

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

PRINTED BY EDWIN G. CHAMPLAIN.

VOL. IV.—NO. 24.

NEW YORK, FIFTH-DAY, DECEMBER 2, 1847.

WHOLE NO. 180.

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JAMES A. BEGG ON THE SABBATH.

SECTION VI.

The proper time of commencing to observe the Sabbath.

The general practice of the church at present in regard to the Sabbath is wrong, not merely in regard to the day of the week which ought to be observed, but also in regard to the period at which the Sabbath commences. Even if Sunday were the Sabbath, an erroneous arrangement of the relation in which the day stands to the night has been introduced, and every where obtains. This error, also, therefore, requires correction.

In all matters of duty, it is our privilege to be permitted and invited, nay, enjoined, to come to the word of God itself for direction, that we may regulate our conduct by the wisdom of divine arrangement. We observe, therefore, that "God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years" (Gen. 1: 5); and, in the first intimation of time, the evening precedes the day. In the account of creation, the order observed by the inspired historian is, "And the evening and the morning were the first day"—"And the evening and the morning were the second day"—and so in reference to all the other days of God's creation, the evening precedes the day. Gen. 1: 5, 8, 13, 19, 23, 31. And thus as "the evening and the morning were the sixth day," so of necessity the evening and the morning were the seventh or Sabbath day also, beginning, as it must have done, in the evening, when the sixth day ended. And although there is little of direct authority expressly enjoining upon men the continuance of the same order, this seems chiefly to arise from the uniform observance of it in early times, of which the Scriptures contain abundant evidence. Thus, in the ordinances connected with the great annual feasts, this principle is most distinctly recognized as that of the Lord's computation. The institution of the Passover is, "In the first month, on the fourteenth day of the month, at even, ye shall eat unleavened bread, until the one and twentieth day of the month, at even." Ex. 12: 18. "Thou mayest not sacrifice the passover within any of thy gates which the Lord thy God giveth thee. But, at the place which the Lord thy God shall choose to place His name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt." Deut. 16: 5, 6.

So concerning the great day of atonement, "Ye shall do no manner of work; it shall be a statute for ever, throughout your generations, in all your dwellings; it shall be unto you a Sabbath of rest, and ye shall afflict your souls; in the ninth day of the month, at even, from even unto even shall ye celebrate your Sabbath." Lev. 23: 31, 32.

And the many intimations of uncleanness, in particular circumstances, continuing only "until the evening," seem to derive all their force from the fact of the day being then ended on which the individuals were defiled, or the cleansing began. "And when the sun is down, he shall be clean, and shall afterwards eat of the holy things." Lev. 22: 7. "But it shall be, when evening cometh on, he shall wash himself with water; and when the sun is down, he shall come into the camp again." Deut. 23: 11.

This principle of computation, appointed by divine authority, and exemplified in the various institutions of the law, was universally observed in subsequent ages. And when, after many evils had prevailed in the land of Judea, and Nehemiah was stirred up for reformation, among other profanations which he was called to correct, were those regarding the observance of the Sabbath. "In those days saw I in Judah some treading wine presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day; and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre, also, therein, which brought fish and all manner of ware, and sold on the Sabbath unto the children of Judah and Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel, by profaning the Sabbath. And it came to pass that when the gates of Jerusalem began to be dark, before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath." Neh. 13: 15-19.

He thus recognized not only the duty of sanctifying the Sabbath, but noted its commencement at God's appointed time—"when it began to be dark before the Sabbath," commanding the gates of the city to be shut. It was to be done before the Sabbath hour, which is, "when the sun is down." When it became dark, the Sabbath would have commenced, but the gates were previously to be shut, even when it began to be dark before the Sabbath.

There is connected with this question, a remarkable expression used in the account of one of Daniel's visions. "The question is put, How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days, [unto two thousand and three hundred evenings, mornings, marg.] then shall the sanctuary be cleansed." Dan. 8: 14. We speak not of the import of the prediction, but notice that the intimation of time, as corrected in the margin, adopts the creation order, "Evenings, mornings,"—the evening being still before the morning.

As we descend in the Scripture history, we find that the Jews continued to adhere to the same order of time, as they are well known always since to have done. At the commencement of our Lord's ministry, we read that He, with certain of his disciples, "went into Capernaum, and straightway, on the Sabbath day, He entered into the synagogue and taught." In the synagogue, there was a man with an unclean spirit, whom the Lord rebuked and cast out; "and immediately his fame spread abroad, throughout all the region round about Galilee." On leaving, they proceeded directly to the house of Simon Peter and Andrew, where Christ cured Simon's wife's mother of fever. The narrative then proceeds, "And at even, when the sun did set, they brought unto Him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And He healed many that were sick of divers diseases, and cast out many devils." Mark 1: 21-24.

