

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

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WHOLE NO. 186.

The Sabbath Recorder.

JAMES A. BEGG ON THE SABBATH.

SECTION VII.

On an asserted change of the Sabbath prior to the promulgation of the Law from Sinai, and on two alleged predictions of another change since.

But another prediction has been inserted into the service of those who justify existing usages. In the language of one at whose feet not a few of the church's present teachers sat, "It has been supposed that the change of the day is predicted in the following words of Ezekiel, when he is giving a description of the mystical temple, which may be considered as a figure of the Christian Church: 'Seven days shall they purify the altar and purify it; and they shall consecrate themselves. And when these things are expired, it shall be that upon the eighth day, and so forward, the priests shall make your burnt-offerings upon the altar, and your peace-offerings; and I will accept you, saith the Lord God.' This language is symbolical; the allusions are to the ceremonial services of the temple. Something is manifestly predicted which was never literally fulfilled; but as the whole refers to a new state of things, the mention of the eighth day, as the day of solemn sacrifices, may well be considered as an intimation that the eighth day in order from the beginning of the Jewish week, or the Christian Sabbath, was henceforth to be holy to the Lord." *Dick's Lectures*, vol. 4, p. 44.

The Doctor, indeed, very modestly says, in reference to his view, "it has been supposed" to be warranted; but he advances with a little more confidence, as he draws towards his conclusion, the assertion that "it may well be considered as an intimation" of the change of the Sabbath. But neither a supposition; nor a dubious apprehension, are sufficient in an important article of faith and practice; and others, therefore, have more boldly maintained the text to be a distinct revelation from heaven, appointing the first day of the week as the Sabbath. Of this number was the respected author of "The Protestant," whose glosses in the exercises of a Sunday school, we confess, with shame, at an early period, have received, and long after to have retained, when no other text seemed to warrant the idea. Enlarged acquaintance with the import of Scripture Prophecy, in its manifold revelations, and a closer examination of this prediction in particular, satisfied us, as we are convinced will be the case with others; that it contains no authority whatever for a first-day Sabbath.

Still "it has been supposed," and by some is "considered as an intimation" that to effect, and it behoves us, therefore, to point to circumstances calculated to dispel the delusion. Let us, then, remember that while confessedly any allusion to the Sabbath in the verses quoted is obscure, this same prophet Ezekiel, under the commission of his master, does in other cases, (in chapter 20 and 22 especially,) in no obscure or dubious form, testify against the sin of Israel in polluting the Sabbath. Can we, then, suppose that, amid the numerous open denunciations of Israel's sin in violating the fourth commandment, there is placed an intimation couched in obscure terms, in which the Sabbath is not even named, an expression of the divine changing in a most important point that very commandment? This remark has the more force when we observe that in the same vision from which the objector culls his supposed allusion to the change, there is express prediction, repeatedly made, of what is to be done upon "the Sabbath day," referring to it by the same title, as altogether unchanged. Ezek. 46: 1, 3, 12.

We say "express prediction, repeatedly made, of what is to be done upon the Sabbath day," because while we agree with Dr. Dick that this is a prediction which hitherto "was never literally fulfilled," we differ from him; by believing that yet at a future time it will be so accomplished. The fact that obviously it has not yet been fulfilled, instead of warranting us to put upon it a meaning which the language cannot bear, leads us to the conclusion, justified by every part of the prediction, that it relates not to the present but the future. "Faithful is He that has promised," and though the vision tarry, yet will we wait for it. All the statements plainly imply that they are to be understood in their simple and obvious sense; while the context proves, as we shall yet have occasion to show, that the Sabbath which the Lord at first sanctified and blessed, shall be faithfully observed, "when the times of refreshing shall come from the presence of the Lord."

The Doctor does but imperfectly quote the text, as do others who have the same object in view. We, therefore, cite more at length for the purpose of bringing out more truly its meaning. "And he said unto me, Son of man, thus saith the Lord God; These are the ordinances of the altar in the day when they shall make it, to offer burnt-offerings thereon, and to sprinkle blood thereon: And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord God, a young bullock for a sin offering. And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the table, and upon the border round about; thus shalt thou cleanse and purge it. Thou shalt take the bullock also of the sin offering, and he shall burn it in the appointed place of the house, without the sanctuary. And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse it with the bullock. When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish. And thou shalt offer them before the Lord; and the priest shall cast salt upon them, and they shall offer them up for a burnt-offering unto the Lord. Seven days shalt thou prepare every day a goat for a sin offering; they shall also prepare a young bullock; and a ram out of the flock, without blemish. Seven days shall they purify the altar and purify it; and they shall consecrate themselves. And when these days are expired, it shall be that upon the eighth day, and so forward, the priests shall make your burnt-offerings upon the altar, and your peace-offerings; and I will accept you, saith the Lord God." Ezek. 43: 18-27.

Will our friends who suppose a change of the Sabbath to be intimated in the close of the quotation, again look at the prophecy as thus more fully cited? Surely every thing introduced betokens a prediction intended to be understood in the natural meaning of the language employed. The prophet is informed that "these are the ordinances of the altar in the day when they shall make it," implying a real altar; and also, that the "making of it is future." The object in view is "to offer burnt-offerings thereon, and to sprinkle blood thereon." The altar has "four horns," a settle, and border, with "four corners." The sacrifices are "a young bullock without blemish," "a ram out of the flock," and "a kid of the goats;" offered both as "a sin offering," and as "a burnt offering;" "and the priests shall cast salt upon them." These priests are selected; they are "the Levites that be of the seed of Zadok." These offerings are repeated during seven days for the cleansing of the altar; and the acceptance of the sacrifices upon the altar afterwards, "upon the eighth day, and so forward," is the promise upon which our friends lay hold as a predicted change of the Sabbath! All the statements of the text are in perfect accordance with other predictions given to the children of Israel. "And the word of the Lord came unto Jeremiah, saying, Thus saith the Lord; if ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites, the priests, my ministers." Jer. 33: 19-21. We have already referred to Deut. 30, as likewise foretelling the future observance of the Mosaic ritual by the Israelites after their restoration, of which other prophecies speak with equal explicitness. Instead, therefore, of making a change of the Sabbath, where none is foretold, we believe that the ordinances of the altar and the Sabbath will be again observed in the land of the Lord by His peculiar people. [To be continued.]

THE WIFE OF RICHARD BAXTER.

In his earlier years, Baxter avowed opinions that seemed to forbid his ever wearing the garland of matrimony. A singular train of providential events, however, led this stickler for clerical celibacy into a submission to the kindly influences of conjugal love, and the later years of his troubled life were cheered by the glow which woman's deep and hallowed attachment can so well throw upon the darkest earthly scenery. Margaret Charlton, a woman of high respectability, both as to birth, natural endowments, and the gifts of fortune, became the pupil of the venerable non-conformist. In severe affliction he administered spiritual advice and consolation; in returning health he gladly continued his friendly offices; admiration on her part gradually deepened into a softer feeling; and although a vast disparity both of age and outward circumstances seemed to forbid a union,—he near fifty, she not twenty-one; he the victim of poverty, persecution, and bodily suffering; she lovely, accomplished, surrounded by the elegances of life and the smiles of the world,—yet it actually took place. It is said, that Margaret first felt, or first betrayed, an affection which had insensibly grown out of the communion of lofty minds of kindred mould and companionship in works of mercy, such as angels love to join in.

A writer in the Edinburgh Review gives the following sketch of her character: "Timid, gentle, and reserved, and nursed amid the luxuries of her age, her heart was the abode of affection so intense, and of a fortitude so enduring, that her meek spirit, impatient of one selfish wish, progressively acquired all the heroism of benevolence, and seemed at length incapable of one selfish fear. In prison, in sickness, in evil report, in every form of danger and fatigue, she was still with unabated cheerfulness at the side of him to whom she had pledged her conjugal faith,—prompting him to the discharge of every duty, calming the asperities of his temper, his associate in unnumbered acts of philanthropy, embellishing his humble home by the little arts with which a cultivated mind imparts its own gracefulness to the meanest dwelling place,—and during the nineteen years of their union, joining with him in one unbroken strain of filial affection to the divine mercy, and of grateful adoration to the 'divine' goodness. Her tastes and habits had been moulded into a perfect conformity to his. He celebrates her catholic charity to the opponents of their religious opinions, and her inflexible adherence to her own; her high esteem of the active and passive virtues of a Christian life; as contrasted with her barren orthodoxy; her noble disinterestedness, her skill in casuistry, her love of music, and her medicinal arts. Their union afforded to her the daily delight of supporting in his gigantic labors, and of soothing in his unremitted cares, a husband who repaid her tenderness with unceasing love and gratitude. To him, it gave a friend whose presence was tranquility; who tempered by her milder wisdom, and graced by her superior elegance, and exalted by her more confident piety, whatever was austere, or rude, or distrustful in his rugged character." [To be continued.]

