

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

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The Sabbath Recorder.

ALLEGED CHANGE OF THE SABBATH AT THE RESURRECTION OF CHRIST.

[Section X. of J. A. Begg's Treatise on the Sabbath.]

Notwithstanding the amount and various nature of the evidence already adduced for its continuance as originally instituted by God, it is still alleged that, at the Resurrection of Christ, and on account of His resurrection, the Sabbath was changed from the seventh to the first day of the week. We now, therefore, proceed to an examination of the authority for this assertion. One remark, however, we would simply premise. After what we have already seen of the seventh day being as truly a part of the divine appointment as that there is a Sabbath at all,—of God's design at first, in the hallowing of it, because of His resting thereupon,—and of its subsequently having been embodied among the Ten Commandments, and of the ratification of the divine law by Christ Himself, as well as His example confirmatory of it,—after all this, we should not surely seem unreasonable, if we were to expect evidence of a very decisive kind, to warrant our entire departure from an institution commended to our observance by so many and such important sanctions.

This evidence, then, adduced for the change, in so far as it professes to be derived from Scripture, we shall fully state, and endeavor fairly to meet. We do no injustice, however, to those who maintain the change, when we say that the chief force of the argument is rested on the supposed *traditional* evidence—the *imagined* uninterrupted observance of the first day as the Sabbath by the Church, from the time of the Apostles downward. Here it is, we are persuaded, from the remarks we have been accustomed to meet, both orally put and in a written form, that the great proportion of Christians are not only deceived with regard to the facts which can be substantiated by testimony, but on which, unwittingly in very many cases, they place that confidence in the words as well as in the deeds of uninspired men, which should be reposed alone on the Word of God. Those who profess to know and state the truth, having themselves too often a bias, give a coloring to the facts of history; while others, founding arguments upon the facts so treated, help to lead the reader still farther astray, by inductions which even their own first statement of facts, biased as it is, does not warrant. The testimonies of ecclesiastical historians, (even if better supported than they often are,) could not be matter of faith. Yet, a supposed fullness of traditional testimony to the earliest observance of the first day of the week as the Christian Sabbath has, without question, contributed to render the Church satisfied with a scantiness of Scripture testimony which would otherwise have been regarded as insufficient. Is it, in the circumstances of the case, uncharitable to believe, that few who have at all given the subject close attention, would have considered the presumed change to be well supported, if that change were rested wholly on divine authority? It is indeed admitted, even by those who are the public vindicators of the change, that for it "there is no direct and express authority."

To the church's instructors, engaged in such work, it ought to be a solemn question, how far they may be incurring the guilt deplored by Christ, of not only themselves breaking God's command, but also of teaching others so, in regard to the appointed day of rest. Our present design requires that we confine ourselves entirely to what is contained on the subject in the Scriptures of truth—embracing the statements and practice of the Apostles, and the example of the Apostolic Church. We have, therefore, now to ascertain whether the fact of the resurrection of Christ is assigned by God as a reason for changing the Sabbath from the seventh to the first day of the week,—and whether the inspired writers do at all state our Lord's resurrection to have actually been upon that day.

My gracious Saviour knows that I have no desire to undervalue His resurrection from the dead. This truth holds an important place in the economy of Redemption; and although there is no connection between the two truths, I do bless God, that since I first perceived the continuing obligation of the Original Sabbath, I have been taught more of the importance of God's having raised His Son from the dead, and given Him glory, than ever I knew before. But that there is any such connection between that event and the Sabbath, as either to intimate or justify a change in the hallowed day, is what I do not believe. Neither is it possible, that any man's sense of the importance of Christ's resurrection will be lessened by his being brought to a more correct understanding of its real place in the divine economy, even if it produce the conviction that such imagined change of the day of rest is wholly unauthorized.

Still, however, I must say, that even supposing no commandment of God had previously existed, intimating which day is the weekly Sabbath, and that in any contemplated arrangement we would not be exalting the day of our choice at the expense of that which God has named; still it might be made matter of question whether, in so seeking to honor the Saviour, the day of His resurrection was that most suitable for the purpose,—or whether, if we were at liberty to alter the appointed day of rest at all, we might not have preferred a different day for other reasons. Thus we might have preferred the day of Christ's birth for sanctification, as that on which all the other parts of His humiliation depended,—or, if Friday were known to be truly the day of Christ's death, we might have appointed it as the hallowed day, in commemoration of Christ's work*—or, if we knew the day, we might have appointed the observance of the day of Pentecost, because that on that day the Holy Ghost, the "promise of the Father," the gift of the Redeemer, was first poured out upon the Christian Church,—or, should the Lord again vouchsafe to invest His church with the same miraculous powers, another day might thereby be indicated as having an equal or higher claim to the church's sanctification.

