctification of which God has given neither commandment nor promise:—

"DARING OUTRAGE ON THE SABBATH.—No one, who observes passing events, can fail to perceive that iniquity abounds, and transgressors grow bold. One of the most glaring instances of impious defiance of God's law, has recently occurred, which should be held up for public execration. The Directors of the Long Island Railroad Company made an arrangement, and ran a special express train to Boston on last Sabbath, for the purpose of accommodating a company of foreign dancers! Thus the whole Sabbath was occupied, all the men on the line were forced to violate the Sabbath, and this fearful example of reckless disregard of every thing sacred was exhibited, that a corrupt public taste might be gratified by an earlier arrival of a set of foreign sturdy beggars, the Viennoise children, who are to receive thousands of dollars for their fantastic capers, and that, too, from those who cry out against the extravagance of those who devote a small proportion of the sum thus miserably expended, in the moral and spiritual improvement of their fellow creatures."

A FEMALE AGENT.—Rev. E. Hutchins, in a communication upon the subject of missions, published in the Morning Star, says that for more than twenty years a female member of a church in Massachusetts has annually visited every family belonging to the congregation with which she worships, and asked them to give something for the cause of missions. Some years she has walked more than forty miles for this purpose. She writes the names of all the donors in a little book, which she always carries with her when she goes on her soliciting tours. During these twenty years she has collected not less than \$1,000 for missions. The church to which she belongs has not one rich and liberal member, nor is it more wealthy than several other churches in the Association; yet at its last session that one church reported nearly as large a subscription to the benevolent objects, as all the other churches composing that body. The first year of her agency, for which she takes no pay, she received less than ten dollars; but since then the subscriptions have amounted to nearly \$100 per year. This shows how much might easily be done for the cause of missions, were all Christians to become suitably interested in it.

THE NEW YORK EVANGELIST AND THE FREE-WILL BAPTISTS.

A correspondent of the Morning Star talks some plain things to the editor of the N. Y. Evangelist, which ought to lead to an explanation or confession. It seems that certain disaffected members of the Free-Will Baptist denomination have held a convention, in which they expressed their views on several points in opposition to the sentiments which that people generally entertain. The Evangelist published a notice of the proceedings of this convention, representing them as expressive of the sentiments of Free-Will Baptists at large, and commenting upon them with considerable severity. Soon afterwards a communication was forwarded to the editor, setting forth the true character of the members of the convention alluded to, and requesting him to recall his "slanderous misrepresentation of fifty-five thousand professing Christians." This, true to his established character, he has not deigned to do. For our part, we are not so much surprised at the result, as we are that any thing different should have been expected.

SHORT ARTICLES.—The editor of the National Era talks to his correspondents in the following language, which we doubt not many of his brethren would cheerfully adopt as expressive of their own feelings upon the subject:—"Brevity is the life of a good newspaper. The partying words of a worthy mechanic in Cincinnati were, 'give us short articles.' Correspondents must remember this. We claim the prerogative of writing all the long, dull articles in the paper. Correspondents must be short and spicy. A long communication has not half the chance of publication that a short one has."

HOW TO PAY FOR A NEWSPAPER.

Mr. Wood—Dear Sir:—While waiting in the store of one of your subscribers, I took up the last Congregational Journal, and was very agreeably disappointed to find it so well filled with interesting and useful reading matter, and resolved at once to subscribe for and read it. I am now taking as many papers as I can afford. I have resolved to begin the new year by throwing off one somewhat expensive and very injurious habit—that of smoking—by which I shall save money to pay for the Journal and all other papers which I take, and in the latter paper shall have one suitable for my children to read.

NOTE BY THE EDITOR [OF THE JOURNAL].

The gentleman from whom we received the above kind note is not, as we believe, a member of any church, though an attendant upon public worship, and a man of intelligence and taste. How much does his example shame the conduct of many professed Christians, who complain that they are unable to take a religious paper, even when they are living in competence if not in affluence, and who would shrink from any self-denial, like that of our new subscriber, that they might procure it for themselves and their children!

General Intelligence.

CONGRESSIONAL PROCEEDINGS.

The Bill appropriating three millions of dollars for the purpose of securing peace with Mexico, was the principal topic of discussion before both branches of Congress last week. In the Senate, speeches were made by Messrs. Calhoun, Corwin, Cass, Bagley, and others.