SPEAK NOT HARSHLY.

BY MISS JULIA A. FLETCHER.

Speak not harshly—much of care Every human heart must bear; Enough of shadows sadly play Around the very sunniest way; Enough of arrows deadly lie, Veiled within the merriest eyes. By thy childhood's gushing tears— By the griefs of after years— By the anguish that dost know, Add not to another's woe.

Speak not harshly—much of sin Dwelleth every heart within; In its closely-covered cells; Many a wayward passion dwells. By the many hours mispent— By the gifts to Error lent— By the wrong thou didst not shame— By the good thou hast not done— With a lenient spirit, scan his life, The weakness of thy brother man.

From the People's Journal.

THE HOLY LAND.—BY HARRIET MARTINEAU.

JACOB'S WELL AND THE SAMARITANS.

The next morning, we saw the Mediterranean, like a basin of deep blue water between two hills. We were not going towards it, however, but to Nablons, the ancient Sychar; where lies that Jacob's well at which the woman of Samaria was wont to draw water. Our road lay through a most fertile valley now called Hawarrah, where the crops were splendid for miles, and the villages were thickly planted on the hills. The ground rose in a series of table-lands, of which there was a succession of three, when we were leaving the rich Hawarrah valley. The roads in this part of the Holy Land were mere lanes full of stones between walls, or tracks through olive grounds and meadows, or paths running along shelves of the rocks, with a bit of rock staircase at each end, about ascending or descending which our good horses made no difficulty.

Before entering the valley where old Sychar lay between the mountains of Ebal and Gerizim, we came to the fine fertile parcel of ground which Jacob bought. The valley opens out into this wide basin; and near the junction of the valley and the basin is the old well which is the supposed scene of the conversation of Jesus with the Samaritan woman. Some of our party wound round the base of the hill to the well; and some (I for one) rode by the upper path, over the shoulder of the hill, and came down on the other side. I had thus a fine view of the whole locality; of the valley where the city lies—a narrow valley, rich with fig and olive groves, and overhung by the rocky bases of Ebal and Gerizim, where the square black entrances of tombs dotted the strata of the rocks. From this high, Jacob's land looked a beautiful expanse. The well is a mere rough heap of stones, with a hole in the middle, nearly closed up. What there is below ground, I cannot say; but this is all that is to be seen on the surface. It is not a well likely to be in use now, for there are many springs and shallow cisterns (though no well) between this and the town, which lies about a mile and a half off.

Everybody knows that the Jews had no friendly dealings with the Samaritans in the time of Jesus. The quarrel had then lasted above 500 years. How many suns had gone down upon their wrath! The Samaritans had wished to assist the Jews in rebuilding the temple of Jerusalem; but the Jews hated them as a mixed race, and would not admit that they had any right to share in temple worship, or any other Jewish privileges. It really was a most serious objection to the Samaritans, that they were of a mixed race; not only because the Jews believed that they held the promises on the very ground of the purity of their race; but because the intermarriages of the former Samaritan Israelites with Assyrians and others disposed them to idolatry, or at least to a worship as mixed as their race. So the Samaritans were excluded from the rebuilding of the temple; above 500 years ago. And not being permitted to help, they did all they could to hinder. About 100 years after, they obtained leave from the Persian court, (to which both the Jews and they were subject,) to build a second temple to Jehovah; and they built it on Mount Gerizim. This was a shocking impiety in the sight of the Jews; and it was the occasion of a number of law-minded Jews, who had broken the law, by marrying heathen wives, or otherwise, and who yet wished to worship Jehovah in his temple, resorting to Sychar, to join the Samaritans, and render their race yet more mixed. This was the quarrel which the woman of Samaria referred to when she spoke of the question, whether "men ought to worship in this mountain or in Jerusalem?" and thus is explained her wonder that Jesus, being a Jew, should ask water of her who was a Samaritan. There was also a quarrel about their scriptures; the Jews insisting to this day, that the Samaritans had altered two or three texts, relating to these two mountains, Ebal and Gerizim, in their own sacred copy of the books of Moses; the Samaritans insisting, of course, that theirs was the true copy.

From my early youth, I had always taken a strong interest in this old quarrel, feeling sympathy with both parties, and a keen delight in the wise and soothing words of Jesus concerning it. "What a truth it was for both parties to hear, that God was now to be worshipped everywhere; and that all places were henceforth to be as sacred as the Jerusalem temple, or the mountain at Sychar! And what a lesson in liberality it was to the Jews, when he gave honor to the Samaritan in the parable, on account of his good works, above the sacred priest and the servant of the temple at Jerusalem! Both parties were, of course, wrong in their fierce anger; but each had much to plead on his own side. The Jews were bound to keep their race and worship pure; and held as an essential matter of faith, that Jehovah would have but one dwelling place; which was their view of the temple. And the Samaritans were equally right in insist-

ing in their endeavor to worship Jehovah, in accordance with the laws of Moses, as they did not believe in strange gods; and, if the Jews could not admit them to worship in the temple at Jerusalem, they could not be blamed for building one for themselves.

Such was always my view of the matter; and such being my view, it was with indescribable interest that I looked this day upon Mount Gerizim, and remembered, that somewhere in the city we were approaching, was treasured that sacred copy of the Samaritan Pentateuch, (Books of Moses,) which the possessors believe to be the true one, and to be 3,500 years old. The most learned men among the Christians do not believe it to be nearly so old as that; but they have a high opinion of its value, and would follow it sooner than any other, I believe, excepting in instances where the disputed texts about Ebal and Gerizim are concerned.

The present inhabitants of the city hate the Christians as heartily as the old inhabitants used to hate the Jews. The present inhabitants are Mohammedans of a most bigoted character; and they would admit neither Jews nor Christians within their gates, till within a few years; when the government of the country (then Egyptian) compelled them to better manners. They dared not refuse us admission; but they behaved with great insolence. We had to ride from end to end of the city, our tents being pitched on a green on the other side. Our horses had to go as slowly as possible through the narrow street, which would not hold two abreast, and was paved with large, slippery stones. As we rode along, one behind another, at this funeral pace, all the people came out to stare, and many to mock. Three times things were thrown in my face; men and women laughed and sneered, and children thrust out their tongues. I felt what a lesson this was to intolerance about matters of opinion. These people hold a faith which is very noble and beautiful; few of us know how noble and beautiful is the Mohammedan faith. And there is no need to say what their visitors thought of the Christian faith as they hold it; and yet, what a scene of hatred and misunderstanding was here! And thus it is, but too often, in the streets of other cities, where men go to know better than to despise each other for worshipping the same God in a different manner. In the streets of other cities, men take upon themselves to pity and despise one another, with no better knowledge in reality of one another's views and feelings, than these Mohammedans had of ours, or we of theirs.

At last, we were through; and glad I was to issue from the gate at the farther end. But a sad sight awaited us there. A company of lepers were under the trees, crying out to us for charity; and stretching out their maimed hands. It is a terrible sight, which we see too often in this country. It saddened us at Jerusalem almost every day.

Our tents were pitched on a weedy plot of ground, among gardens, orchards, and rippling streams; and looking up to Ebal on the one side, and Gerizim on the other. Ebal is still the sterner looking mountain of the two; but Gerizim has lost much of its fertility. Both have tombs and votive buildings on them, which show them to have been places of pilgrimage.