We are but ill qualified to determine the relative importance of the events which form the Saviour's work and glory; but if this were to be adopted as the standard for determining His death, that great proof of His love, might, for aught that we can perceive, be entitled to that preëminence, as being the reason assigned in Scripture for His resurrection and glorification. We read of His "blotting out the handwriting of ordinances that was against us, which was contrary to us," and it is added, "nailing it to His cross." Col. 2: 14. While yet upon the cross, He said, "It is finished." God, in His own wisdom and love, gave to Israel ordinances foreshadowing both the death and resurrection of Christ; but if now only one day were to be thus observed in commemoration, and were it left for us to decide which would be the most appropriate day to observe in memory of our Lord, it might still be matter of question whether, in fixing upon the day of His resurrection, we were guided by the highest wisdom.

But supposing that the resurrection of Christ was ascertained to be more worthy of such a place,—and supposing that the work of Redemption was, as is often asserted, of more importance to man than the work of Creation, might not this be a reason for a *superadded* festival, rather than for a changed Sabbath? And how are we to account for the circumstance, that it does not seem strange to those who so believe, that such change should have been designed of God, and that yet not one word is mentioned of such a thing in the history of the resurrection itself, as declared to the disciples, or by the apostles?

True, indeed, it has been said, that the alteration of the Sabbath from the seventh to the first day of the week "was doubtless one of those many things which, concerning the kingdom of God, Christ taught them between His resurrection and ascension." The introduction of such a principle would be most dangerous, however convenient a mode it might be found of establishing the point. To those who desire to follow in the light, rather than in darkness, it will, "doubtless," be regarded as no very satisfactory evidence of the alleged change. Nor do I think that it would be speaking with less probability of truth, were we, on the contrary, to suppose that, foreseeing the corruption which would soon be introduced into His church, this violation of the authority of God was an evil of which Christ had specially warned His friends, during these last forty days of His sojourn among them,—as He had, before His death, expressly said, "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5: 19. His faithful Apostle of the Gentiles, also, forewarned the church, when writing to the Thessalonians, that there should come an apostasy or falling away. If we are to assume a liberty of putting our own suppositions in place of Scripture verity, then, "doubtless," there is no imagination of man which may not be vested with divine sanction.

In reference to a different ordinance, and that one on which he is perhaps as much mistaken as in regard to that now under consideration, Dr. Wardlaw has said, "Explicit authority for relinquishing a practice, is quite as indispensable as explicit authority for commencing one." The principle is a sound one. We are not at liberty to introduce a change upon God's appointments, or to justify it when done, by any speculation on the propriety or fitness of setting apart a different day, or assigning reasons for the preference of another object than that which God has given. Yet both appear to be done in regard to the Sabbath. And feeling this to be a dishonor to Him who has a sovereign right to be implicitly obeyed, in the name of that God whose Law is our rule, and in the name of the Son who delighted to do His Father's will, I desire to be enabled to vindicate both against corruption and perversion.

Much stress, we have said, has been laid on the Resurrection of Christ, and on what has been called the frequency and regularity with which He afterwards appeared to His disciples, as being evidence of the change of the Sabbath. This, therefore, requires our careful examination. The first statement which we have of Christ's having risen from the dead, is in the account given of the discovery made by the women at the sepulchre, when they came with their spices and ointments, having "rested the Sabbath day, according to the commandment." "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre. And, behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for He is risen, as He said. Come, see the place where the Lord lay; and go quickly, and tell His disciples that He is risen from the dead; and, behold, He goeth before you into Galilee; there shall ye see Him; lo, I have told you. And they departed quickly from the sepulchre, with fear and great joy, and did run to bring His disciples word." Matt. 28: 1-8.