It is not without signification that Matthew, Mark, and Luke, all observe so emphatically the time of day at which this great multitude came with their sick and diseased, to be healed. The first-named Evangelist says, "When the even was come," Matt. 8: 16; "and at even, when the sun did set," says Mark; "now when the sun was setting," is the statement of Luke, "all they that had any sick with divers diseases brought them unto Him." Luke 4: 40. On the performance of the first miracle in the synagogue, "immediately his fame spread abroad," yet we do not find that any came immediately unto him. They waited till the evening, and yet so intense was the interest excited, that when the sun was setting "all the city was gathered together at the door."

The explanation of this remarkable self-denial, which restrained the friends of the sick till sunset, evidently is the very principle we are now seeking to illustrate. As we have already seen, it was the Sabbath when our Lord entered the synagogue, and performed the cure first mentioned. A conscientious scruple, arising out of their prejudices concerning the nature of Sabbath sanctity, fostered doubtless by the scribes, in accordance with the traditions of the elders, prevented the people from doing what they regarded as Sabbath profanation. However affectionate to their friends, and however sympathizing for the afflicted, they took no steps which by themselves and others would be regarded as the performance of labor on the day of rest. The first miracle was performed wholly independently of them, by the Saviour himself, who more truly knew what the sanctification of the Sabbath really implied. His disciples had witnessed this miracle of mercy, and were thus instructed, by their master's conduct, so that when they came into the house where a loved relative "was taken with a great fever, they besought Him for her." The people, generally, however, felt no liberty to do so, at least they were not induced to bring their sick friends from the various parts of the city to the house where Jesus was. But, so soon as the setting sun announced the Sabbath past, their sympathies for the sufferers prompted to an immediate application to the Great Physician. "And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils."

We have another illustration in the account of the conduct of the Jews at our Lord's crucifixion. To hasten the death of Christ and the malefactors crucified with Him, they, in order "that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day), besought Pilate that their legs might be broken, and that they might be taken away." John 19: 31. "And now, when the even was come, because it was the Preparation, that is, the day before the Sabbath, Joseph of Arimathea, an honorable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate and craved the body of Jesus." Mark 16: 42, 43. "Now, in the place where he was crucified, there was a garden; and in the garden a new sepulchre wherein was never man yet laid. There laid they Jesus, therefore, because of the Jews' Preparation day; for the sepulchre was nigh at hand." John 19: 41, 42. "It was at the ninth hour, being about three o'clock in the afternoon, that Jesus gave up the ghost; and although little time was left in the hasty preparations for interment, the evening, which began the Sabbath, was close at hand before all could be accomplished that was immediately necessary, and the farther preparations for embalming were delayed, till the Sabbath should be past. "That day was the preparation, and the Sabbath drew on." And the women, also, which came with him from Galilee, followed after; and beheld the sepulchre; and how his body was laid. And they returned, and prepared spices, and ointments; and rested the Sabbath day, according to the commandment." Luke 23: 54-56.

After our Lord's expiring, some little time must have elapsed while He hung upon the cross; and it was, as we have seen, at the ninth hour that He gave up the ghost; yet, after the interment of the body, it is added, that, "the Sabbath drew on." The women who followed after, and who saw how the body was laid, were, therefore, in the garden long after the ninth hour, and still after all this, "they returned and prepared spices and ointments," and still the Sabbath had not commenced, for they "rested the Sabbath day, according to the commandment."

That this was not merely the weekly Sabbath, we shall yet have occasion to show; but the argument is unaffected by that consideration. The whole tenor of these several texts plainly enough proves that the day commenced at sunset, as in all the preceding statements we have seen; it was intended of God that it should do. But it was not merely up to the period of our Lord's death that time was thus computed. The Apostle Paul, speaking of his ministerial fidelity, says unto the elders of the church at Ephesus, "I ceased not to warn every one, night and day, with tears," continuing the creation order of placing the night before the day. Acts 20: 31. So in like manner, in his address before Agrippa, (Acts 26: 7,) he speaks of the twelve tribes of Israel, "instantly serving God, night and day," although our translators, in accommodation to the perverted order which now prevails among the western nations, have here rendered "day and night." And again, to the Corinthian church, recounting what he had endured, he says, "thrice I suffered shipwreck, a night and a day [literally a night-day] I have been in the deep." 2 Cor. 11: 25.