After dinner, we ascended a high, past the Mohammedan cemetery, whence we had a fine view, in the last sunlight, of this most beautiful city. It was once the capital of Samaria; and it is still, and must ever be, from its situation, a very striking place. It completely fills the valley, from side to side, and ascends a little way up the skirts of Gerizim. Its houses, with their flat white roofs, are hedged in by the groves which surround the town; vines spread from court to court; two or three palms spring up in the midst, and higher aloft still, graceful minaret here and there.

Then, to my delight, we descended to seek the Samaritan synagogue. We were guided to it, and I saw nearly all the Samaritans of the place; good-looking people, the men wearing the high helmet-like turban which we see in the portraits of Josephus, and other old Jews. They said their number was sixty in this place, and about forty more elsewhere; only a hundred in the whole world. They declared their chief priest and the rest of their sect to be at Genoa. They keep three great feasts in the year, going up to Gerizim as the Jews used to go up to the Temple.

The synagogue was a small, ordinary-looking chapel, within a certain recess of which is kept the old copy of the Pentateuch. It was shown to us, after some entreaty on our part; but I found it was impossible that I could be allowed to touch it. I felt it a great event to have seen it. It is written on a sort of vellum, in the Samaritan text, clear, small and even. The vellum is tattered; but it is well mounted on parchment. The priest himself dares not touch the MS. without careful purification; and he holds it by the ends of the rollers on which it is fixed as a scroll, like the copies of the Jewish law in synagogues.

We were lighted through the archways of the street, on our way home, and down the hill, by a single candle which burned steadily in the still air.

Our employment this evening was reading aloud the history of the Jewish and Samaritan controversy and the fourth chapter of the gospel of John. While we were thus reading in our tent, the jackal was in full cry on the slopes of Gerizim.

THE BIBLE.—What sort of a book is this, that even the winds and waves of human passion obey it? What other engine of social improvement has operated so long, and yet lost none of its virtue? Since it appeared, many boasted plans of amelioration have been tried and failed; many codes of jurisprudence have arisen, and run their course, and expired. Empire after empire has been launched on the tide of time, and gone down, leaving no trace on the world's face; but this book is still going about doing good.

leaving society with its holy principles—cheering the sorrowful with its consolations—strengthening the tempted—encouraging the penitent—calming the troubled spirit—and smoothing the pillow of death. Can such a book be the offspring of human genius? Does not the vastness of its effects demonstrate the excellency of the power of God? [McCullough.]

USEFUL HINTS TO PUBLIC SPEAKERS.

It is a curious fact in the history of sound, that the loudest noises always perish on the spot where they are produced, whereas musical notes will be heard at a great distance. Thus, if we approach within a mile or two of a town or village, in which a fair is held, we may hear very faintly the clamor of the multitude, but more distinctly the organs and other musical instruments which are played for their amusement. If a Cremona violin, a real Amati, be played by the side of a modern fiddle, the latter will sound much louder of the two; but the sweet brilliant tone of the Amati, will be heard at a distance, the other cannot reach. Dr. Young, on the authority of Derham, states that, at Gibraltar, the human voice is heard at the distance of ten miles. It is a well-known fact that the human voice may be heard at a greater distance than that of any other animal. Thus, when the cottager in the woods, or in the open plain, wishes to call her husband, who is working at a distance, she does not shout, but pitches her voice to a musical key, which she knows from habit, and by that means reaches his ear. The loudest roar of the largest lion, could not penetrate so far. "This property of music in the human voice," says the author, "is strikingly shown in the cathedrals abroad. There the mass is entirely performed in musical sounds, and becomes audible to every devotee, however placed in the remotest part of the church; whereas, if the same mass had been read, the sounds would not have traveled beyond the precincts of the choir." Those orators who are heard in large assemblies most distinctly, and at the greatest distance, are those who, by modulating the voice, render it more musical. Loud speakers are seldom heard to advantage.

Burke's voice is said to have been a sort of lofty cry, which tended, as much as the formality of his discourses, in the House of Commons, to send the members to their dinner. Chatham's lowest whisper was distinctly heard; "his middle tones were sweet, rich, and beautifully varied," says a writer, describing the orator; "when he raised his voice to its highest pitch, the house was completely filled with the volume of sound; and the effect was awful, except when he wished to cheer or animate;—and then he had spirit-stirring notes, which were perfectly irresistible. The terrible, however, was his peculiar power. Then the house sunk before him; still he was dignified, and wonderful as was his eloquence, it was attended with this important effect, that it possessed every one with a conviction that there was something in him fiercer even than his words: that the man was greater, infinitely greater than the orator."

CONSISTENT PRAYING.

Said a good man, now gone to his reward, "I have almost lost my interest in the monthly concert of prayer." I expressed surprise, and asked the reason. He replied, "Our minister has done asking us to contribute to the missionary cause, and I can not pray unless I give; it seems like mocking God, to pray for the conversion of the world, and not send the gospel to the destitute." Here is good sense, as well as consistent piety. "How shall they believe in Him of whom they have not heard?" To pray without effort is presumption; to labor without prayer is atheism. "We must pray and labor, and labor and pray. Dear reader, are you one of those, who, having the ability, never contribute anything, or give almost nothing, to sustain home and foreign missions, and send Bibles, and religious books, and tracts, to the millions who are perishing without the means of grace? There will be a prayer-meeting outside the gate of heaven. Many will be there, and you pray earnestly. God grant that neither you nor I may attend it! The petition will be, 'Lord, Lord, open unto us.' But it will be as unavailing as 'Thy kingdom come,' from him who only prays, but neither labors nor gives to make known the gospel of the Son of God."

PERSONAL HOLINESS.

Every individual should feel, that whilst his influence over other men's hearts and characters is very bounded, his power over his own heart is great and constant, and that his chief for extending Christianity is to appear chiefly in extending it through his own mind and life. Let him remember that he as truly enlarges God's kingdom by invigorating his own moral and religious principles; as by communicating them to others. Our first concern is at home, our chief work is in our own breasts. It is idle to talk of our anxiety for other men's souls, if we neglect our own. Without personal virtue and religion, we cannot, even if we would, do much for the cause of Christ. It is only by purifying our own conceptions of God and duty, that we can give clear and useful views to others. We must first feel the power of religion, or we cannot recommend it with an unaffected and prevalent zeal. [Channing.]

John Flavel preached a sermon on the text, "If any man love not the Lord Jesus Christ, let him be anathema maranatha." When he was about to pronounce the apostolic benediction, he paused, and asked how he could do it over an assembly where there were possibly many persons under the dreadful curse denounced in the text. The effect was very powerful. One conversion took place on the spot. A man was present, fifteen years old, who lived to the advanced age of one hundred and sixteen. He was converted when one hundred years old; by means of his vivid recollection of Flavel's sermon, and the incident above named. [McCullough.]

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SUNDAY PUBLICATIONS IN ENGLAND.

Of the numerous American clergymen who have visited England within a few years, several have published very flattering accounts of the manner in which the Sunday is there observed. They found the general post-office closed, and a very scrupulous attendance upon religious services among the persons belonging to the circle in which they moved; hence they concluded that things were about right, and reported accordingly. But a careful examination of the facts, in the case will show that there is in London a vast amount of what is called Sunday desecration—such an amount as gives them but little chance to boast over this country. The number of publications issued on Sunday, strikes us as being a very good indication of the popular regard for that day. Of these a correspondent of the New England Puritan, who seems to be familiar with the facts, says "it will be quite safe to affirm, that there are more newspapers and unstamped publication sold and circulated on the Lord's day than on the other six days put together." It appears from the stamp returns, that the regular issues of the daily press are only about 53,000, while three of the Sunday papers alone issue 103,000 every Sunday, to which should be added a large unstamped circulation. Or, says the writer in question, "we may view this subject in another light, and say, that, as almost all the twenty-eight millions of pernicious literature issuing from London, in one year, is published on, or for Sunday, it may be safely affirmed that there are 500,000 Lord's day issues against 63,000 for any one day's issue of the entire daily press; or 500,000 Lord's day issues against the whole week's issue to the daily press of 378,000!" Who can look at these facts, without feeling that there is a great deal yet to be done before the Sunday will be regarded in London as a Sabbath ought to be regarded? Who can say, in view of such facts, that the world is so well agreed about observing the Sunday, that it is unwise to advocate a return to the Sabbath of the Bible?