Here we have the angelic announcement of the fact of Christ's resurrection, and directions given to the disciples; but not a word have we, from this heavenly messenger, of the Sabbath being henceforth to be changed on that account,—although it seems a fitting opportunity, had it been true. Neither has the Evangelist, in recording the angel's words at a later date, said any thing from which it can be inferred, either that this was done or designed,—although we find John accounting for their unbelief of the resurrection itself, that "as yet they knew not the Scriptures, that He must rise again from the dead." John 20: 9. He says nothing of "Scripture," or of any other authority for that which has since been appended to it—a change of the Sabbath from the seventh to the first day of the week. The Resurrection of their Lord gives "great joy" to these female disciples; but it arises not from a comparison between the importance of the first and the seventh day. The angel teaches them to rejoice in the Saviour's resurrection. He teaches them "no thing derogatory of the Sabbath. Their 'great joy,' therefore, does not arise from a disparaging comparison between the importance of creation and redemption. [To be continued.]

Montreal is not the only place where grasshoppers have threatened destruction to the crops of the farmer. The Rev. S. W. Williams, late missionary to China, gives an account of a similar transaction in some of the provinces of the celestial empire. It seems, that the grasshoppers had appeared in unusual and alarming numbers, whereupon the government immediately issued orders for their destruction, not by the influence of priests; with their ceremonies of masses, avas, &c., but with force of arms, as their other enemies are conquered. The following extract is from Mr. Williams' Journal, which is introduced as evidence of the paternal and protective spirit of their government, and the final execution of their laws:—

"Su and Hwang, by special appointment of the districts of Nankai and Pwanyu, hereby distinctly publish important rules for the capture of grasshoppers, that it may be known how to guard against them in order to ward off injury and calamity. On the 7th day of the 8th month, in the 13th year of Faukwang, we received a communication from the prefect of the department of Kwangchau, transmitting a dispatch from their excellencies the governor and lieutenant governor, as follows:—

We have heard that in the department of Kauchau, and its neighborhood contiguous to Kwangsi, grasshoppers have appeared which multiply with extreme rapidity. At this time the second crop is in the blade, (which, if destroyed, will endanger the people,) and it is proper, therefore, immediately, wherever they are found, to capture and drive them off. But we apprehend the people and officers do not understand the mode of capture; wherefore we now exhibit in order the most important rules for catching grasshoppers. Let the governor's combined forces be immediately instructed to capture them *secundum artem*; at the same

time, let orders be issued for the villagers and farmers at once to assemble and take them, and for magistrates to establish store-houses for their reception and purchase, thus without fail sweeping them clean away. If you do not exert yourself to catch the grasshoppers, your guilt will be very great. Appended hereto are copies of the rules for catching grasshoppers, which, from the lieutenant governor must be sent to the treasurer, who will enjoy it upon the magistrate of the departments, and he again upon the district magistrates.

Having received the preceding, besides respectfully transmitted it to the colonel of the department, to be straightway forwarded to all the troops under his authority, and also to all the district justices, that they all with united purpose bend their energies to observe at the proper time, that whenever the grasshoppers become numerous, they join their forces and extirpate them, thus removing calamity from the people; we also enjoin upon whoever receives this, that they catch the grasshoppers according to these several directions, which are therefore here arranged in order as follows:—

1st. When the grasshoppers are in the fields of wheat and tender rice, and the thick grass, every day at early dawn they all alight on the leaves of the grass, and their bodies being covered with dew, are heavy, and they cannot fly or hop; at noon they begin to assemble for flight; and at evening they collect in one spot. Thus each day there are three periods when they can be caught, and the people and gentry will also have a short respite. The mode of catching them is to dig a trench before them, the broader and longer the better, on each side placing boards, doors, and screens, and such like things, one stretched on after another, and spreading open on each side. The whole multitude must then cry aloud, and holding boards in their hands, drive them all into the trench; meanwhile, those on the opposite side, provided with brooms and rakes, on seeing any leaping or crawling out, must sweep them back; then covering them with dry grass, burn them all up. Let the first be kindled in the trench, and then drive them into it; for if they are only buried up, many of them will crawl out of the openings, and so escape.

2d. When the swarms of grasshoppers see a row of trees, or a close line of flags and streamers, they usually hover over and settle; and the farmers frequently suspend red and white clothes, and petticoats, on long poles, or make red and green paper flags, but they do not always settle with great rapidity. Moreover, they dread the noise of gongs, matchlocks, and guns, hearing which they fly away. If they come so as to obscure the heavens, you must let off the guns, and clang the gongs, or fire the crackers; it will strike the front ranks with dread, and flying away the rest will follow them and depart.