EIGHTEEN DAYS LATER FROM EUROPE.

The new steamship Sarah Sands arrived at New York on Wednesday afternoon last, bringing English news to the 20th of January. The news is important and cheering.

Grain and Cotton had advanced somewhat since the sailing of the previous steamer. There was, however, some trouble in the money market, which, in connection with the increased facilities for importation, it was thought would put a slight check upon the provision markets.

The speech of the King of France, delivered at the opening of the session, was received by this steamer. It calls the attention of Government to the sufferings of the poor population, and requests co-operation for their relief.

Suffering in Ireland continues and increases. The papers publish long accounts of misery and starvation. A terrible disease, almost amounting to a plague, has broken out in some of the poor-houses in Ireland.

but the poor mother's fears were not groundless, for not a breath could she feel from some of her dear little children; that night buried them in the night of eternity.

An office has been opened in London to grant letters of marque and reprisal, according to decrees of the Mexican government against the United States.

The Sirius steamer was lost on the Irish coast, on the 15th ult. Twelve of the crew and passengers were drowned in attempting to get on shore.

H. M. steamship Sphinx, of 1,056 tons, and 500 horse power, was totally lost on the 15th ult. on a reef of rocks near the Isle of Wright.

Letters from Gibraltar to the 26th of Dec. state that a heavy gale had taken place there, during which the British brigantine Ocean Queen, and the schr. Ann, ran aground near Campo.

It is discovered that the city of London has been sinking gradually for some years. The water in the Thames is rising in the same ratio.

Joseph John Gurney, who has been so long before the world in the character of a philanthropist, died at Norwich, on Monday, 4th January.

By an order of the Imperial Government, Poland has really ceased to exist, and is to be incorporated with the Russian Empire.

The popularity of the Pope continues unabated. He has recently raised the wages of the laborers, and given directions for extensive drainage works.

It is stated that the cholera continues to make frightful ravages throughout nearly the whole of Persia.

JOHN QUINCY ADAMS AT HIS POST.—A correspondent of the New York Tribune, under date of Washington, Feb. 13, says: "Quite an interesting episode occurred in the early proceedings of the House to-day.

Several severe riots have recently taken place on the line of the Erie Railroad between the Fardown and Corkonian factions. Several persons are supposed to have been killed.

From Mexico.—Letters from Anton Lizardo, dated Jan. 20th, state that the Mexican Congress, on the 9th, after a stormy session, approved the first section of the bill authorizing government to raise fifteen millions of dollars by hypothecation or sale of certain goods of the Church.

The committee appointed to proceed to San Luis Potosi, to inform Santa Anna of his election to the Presidency, state that in reply to questions relating to the condition of the army, he boasted of having sufficient private means to carry on the war for six months.

EARTHQUAKE AT NINGPO.—By a letter from Dr. Macgowan, in the Magazine for February, it appears that there was a shock of the earth at Ningpo, in China, in April last.

The speech of the Queen of Spain, at the opening of the Cortes, on the 31st December, was also received. It contains nothing remarkable. Her marriage, peace with foreign powers, domestic tranquility, her inability to arrange the public debt, the necessity of endowing the clergy and the church establishment, and the prosecution of public works, are the principal topics.

A Select Committee of the Delaware Legislature has reported a bill, agreeably to the wishes of a large number of petitioners, for the abolition of slavery in that State.

There is at present considerable excitement among the Friends in this city in relation to Odd Fellowship. Several young Friends have become Odd Fellows, and it is questioned whether they are liable to be expelled from the meeting for so doing.

Hence his fellow townsmen dispatched him with a letter to Columbus, stating the condition of things in Mercer, and imploring his excellency the Governor, to do what was in his power to stay the impending storm.

SUMMARY.

The charter of the Bank at Plainfield, N. J., has been repealed by the Legislature. A committee of that body, appointed to investigate the affairs of the Bank, presented a report, stating that they had not ascertained that the Bank had ever been lawfully organized.

The Railroad bridge over the Susquehanna at Harrisburgh, just finished by the Cumberland Valley Railroad Company, is an immense structure. The entire length of the bridge is three thousand nine hundred and ninety-two feet.

Mr. Dowden, a Baptist clergyman, living in Spencer Co., Ky., is said to have been murdered by his wife. The Shelby News says that Mr. D. mistreated his wife's fidelity, and leaving home under the pretence of being absent a week, returned the next night and found a man in bed with Mrs. D.