MISSIONS OF THE AMERICAN BOARD.

The Missionary Herald says that there are now under the care of the American Board of Commissioners for Foreign Missions, 20 missions, embracing 98 stations, at which are laboring under its direction 570 persons, being 59 more than last year, of whom 147 are ordained missionaries, 14 are physicians, 5 are licensed preachers not ordained, 26 printers, &c.; 199 females, married and unmarried; in all 382 Americans. The remainder are native teachers and preachers. Gathered and watched over by these missionaries are 73 churches, containing at this time 25,441 members, of whom 1,076 were added the past year. Connected with these missions are also 11 theological seminaries for training teachers and preachers, having 423 pupils; also 22 boarding schools, having 399 male and 536 female pupils; also 367 free schools containing about 11,330 children; in all 12,600 children and youth under the instruction of the missionaries. This is exclusive of the schools at the Sandwich Islands, which have been put into the charge of the native government, and are supported by it, and which include as pupils about one-fifth of the entire population. The missions have also 11 printing establishments, and 6 type and stereotype foundries. At these presses are type and other requisites for printing in 30 languages besides the English. Of books and tracts printed the past year, partial returns give 489,584 copies, embracing 40,451,955 pages; whole number of pages printed since the commencement of the missions is 375,000,000 in 30 languages. Quite a number of these languages were first reduced to writing by missionaries of this or some other of the American or English Societies.

MARRIAGE OF A WIFE'S SISTER.—The Christian Chronicle says that the Court of Queen's Bench, all of the judges assembled, has declared that to marry the sister of a deceased wife is in violation of the law of England, such marriages having been prohibited by two statutes passed in the reign of Henry the Eighth. The decision was pronounced in the case of one Chadwick, whose wife, Harriet Fisher, having died, he married her sister, Annie; but, being advised that his marriage was illegal, afterward disregarded it, and married another, Annie Fisher being still living. For this third marriage he was indicted on the charge of bigamy, and convicted; but the conviction is now set aside, the Court holding that his second marriage, with Annie Fisher, was no marriage at all.

This is the same question which came up before the old-school Presbyterian General Assembly, in 1842, in the case of the Rev. Mr. McQueen. The Assembly confirmed the decision of the Presbytery of Fayetteville, N. C., which had pronounced him guilty of incest.

MISSIONS AT AMOY, CHINA.—One of the Missionaries at Amoy says, in a recent letter, "In different places in the city four chapels are now opened for public worship by the brethren of different Missionary Societies. But instead of four chapels, we might have fifty, and the Chinese would gladly rent their buildings for

the purpose, were there men to occupy them and hold forth the word of life."

The Island of Amoy contains 136 villages and 400,000 inhabitants. Nearly half the inhabitants are in the City of Amoy, the situation of which appears to be healthy. The whole island is open to the unrestricted residence and labor of Missionaries, and nowhere in China have Missionaries been treated with such marked respect by the higher Chinese officers.

PARAGRAPHS FROM MISSIONARY LETTERS.

Within the last week we have received two parcels of letters from our missionaries in China—one by a ship which arrived at Boston, and the other by a New York ship. They were both made up previous to the departure of Bro. Gardner and sisters Gardner and Carpenter from Hongkong; and do not, therefore, convey so late intelligence as the letter received more than a month ago by the overland mail, which announced their safe arrival at Shanghai. They contain, however, some items of general interest, of which the following will serve as specimens:—

Dress of a Chinese Lady.

"The little shoe I send is of the pattern most in use, the heel being very high, and the only part which touches the ground. Yet you would be surprised to see how serviceable such feet are. The gait of the fortunate owner does not differ much from that of the ordinary lady, with her clumsy shoes, which are made exactly like the skates used by boys at home—high, narrow soles, turned up at the toes, and with no quarters, or very short ones, so that any body can wear them: None of the pictures I have seen convey a correct idea of the form of the little foot, being always too clumsy and blunt at the toes, whereas they all terminate in the merest point conceivable. The owners seem very proud of them, and will glance at their own feet, and then at ours, as we meet in the street, as if fearful lest their undoubted title to superiority should be unheeded by us. The dressing of the head, (which is never covered, except occasionally by a handkerchief thrown over it,) is a matter of the greatest moment; and the shining braids and folds are most tastefully set off by clasps, arrows, pins, and sometimes by the graceful figure of a bird, with drooping wings, and other fantastic figures. These, with the truly becoming dress, and the never-omitted jewels of the ears, wrists, and ankles, render a Chinese lady at all times a picturesque, and to me an attractive object. But, after all, it is the countenances that give me most pleasure, and these, always intelligent, always sprightly, I never behold without emotion. I long for the time when I can converse with them, and tell them something of the errand which brought me here."

Visit from Mr. Gutzlaff.

"Yesterday we received a most interesting call from Mr. Gutzlaff. Mr. Gardner had previously given him some of our tracts, and he had manifested an interest in our sentiments, and a wish to know more of us. He is very social and agreeable, asked many questions about our people, and complimented us on having some learned men among us—a fact which he had learned from the books. He complimented particularly the compilation of the "History," which he considered a very able work. He told us also, that he has now in his possession a manuscript copy of a work recently written by a learned Chinese, proving that the seventh day was formerly the Sabbath of the Empire, and says he is surprised at the amount of proof adduced in the essay, and which he considers as authentic. It goes back through a period of two thousand years, and shows a research and erudition truly wonderful. He says the Chinese as a nation are surely, although quietly, and rather rapidly, coming to a knowledge of the truth; that few know the extent to which it is already received and preached; that the work is, and of necessity must be, done mostly by natives; that the number of native preachers, which at the commencement of the present year was about seventy-five, is now nearly or quite one hundred; that two or three days' journey towards the interior numbers have been converted; that women are among the converts, and one female has taken upon herself to hold meetings among her sex, to explain the truth to them, and acts as a kind of preacher. He was accompanied by three native teachers, two of some experience, and one just entering upon the work, but all approved and acknowledged laborers."

The Cooley.

"Our Cooley would like to go with us to Shanghai, but we cannot take him. He is very social and serviceable, and often entertains us with his interesting stories. We have a sort of dialect among ourselves, partly Chinese, partly English, and partly a kind of nondescript or natural language, by which we manage to converse quite freely. I will give you a specimen of our conversation, as well as I can. He reads some, and seems very fond of reading. The other day he came up, in a burst of rapture, to tell "Sin-sey" (teacher)—a title which he always applies to Mr. Gardner—the story of the impotent man at the pool of Bethesda. He pointed to the thirty-eight years, which he knew we could comprehend, and then threw himself on the carpet, with his feet under him, as if useless. He then explained, by words and gestures, the pool, the coming down of the angel to trouble the waters, and the inability of the poor man to go down of himself, and that no one took him down, and how, when Yaysoo (Jesus) came, he spoke to him, and the poor man rose and walked: to express which, he sprang up with a most exulting bound, the perfect representative of one leaping, and walking, and praising God."

REAL OPEN COMMUNION.—A great deal is said against "close communion" by those who practice it as truly, though not quite as strictly, as any body else. Real open communion is very scarce. It seems, however, that there are some churches among the Unitarians in which it can be found. The following paragraph from an article by Edmund Quincy, son of the late President of Harvard University, shows how they regard it. In replying to the doctrine advocated by the editor of the Christian World, that slaveholders ought not to be excluded from Christian fellowship, he says:—

"We are not surprised at the doctrine of the 'World' touching technical 'Fellowship,' because, as we understand Unitarian usages, a wish to come to the Communion Table is all that is required for admission to it. At least, in many Unitarian churches, the Communion is open to all who may be present when the Last Supper is commemorated, and every one is invited to participate who feels disposed so to do. No test of doctrine or of life is applied. The person approaching the Table does so on his own responsibility, which is shared by no one else. This we presume to be the case with the church of which the editor of the World is the minister. 'A drunkard, a pirate, or a murderer,' known to be such, would be admitted to Communion as readily as the vest-iest saint in the region round about. The test of Christian fellowship, therefore, does not apply to Unitarians, or at least to this liberal class of them, as it does to other sects, which make a great point of maintaining it in its purity."