Some difficulty has been felt with regard to an expression used by the Evangelist Matthew, upon which an objection to the view here given has been founded. In our translation we read, "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre," Matt. 28: 1. From this it might be inferred that this Sabbath ended only as the day began to dawn. This is, however, so contrary to well-known fact in regard to the age and country to which it related, that much learned ingenuity has been expended upon the elucidation of the text. Of all the amendments offered, no one seems so simple as that contained in the Greek version of Bagster's Polyglott. It is presented on the authority of Griesbach, suggested by "some variety in the punctuation or some various readings which he rejects." He would put a comma after Sabbath, and append the first member of the sentence to the end of the preceding chapter, thus making it to read, "sealing the stone and setting a watch, in the end of the Sabbath." This would make the 28th chapter to begin thus, according to the received version, "As it began to dawn towards the first day of the week, came Mary Magdalene, &c."

This mode of reckoning, "from evening to evening," continued to be observed in the church long after the Sabbath itself had been supplanted, and when the sanctification appointed of God had been transferred to the first day of the week. In a sermon, De Tempore, ascribed to Augustine; it is enjoined, "Let us observe the Lord's day as commanded, 'from even to even shall ye celebrate your Sabbath.'" Heylin's Hist., p. 138. Rabanus Maurus, at a later date, says, "From the eve of Sabbath until Sunday night, being wholly sequestered from husbandry and all other business, we should devote ourselves to the service of God." Heylin's Hist., part 2, p. 140. As a part of that "falling away" which we are called to mourn over, we would therefore plead for the divine appointment, and can not but regret that any professing to receive the divine law as the rule of their life, should, even in such a matter, justify departure, on the mere ground of their practice being "according to established customary modes of computation." If custom is to be adopted as the principle of duty in reference to this or to any other matter in which either the law of God or the approved example of his church is at variance with it, we therein give a preference to the authority of the world, to which we, as the church of Christ, are called to be lights. To the honor, therefore, of one who himself recognizes not the seventh day as the Sabbath, we call attention to the fact that Dwight reprobrates those who, on the assumed ground that our Lord rose at this time, "begin the Sabbath at midnight, a time of human appointment, merely."

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That this was not merely the weekly Sabbath, we shall yet have occasion to show; but the argument is unaffected by that consideration. The whole tenor of these several texts plainly enough proves that the day commenced at sunset, as in all the preceding statements we have seen; it was intended of God that it should do. But it was not merely up to the period of our Lord's death that time was thus computed. The Apostle Paul, speaking of his ministerial fidelity, says unto the elders of the church at Ephesus, "I ceased not to warn every one, night and day, with tears," continuing the creation order of placing the night before the day. Acts 20: 31. So in like manner, in his address before Agrippa, (Acts 26: 7,) he speaks of the twelve tribes of Israel, "instantly serving God, night and day," although our translators, in accommodation to the perverted order which now prevails among the western nations, have here rendered "day and night." And again, to the Corinthian church, recounting what he had endured, he says, "thrice I suffered shipwreck, a night and a day [literally a night-day] I have been in the deep." 2 Cor. 11: 25.

Some difficulty has been felt with regard to an expression used by the Evangelist Matthew, upon which an objection to the view here given has been founded. In our translation we read, "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre," Matt. 28: 1. From this it might be inferred that this Sabbath ended only as the day began to dawn. This is, however, so contrary to well-known fact in regard to the age and country to which it related, that much learned ingenuity has been expended upon the elucidation of the text. Of all the amendments offered, no one seems so simple as that contained in the Greek version of Bagster's Polyglott. It is presented on the authority of Griesbach, suggested by "some variety in the punctuation or some various readings which he rejects." He would put a comma after Sabbath, and append the first member of the sentence to the end of the preceding chapter, thus making it to read, "sealing the stone and setting a watch, in the end of the Sabbath." This would make the 28th chapter to begin thus, according to the received version, "As it began to dawn towards the first day of the week, came Mary Magdalene, &c."

