## Ohe Sabbath Riccorier．

Thie HoLy land．－by harriet martineiu
After mounting a very steep pasis，and coming to a well，and winding round a hill tonce imore，
we came suddenty in sight of prety Nazateth．
Tts basin of fertility is charming its litil plain，
full of gardens and groves and fieldstisurround－
ed，as it seemed，completely by hills．The
 Hoss well from above．
Here，then，we had before our eyes the
scenery amid which Jesus grew up．Its char－
acter cannot have＇changed very much since his


## TIIE－SABBATH．



| turped with a despairing look to Boyd－＂You see ho leave me I am sorry for it，but T can＇t hire you？Even at this repulse our adventurer did not despair．There might still be mechanics |
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in the outskirts of the city，who had too few
jounneymen to be bound by their prejuidices．
His quarer of a doollar had long siniee disap：
peared，but by carrying a traveler＇s trunk，or

 Fow characters could be more sompletely
co converse，and in the church＇s exigencies more happily the supplement of of one another，
han were those of George Whitefield anda＇Johin Wesley＇；and had their views been identican， services to the gospel might have repented Paul
and Barnabase．Whitefield was soul，and Wes－
 the rest \％f the day to gaiter again．Wealey
wasi the polished conduit in the midst of the
garden through which the water glided in pear－ y brightnesi and perennial music，the seime After a preaching paroxysm，Whitefield lay deathike，after his，morning sermon，in the
Foundry，Wasley would mount his pony，and
rot and，chat and gather simpleg，till he reached． some country hamet，where he would bait his
charger，and talk through the hitle eermon with
ther away againe In his mrial poise，What aitd trot eagle eye drank lustre from the source of life，
and loved to loo down on menoin assembled
myriads；Wesley＇s＇fallen glance did not sweep nore minutely where more pierced．A A master of
asiemblieg，Whitefield was not match for the
olated man－－seldom coping with the multi－ ude，but strong in astute sagacity and perrional
sccendancy，Wesley could conquef any number，
oie by one．Wihitefield was the powder blast in the quarrys and by one explosive sermonn，
would shake a district，and detah materiale or
other men＇s long work ；deft，neat，and pains．
taking Wesley loved to sppit and trim each taking，Wesley loved to split and trim each
fragment into oufform＂plinthis and polished
stones．Or，taken otherwise，Whitefied was
the bargeman or wagoier．，who brought the
$\qquad$ for eclesiastical policy，no aptitude for patiencoror－
al details ；with a beaver like propenity for
al
uilding，Wesley was alwayi constructing cieties；and with a king alike craft，of ruling，was conference．It wae their infelicity t tlase they
did not always work together，it was the hap－ piness of the age，a and the fiortherance of ithe
gospel，that they lived alongiide of：one：another

PRAYER．

The following beautiful simile，taken from a
sermon of Jeremy Taylor，has been admired for ontinue to be admired as long as a taste for
ine Writing prevails：－of our spirit，the simbtess
Prayer ine peace of our thoughits the evenness of recollection， ie calm oof our tempest．
led spirit，is is like the god with an angry or troub
nidst＂of a betires into the
battle for meditation
$\qquad$
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$\qquad$ the storm was over，and then it made，a proaper－
ous flight and did rise and sing as thoughit haid learned music and motion from an angel as he
passed through the air about hit ministries be－
low．So it is when a storm rises in thet ebirit nd overrules the good man，his prayer is bro－
ken and his thoughts troubled；his wordi go．go
ppward，toward a cloud，and his thoughts call The good man sighs for his infirmity，but he
must recover it when his anger is removed，and bis spirit is becalmed and made even as the undi t then it ascends and dwells with god
pangevers as described by Dre Young．After a，long and
manly；but vain struggle with his distomper，he manly but vain strugglo，with his distomper，he
 ing the better for good impressions from a dy－
ing friend Ho come；but life now githmering
int the gocket，the dying friond was：ilient．Af