CATHOLIC ESTIMATE OF PROTESTANT BENEVOLENCE.—Mr. O. A. Brownson, once a Protestant, and a distinguished advocate of reform, but now a member of the Roman Catholic Church, uses the following language in relation to the efforts of benevolent ladies in Boston:—

"There is hardly a city in the Union in which there are not benevolent ladies banded together, practicing self-denial; and giving alms enough even to gain heaven, if accompanied by faith and charity, who make it a business to find out poor children, and with sweetmeats, and fine dresses, and flattering words, entice them from religion, lure them from God, to be brought up in hatred of him who redeemed them, of the Spiritual Mother who bore them, and to burn eternally in the fire prepared for the devil and his angels. And these charming ladies persuade themselves that they are doing a deed of charity, that they are serving God, that he will love and reward them for it—poor, deluded creatures, who are nothing more nor less than procuresses to the devil. How strange! What terrible infatuation! As if it were not ten thousand million times better that our children should starve to death before our eyes than that they should be brought up Protestants!"

DIFFUSION OF RELIGIOUS TRUTH.—It can not fail to be noticed, says the Christian Intelligencer, as one of the cheering signs of advance in public sentiment, that the secular journals so very generally manifest an increasing interest in the religious movements of the age. A daily paper, in reviewing the moral and religious aspects of 1847, says:—

"In no former year have such multitudes of Bibles, Testaments, religious volumes, and tracts, been distributed throughout our country; or so many hundreds of faithful missionaries and other messengers of truth been employed among our scattered population. In no year has there been such an increased demand for the religious journals of all denominations, and especially, at no former period has there ever been anything like the present general diffusion of religious intelligence and moral influence through the secular press."

QUALIFICATIONS FOR A WESTERN MINISTER.—A correspondent of the New York Recorder, who seems to understand the matter, gives the qualifications necessary for a minister at the West:—

"Suffer me to say, that the indispensable qualification—after piety—for a minister coming into this country, is a knowledge of human nature. No matter what a man's talents are, the want of this knowledge will make him a fool here, and worse than a fool. Half the young ministers from the East fail simply on this account; some now here, otherwise our best men, will fail from the same reason."

"Perhaps it may be deemed proper for me to add, that every minister who proposes to come to this country must make up his mind to preach without written sermons before him. He that can not dispense with them, may regard it as settled that, as a preacher, he can be of but little use here. I have no prejudice on that subject myself, but the people have. Or, rather, they covet a sort of preaching altogether different from reading. Feeling and sentiment must go together here. Without the former, the latter will avail nothing."

EXPULSION OF THE JESUITS FROM SWITZERLAND.—Late London papers contain the decree of the Provisional Government of Fribourg, signed by the President and Chancellor. The following is an extract:—

"We have decreed:—The Jesuits corporations, congregations, teachers, and professors affiliated to that order, are forever banished from the Fribourg territory. This measure applies to the Jesuits, the Lignorians, the Marianites or Freres Ignorantins, the Brethren of the Christian Doctrine, the Sisters of St. Joseph, the Sisters of St. Vincent of Paule, and the Nuns of the Holy Heart. Congregations and corporations of that description shall not in future be permitted to settle in the Canton under any denomination or pretext whatsoever, to purchase property in it, or to direct public or private establishments for the education of youth. The individuals belonging to those orders and congregations shall quit within the space of three twenty-four hours from the publication of the present decree. All the property, moveable or real, possessed by the above-mentioned corporations, is to become the property of the State, and is to be applied to public instruction."

THE HEROINE OF TAMPICO.—Mrs. Ann Chase, the woman who so distinguished herself at the surrender of Tampico, by mounting the enemy's works and hauling down the Mexican flag, and running up the stars and stripes upon the approach of Commodore Conner on the 14th of November, 1846, has signified to the American Tract Society her desire to receive and distribute, by sale and gift, as many of the Society's publications as they may see fit to forward to her—thus to become a voluntary colporteur for that city. At her suggestion some thousands of Spanish tracts have been issued by the Society, and among the rest, La Hija del Lechero, or the Dairyman's Daughter, having its opposite pages printed in Spanish and English, for that object.

PRAYERS TO THE VIRGIN FOR THE POPE.—The Pope has issued an order that "the litanies of the Blessed Virgin shall be recited daily in all the collegiate churches and religious houses of Rome, to obtain for him the special light of which he feels himself in need." The Freeman's Journal, (Bishop Hughes' paper,) says the temporal affairs of his Holiness are supposed to be a sufficient reason for this step, "but it is confidently asserted, that it is the known intention of Pius IX. to realize the expectation of the faithful, ere very long, by declaring as an article of faith the doctrine of the immaculate conception of the Blessed Virgin."

BOOKS FOR THE CHINESE LITERATI.—The Missionary Herald states that Mr. Pohlman, in January last, sent a new-year's present of books to forty or fifty of the literati and influential men of Amoy, China. Among these were the History of America, a fine edition of the Gospels, and of Luke and Acts, bound in red morocco, gilt edged, and the Christian Almanac for 1847, the Life of Christ, and tracts. They were done up neatly, and accompanied with a red complimentary card. They were thankfully received, and cards of acceptance sent in return.

A JEW IN PARLIAMENT.—Not a little feeling is manifested in England against the admission of Baron Rothschild into the British Parliament. The London correspondent of the Traveler remarks, that "Protestants cannot believe that the Baron will be so bold as to take his seat, even if all objections were removed, so that he could take the oath of office." Baron Rothschild is a Jew; and because the Jews believe that our Saviour was an impostor, Protestants are shocked to find that the head of all the London Jews is about to take his seat in the British Parliament! Several strong articles have appeared in the leading journals on the subject.

THE JEWS AND THE POPE.—We sometime since mentioned the fact that the Pope of Rome had removed some of the embarrassments which rested upon the Jews, and that in consequence thereof the question had been raised among them whether he might not be their long-expected Messiah. Late papers from Europe say that the Jewish residents of Rome have presented to the Pope, as an acknowledgment of their gratitude for the blessings he has conferred upon them, a copy of the Bible, splendidly bound and illuminated, which cost upward of 1,000 scudi.

CHURCHES AND CHAPELS IN SCOTLAND.—Church of Scotland, 1,160; Free (Presbyterian) Church, 850; United Presbyterian Church, 518; Congregationalist, 142; United Original Seceder, (Presbyterian,) 41; Reformed Presbyterian Church, 109; Baptist, 91; Roman Catholic, 82; Wesleyan Methodist, 32; Evangelical Union, 18; various minor sects (supposed) 80. Total of congregations or churches, 2,988. Perhaps there are more Presbyterians in Scotland, as compared with its population, than in any other country on the earth.

"PROGRESS."—After all that has been said about the progress of the Sabbath cause in connection with the stoppage of Sunday mails, we now learn from a Washington letter-writer, that the Postmaster General has ordered a change in the Sunday mail service, so that mails will be run from Baltimore as on all other days, reaching Philadelphia by 3 P. M.

"MOURN, ISRAEL, MOURN!"—The Portland Argus, speaking of Mr. Judd, the Unitarian clergyman at Augusta, says that, on Thanksgiving day, "when he came to deliver his sermon, without explaining himself to his people at all, or making any apologies for his course, he opened the Bible and read the whole of the Book of Lamentations instead!—every chapter of its wailings."

TIME OF THE ADVENT.—The Advent Herald, a leading Millerite paper, in an address to correspondents, says: "We have received a long article on time, giving the day in which the writer thinks the Lord will appear. We do not feel that it would be consistent in us to publish what we believe is unscriptural, and highly pernicious in its tendency, for the sake of gratifying the writer."

A Sunday School Missionary Society, composed of the teachers and scholars of the Broadway Tabernacle, raised during the year 1847, \$412. The money was appropriated for the benefit of Sunday Schools in other parts of the country. Most of the contributions were in cents or small pieces of silver, and very few of them in larger pieces than a quarter of a dollar.

THE POWER OF CASTE.