This mode of reckoning, "from evening to evening," continued to be observed in the church long after the Sabbath itself had been supplanted, and when the sanctification appointed of God had been transferred to the first day of the week. In a sermon, De Tempore, ascribed to Augustine; it is enjoined, "Let us observe the Lord's day as commanded, 'from even to even shall ye celebrate your Sabbath.'" Heylin's Hist., p. 138. Rabanus Maurus, at a later date, says, "From the eve of Sabbath until Sunday night, being wholly sequestered from husbandry and all other business, we should devote ourselves to the service of God." Heylin's Hist., part 2, p. 140. As a part of that "falling away" which we are called to mourn over, we would therefore plead for the divine appointment, and can not but regret that any professing to receive the divine law as the rule of their life, should, even in such a matter, justify departure, on the mere ground of their practice being "according to established customary modes of computation." If custom is to be adopted as the principle of duty in reference to this or to any other matter in which either the law of God or the approved example of his church is at variance with it, we therein give a preference to the authority of the world, to which we, as the church of Christ, are called to be lights. To the honor, therefore, of one who himself recognizes not the seventh day as the Sabbath, we call attention to the fact that Dwight reprobrates those who, on the assumed ground that our Lord rose at this time, "begin the Sabbath at midnight, a time of human appointment, merely."

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The Sabbath Recorder.

New York, December 2, 1847.

EARLY EFFORTS TO CHRISTIANIZE CHINA.

It is quite common to hear the missionary enterprise spoken of as peculiar to modern times. And true it is, that for a long period previous to the last century, comparatively little was done by the church to disseminate the Gospel in heathen lands.

There is a generally-received tradition in the Syrian church, that the apostle Thomas preached the Gospel, not only in India, but in China. Hence he is called in the epitome of the Syrian canons, "the apostle of the Hindoos and Chinese."

About the middle of the seventh century, the Nestorian Christians made a vigorous effort to promulgate the gospel in China. The Nestorian seems to have been emphatically the missionary church of that period.

The article from which the above facts are principally gathered closes as follows:—"About 678, we are told, the illustrious religion spread itself in every direction, and temples rose in a hundred cities."

The letter here referred to is directed to the Executive Board, and can not, therefore, be published until it has been laid before that body.

above referred to was erected, that is, in 781, they seem to have been in a state of great outward prosperity.

"In 845, the Chinese annals record an edict commanding the priests that belonged to the sect that came from Ta Tsin, (amounting to no less than 3,000 persons), to retire to private life."

"Mosheim mentions that the Arabian voyagers, who visited China in the 9th century, speak of the Christians whom they saw, and it appears that in a persecution in 877 many of them lost their lives."

"The papal missionaries, who began first to find their way thither at the end of the 13th century, add their testimony. The manner in which the Nestorians are spoken of proves them to have been not only numerous but somewhat flourishing and powerful."

"Such are the few and brief hints we can gather in relation to the history of this church in the wilderness for about 600 years. Enough only is extant to show that very considerable success had been attained, for at the end of 200 years their ministers in China amounted to three thousand."

"All this time, it is to be observed, the country was under the dominion of the Tartar princes; the Nestorians, as well as all other foreigners, had full liberty to propagate their opinions when and how they chose, provided they did not interfere with government; and even in many cases, they were directly countenanced and assisted by the Imperial authority."

LETTER FROM MRS. CARPENTER.

SHANGHAI, August 10, 1847.

MY DEAR MRS. S.—I intended to have written you a long letter, but this opportunity is too good to be lost. We are happily situated in our Shanghai home, and feel that we want only more spiritual gifts to make us all happy indeed.

We have received calls from nearly all the missionaries here, and little presents from many of them. Yesterday Mrs. Bishop Boone sent us a jar of corn-meal. This, with milk, which we have here, gave us the most home-like dinner imaginable.

The following resolution was passed:—Resolved, That the Corresponding Secretary be directed to address the churches of this Association, requesting them to place more funds at the disposal of the Committee in order to the extension of missionary labor.

the same size; beyond which is Mr. Wardner's room; and beyond that two other rooms which they also occupy; also a bathing-room, &c. I hope the time is not far distant when our mission will be colonized by new missionaries from our own Board.

We are beginning to dip into the language a little, and feel a deep interest in doing our best in it. But the time seems far off when we can hope to do much towards enlightening those around us.

Can you imagine how overjoyed we were at the sight of letters from home? And the Recorder—what a deluge of cold water for our thirsty souls! Speaking of cold water reminds me of my sufferings on the ship, during the storm.

MISSION OF THE EASTERN ASSOCIATION. The Executive Board of the Eastern Seventh-day Baptist Association held its first annual meeting at the house of Horatio S. Berry, in Pawcatuck, R. I., on fourth-day, Nov. 17.