A paper printed at Coburg, Canada, Jan. 20, says:—"We last week recorded a very wonderful convulsion on Lake Ontario. We have this week to mention one equally wonderful as having taken place at Rice Lake, 12 miles to the north of this town.

Harvey Arnold, of West Hartford, was killed on Monday while engaged in cutting down a tree. Mr. Solomon Root, of Huntington, Vt. was killed a few days since in a similar manner.

The President of the United States has sent in a message to Congress recommending a tax on Tea and Coffee, and a graduation of the price of public lands, as a means of raising more revenue with which to prosecute the war.

The whole number of non-commissioned officers and privates killed and wounded at Palo Alto and Resaca, was 152; of whom, 72 were of foreign birth; 43 were from Ireland; and nearly all laborers or mechanics.

Indian corn is growing more and more in favor in Great Britain. William Cobbett, in his day, wrote many a pamphlet to teach the people the mysteries of hoe-cake and hommony; but he could make no converts.

It is recorded of Washington, by the Foreign Spectator, that he remembered and paid a debt of one cent for crossing a ferry. Augustine says, "Little things are little things, but to be faithful in little things is something great."

Over \$3,000 were subscribed for the benefit of the poor in Ireland at a meeting held by the parishioners of the Church of the Holy Cross, Boston, on Sunday evening.

It is calculated that the railways to which legislative sanction has already been given in England, will require the employment of 500,000 men for ten years.

Within a few years, there have been erected at Cohoes five cotton mills, two extensive axe factories, one large drawer manufactory, and other smaller factories which employ in all about fifteen hundred hands.

The editor of the New Orleans Bulletin states, on the 3d inst., that he has seen letters of the 7th January from the city of Mexico, and from parties having access to high sources of information, which express, in decided terms, a belief that the differences between the two nations will very speedily be amicably and honorably settled.

An exchange paper, in speaking of John Jacob Astor, says he designs establishing an institution for the advancement of deserving and honest young men, by supplying them with a capital varying from one to five thousand dollars, wherewith to commence life, and forward them in their respective callings.

It is not certainly known what kind of fruit or vegetable constituted the locusts of ancient Judea; but a cargo of locusts is reported to have arrived in England from Spain. They are a kind of bean of large size, and used for feeding animals.

Foster, in his book called "Statesmen of the Commonwealth," says that the sum of sixty thousand pounds sterling was devoted to defray the funeral expenses of Oliver Cromwell.

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Review of New York Market.

FLOUR AND MEAL—Genesee Flour \$7.25. Jersey Meal 5.25. Rye Flour 5.00. GRAIN—Genesee Wheat \$1.75. Jersey and Long Island 1.40 a 1.45. Corn 98 a 100c. Oats firm and in demand at 50c.

PROVISIONS—Prime Pork is held at 12 7/8. Mess at 14 7/8. Beef 50 a 52. Lard 9 a 10c. Butter and Cheese in good demand, and better gradually improving. The range of western butter is from 14 to 22 cents. Cheese 6 a 8c.

MARRIED.

In Berlin, N. Y., on the 6th inst., by Rev. Wm. B. Maxson, Mr. ASA S. COON to Miss ELIZA M. GREEN, all of Berlin.

In Truxton, N. Y., January 12, by Rev. J. R. Irish, Mr. BENJAMIN CRUMB, of DeWolfe, to Miss ANN JENNETTE COON, of the former place.

In Otsego, January 30, by the same, Mr. NATHANIEL ROGERS, of Preston, to Miss MARTY ANN ROGERS, of Otsego. In DeWolfe, on the 21st inst., by the same, WILLIAM A. MILLER, of Otsego, to LAVANTIA W. HERRICK, of DeWolfe.

DEED.

In Alfred, N. Y., January, 1847, of consumption, Mrs. LUCY GREENE, wife of Eld. Ray Greene, in the 46th year of her age. Sister Greene embraced the religion of Christ in early life, and in all the relations of life did honor to her profession.

Calm, on the bosom of thy God, Young spirit, rest thee now! E'en while with us thy footsteps trod, His seal was on thy brow.

Dust, to its narrow house beneath— Soul, to its place on high; They that have seen thy look in death, No more may fear to die.