Eld. Jeremiah Phillips, the missionary to Orissa from the Free-Will Baptists of this country, narrates the following incident connected with two Santal youths under his instruction:—

"Daniel and Elias have at length, and I trust forever, become emancipated from the shackles of caste! They had repeatedly communicated their intention to do so, and I felt pretty well satisfied with their experience. I thought it best to lose no time in bringing the matter to a close. I therefore called them in this P. M., with Rama and Mahes, and after conversing with them some time proposed that they should take some bread and eat before us. Surprising as it may seem, this startled them, and they drew back. At length Daniel said he would eat, Elias said he would wait till he should be baptized. The bread was brought, but Daniel's heart almost failed him. He, however, after some hesitation, raised his hand and took a piece; Elias declined. Poor Daniel sat with the bread in his hand, swelled up and seemed in an awful trial, and for half an hour or more it seemed doubtful whether they would taste the morsel which was to be the signal of a final separation from all their former connections. It was an important step to take. The Rubicon once passed, there could be no retreat. They, however, at length put the fearful morsel to their mouths, and the work was done, when they immediately became tranquil and happy. They appeared quite happy at our prayer meeting this evening, and the family they have now left, so far from taking fright, have been singing and praying with Rama as cheerful as ever."

The above occurred on the 16th day of August, 1847. What follows occurred on the 19th of August, three days later:—

"Elias' brother, having heard of his conversion, came to see him. Elias was sitting with me in the study, when he came in. His first salutation was, 'What have you been eating?' and this was followed up by a most sad complaint indeed, of the disgrace he had inflicted on the family. He reproached him for not having first consulted him, asked if he had taken him to be a fool, that he should have taken such a step, and inflict such irreparable injury on all his relatives, without even once asking a brother's advice. He was now an outcast, no Santal would take water from his hands. Where could he find a wife when he should wish to marry? No one would give him his daughter. Who would perform his funeral rites when he died? His body must lie above ground and be devoured by vultures and jackals."

CONDITION OF ENGLAND.—Speaking of England, in his twelfth lecture at Hartford, Ct., Dr. Baird said:—

"There is enormous wealth there, and resources almost unlimited for increasing it. Many suppose that England has seen her best days, but Dr. B. could not concur in this opinion. True, there is embarrassment and distress there, but that is temporary. The nation will recover from it and still advance."

"Education in Scotland is very thorough. Her school system has been about as long in operation as that of Massachusetts, and is an excellent one. There are 999 parishes, each of which has a good school. In England and Ireland primary education is neglected. There is no system of common schools, and the lower classes are profoundly ignorant. As regards higher education, there are universities at Oxford, Cambridge, and London, in England, and those of Edingburgh, Glasgow, Aberdeen, and St. Andrews, in Scotland. There are also King's College, London; Trinity College, Dublin; and a college at Durham, which deserves the name of universities, making in all ten. Cambridge and Oxford universities are the largest, the former having about 1,300 and the latter about 1,700 students."

"London grows rapidly. It covers an area 8 miles by 6, of which St. Paul's Cathedral may be regarded as the center. From this center a circle drawn with a radius of ten miles would contain three millions of inhabitants. The present population of the city is two and a half millions, and is rapidly increasing. Edinburgh, the capital of Scotland, is the most picturesque city in Great Britain."

MR. SHUCK'S VOYAGE TO CHINA.—When our missionaries sailed for China, one year ago, Messrs. Shuck, Toby, Yates, and others, were about ready to leave, and talked of going in the same ship. But they finally concluded to wait a month, and take the Ashburton, in which they met with very different treatment from what our brethren found on the Houqua, as appears by the following extract from a letter of Mr. Shuck to the editor of the Christian Watchman:—

"Ere this, you have heard of our long and trying voyage. Our ship was a freightship, our accommodations miserable, our fare hard indeed, and our captain beyond anything I ever conceived of. He is not only no gentleman, but surely cannot claim to be even a man. When we left the ship immediately on her anchoring at Hongkong, July 25, we felt that our deliverance was a special one, effected by God's own almighty hand. The voyage well nigh proved fatal to the lives of several of our party. Mrs. Toby can never recover from it."

SANDWICH ISLANDS.—In the public schools of the Sandwich Islands, according to the Report of Mr. Richards, the Minister of Public Instruction, the number of pupils is 18,644. The number of ordained clergymen, 43; of whom 26 are Protestants and 17 Catholics. Beside these—who are all foreigners—there are seven natives (Protestants) who have been licensed to preach the gospel. Within the last year or two the population has slightly increased; but, taking a period of ten years together, it has diminished.

LEGISLATURE OF NEW YORK.—The Legislature of the State of New York assembled on Monday of last week. Whig officers were elected. The Governor's Message was read, and the different portions of it were referred to appropriate committees. There was but little else of general interest done.

General Intelligence.

CONGRESSIONAL PROCEEDINGS.

Senate. The subject of the war came before the Senate in the early part of last week. The resolutions presented by Mr. Calhoun were taken up, and he spoke at length in favor of them.

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board—all saved; 4 or 5 children, also saved. The circumstances of the death of the first clerk are represented as most singular. He was blown some 100 yards on shore—sprang up, ran some distance into a house, ran under a bed, and when persons got to him he was just dying.

The foundry and saw-mill buildings, located within the yard of the Clinton prison, were destroyed by fire on the night of the 21st inst. The fire is supposed to have been communicated from the stove chimney, in the saw-mill.

The Courier de Lyons mentions the following discovery of a new motive force:—"It is now some time since the idea of employing ether as a propelling force was suggested. Our townsman, M. Tremblay, has reduced this theory to practice.

William Hillhouse, Esq., of New Haven, has recently made to the Library of Yale College the very valuable donation of a copy of the original edition of the Description of Egypt—in ten folio volumes of text, and fourteen volumes of large sized plates—which is the celebrated work prepared by the French savans who accompanied Napoleon's expedition to Egypt.

James W. Parker of Cornwall, Vt., says that during last Winter, he felled an elm tree which had been dead for several years. On cutting and splitting the body of the tree, he found in its heart, and about eighteen inches above the cut for falling, seventeen distinct marks, apparently made with a hatchet when the tree was but a sapling.

Mr. Seth Hunt of Northampton gives the following statement of the success of treating with cold water a severe burn and scald in his family:—"Cold water was applied, by immersion, till the pain ceased: the water being changed as often as it became warm. The part was then kept swathed with wet bandages, a dry woolen one enveloping them, until the injury was healed. The healing was rapid, and effected without leaving a scar. The instant relief which the cold water gave from the excruciating pain was highly gratifying."

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The quantity of merchandise transported over the Boston and Worcester railroad during the year ending on the 30th of November last, amounted to 284,000 tons, which exceeds an average of 900 tons a day.

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At an election to decide upon the adoption of the new City Charter, of Syracuse, N. Y., held on the 1st inst., 1,849 votes were cast. The friends of the Charter had a majority of 346.

Prof. Finney, of Oberlin, O., has lately gone through a regular course of typhus fever, and recovered without the use of any medicine or stimulants whatever. It is said that for fourteen days he tasted of nothing but cold water.

It is said that Senator Cameron has adopted for his family ensign, and has it engraved upon his letter stamps, a printing press, over which stretches the word "Persevere."

The Regium Donum paid to 485 Presbyterian ministers, chiefly in the North of Ireland, amounted to \$180,000 in 1847. Parliament votes the money—to some \$400 a year, to others \$300.

Lord Dalhousie, the newly-appointed Governor-General, is reported to have said that his business in India would be, "not to carry on war there, but to send home cotton."

The church of All Hallow, in London, still possesses an income originally given to it for the purpose of buying faggots for burning heretics.

Francis Upton, Esq., one of the selectmen of Reading, Pa., was drowned in Mill-Pond River in Wilmington.

A State Temperance Convention will be held at Syracuse on the 19th inst., by call of the Central Committee.

Four thousand five hundred dollars were received at the late Anti-Slavery Bazaar in Faneuil Hall, Boston.

Any person of good moral character, although not admitted and licensed as an Attorney, may now practise in the Courts of this State. The only distinction between such a practitioner and one regularly licensed, is, that the former must show a special power of Attorney in such case. By another provision, parties to a suit may be summoned to testify thereon, at the option of the opposing party,—an important and organic change in the law.