The Board was called to order by the President, A. D. Tisworth, of Metouchin, N. J. Prayer was offered by A. B. Burdick, of Rockville.

"I devoted myself to visiting our people here. I believe I have now succeeded in calling on all of them on this island, and Jamestown also; and I must say that I have felt much pleased with these interviews. They seem resolved to maintain their attachment and devotion to the cause of Christ, and contend for the faith once delivered to the saints."

Speaking of Jamestown, the report says:—"I found the state of religious enjoyment very good among the few of our people on that island. In every meeting there was marked attention to the preached word, and evident tokens of the divine presence and favor."

The report farther states, that Bro. Lewis has preached a number of times in adjoining places. The Board passed a resolution, that the missionaries in their employ be requested to make their reports quarterly to the Corresponding Secretary.

Resolved, That the Corresponding Secretary be directed to address the churches of this Association, requesting them to place more funds at the disposal of the Committee in order to the extension of missionary labor.

ANTI-STATE CHURCH.—The Anti-State-Church Party in England has grown to be a very powerful body, and is greatly encouraged with the prospect of a speedy dissolution of the Church Establishment. At a recent meeting of the Society in London, when Dr. Price presided, among other distinguished speakers, Mr. Miall, Editor of the Nonconformist, is reported in the London journals as having said, he verily believed that two more Parliaments, lasting their natural term, would be sufficient for carrying the objects of the Association.

THE JEWS.—The Journal of Commerce says that no feature in the Christian world is more extraordinary than the disposition which is beginning to appear, after eighteen centuries of oppression and hatred, to extend to the Jews the privileges of free citizens.

LETTERS FROM TUNIS also announce that M. Albert Cohen, who lately visited Algeria for the purpose of devising means of improving the condition of the Israelites, had arrived in Tunis, and had an interview with the Bey.

SLAVERY IN THE DANISH WEST INDIA COLONIES.—The St. Lucia Palladium says that at St. Thomas a royal decree has been promulgated proclaiming the abolition of slavery in the Danish Colonies. All slaves under 16 years of age are by this decree declared absolutely free from the 18th ult., and those above that age to be held in the condition of apprentices for four years from that date.

MR. CLAY AND THE WAR.—The speech of Henry Clay before a public meeting in Lexington, Ky., has been a fruitful topic of discussion for a week or two past. Presuming that our readers will nearly all have access to it through some other medium, we have thought best not to make extracts from it, but simply to say, that it was in support of a series of resolutions, afterwards unanimously passed by the meeting, which set forth, that it is the duty of Congress to declare distinctly for what purpose and object the war should be prosecuted—that if the President does not endeavor by all the means in his power to execute this declared will, that it will then be the right and duty of Congress themselves to arrest the farther progress of the war—that the war should not be prosecuted for the annexation of Mexico to the United States, but only for a just and proper adjustment of the limits of Texas—that slavery should not be introduced into any foreign territory acquired by the United States—and that the people should everywhere assemble to express their views on this subject.

TAKING THE VEIL.—The Cincinnati Catholic Telegraph of the 19th inst., says that three young ladies, two of them natives of that city, received the white veil in the Convent of Notre Dame. Also that a very accomplished lady, one of those who have been educated in the East and sent out to the West under the patronage of Gov. Slade, having recently joined the Catholic faith, will shortly commence her novitiate in the same institution.

MR. ABBOTT.—The November number of the Macedonian contains, among many other interesting articles, a letter from Rev. Mr. Abbott, dated "Steamer Hindostan, Mediterranean Sea, Sept. 30, 1847." Mr. A., after describing Gibraltar, and relating some minor incidents connected with his voyage from England, adds: "I came on board the Hindostan at Southampton, an invalid, but the mild air of the Mediterranean has had a most salutary influence on my health. Indeed, I am quite restored; thanks be to God for his unspeakable goodness. Among the crowd of passengers I have found a few warm-hearted Christians; enough to form a very agreeable religious circle, and to render the voyage much more pleasant. But I can reconcile myself to almost any thing, seeing I am on my way to the Karen jungles, although borne away, far away, from those I love."

WESLEYAN MISSIONS.—At a meeting of the Wesleyan Missionary Society recently held in Edinburgh, Scotland, it was stated in the report, that the Society now occupies in various heathen and Romish countries, 294 principal stations, besides a much larger number of subordinate ones; that its mission chapels and preaching places are 12,597; that it employs 417 ordained missionaries, exclusive of 771 other paid agents, such as catechists, &c., and 7,074 unpaid agents; that its church members are 106,445; that the scholars in its day and Sunday schools are 72,000; and that it has eight printing establishments in vigorous and incessant operation. The contributions received last year from all sources, for the support of this extensive Protestant missionary institution, amounted to the large sum of \$578,810.