3d. When the wings and legs of the grasshoppers are taken off, and (their bodies) dried in the sun, their taste is like dried sprawns, and moreover they can be kept a long time without spoiling. Ducks can also be reared upon the dried grasshoppers, and soon become large and fat. Moreover, the hill people catch them to feed pigs; these pigs, weighing at first only twenty catties or so, in ten days time grow to weigh more than fifty catties; and in rearing all domestic animals they are of use. Let all farmers exert themselves, and catch them alive, giving rice or money, according to the number taken. In order to remove this calamity from your grain, what fear is there that you will not perform this? Let all these rules for catching the grasshoppers be diligently carried into full effect.

Wherefore these commands are transcribed, that all you soldiers and people may be fully acquainted with them. Do you all, then, immediately, in obedience to them, when you see the proper time has come, sound the gong; and when you see the grasshoppers and their young increasing, straightway get ready, on the one hand seizing them, and on the other announcing to the officers that they collect the troops, that with united strength you may at once catch them, without fail making an utter extermination of them; thus calamity will be removed from the people. We will also then confer rewards upon those of the farmers and people who first announce to the magistrates their approach. Let every one implicitly obey. A special command. Promulgated Taukwang, 13th year, 8th month, and 15th day. (Sept. 20th, 1833.)

DEATH-BED OF REV. WILLIAM JANEWAY.

William Janeway was the father of the Janeways who were so distinguished among the early Non-Conformists of England. As we have not the means of tracing the particulars of his life and labors, a valuable page from the record of his dying hours, in the biography of his son John, may be introduced with advantage, and will be appreciated by every pious reader:—

Being under dark apprehensions of mind in his last illness, he expressed himself in the following manner to his son: "Oh, John! this passing into eternity is a great thing; this dying is a solemn business, and enough to make one's heart ache, that hath not his pardon sealed, and his evidences for Heaven clear. And truly, my son, I am under no small fears as to my own estate in another world. Oh that I could say cheerfully, I can die; and upon good grounds be enabled to look death in the face, and venture upon eternity with well-grounded peace and comfort." His son, after making a suitable reply, which, however, did not restore his peace, retired to solitary prayer, earnestly imploring that his beloved father might be filled with joy in believing, as a token for good in leaving the world. These intercessions were manifestly heard and answered by a very bright gleam of the divine countenance. Upon returning to his father, the son inquired how

he felt himself. No answer was given; but the departing saint, though little subject to such emotions, wept for a long time in an extraordinary manner, till at last he broke forth in the language of impassioned exultation: "Oh, now, now it is come, it is come, it is come. I bless God, I can die: the Spirit of God hath witnessed with my spirit that I am his child. Now I can look upon God as my dear Father, and Christ as my Redeemer: I can now say—this is my Friend, and this is my beloved! My heart is full; it is brim-full; I can hold no more. I know now what that sentence means, 'The peace of God which passeth understanding.' I know now what that white stone is, whereon a new name is written, which none know but those who have it. And that fit of weeping which you saw me in, was a fit of overpowering love and joy, so great, that I could not for my heart contain myself; neither can I express what glorious discoveries God hath made of himself unto me. And had that joy been greater, I doubt whether I could have borne it, and whether it would not have separated soul from body. Bless the Lord, O my soul, and all that is within me, bless his holy name, that hath pardoned all my sins, and sealed the pardon. He hath healed my wounds and caused the bones which he hath broken to rejoice. O help me to bless the Lord! He hath put a new song into my mouth. O bless the Lord for his infinite goodness and mercy! O, now I can die! it is nothing; I bless God I can die. I desire to be dissolved, and to be with Christ."

A FEARFUL LESSON TO PARENTS.

"Poor old man," said my companion, "he has seen better days."

This remark referred to an old man, whose tattered garments, tottering frame, and miserable appearance, indicated an object of charity of the most appalling class.

"O, yes, I have known him a long time. He built that splendid mansion opposite to us, and was for years its opulent possessor. Retired from business, he supposed himself comfortably situated, with a competence for life, but the intemperance, profligacy, and extravagance of a son, too much indulged and pampered; together with his own indiscretion, have brought him to his present state. He lives now upon the charity of those very men who once looked up to him with admiration almost bordering upon envy."

"And his son—what has become of him?"

"I will tell you. For years he was the most elegantly dressed young man in this neighborhood. Many a time have I seen him leisurely sauntering these streets, or driving furiously over them, a very coxcomb of the first water. He crossed the Atlantic, made a tour of the Continent, and returned a greater fop, and a more lavish spendthrift than before he traveled. Affairs grew worse, however, with the old man; unexpected misfortunes befel him; his means diminished, while the demands of the young man increased. I happened to be in the counting-room of a friend one day, where the old man was settling some business, when the son entered about half intoxicated, and demanded of his father two hundred dollars."