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Tatnell H. Post, deputy sheriff of Illinois District, having understood that a small boat load of whisky was on its way from Fort Smith to Fort Gibson, intended for the Indian trade, went in pursuit of it, and having found it, knocked in the heads of twelve barrels, and poured their contents into the Arkansas. The boat was a small ferry-boat, commanded by Capt. Lively, a white man, and manned by several Creek Indians, and is said with her cargo to have belonged to certain Cherokee whisky dealers about Fort Gibson—who were probably making ready for a "merry Christmas."

The ship Isaac Wright sailed from New-York on the morning of Dec. 4, and arrived at Liverpool Dec. 17, making her passage in thirteen days. The Acadia steamer left Boston Dec. 1st, and arrived at Liverpool Dec. 16; so that the passage of the Isaac Wright was more than three days shorter in the point of time, though in respect to distance she had the longest passage by at least one day.

The editor of the Wisconsin Argus, accompanied by several friends, recently entered upon an exploration of a newly-discovered cave in Dane Co., near Madison. They wandered through its labyrinths for several hours, but found no signs of its termination. It is probably of great extent, and is marked by many of the peculiarities of the great cave of Kentucky. It will constitute the story of some venturesome explorer hereafter.

Three large steamers, says the N. Y. Evangelist, with engines from 200 to 300 horse power, have been fitted at Bahai, S. A. for the slave trade. One of them has already arrived on the west coast of Africa, where she embarked 900 slaves, and escaped from the brig-of-war Sea Lark, by steaming away from her during a calm.

A jury in New Orleans has rendered a verdict of \$2,000 damages in favor of a free colored woman named Ophelia Evans, as compensation for injuries received at the hands of Messrs. Genois and Avegno, by whom she was severely whipped without just cause.

Tutor Goodrich, at New-Haven, is still living, and is considered nearly out of danger. Fears are entertained that his mind may permanently suffer from the severe injury he received. The two students who perpetrated the outrage (Tower of Philadelphia, and Ewing of Tennessee), are still in prison.

Review of New York Market. MONDAY, JAN. 10. ASHES—Pots \$5 62; Pearls 7 00. FLOUR AND MEAL—Flour ranges from 6 00 to 6 37. Jersey Meal 3 35; Western and State 3 15. Rye Flour 4 25.

MARRIED. In Verona, N. Y., on the 1st inst., by Eld. Christopher Chester, Mr. DAVID P. MARSH to Miss MIRANDA H. POTTER, both of Verona, N. Y.

LETTERS. Samuel Davison, W. B. Gillett, Abel Stillman, John Whitford, John D. Collins, D. Mallory, G. H. Mitchell, Charles Potter, L. Cottrell, Wm. B. Maxson, Barton G. Stillman, P. C. Kenyon, Samuel Hunt, W. H. Falmestock (week after next), Isaac C. Burdick (package sent by express).

RECEIPTS. Isaac Saunders, Adams, \$2 00 pays to vol. 4 No. 52. Geo. Arnesbury, " 2 00 " 4 " 52. Dr. E. Grehn, " 2 00 " 4 " 52. J. R. E. Maxson, " 2 00 " 4 " 52. Daniel Mann, " 2 00 " 4 " 40. B. G. Stillman, DeRuyter, " 3 00 " 4 " 52. Eli S. Colgrove, " 2 00 " 4 " 52. Lorenzo Burdick, " 2 00 " 4 " 52. Bartick & Maxson, " 3 00 " 4 " 52. Arza Coon, " 1 00 " 4 " 96. Lemna Andrus; Lockport, " 2 00 " 4 " 52. Rowse Burdick, Clarence, " 2 00 " 4 " 52. Richard Day, " 2 00 " 4 " 52. Abram R. Andrus, " 2 00 " 4 " 52. E. B. Stillman, Newport, " 2 00 " 4 " 52. Joshua Clarke, Preston, " 2 00 " 4 " 52. Truman Saunders, Berlin, " 2 00 " 4 " 52. E. Stillman, Unadilla Forks, " 2 00 " 4 " 52. J. W. Bart, New York, " 2 00 " 4 " 52. P. C. Kenyon, Carbondale, Pa. 2 00 " 4 " 52. L. C. Burdick, Centerville, R. I. 2 00 " 4 " 52. Jacob Lewis, " 2 00 " 4 " 52. V. R. Ball, Mystic, Ct. 1 00 " 4 " 52. S. W. Atkins, Bristol, Ct. 1 00 " 4 " 39. J. W. Brown, Hopkinton, R. I. 2 00 " 4 " 52. A. Drake, New Market, N. J. 2 00 " 4 " 52. Asa F. Randolph, Jr., " 2 00 " 4 " 52. J. D. Collins, New Orleans, La. 2 50 " 4 " 30.

MISSIONARY ASSOCIATION—EXECUTIVE BOARD. The Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Association will be held in New York, on the evening of second-day, Feb. 7, at 7 o'clock. It is hoped that there will be a full attendance of the members of the Board, and that those having business to present will make the same known to the Corresponding Secretary, Thomas B. Brown, previous to the meeting. GEO. B. UTTER, Rec. Sec.

CHRISTIAN PSALMODY. [THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 57 cents; ditto, gilt edges, \$1 00; ditto, full gilt, \$1 12; in morocco, gilt edges, \$1 25; ditto, full gilt, \$1 37; 5. Those wishing books will please forward their orders, with particular directions how to send, to Geo. B. UTTER, No. 9 Spruce-st., New York.

VALUABLE RE-PUBLICATION: CARLOW'S DEFENSE OF THE SABBATH [THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for a general circulation. It is published in a suitable covers at 15c. per copy. It is addressed to the General Agent, Paul Stillman, New York, will be promptly attended to.

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Miscellaneous.

ANGRY WORDS.

Angry words are lightly spoken, In a rash and thoughtless hour; Brightest links of life are broken By their deep insidious power.

BURNING LAVA POURED INTO THE OCEAN.

When the torrent of fire precipitated itself into the ocean, the scene assumed a character of terrific and terrible grandeur. The magnificence of destruction was never more perceptibly displayed than when these antagonistic elements met in deadly strife.

AUSTRALIAN TRADITION.

Of their traditions the most novel is their creation. First, say they, a young man, along with others, "quamy along a beak," sat down in the earth, when it was "plenty dark."

watched his opportunity, and flew away with it. For a long time they were again in a most fireless condition, until ever-kind Karackarock learned their state, supplied their wants, and they have never since lost it.

THE FIRST STEAMSHIP.

The first Atlantic steamer was the Savannah, Capt. Rogers, built at New York. She was 70 tons burden, ship-rigged. Her engine was 40 or 80 horse power, low pressure.

THE THIRTY THOUSAND POUND NOTE.

An extraordinary affair happened about the year 1740. One of the Directors of the Bank of England, a very rich man, had occasion for 30,000l., which he was to pay as the price of an estate he had just bought.

NATURAL BRIDGE OF ILLINOIS.

The Natural Bridge of Illinois is situated in Jackson county, on the south side of Muddy river, about seven and a half miles south-west of the new town of Murfreesborough.

on the top. This is one hundred and twenty feet long, and firmly and conveniently set into the opposite banks, and over which is a good road for horses.

SECURE CELLARS FROM FROST.—Scarcely a severe winter passes, without many and great losses from the freezing of potatoes and other articles in cellars, all of which might be prevented by little expense.

WASHINGTON, IN 1801.—One can scarcely credit the description of Washington City, as Mrs. John Adams found it in 1801. Mrs. A. thus speaks of the city:—"Here and there," she writes, "is a small cot, without a glass window, interspersed amongst the forests, through which you travel for miles without seeing a human being."

A CURIOUS RELIC.—The Oneida Morning Herald gives the following clause from the will of Lewis Morris, one of the Signers of the Declaration of Independence. "It will be seen," remarks the Herald, "that the worthy old Patriot partook liberally of the prejudice which existed among our honest Dutch fathers against the Yankee race."

THE ORIGIN OF THE TERM "NEWS."—The origin of this word has been variously defined:—"News is a fresh account of anything;" it is something not heard of before;—"News is an account of the transactions of the present times."