REVIVALS.—The New York Recorder informs us, says the Christian Chronicle, of a revival in Blenheim, Canada West. Forty-four converts had been baptized Nov. 1. The good work was then still progressing with unabated interest, and spreading into different neighborhoods. The Banner and Pioneer reports an interesting meeting in Albano, Ky., during which about thirty professed faith in Christ. A church was constituted and fifteen converts were baptized. At Marlulaville, we learn from the S. W. Baptist Chronicle, deep and increasing interest prevails. On the fourth Sunday in October, seventy-one were baptized. The meetings had been discontinued, but were about to be resumed. The Index informs us of a revival in Eufula, Ala. Fifteen had been baptized.

THE WAY TO DO IT.

The following account of the mode in which a Roman Catholic missionary succeeded in getting up a religious excitement among the heathen, is given in the report of the doings of the Society for the Propagation of the Faith:—

"We armed ourselves with courage and patience; set in motion all our resources, in order to instruct and soften souls; we established the use of the meditations of the Way of the Cross, as I do every where; we distributed many books on religion; we opened public competitions, at which those who knew best their catechism obtained premiums, such as beads, crosses, and medals. The fire kindled imperceptibly; the hearts became inflamed; and presently extraordinary emulation and enthusiasm were evinced for study, prayer, and preparation for the sacraments."

"You will inquire, perhaps, how these great competitions are carried on. This is our method: I announce, that upon such a Sunday, or such a feast, there will be a great competition in such a village; this intelligence is rapidly spread to a great distance. Each individual studies with ardor from the close of day until very late at night. At the time fixed upon, the Christians begin to pour in large bands from all directions, on the previous evening. When repairing to the locality designated, they supply themselves with a small bag of rice for the following day's provision. On the day of competition, after mass and breakfast, each parish is arranged in groups, the men being stationed on one side and the women on the other side, round a placard which indicates the respective stations of the men and boys, and the women and girls of each village. Another placard, in large and beautiful Chinese characters, is raised upon an eminence, so as to attract the eye; it proclaims the beauty of religion, the necessity of studying it, the advantages resulting therefrom, with the enumeration of the different premiums. Lastly, there are seats arranged in the middle of the assembly for the catechetical examiners, and a platform covered with matting, upon which are to be seated those who enter the lists."

"When all the preparations are made, some young men go for the table upon which the premiums are placed, and it is brought with solemnity and playing of music to the place of competition. The examinations then commence. Each Christian congregation comes forward in its turn: first the men, then the youths, women, girls, and children, come up in files and sit down upon the matting prepared for them. They must there answer without the slightest mistake to three or four questions of the catechism, which are taken at random, and they must solve three objections, or give three explanations upon some difficult points. Now, these objections are determined on beforehand, and are not the same for each division. If the group interrogated answer all correctly, they are congratulated by striking the cymbal and drum; if they mistake, a recorder marks the error. At the close of the day, when all have undergone their examination, and the good and bad marks have been footed up, the premiums are distributed according to the merit of the candidates. Wherever I pass I institute similar competitions, which produce an admirable effect."

A Baptist church was recently dedicated at Galveston, Texas. The dedication services were performed by Presbyterian, Episcopal, Methodist, and Baptist clergymen.

Miscellaneous.

THE CHILD AND THE STARS.

BY J. E. CARPENTER, 250.

"They tell me, dear father, each gem in the sky That sparkles at night is a star...

"My child, it is said that you stars in the sky Are worlds that are fashioned like this...

"Then, father, why still press your hand to your brow? Why still are your cheeks pale with care?...

A HINDOO GENIUS.

A native of Calcutta, by hereditary profession a blacksmith, who was employed for many years in cutting punches for the press...

He determined to print English books for the numerous youths of the poorer classes, who are now endeavoring to obtain a smattering of our tongue...

LAST MOMENTS OF SCHILLER.

Feeling that his end was come, he addressed himself to meet this stern and sudden call as became him; not with affected carelessness...

Schiller's age was forty-five years and a few months. Sickness had long wasted his form, which at no time could boast of faultless symmetry...

pect, wearing plain apparel, his looks as he walked were constantly bent on the ground; so that frequently, we are told, "he failed to notice the salutation of a passing acquaintance; but if he heard it, he would catch hastily at his hat, and give his cordial 'Guten tag!'"