 Whiat peace as Christian can die
with difficulty；and soon expired．


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The Sabbalf Hecorder.
Chindse mansiation of tie niw memamber A tact has been communicated Ne Testa-
ing theotisisting, tranalaion of the N Now
ment into Chinese, which we doem of vast ment into Chinese, which we deem of rast
and solemn importance. It teems that in this crandation ow order, oxactly adapted to mislead the unwary in relation to the day which the ought, to keep. as ae , Sab anled Loi pai, the Sab bath; Mooday, Pai ye, the frot day after the
Sabbath" and zo on to Saturday, Pai lak, the Sabbath, and so on to aturray, Tho the Chinese reader is left to suppose that the Sunday, which affer the Sabbath, is the aberenth day of the week, and consequanl thy God in it it thou shalt not do any work.,
Granting the correctiness of the foregoing statement, it is easy to see that mportant re-
sultes must hang apon this change of language been felt of explaining how the observance of command to keep holy the seventh day, no
longer exists. The frequent use of the term longer exitts. The frequant use of the cerm timation that the day was to be changea, ceases
to trouble the conscientious obberver of the
first day. Indeen, all those knoty questions which have been raised by the discususion of the land, are putto rest. The whole matiter is so completely wrapped or snaried up, that nobooy
will think of unraveling it and so things may go on swimmingly.
yet remaining. Suppose a Chinese convert
should commence the tudy of the oollo should commence the study of theology, and
Bhould get possetion of some of the standard works upon the subject, in which the chiange or
the Sabbath is discossed. He would naturally want to knuw about the mattor, and might ask questions which a suppose abbath-keeping missionary
Or, suid set up his standard in China, and should display the fourth commandment upon his banpractice would require ; the consequences migh trouble to make the Chinese translation tally so ompletely with their own practic which we intend to allude more at length whe Fow persons appreciate the importance and
solemnity of the work of tranalating the Scrip tures. It is desirable that thould be made acquainted with some of the consequences which may result from consulting
thioir own theories, rather than the original text in their translations.
The above article was written several weeks
To on the receipt of the information to which it referr. We have since read a atatement by Dr. Devan, one of the Baptist lation which has been made is not likely to give general satisfaction. It seems that in 1843 the
Protestant missionaries in China became imprionsed of the Bible, and agreed to enter upon the work of preparing one. The follow
Resolved, That the whote body of Protest-
nt missionaries to the Chinese, do form a Genant missionaries for the Chinese, do form a Gen-
oral.Commitee or oral Committee for the purpose of revising the
trangatition of the Scriptures in the Chinese
language, and that this Committee be subdivided Into local Comminttees of stations, each to
consist of all the missionaries at that station; that the work of revision be subdivided and apeach local committee has comple sent to each station
ztrangcript therof can be sen with the corrections upon them, shall be sub
mitted to the originail revieser. When the
whole of the New Testament shall have been thus revised, each station shall select one or aiblegates in a meeting of the General Com
mittie, it being understood that each station will be entitled to one vote only, andity of each
be the final juidges as to the proprien mitited to the Bible Societies in $G$
and America for their acceptance
local committees entered upon their work, and prepared their translations, transcripts of, which - letter was sent from Shanghai, where the Geperal Committee was to meet, requesting the miseinaries at Canton to appoint their delogathere would not be time to notify Mr. Goddard, of the Baptist mission at Bankok; and that it woild be neceessary to proceed without his prewoug beonecessary to proceed without his preGoddard, Dr. McGowan, and Dr. Deven, wer
 204tat




Evangelical missions to the Chinese.
Thus the matter stood at last accounts. The Baptists will of course be charged with having withdrawn, and blamed therefor. There
ill lead to a closer scrutiny of the new
ion, and perhaps to its improvement.
ODD-PBLLOWSHIP- NO ,
Since writing my last communication for th Lhe District Court of the city and county o
Lancaster, Pa., has fallen into my hands, whic s to confirm the views taken in a former
mber, and establishes, not only the position
secret societies $d o$ possess the means of evil, may endanger the liberties of the peopl
defeat the due administration of justice ut that its members are disposed to avail them
elves of that power, and have actually attempte property was in dispute.
The following is a summary of the procees
ngs before Judge Hays. Parties in the suith ings before Judge Hays. Parties in the suit
Jacob F. Markley vs. Abraham Zook, Executo of Mrs. May, deceased. Debt on a bond ex
ecuted by a testatrix, in May, 1839 , for $\$ 2,000$ with interest. The defense set up was, th
the bond was given without consideration,
marely as a loan to plaintiff to enable him to George C. Lloya and Francis X. Zeigler. De-
fendant called Francis X. Zeigler, who testified
Mr. Stephens, attorney for the defendant
ked witness, Have not you heard Markley say mething about this bond lately, since you