"I am not able to let you have it," said the old gentleman. "Times are changed with me, and my means are passing from my hands rapidly."

"Upon this the son began to swear furiously. He gnashed his teeth, called him an old fool, and other harsh names, and swore he would have the money. As the old man turned aside and wiped the tears from his face, I caught hold of the young man's arm—for I was moved with indignation—and said to him, Sam, listen to me. You have been pampered, spoiled, ruined, and in turn you have ruined your father. You now curse him. Remember what I tell you. I shall yet live to hear that you have died in a poor-house. As sure as God lives, the child that curses his parent will not be permitted to prosper. Your infamy is already doing its work upon you; take care that a few years do not miserably wind up your career of folly."

"I can scarcely tell you why I uttered that prediction of the poor-house, but it came upon me with irresistible force, and the young man staggered for a time beneath the resolute and sternness of my gaze. A moment after he left the counting-room in moody silence."

"I felt a particular and painful interest in observing the career of that young man, as from one degree of infamy to another he plunged deeper and deeper, until he had become a miserable market-house loafer, and would be often observed gambling for pennies with negroes, upon the unwashed stalls. Presently disease attacked him, and poor Sam, sure enough, became the inmate of the almshouse. He died there after a somewhat protracted illness. The body was offered to that old man for interment, but he was too poor to have it removed."

"I suppose, then, it was consigned to the Potter's Field," said I.

"No," replied my friend; "he had no burial. His skeleton at this moment hangs upon wire in the medical room—an anatomical preparation!"

[Methodist Protestant.]

A writer in the *Advocate of Peace* estimates that 70,000 men in various capacities were sent to Mexico during the war, and that the lives of not less than 30,000 have been lost, either by sickness or in battle. The ruin of character, morals, and health, to those who survive, cannot be estimated. The newspapers continually announce the death of returned volunteers, some from diseases contracted in the camp, others from intemperance, and some from suicide.

The memory of a beauty is like the memory of an orator. They both soon fade from tradition, unless the painter and the reporter help them to immortality.

*McFarlane on the Sabbath, p. 61.

*The Mohammedans have fixed on Friday, but not on this account. The chief reason for fixing upon Friday as the Mohammedan Sabbath, were, it is said, because Adam was created on that day, and died on the same day of the week, and because the general resurrection was prophesied to happen on that day, whence particularly Friday was named the day of Elgoomat or the Assembly. *Lane's Modern Egypt*, vol. 1, p. 119. [Library of Entertaining Knowledge.]

*One of the Mohammedan Mullas or priests at Peshawar asked Joseph Wolf, "As Christ had said that he came not to abolish the law, why then have the Christians changed the Sabbath day?" *Wolf's Researches*, p. 246.

It has been stated, that the following days of the week are set apart for public worship in different nations:—Sunday, by Christians; Monday, by the Grecians; Tuesday, by the Persians; Wednesday, by the Assyrians; Thursday, by the Egyptians; Friday, by the Turks; Saturday, by the Jews.

The Sabbath Recorder.

New York, January 4, 1849.

FORSAKING TRUTH IN ORDER TO DO MORE GOOD.

We have some strange specimens of discipleship among the professed followers of Christ. It is amazing how men keep up a reputation for piety, while they disregard the express conditions of discipleship.

How often have we known ministers of the gospel to be so far convinced of the fallacy of the arguments by which the claims of the first day of the week to religious regard are supported, as to confess, without reserve or qualification, that the truth was with us, and yet refuse to come out publicly as the advocates of the Sabbath, lest it might abridge their usefulness!

You can preach to larger assemblies, and perhaps lead great numbers to repentance. To repent of what? Of sin? Surely nothing else needs to be repented of.

The idea of being the more useful, simply because we come into contact with a greater number of minds, is a perfect fallacy. A minister is useful just so far as the Spirit of God attends his labors, and no farther.

While living at the East, I learned something of the scattered condition of our brethren in Illinois, and often wondered why they did not locate nearer together, when their mutual aid one to another was so much needed to build up a single efficient society.

Now, as it is with first-day ministers, so it may be, in a measure, with us. What is wanted among us, more than any thing else, is a spirit of faithfulness and prayer.

over a congregation consisting of a thousand persons, of whom about four hundred are members of the church, and the remaining six hundred make no pretensions to piety. Such a situation evidently commands great opportunities for usefulness.