Lone are the paths, and sad the bowers, Whence thy meek smile is gone; But oh! a brighter home than ours, In heaven is now thine own.

LETTERS.

Wm. M. Fahnestock, John Whitford, W. V. Hubbard, James Bailey, Daniel Coon, Andrew Babcock, N. V. Hall.

ACKNOWLEDGMENTS.

R. Drake, Plainfield, N. J., \$6 00 pays to vol. 3 No. 52. N. Drake, " " " " 3 " 52. S. Greenman, Berlin, " " " " 2 " 52. Collins Miller, Brookfield, " " " " 2 " 52.

Notice.—The third volume of the Recorder is more than half completed, and yet many of our accounts for the volume remain unpaid. According to our published terms, all such accounts might now be made out at \$2 50 instead of \$2 00.

SENDING BILLS AND RECEIPTS.—The Postmaster General has decided that "publishers of newspapers may send to subscribers their bills for subscriptions due, free of postage."

NOTICE. There will be a Quarterly Meeting held with the Seventh-day Baptist Church in DeWolfe, N. Y., on the last Sabbath in February, which the churches and ministers associated in and the vicinity are invited to attend.

SCRAP PLATES FOR SALE. FORTY of the BEAUTIFUL ENGRAVINGS, used in the Lady's Book, will be sent to any person on receipt of One Dollar. They are all from Steel Plates, and are a handsome addition to a Scrap Book.

NOTICE TO CARRIAGE-MAKERS. THE subscriber, wishing to be relieved from the charge of the carriage business, is desirous of either letting his shops, or procuring some one to take charge of them, on advantageous conditions.

DAUGUERRE'S GALLERY. (TURNER'S PREMIUM DAGUERREAN GALLERY, 233 Broadway, opposite John-st., and two doors below the Franklin House, New York.) Being furnished with apparatus of the greatest possible power for reflecting light and shade, and possessing other advantages in no ordinary degree in locality, materials used, and scientific application of all the means necessary to the security of perfect likenesses, presents attractions to amateurs and patrons of the art rarely offered.

FOREIGN PERIODICALS. REPUBLISHED BY LEONARD SCOTT & Co., NEW YORK. THE LONDON QUARTERLY REVIEW, THE EDINBURGH REVIEW, THE WESTMINSTER REVIEW, THE NORTH BRITISH REVIEW, AND BLACKWOOD'S EDINBURGH MAGAZINE.

THE above Periodicals are re-printed in New York, immediately on their arrival by the British steamers, in a beautiful clear type, on fine white paper, and are faithful copies of the originals—Blackwood's Magazine being an exact fac-simile of the Edinburgh edition.

TERMS. PAYMENT TO BE MADE IN ADVANCE. For any one of the four Reviews, \$3 00 per annum. For any two, " " " " 5 00 " " " " " " " " " " 7 00 " " " " " " " " " " " " " " 8 00 " " " " " " " " " " " " " " 3 00 " " " " " " " " " " " " " " 4 Reviews, 10 00 "

NEWMAN'S ONLY PERIODICAL ON BOTANY! PROSPECTUS OF THE ILLUSTRATED FLORA, edited by John B. Newman, M. D., &c. Profiting by the results of his past experience, and confident of public support, we offer in the second year of our botanical enterprise, the Flora enlarged and remodelled, so as to differ from any thing ever before presented, combining four departments—Flora, Medical, Introductory, and Biographical.

While waiting in subscribers, I took up a journal, and was very much interested in it. It seems that certain Free-Will Baptists at a convention, in views on several of the sentiments which prevail in the Evangelical proceedings of this day. Baptists at large, with considerable of a communication of setting forth the views of the convention to recall his mind to fifty-five thousand. This, true to his nature, was not surprised at any thing different.

alter of the National Convention, in the following words: "I do not many of his views as expressive of the subject." Brevint paper. The participant in Cincinnati Correspondents claim the prerogative of the paper. A short and spicy. A half the chance of the day.

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Miscellaneous.

SOMETHING CHEAP.

There's not a cheaper thing on earth. Not yet one-half so dear...

THE BROWN SILK DRESS.

BY MRS. PHILLIPS.

"Why, Eliza! what a strange choice for a wedding dress! Your other dresses are in very good style, and you have plenty of them, considering the changes in fashion—

"There is something in that. There is my Maria's wedding-dress. She will never wear it again in the world. She had a white satin, with a lace dress over it. Oh, she did look so beautiful! I do admire a handsome bride.