## Witness-It was private. The Court, Judge Hayes-If it related

Witness-He said he wanted justice,
but justice, and said some other thingg.
Mr. Stephens-State those other thin
Ctly as they took place.
Witness-He said he wanted justice in this suit, and he wished me to come into Lancaster
and speak to his friends, and-
Mr. Stephens-Was friends the word he used,
Witness-It was not just the worda.
The Court-Remember, you are on Witness-He said he wished I would. com
to Lancaster and speak to THe bretrren, an get them to interest themselves for him,
hoy would influence the jury in his favo
Mr. Stephens-Whom did Mr. Stephens-Whom did he mean by the
Reriren
Witness -He is an Odd-Fellow, and he mean Witness-He is an Odd
his brother Odd-Fellows.
Mr. Stephens-Did he ellow to do this?
Witness-He said he would have been prouu
hail me as a brother. I am an Odd-Fellow, to hail me as a brother. I am an Odd-Fellow,
but do not meet with them for some time. Mr. Ford, for the plaintiff-Is there any thin
in the obligations of Odd-Fllows, which re
quires one brother to help another, contrary to
ustice ?
Mr. Stephens-I object to that form of the
uestion, because it gives the inference of wit question, because it gives the infereace in their
ness, which, with members, is always in
own favor. State the oath or obligation of the own favor. State the oath or ober ation aid each
Odd-Fllows which requires them to
other, and the jury will judge of fits tendency, Mr. Ford
The obligations are numerous.
Thet him give the clause of th defendant. $\stackrel{4}{2}$



## secrets of the Order. The Court-There are no privileges here. The counsel then conversed together,

## Mr. Ford did not press bis question. Verdict

Now what confidence can we place in the ecrets in the Order but the signs; grip, \&c.
and that the interests of community are no eopardized by the existence of Odd-Fellow
or that there is nothing in the Order that hip, or that there is nothing in the Order that
enders an Odd-Fellow unfit for church member hip, when such facts as these are disclosed
when an Odd-Fellow uses Odd-Fellowship


We might show that secret societies, Ddd Fellowship as well as others, do exert a con

o a future number, and shall close the present
number by showing that a Seventh-day Baptist
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to everfy yoid
promise of
promise of suppo
gay, What shall

## Believing as I do that the readers of th

 ny part of the world, and especially among ouown brethren, I hasten to send you the follow

## Some two weeks ago, we commenced a seri on meetings at Marlboro, Salem /Co., N. J.,

Sted by Bro. Summerbell from Plainfield, N.
We had not proceeded far, before it was
iscovered that God was about to pour out his discovered that God was about to pour out his
spirit, and revive his work among us. The
brethren and sisters began to work, and confess heir sins, and weep around the altar of God;
backsliders began to return, (some of whom had been suspended for more than 20 years;
and the impenitant began to cry for mercy, many of whom found peace in believing. Sab-
bath morning, a week ago, Elder Clawson had
the privilege of leading twelve willing converts down into the water, who, we hope and trust,
have risen to newness of life ; also, last. Sabbath morning, four more followed their Lord
and Master in his ordinances. The work is still going on, and we should rejoice to witness
the same things every Sabbath day. May the Lord revive his own cause in the hearts of
his dear children. A number of the above
lately embraced the Sabbath of the Bible. Yoly embraced the
Sours, \&c., I. D. Tirsworth

## Shilob, N. J., March 6, 1848

Missionary Intelligence.-At the re
monthly meeting of the American Board Commissioners for Foreign Missions, it w
tated that the receipts for the month of Feb

## uary were $\$ 24,000$, an increase of $\$ 4,000$ compared with February, 1847 . During th last seven months $\$ 139,000$ had been receive

## y the Society, an increase of $\$ 29,000$ over th

## Constantinople for England, the Turkish Sulta

## asked him what favor or kindness he would de- sire at his hands; the reply was, toleration to

$$
\begin{aligned}
& \text { the Protestants, and so it was decreed. } \mathrm{Mr} \\
& \text { Calhoun had just received a leter from } \mathrm{Mr} \\
& \text { Benjamin, intimating that at the Americat an } \\
& \text { Church, Constantinople, four new members hat }
\end{aligned}
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## the Calh Benj

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\begin{aligned}
& \text { Benjamin, intimating that at the Americhan } \\
& \text { Church, Constantinople, four new member } \\
& \text { been recently admitted, the present number of }
\end{aligned}
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\end{aligned}
$$ from Mr. Whiting relative to an Arab, a man

ability and property, a Protestant, who ha
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\begin{aligned}
& \text { remembers to have seen her sitting on the clay. } \\
& \text { floor of her dwelling, trying to learn to read } \\
& \text { In this she succeeded. All the Arabian women } \\
& \text { who had come within the infuence of the }
\end{aligned}
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\begin{aligned}
& \text { and their families happy. Their female rela } \\
& \text { tives who have not embraced Christianity gener } \\
& \text { ally lead improper lives. Mr. Calhoun, whon a }
\end{aligned}
$$