But take another view. Your congregation consists of ten, twenty, fifty, or it may be of a hundred persons. While you are mourning that your circle of influence is so small, a congregation of from five hundred to a thousand persons, all observing the first day of the week, becomes vacant.

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be useful without God's blessing; for you surely cannot suppose that his blessing will accompany your disobedience. It supposes that you can be useful if men do but favor you and smile upon you; whereas it is 'not by might, nor by power, but by my Spirit, saith the Lord.'

LETTERS FROM ILLINOIS—No. 2.

PLEASANT HILL, near Farmington Fulton Co., Ill., 4th of 12th mo., 1848.

To the Editor of the Sabbath Recorder:— When I wrote my last letter to you, I was staying with Bro. Anthony Hakes, who lives in the South-west corner of township 11 N., 8 East, of the first principal meridian on the Military Bounty Tract.

Last week I visited our brethren who reside in the Spoor River Glades, about twenty-three miles directly South of this place, between Lewiston and Cuba. Cuba is the name of a small village and post-office on a prairie, which is usually called Centreville.

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more churches. Indeed, I cannot resist the conviction, that however much we have all, there at the East, deplored the scattered condition of the families already here, the very circumstance of these settlements being so detached from each other will ultimately contribute to our more rapid prosperity.

All these places afford ample opportunity for faithful Christian labor. There are occasional meetings in each of them, conducted by other denominations, but no regular church organization in either; so that these fields of Christian labor are just as open for us as for others; and in some of them no one denomination numbers more church members than our own.

DESIRABLE LOCATION FOR SABBATH-KEEPERS.— A business letter from Bro. Joseph Goodrich, of Milton, gives us the following information relative to a new settlement of Sabbath-keepers at Dartford, Marquette Co., Wisconsin.

PRAYERS FOR THE POPE.—The Rt. Reverend Bishop Hughes, of New York, has directed the laity of his diocese to add their prayers pro papa to the other prayers for the celebration of mass, until farther notice.

AMHERST COLLEGE.—A Triennial Catalogue of Amherst College has recently been issued, which gives some idea of what may be done for the world by a single College, well conducted.

STATE OF THE RHODE ISLAND CHURCHES.

To the Editor of the Sabbath Recorder:—

At the Quarterly Meeting of the churches located in Hopkinton, R. I., and vicinity, held in August last, with the 2d Hopkinton Church, the following resolution was passed:—

Resolved, That a committee from each church composing this Quarterly Meeting, be appointed to visit each family residing within the limits of said Quarterly Meeting, make due inquiry relative to personal religion, the practice or neglect of family prayer, the Christian walk and fellowship of the members of said churches, and submit a report of their labors at the next Quarterly Meeting.

At the Quarterly Meeting which was held in November last, with the 3d Hopkinton Church, the Committee submitted their report, and requested me to prepare a synopsis of the same for publication in the Recorder.

1. Personal Religion.—The Committee held personal conversation with most of the members, and found an apparent increase of religious feeling, and quite a general desire for a still farther advancement. The determination for "a closer walk with God," was found to be more general than was apparent on the face of the religious community.

2. Family Prayer.—The Committee paid special attention to this subject. Its importance, benefits, and duty, were strongly urged upon the consideration of each head of a family. Many excuses and objections were met and apparently removed.

3. Christian and Church Fellowship.—The importance and propriety of this was not omitted. The Committee found most of the members maintaining their walk in their several churches. In some few instances, the practice of not communing obtained.

On the whole, a far better state of religious feeling was found to exist than was anticipated. The visits were not only acceptable, but thankfully received, and their repetition urged.

Prepared in behalf of the sub-committee. S. S. GRISWOLD, Chairman.

HOPKINTON, R. I., Dec. 25, 1848. P. S. Absence from home for several weeks has precluded an earlier appearance of the above. My correspondents are referred to the same as the reason why their communications have remained so long unanswered.

SECESSION

It is said that the secession is about to count of doubt this and person an extension is the suff Bedford to the nobi the Queen Gamebord Majesty's c road to ec a man, at t rates himse ence must believe it h that if a cl leaves that senter with ment. In with inter Noel, to a and how th him.