GENTEEL.

How ridiculous some people make themselves, in trying to be what the world calls genteel! A woman must not work in the kitchen, make her bed, nor darn her stockings...

We might go on without number, but what would it avail? Every one knows the truth of what we write, and sees the folly of it, but few have the independence to break caste—show their calloused hands, natural bodies, and their honest poverty.

God made women to labor. If it had not been his intention that they should work, he would have put wings upon them instead of hands, and made them butterflies at once.

WHAT I HAVE SEEN AND HEARD.

I have seen a lady adorned with costly apparel, clothed in silk and velvet, with her fingers ornamented by rings, and her wrists by jeweled bracelets; and that lady's seamstress, who was entirely dependent upon her daily earnings, has remained unpaid for months.

I have seen a young girl expend dollars upon a useless trinket, who half an hour before had refused a shilling to a needy beggar.

I have seen a mother cheerfully lavish money to purchase her daughters expensive and superfluous dresses; and I have heard the same mother grumble that she had to pay servants such enormous wages.

I have heard a wife whose apartments were furnished in the most rich and elegant manner, and who spared neither pains nor expense in procuring fashionable articles, either for her rooms or her wardrobe, complain bitterly that her husband took so many newspapers.

I have seen a man spend money profusely for the supply of his personal wants, while at the same time he would not give the least pittance for any charitable object.

I have heard a wealthy man talk largely about sympathy and benevolence, whose poor relations, struggling hard to support existence, might have queried whether he had ever known either of these qualities, except by report.

I have seen a father give money lavishly to a prodigal son, while he has grudgingly paid an indigent nephew for his daily labor.

I have seen a man's table spread with every luxury, whose wood-cutter has been more than once requested to take less than the usual price for his services.

WHO ROB ORCHARDS?

In a certain village of the far West was an atheist. He was a great admirer of Robert Dale Owen and Fanny Wright; but he could see no excellence or beauty in the Sun of Righteousness. This man, of course, never entered any place of worship. Indeed, in the fruit season, he was specially busy on the Sunday in defending his orchards from his great enemies: the woodpeckers, and the idle and profligate persons of the village, who, on that day, made unusually sad havoc among his apples and peaches.

A HUSBAND WON IN A LOTTERY.—On Tuesday morning a marriage was celebrated at St. George's-in-the-East, which attracted many spectators. The bride was Ann McCormick, an exceedingly pretty girl, who belonged to Rain's £100 school, and the bridegroom, William Chinnery, a smart young fellow belonging to the Welleclose-square division of the fire-brigade.

BREAD.—Bread, when just taken out of the oven, should never be eaten by persons of weak health, as it contains a great quantity of carbonic gas, which is given off as it cools and its place supplied with oxygen.

Most of the files used in this country are imported; being made in England, by hand, with great labor. The Portsmouth Journal states that Mr. Richard Walker has invented and patented a machine, now in operation, which will ere long make files an article of export instead of import.

The Baltimore Sun says: "A well-known Banker, a few days ago, inclosed a check for \$2,000 to the widow of Henry Whitney, saying that while he was in want of the 'needful,' some years gone by, he obtained a small loan of a few hundred dollars from her husband, which was never called for, and that the present sum was the amount with interest and profits accruing; and though there was no legal obligation to return it, he felt it his conscientious duty, and was happy to send it to her, and beg her acceptance."

A PITIFUL CASE.—A poor fellow lately appeared in Boston breathing through an aperture in his wind-pipe about midway from the sternum to the chin. This aperture was made by a musket ball in Mexico, in one of the late battles. He scarcely breathed at all through the throat, and had nearly lost the power of articulation. It was with great difficulty that he could make himself understood, as he could neither read nor write.

A FRENCHMAN'S ACCOUNT OF ENGLISH SOUPS AND STOMACHS.—The English soups consist of turtle: a compound of that animal and of coxcombs, mushrooms, ham and spices. There is but one house in London where it is to be seen; but the price forbids its being eaten, as it is four francs a portion.

EMPEROR OF CHINA.—Of one hundred and twenty sovereigns of China who are enumerated in their annals, fifty-four died, thirty-one were killed, thirteen dethroned, ten abdicated. Of the fifty-four who died, only thirty-seven can be said to have died a natural death, the death of the others was hastened by mistreatment, grief for political reverses, or beastly excesses.