Real Phlantrioory.-1t is said that a plain


Birtu-day Vistr.-On first-day, January. 23d,
v. Dr. Nott, pastor of a church at Franklin,
Ct., reached the adtauced age of 94 years. It
as been the custom of his people, for a long
ime, to make him a visit on each returning irth-day. This year they came together on
the day following the e3a, which, being propi-
ious, at an early hour the old time-honored mious, at an early hour the old time-honore
mansion was filled with happy, warm-hearted
friends of every age, from the octogenarian to friends of every age, from the octogenarian to
the child of a year, embracing whole families as well as solitary individuals, and including not
only those who were upon the stage eixty-six
years ago, but the contemporaries also to th
years ago, but the contemporaries also o the
sixth generation, all Gommingling in happy
groups, each anxious to salute and honor their
devoted pastor, whose birth-day had brought
Monthly Missionary Meetings in the West-

## H. Cochrana, informs us that an adjourned meet-

ing of the Western Seventh-day Baptist Asso-
ciation was to be held with the church in Harts-
iile, Allegany Co., N. Y., on the evening of
e 15th of March. The object of this meenng
to present the claimp of the missionary and
ther benevolent operations of the day, and if
ossible to excite the churches to take móre
ficient measures for sustaining them. The meeting recently held at Genesee, was. a good one; considerable interest was.mat
liberal collections were taken up.
Religion in Girabi Coliege.-One of ou
xchanges says that Girard College, from whic xchanges says that Girard College, rrom which
all rellgion was to be excluded, is after all no ed the College writed that morning prayers are
read by the Matron, and that the children are
11 in ead by the Matron, end that the children are
all instructed to say their prayers at night. The
prayer-book of the Episcopal church is used, ed, contrary to the devign of the founders. Liberal Contribution.-On first-day, Feb. Evangelical Society of Geneva, at the Presby-
terian Church in Metcer-St., New York, when one thousand dollars was contributed to carr

| boro, Mass., writes to the editor of the B Recorder, that for the last six mont work of grace has been in progress amon people, during which there have been fifty of hopeful conversion. <br> A Caution which ought to be Heeded correspondent of the Home Missionary, B ing of the difficulties with which church the West have to contend, gives the follo caution to the eastern churches :- <br> "Could I address the churches at the F would say-Be very cautious in the rece of members. Wher you admit a person say, emphatically, 'We believe you are a tian, prepared for the church triumphan |
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## The Second Seventh-day Baptist Church in Verona, N. Y., this day, at a regular church neeting, passed to te following resolution, an nistructed me to for $\begin{aligned} & \text { ward it to you for publica }\end{aligned}$ <br> instructed me to for ford it to you for qublica tion, for the benefit of all whom it may concern

Resolved, That all persons belonging to this
re requested to correspond with this Churc
within six months from this adte and jafter tha
at least once a year. All who do not comply
with this request will be considered ag havin
one out from the Church, and will be dismissed