A letter Patton of pendent, of the poss the argume keep him heads-of-fa said:—"So man most prop it w at present, pecially su Free Churo doubts abo tween the gled agains best writor the Word Chapel, I f with the s with a writ sins of a co he that do others who therefore I you, this Cl On Friday, the Chapel summer nex among you of the Gos my tongue may have f the Church I remain successor congregatio me to make minds of m tire for a duty, where manner who gaged with repose, and myself, is a formed no o to spend my I have ever ness, and fr gret. But trust you more faithf the seven m I may be sp

The abno The meetin made repe the subject, nine hundre our schoole lectors for societies for and a very that we pa feelings co never leav beyond ever so deeply could hesit

BAPTIST arrogance b more sudd The Nation dated Dec "The Ho to leave the next he is to Bedford Ro in "the ob Bishop of him to retir and not pr deded Cha pulpit, and in defiance has a wort secession, publication

DICKER out the sa "dicker" from a gent Home Miss a missionar our readi "Dick in all th its way th collectio

Miscellaneous.

BIRTH-DAY VERSES.

[FROM THE DUTCH OF TOLLENS.]

Restless Time! who'er abidest,
Driver! who Life's chariot guidest...

What a viewless distance thou,
Still untired, hast traveled now!

Five and twenty years thou'st passed,
Thundering on unchecked and fast,
And, though tempests burst around,

Swifter than the lightning flies
All things vanish from my eyes—
All that rose so brightly o'er me,

Yonder, where the sunbeams glow,
O'er a spot where roses grew;
These I sought to gather blindly,

Driver! turn thee quickly back
On the self-same beaten track;
'T was of late so much neglected—

Dest thou thus importunate drive,
That thou sooner may'st arrive
Safe within the hallowed fences

There, alas! and only there,
Through the storm that rend the air,
Doth the megal pathway bend.

There, alas! and only there,
Through the storm that rend the air,
Doth the megal pathway bend.

THE CHOLERA.

As the public tranquility has been suddenly
disturbed by the re-appearance of this formidable
malady among us, it seems to be a plain
and positive duty for those who have had
experience of the disease, and have reflected upon
it, and elicited truth respecting it, to offer
them for the benefit of the public.

In 1832 I had a large experience of it in
England, being at that time one of the Medical
Officers of the Board of Health, appointed by
the Government for its investigation and treatment;

The symptoms of the cholera, according to
the best authorities, differ in places, persons,
and seasons—yet there are certain distinctive
symptoms, which characterize it invariably.

The disease is contagious and infectious.
The effluvia of a diseased person will, under
certain circumstances, re-produce the disease
in another person, just as Typhus Fever, Gan-
grenous Erysipelas, or Plague, will.

The persons who are liable to the disease
are the miserably poor, the destitute, the dis-
solute, the abandoned, the debauchees, the dis-
eased, and the fearful. Those who are healthy,
wholesomely cleansed, clad, fed, and employed,

There is a peculiar state of the air when the
disease appears. A great quantity of vapor
and gas is suspended in it, near the earth, and
the temperature is warmer than usual by day,
but cold at night.

The explanation of the disease is this: The
blood of the persons who take it is but poorly
organized—that is, there are not enough of
good elements, sufficiently combined with the
caloric in the lungs to keep each part vigorous.

The blood not being calorified—that is,
combined with caloric in the lungs, the cause
of its redness and vitality—it is lurid and lead-
en, and the patient often appears as if he had
been blackened for a ghost.

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of a well or mine. We often see it in a hospi-
tal, or in close, crowded, ill-ventilated, filthy
alleys. If a man have poor blood and bad air,
with exposure to night chills, he is ready for
any disease that may be in the way.

Much has been written upon the condition
of the atmosphere, as the origin of the disease.
Now be it remembered, that the atmosphere is
composed of only two gases, Oxygen and Ni-
trogen, and both of them are requisite to life
and health.

Use air, water, and fire, for the experience
of all mankind attests their benefits. One thing
only can be of any service to the atmosphere—
plenty of dry heat. If the sun do not shine,

We can do more, however, with the people
than with the air. If the population can be fed,
clothed, and cleansed wholesomely, employed
usefully by day, and found wholesome, warm
lodgings at night, to which they may return
early and sleep, the state of the air is not of
much consequence.

Let me give the reason why early sleep is
best. The sooner you sleep after your last meal
the better is your blood for circulation and
nourishment. Your brain and lungs, the or-
gans upon which your life depends, will have
the best of it to repair them ere it has been
spent on other parts less necessary for you.