THE PAY OF THE FIRST CONGRESS.—The Continental Congress met on the 10th of May, 1775; the number of members was 64. At this session, a member appeared from St. John's parish, Ga., and afterwards the Colony of Georgia sent an entile delegation.

THE HAPPY GIRL.—Ay, she is a happy girl—we know by her fresh looks and buoyant spirits. Day in and day out she has something to do, and she takes hold of work as if she did not fear to soil her hands or dirty her apron.

VARIETY.

The Maiden, an instrument by which criminals are beheaded in Scotland, was introduced into that country by Earl Morton, and he was the first person who suffered by it; M. Guillotine, a French surgeon, who gave his name to an improvement of the Maiden, died also by his own invention; and Deacon Brodie, who was executed about thirty years ago for robbing the Excise-office in Edinburgh, and who really was a man of very genteel birth, and in his manners more of the Macbeth than anybody that appeared for the last fifty years—this gay deacon of the carpenter of Edinburgh, invented the drop by which all criminals now suffer in Britain; and strange to say, he was the first man who was hanged on his own com-mo-dious gallows.

The origin of the term "windfall," is said to be the following: Some of the English nobility were forbidden felling any of the trees in their forests—the timber being reserved for the use of the Royal Navy. Such trees as fell without cutting were the property of the occupant. A tornado was, therefore, a perfect godsend, in every sense of the word, to those who had occupancy of these extensive forests, and a wind-fall was sometimes of very great value.

A curious case is to be tried in St. Louis shortly. A man employed two others to dig a cellar, and when the work was done, neither of them being able to make out a bill for it, another person was employed by mutual agreement, and paid to estimate the cost. Some time after the bill was discharged, however, it was discovered that he had made a mistake of \$47 50, in favor of the workmen, which they refused to refund, and an account is brought against the person making the mistake, who, it is contended, is responsible.

Mr. William Rule, of Cambourne, agreed with John Carthew, a farm laborer of Phillack, to thresh a quantity of barley, for which he was to give 10s., six meals, and a gallon of beer. Carthew commenced, and in eleven hours he completed his task, amounting to 921 sheaves, which is considered six days and a half work. He says he will undertake for a wager a similar task for six successive days. He threshed, last year, in Copperhouse, 400 sheaves of wheat in 12 hours. Carthew is a tall, robust man, and fifty-eight years old.

Two men entered a trunk and hat store in Ann street and purchased a trunk, in which they deposited an old coat and hat, and stated that they would call and get it in a few moments. In a short time they returned, and carried off the trunk which the store-keeper supposed to be the one they had purchased; but he soon discovered that in lieu thereof, they had taken a trunk filled with fur caps to the value of \$50; to obtain which was probably their motive in purchasing the trunk.

Late intelligence from Mexico says that on account of fears entertained at the Capital that Santa Anna would brave Congress, Gen. Scott had ordered Gen. Worth, with a strong force, to march to Queretaro for the purpose of protecting its deliberations. The Louisiana mounted men had a skirmish with a body of guerrillas at a rancho, about 17 miles from Vera Cruz. The Louisianians were commanded by Capt. Reed of Ohio. They killed 5 of the guerrillas, and took 5 more prisoners, when they burnt the rancho down.

About three years ago, a method was discovered of making most if not all kinds of cloth water proof, without altering their appearance or producing that impermeability to air which is so objectionable a feature in India-rubber clothing. It is obvious that a sufficient degree of pressure would force water through the pores in the cloth by which the air circulates. But for all purposes of apparel, the protection is ample, as the cloth may be exposed to severe rain for days in succession, and though the outside may look as if it were thoroughly soaked, the inside will remain perfectly dry.

Friend Buckminster, of the Massachusetts Ploughman, suggests that apple trees be set on a line, where you wish to have a permanent fence, about ten feet apart. In the course of ten years they would be large enough to mortise in to receive cedar or chestnut rails. These, he thinks, would last more than half a century. In the mean time the fence posts would occasionally bear a crop of apples, and thus become profitable in "divers ways."

Taste and elegance, though they are reckoned only among the smaller and secondary morals, yet are of no mean importance in the regulation of life. A moral taste is not of force to turn vice into virtue; but it recommends virtue, with something like the blandishments of pleasure.

Forty-five miles an hour is the contract time for carrying the mails in England, per railway. In this country they are carried on horseback at from two to four or five miles per hour, by stages at from four to twelve miles, and by steamboats and on railroads, at from twelve to twenty-five miles per hour.

It is stated that ten thousand persons are employed in Hamburg in the manufacture of cigars. They make 150,000,000 annually. Of these, 14,000,000 yearly, or 40,000 daily, are puffed away by the Hamburgers, for the special pollution of their own atmosphere.

Mattogrosso, S. A., is considered the most unhealthy place in the world. Out of a population of 1,200, four only are whites—three of them being public functionaries. The rich are negroes or colored people, who only can support the climate.

M. Arago states that there is in Siberia an entire district where, during the winter, the sky is constantly clear, and where a single particle of snow never falls.

A gold mine has just been discovered in the Government of Irkoutsk, in which this metal is found in a state of complete alloy with silver, a mineralogical fact which is extremely rare.

Horse radish may be kept during the winter by grating it while green and corking it up tight in bottles filled with vinegar.

I can hardly think that man to be in his right mind, says Cicero, who is destitute of religion.

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. It is also mailed to any part of the United States for \$4 per annum, or \$2 for six months, payable in advance. Advertisements of ten lines or less inserted one time for 50 cents, two times for 75 cents, three times for \$1, one week for \$1 75, two weeks for \$2 75, one month for \$4, two months for \$7, three months for \$10, six months for \$16, one year for \$20, payable always in advance.

The "National Whig" is what its name indicates. It speaks the sentiments of the Whig party of the Union on every question of public policy. It advocates the election to the Presidency of Zachary Taylor, subject to the decision of a Whig National Convention. It makes war to the knife upon all the measures and acts of the Administration deemed to be adverse to the interests of the country, and exposes without fear or favor the corruptions of the party in power. Its columns are open to every man in the country, for the discussion of political or any other questions.

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. A weekly list of the Patents issued by the Patent Office will likewise be published—the whole forming a complete family newspaper.

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. A double sheet of eight pages will be given whenever the price of paper shall justify it.

The Memorial of General Taylor, written expressly for the National Whig, are in course of publication. They contain, with the second number, a large number of copies of which have been printed, to supply calls for back numbers.

P. S. All daily, 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 containing it to the National Whig office, and the amount will be duly remitted. Our editorial brethren are also requested to notice the National Whig in their reading columns. July 15.—6m—\$10 C. W. F.

ALFRED ACADEMY AND TEACHERS' 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. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing term. They occupy an eligible position, and are to be finished in the best style of modern architecture; and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particular desired.

The plan of instruction in this Institution, aims at a complete development of all the mental, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of life. Our motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

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.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in case of sickness, and then it must not be done without permission previously obtained from one of the Principals.

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

Notice. The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, comprising all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out no less than one hundred and fifty teachers, annually, for the three past years; number much larger than from any other in the State.

Academic Terms. The Academic year for 1846-7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students desiring to attend the Institution should then be present, and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, except in cases already in operation.

Expenses. Board, per week, \$1 00 Room-rent, per term, 1 50 Tuition, per term, \$3 50 to 5 00 Incidental expenses, per term, 25

EXTRAS PER TERM. Piano Forte, \$10 00 Oil Painting, 7 00 Drawing, 3 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars. For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense. The expenses for board and tuition must be settled in advance, at the commencement of each term, either by cash payment or satisfactory arrangement.

SAMUEL RUSSELL, President of the Board of Trustees. ALFRED, June 23, 1846.

The Sabbath Recorder.

NO. 9 SPRUCE STREET, NEW YORK

TERMS. \$2 00 per year, payable in advance.

\$2 50 per year will be charged when payment is delayed more than six months, at which time all arrears for the year will be considered due.

Payments received will be acknowledged in the next paper so as to indicate the times to which they apply.

No paper discontinued, until ordered by the publisher, at the discretion of the publisher.

Communications, orders, and remittances, should directed, post paid, to No. 9 Spruce Street, New York.