"Certainly I do. There is only one apprentice, and I should think it strange, if I could not do it all with ease.

"My heart, what strange fancies you have! To be sure, it is well enough, if you can bring your mind to it, but then folks do so differently now-a-days.

"Oh! he is very well off. He does not get much practice yet, but I dare say he will in time. He has a thousand dollars at interest; besides, Maria never would have married a mechanic—their hands get so hard and black, and their complexions, especially if they are exposed, get so brown.

let my brown dress or William's brown hands frighten you away this evening."

"Oh, no! But as I must take the stage for Maria's early in the morning, you must allow me to retire early."

"What fellows these Yankees are for combining elegance and usefulness," said a Southern gentleman to himself, as he stood on the piazza of the hotel in the town of —

"I am, sir; and since he is such a prominent member of society, I should be happy to know something of his history."

"Oh! there is nothing remarkable in it, nothing at all, sir. His father was a man of great learning, but he nearly ran through a fortune in trying to live in style. He died, and left three boys. Their mother, who went from this place, was a woman of strong sense.

"Abd-el-kader is little, being not more than five feet high! His face long, and of excessive paleness; his large black eyes are mild and caressing; his mouth small and graceful; his nose aquiline.

ABD-EL-KADER.

"Can't take care of themselves."—We cut the following from the New Orleans Delta of the 21st ult. The "intelligent negro" here mentioned must be either bond or free.

"Ingenious."—We yesterday saw a steamboat whose dimensions would admirably suit the inhabitants of Lilliput. It was one foot and a half in length, depth of hold two inches, and as an Irishman would say, "tonned" about 10 pounds.

SLAVERY IN AFRICA.

In that part of Africa called the Gold Coast, or Guinea, domestic slavery is carried on to a very great extent; and is, of course, attended with many evils. There is one small State near the Kong Mountains, which is tributary to the King of Ashanti; and I was told, while in Kumasi, that this State alone sent to the King every year, as a part of their tribute, three thousand slaves of the finest young people that could be obtained.

How to JUDGE CATTLE.—In all domestic animals, the skin or hide forms one of the best means by which to estimate their fattening properties. In the handling of oxen, if the hide be found soft and silky to touch, it affords a proof of tendency to take meat.

he likes, yet if his slaves offend him, he may punish them so as to cause their death. I have frequently known them to have their ears, noses or lips cut off. I well remember one poor boy who, for tasting his master's dinner, had his lips so burnt, that when they healed, his mouth was so contracted that he could scarcely speak.

It is Christianity only that can put a stop to slavery in Africa. Trade has been carried on for ages on that part of the coast of which I am now speaking, and England has sent out several vessels to that coast for many years; yet neither trade nor armed vessels have put it down.

DEATH OF MIRABEAU.

His end approached. Presentiments of death mingled with his vast projects, and sometimes subdued his flights of fancy. Philosophy and gayety divided his last moments between them. Pale, and with his eyes deeply sunk in their orbits, he appeared quite different in the tribune.

"Fish have a prodigious power of muscle. The velocity with which a whale moves through a dense medium of water, would carry him, if continued at the same rate, round the world in less than a fortnight.

A gentleman from Boston, on a visit to his friend in the country, speaking of the times, observed that his wife had lately expended \$50 for a habit. His friend replied, "Here in the country we don't allow our wives to get into such habits."

An itinerant preacher, out West, declares that the miser, when he dies, and attempts to fly up to heaven, will find a bag of gold tied to every feather of his wings, the weight of which will sink him to perdition.

Richard, a slave of Robert Rowand, who whipped another slave, Maria, to death, in Charleston, has been tried and acquitted because he did it by the direction of his mistress.

It was stated at the last meeting of the Statistical Society, that the average height of the men in a Sikh regiment, raised in August last, at Ferozepore, had been found on measurement, to reach 6ft. 3in. The regiment was 100 strong.

The potato disease is unknown in Poland, except on the estate of an Englishman, near Warsaw. Mr. Kedsie, the gentleman in question, having imported his sets two years ago.

A Cambridge paper says that the unnamed planet, though three thousand millions of miles distant, possesses, even at that distance, a strong local interest.