The remains of John Quincy Adame passed
chrough New York last week, in charge of the
Committee of the House of Represeitatives
The Funeral Prucession.
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Thare
the ca
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PBOTRSTIMTIBM IN TUKKEL
The Sublime Porte has at length placed Pro. ormant Christianity on an equality with other
orms of Christianity in the Turkish Empire. The document by which this is done, has been police of the capital, but also to the Pashas of Trebizond, Erzeroom, Damascus, Aleppo, and the Governdr of Nicomedia. The following ranslation of the document is made by a cor-
espondent of the New York Observer, who gards the event as marking the commencement of a new era the history of Christianity in
the East :-
" Whereas the Christian subjects of the Otto"Whereas the Christian subjects of the Otto-
man government, professing Protestantism, have
xperienced dificulty and embarrassment from experienced
not being hilhertio under a a separate and special
jurisdiction, and owing to the natural inability of the Patriarch and the heads of the sects
which they have seceded from to superintend hich they have
heir affairs; ; and
reme will of his Imperial Majesty, our gracious ears and power, animated as he is with feel-
ngs of deepi interest and clemency towards all
lasses of his subjects, that any of them should "Wubjected to grievance; "Whereas the aforesaid, (Protestants,) in ac-
"rdance witit the creed prufessed by them, do cm a separate community,
"Therefore it is his I
"Therefore it is his Imperial Majesty's su reme will and command; that for the sole pur-
pose of facilitating their affiairs and of secuting
he welfare of the said Protestants, the admninisation thereof should henceforward be coñfided your Excellency, together with the allotment
of the taxes to which they are subjected by of the taxes to which they are subjected or
aw ; that you do keep a separate regiter of
their births and deaths in the department of the htissab according to the system observed with regard to the Latin rayabs; that you do issua
the pasports and permits of marriage ; and that
any person of established character and good any person of established character and good
conduct chosen by them to appear as their agent
at the Porte for the transaction and setlement of their current affairs, be duly appointed for
hatepurforee.
"Such are the Imperialcommands which you are to obey to the letier. But although the
ssue of passports and the allotment of the taxes issue of passports and the allotment of the taxes
are placea under special regulations which can.
not be infringed, you will be careful that in pul not be infringed, you will be careful that in pur-
suance of his Majesty's desire no tax or khorateh be exacted from the Protestants for permits of
marriagee and registration; that any necessary
 ce permited the part of the Patriarch or priests of
cerng on the pers put that they be enabled to exer-
other sect broession of their creed in security;
cise the profe cise the profession of their creed in security;
and that they be not molested one iota in that
respect, or in any other way whatever."

From the Sandwich Islands.-The ship Brutus arrived at New York a few days since,
bringing files of papers from the Sandwich Isormerly of the American missionaries, but ately His Majesty's Commissioner to the United Noves, France, and England, died at. 7847 , of an affection of the brain. His death is a great loss to the nation to whose inevoted for the last twenty-four yearg, and in
whose seryice he spent his best energies. Rev.
C. Forbes, lady, and four children, Mrs. Dibble, Miss M. Dibble, and three children, and Master Emerson, all of the American Board of Missions,
ailed for New Bedford in the A. H. Howland sailed for New Bedford in
bout the 1st of November.
Chambers Cycloprdia of English Litera are. - We have examined this and find that it it, as itiprofesseses to be, English library fused down into one book from the works of the most distinguished writer critical history of each of the writers and of literature itself. The character of the embel Workments, and the general style in which the
wor up, are highly creditable to the
American publishers. We do not know of any Corm in which so much reading matter, and that
voluable, can be obtained for the same price Conversions from Romanism. There are frequent conversions in Western Pennsylvania
among the German Catholice to the Protestant
faith. "One poor woman"" writes a colportaur, aming "One poor woman," writes a colportaur,
faith,
"brough me $\$ 1$, as a , thath -offering to the
Tract Society, for the truth she had learned Tract Society, for the truth she had learned
from its publications. Another brought me her
'Rosary, saying, II ind more religion in the
Bible you gave me, than in this; I give it up
to you to you. Two other Germans brought money,
one $\$ 2$ and the other $\$ 5$. Not less than six ed a hope that God has dorgiven their sins
They are a grateful, kind-hearted people, and
read with close attention the books and tract have given them.
Amepicer Tract Socierv, The American
Messenger saye that the aums contributed in
four cities in Connecticut to the Tract Society,

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SONO OF THE SNOT-BIRD


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BXAMPLES FOR BOYS.





 gress when a a subject was discussed, and caim
when the question was about to be take always felt tafe in woting ns Mr. Sherman dis
 Mr. Shermin's character was formed up
thep orinipies of the rible . And whe hew
an apprentice, instead of of joining in ride
 work with a book before him, devoting ever
moment to study that his eyes could be spare When he was twentyone years of oge, he mat
profesion of religion: He was as : famili






 Connecticut. tamily. As was the boy, so
the man. If oun would have an excelentent oh
hatior it must be formed after the model lineated in the Holy Bible., The basis must ,
boxppartes liabits.
His partiality for the bath he mistook for a
neicesstyi He would usualy remain in the
baith two hours, during which time I used to baith two hourr, during which time I used to
read to him extracts from the journals and
eirt and know all what was going on. Wh Wh .
the bath, he was contioually urning on Warm waten, to raise, the temperature, so
I was some times envelopedid in , sueh od
 ceaingly tomperate, and averse to an excess of an equal dieregegard of truth in in tpeakining of
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| To Cut Glass with a Piece of Imon.-Draw with a pencil on paper, any pattern to whichyou would have the glass conform, place the pattern under the glass, holding both together in the left hand, (for the glase must not rest. on |
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The צabbath Recortiex