Respecting food, some may desire a word.
Everything is food which will make blood. Al-
cohol and Tobacco do not. Meat, fish, fowl,
vegetables, grains, fruits, and roots, will. Take
what you want and appetites require. Judge
for yourself what suits you. What are your
instincts, appetites, and reason for? Can they
not tell you what you want for dinner? Go
back again and be a baby. Get some charita-
bly disposed lady to take care of you and
feed you.

PERSECUTION OF THE JEWS.
In the province of Alsace, the merciless per-
secution of this unhappy race continued unabated.

LIFE IN NEW YORK.—The New York corre-
spondent of the National Era, writes in the fol-
lowing strain about the ways of getting a liv-
ing in the city: "I confess I have been often
amused in studying the many apparently petty,
trifling, and contemptible 'lines' in which hun-
dreds find the means of respectable support
and even affluence.

OAKS.—Professor Beck says that the oaks of
the forest are known with tolerable certainty
to attain the ages of 800 to 900 years, and are
the most aged trees we possess.

THE BAD LUMP.
The following incident we relate on the au-
thority of the old sailor, who delivered a tem-
perance lecture on board a steamboat running
between New York and New Haven.

CONVERTING WHEAT FROM AN ANNUAL TO A
PERENNIAL PLANT.—The attempt has been
made to convert wheat from an annual to a
perennial plant, and it is said, with some good
degree of success.

DR. JOHNSON'S OPINION OF EDITORS.—The
great literary Colossus, speaks as follows of
the difficulties and perplexities of an editorial
life.—"I know no class of the community from
whom so much disinterested benevolence and
thankless labor is expected as from editors of
newspapers. They are expected to feel for ev-
ery one but themselves; to correct public abuses,
and private ones also, without giving offence;

THE BAD LUMP.

The following incident we relate on the au-
thority of the old sailor, who delivered a tem-
perance lecture on board a steamboat running
between New York and New Haven.

Having found a man who was divested of all
decent clothing, and in a wretched state of
health, in consequence of drinking, he induced
him, amidst the discouragements of the tavern
keeper, at whose house he had found him, to
sign the temperance pledge for one year. The
landlord prophesied that he would not keep
the pledge a year; or that, if he did, he would
not renew it.

"Do you really think so, landlord?"
"Certainly; come, what will you take?"
"Oh, no, landlord; I have signed the pledge
again, and then this horrible lump on my side.
I do not think that drinking will make it any
better."

"It is all," said the landlord, "because you
have left off drinking. You will have a cor-
responding lump on the other side before long,
if you continue another year as the last."

CURE FOR DROPSY.
Mr. Lynn, of the Irving Institute, has ad-
dressed a letter to his brethren, the Editors
of the Christian Advocate and Journal, stating
the manner in which his wife was cured of the
dropsy. The following are the facts:—

My wife has been cured of that species of
dropsy called ascites, after our physicians in this
town, and two eminent physicians in N. York,
relinquished the hope of ever getting rid of it.

There is a debating club in Waterville, Me.,
which for three successive nights has had under
consideration the following question:—"Can
an upright man be a downright honest fellow?"

During a recent debate between an Italian
priest and a Protestant minister, in Missouri,
the Protestant charged the priest with having
kissed the Pope's toe on his recent visit to
Rome.

An English paper says—Mr. Jermy, the Re-
corder of Norwich, while standing in his gar-
den, was shot. His son, hearing the report of
the gun, ran out, and he also was shot.

In 1784 the poor-law expenditure in England
was ten millions of dollars; in 1834 it had
reached the enormous sum of forty-one mil-
lions! The last year it exceeded thirty-five
millions, to which another million should be
added to defray the expenses of the Commis-
sioners and for medical relief.

We see it stated in the papers that twenty
students of the Wesleyan University are sus-
pended on the ground of having attended a col-
ligation party.

ing one hundred years, the price of ship-build-
ing advanced 100 per cent. Sinclair, in his
Code of Agriculture, stated that a 74 gun ship
requires 2000 loads of wood, the produce of fifty
acres, each tree standing 33 feet apart.

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The National Intelligencer says that an En-
glish nobleman came down in a steamboat from
St. Louis to New Orleans, last week, having
with him a number of animals, birds, &c., ob-
tained in an excursion of some months among
the wilds of the West.

One day last week, says the Prattsville (N.
Y.) Advocate, no less than 280 butter wagons
passed through our village; and one day this
week as many more—making in two days 560.

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ligation party.

Planets govern not the soul, nor guide the
destinies of men; but trifles, lighter than
straws, are levers in the building up of charac-
ter.

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