Under the head "Latest Intelligence" (from London), in a country paper, is this important announcement—The Queen and Prince Albert walked on Tuesday afternoon in the pleasure-grounds of Osborne House.

The correspondent of the Edinburgh Register states that two millions sterling would not cover the amount expended in presents each New Year's day in Paris.

Mr. L. B. Swan has discovered a new solution, or exciting liquid, for the galvanic battery, which promises to be of great utility to telegraph companies, as it is a saving of seventy-five per cent. in the materials employed, besides a large amount of labor and attention.

VARIETY.

The fresh blossoms and succulent stems of buckwheat have been applied in Europe to the purposes of dyeing wool, &c. The infusion, by the addition of preparations of bismuth and tin, produces a beautiful brown color.

Bishop Hughes, of the New York Diocese, makes light of the alleged secession of German Catholics in that city, and what he calls the gullibility of Protestants in relation to it—says that no one of the several Pastors of his Diocese "knew anything about such a movement," and "had not missed a single recognized member of their respective flocks."

The Philadelphia Sun says it will be gratifying to the friends of "Old Rough and Ready," to know that he is a "staunch tee-totaller," and has not drank a glass of "the ardent" for twenty years past. This we state upon authority that we believe to be unquestionable, and comes from an old friend of Gen. Taylor, one who has recently seen and conversed with him.

Sir William Hamilton declares that he has discovered by mathematical calculation, with a probability so strong as to amount to certainty, the point around which our sun revolves carrying with him the planets as satellites.

A Brooklyn paper says that a company of 100 German emigrants are now in that place, waiting the opening of spring navigation to proceed to Michigan—being a part only of a colony who intend to settle there. They are represented to be thrifty and industrious persons, having all the means and appliances for converting the wilderness into a garden.

A London journal announces that many thousands of stone cutters without employ in that capital had assembled together and resolved to embark for Canada and the United States. A committee had been chosen to solicit subscriptions to pay their passage. 960 of them had inscribed their names upon a list for the United States.

The baptismal admonition of the Hindoos is as impressive on the by-standers as it is beautiful: "Little babe, thou enterest the world weeping, while all around you smile; contrive so to live, that you may depart in smiles, whilst all around you weep."

A kind of Stamp Act seems to prevail in Virginia at this time, which strikes very hard on printers. A direct tax of ten dollars is levied upon every printing press. The editor of the Old Dominion takes it very severely, and declares that, though he may pay it, his blessing shall not go with it.

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ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction. W. C. KENYON, Principals, IRA SAYLES, Principals.

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.

Regulations. 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.

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

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 13th, 1846.

Expenses. Board, per week, \$1 00 Room-rent, per term, 1 50 Tuition, per term, \$3 50 to 5 00

EXTRAS PER TERM. Piano Forte, \$10 00 Oil Painting, 9 00 Drawing, 9 00

DE RUYTER INSTITUTE. The Winter Term of this Institution will commence on the 6th of January, 1847, and continue fourteen weeks, under the care of J. R. IRISH & G. EVANS.

BEALES' DAGUERRIAN GALLERIES. Mr. A. J. BEALES invites the attention of the public to his Premium One Dollar Daguerrian Galleries, at Nos. 156 and 175 Broadway, New-York.

LOCAL AGENTS FOR THE RECORDER. NEW YORK. Adams—Charles Potter. Alfred—Maxson Green, Hiram P. Burdick.

RHODE ISLAND. Westerly—Alex. Campbell, S. P. Stillman. Hopkinton—Joseph Spicer, A. B. Burdick.

NEW JERSEY. New Market—W. B. Gillett. Plainfield—E. H. Gillett. Shiloh—Isaac D. Tinsworth, Salem—David Clawson.

PENNSYLVANIA. Crossingsville—Benj. Stolle. Coudersport—R. Babcock.

VIRGINIA. Lost Creek—Levi H. Bond. New Salem—J. F. Randolph.

OHIO. Bloomfield—Charles Clark. Northampton—S. Babcock. Port Jefferson—L. A. Davis.

MICHIGAN. Oporto—Job Tyler. Tallmadge—Bethuel Church.

WISCONSIN. Milton—Joseph Goodrich, the Stillman Clan. Walworth—Wm. M. Clarke.

The Sabbath Recorder. PUBLISHED WEEKLY AT NO. 9 SPRUCE STREET, NEW YORK.