VARIETY.

The intervention of a priest, or rather ecclesiastical functionary, was not deemed indispensable to a marriage, until the council of Trent, in 1409. The celebrated decree passed in that session, interdicting any marriage otherwise than in the presence of the priest, and at least two witnesses. But before the time of Pope Innocent III. (1118), there was no solemnization of marriage in the church, but the bridegroom came to the bride's house and led her home to his own, which was all the ceremony then used.

The Gardener's Chronicle says that the Memoirs of the London chemical society contain an interesting paper by Mr. Warrington, on the analysis of tea, in which he states that he has not only removed the whole of the coloring matter, or glazing, from green tea, but has been able to analyze the matter removed, and prove it by chemical evidence, to consist of Prussian blue and gypsum principally.

The Court Journal describes a method by which the most beautiful and easily attained show of evergreens in winter may be had by a simple plan, which has been found to answer remarkably well on a small scale. If geranium branches are taken from thrifty and luxuriant trees, just before the winter sets in, as for slips, and immersed in soap and water, they will after drooping for a few days shed their leaves, and put forth fresh ones, and continue in the finest vigor all winter.

The following simple experiment is said to be a test of the soundness of the lungs. Let the patient draw in a full breath, and then begin to count as far as he can, slowly and audibly, without again inflating the lungs.

Mr. William Croghan Esq., of Baltimore, has a large china bowl, which originally belonged to Oliver Cromwell. It is capable of holding a quart, and is set in very costly, fine gilt brass—the setting being probably a hundred years old. The bowl was presented to Mr. Croghan, during his late tour in Europe, by an English gentleman.

The rumor gains credence, in circles of the highest authority, of the symptoms of insanity having been decidedly manifested, by her Majesty Queen Victoria. The well known liability of her family to this cruel malady strengthens the probability of the report.

A pious officer in the old French war, who loved his place and his pay much better than he loved fighting, although no coward in the day of danger, was accustomed in his family devotions to pray most earnestly for a long and moderate war. The Mexican war would have suited him, exactly.

In preparing a spot of land in North Sandwich, recently, whereon to erect a shop, the skeleton of an Indian was discovered buried a few feet below the surface of the ground. How long a time has elapsed since the red man's spirit departed to his 'hunting lands,' no one can affirm.

One of the surgeons of the Army, writing to a friend after the battle of Contreras and Churubusco, says: "I turned round to look at my amputating table under it was a perfect heap of arms and legs; and looking at myself, I found I was covered with blood from head to foot."

In Great Britain there are eight hundred thousand voters; in the United States three millions; in France three hundred thousand. According to the population of the different countries, America has five times more voters than England; and fifteen times more than France.

Three huge veins of iron ore, have been discovered in Hawley, Mass., worth 63 per cent of pure metal, and easily wrought. Arrangements are making for erecting a furnace there, and it is expected that the iron will be produced in the State.

There are 4201 letters lying in the Dead Letter Office, London, which contain property to the amount of £200,000. The canal through the isthmus of Suez is to be made deep and broad enough to float a first rate man of war, and will be finished in 1859.

THE DAILY NATIONAL WHIG is published in the city of Washington, every day, at three o'clock P. M., Sundays excepted, and served to subscribers in the City, at the Navy Yard, in Georgetown, in Alexandria, and in Baltimore, the same evening, at six and a quarter cents a week, payable to the sole agent of the Whig, G. L. Gilchrist, Esq., or his order.

In addition to politics, a large space in the National Whig will be devoted to publications upon Agriculture, Mechanics, and other useful arts, Science in general, Law, Medicine, Statistics, &c. Choice specimens of American and Foreign Literature will also be given, including Reviews, &c.

The "Weekly National Whig," one of the largest newspapers in the United States, is made up from the columns of the Daily National Whig, and is published every Saturday, for the low price of \$2 per annum, payable in advance.

Proprietor of the National Whig, P. S. All day, weekly, and semi-weekly papers in the United States are requested to insert this advertisement once a week for six months, noticing the price for publishing the same at the bottom of the advertisement, and send the paper well to the National Whig office, and the amount will be duly remitted.

ALFRED ACADEMY AND TEACHER'S SEMINARY Board of Instruction. W. C. KENYON, } Principals, IRA SAYLES, }

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.

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 19th, 1846.

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

THE SABBATH RECORDER. PUBLISHED WEEKLY AT NO. 9 SPRUCE STREET, NEW YORK. TERMS: \$2 00 per year, payable in advance.

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