## The Sabbath Recoroer.

|  |  | SEVENA DAY IS M | OF THE LORD THY GOD.' |  | si 00 Pbe Amum, im ada |
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| VIII.-NO. 14. |  |  |  |  |  |
| le Sabbath Recorder. |  |  |  | asigno ofthe thaumaturgic power with wlich <br>  <br> with one kuot) is beiered to possess miracu- |  |
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|  | the Portuguese, Spaniards, and Dutch, were copper, gold and silver. In the beginning of |  |  |  |  |
| a | copper, gid and siver. tha the begining of thoir rade the Duth, , at appearted annually, on the average of thirty years, |  |  |  |  |
|  | of siver, while in a single year, of the two |  |  |  | of B |
| Ies |  |  |  |  |  |
|  | ess than $£ 1,150,000$. But the Japenese en- tertain the same horror of losing their wealth |  |  |  |  |
|  | by the abstraction of the precious imetals which the Chinese do, and which we our- |  |  |  |  |
|  | selves under the eintuence of a didiculous theory did aery few veari ago. Copper of |  |  |  |  |
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|  | also, sticks of red-sealing wax, is the only staple article now allowed to be exported by |  |  |  |  |
|  | the Dutch or Chinese. The former had, at one time, exported it to the extent of from |  |  |  |  |
|  | (eate |  |  |  |  |
|  | abound in the Japanese empirie are gold, sil- vericouper iron, and tin. Of the later, old |  |  |  |  |
|  | ver; copper, iron, and tin. Of the el ater, William Adams, to whom we shall presently |  |  |  |  |
| he | refer, says, "Tin is as good aud as cheap heer as in Ingland." Among the articles |  |  |  |  |
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|  | in the event of a tair trade being ever estab- lished with it, is cotton, wool, and possibly al- so hemp, and some other textile materials. |  |  |  |  |
|  | hemp, and some other textile materials. European nations have never made so con- |  |  |  |  |
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|  | here, as in the countries between the tropics, |  |  |  |  |
|  | by timid populations, or as in in Noth memerica |  |  |  |  |
| te | wild beasts of the forest, they were encoun- tered by a resolute and tolerably civilized |  |  |  |  |
|  | people, with the inclination and means to re- |  |  |  |  |
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|  | Sean poople that aravived in Japan, forty-four years after crossing the Cape of Good Hope. |  |  |  |  |
|  | The Spaniards son followed, and both were received by the Japanese, seemingly a vol |  |  |  |  |
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| nese islaud lie between the same |  out impediment and restraint. The fact is, |  |  |  |  |
| $\left.\right\|_{\text {the }} ^{\text {out }}$ |  |  |  |  |  |
| angerous hurricanes of the China e land is mouritainous, abounds in | ent to reifigous doctrines, rites, or practices, | th |  |  |  |
|  | as long as religion forebore to meddle in af. <br> airs of slate, and did not endanger the pub |  |  |  |  |
|  | lic tranquility, and its own existence. No |  |  |  |  |
|  | Japan, on his return to Spain, tells the follow. ing anecdote, highly illustrative of the ordi- |  |  |  | - VOLTARE'S Last words. - |
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| $\begin{array}{\|l\|l\|} \text { nail } \\ \text { in } \end{array}$ | nary toleration of the Japaniese government <br> in matters of religion :- |  |  |  |  |
|  | ele |  |  |  |  |
|  |  | s |  |  |  |
|  | ledge various gods, and others adore the ele- |  |  |  |  |
|  | the sects having concurred in a a request to the | Horace Greeley wrote his last letter from Rome, just after he had visited that stupend- |  |  |  |
|  | Japan, the prince, troubled with their impor-tunities, inquired how many different religions |  |  | The sei is the largese of cemete | and to.aforar us us consolation under misid |
|  |  | ous ruin the Colseum-which in ancient times was the amphitheater, where so many bloody |  | other grave-yards, in all other lands, show some symbol of distinction between the great |  |
|  |  |  | ual to raise the dead. This was great faith in him; faith as strong as any that his great |  |  |
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|  | Peace: Foerry fify years the Portuguese and | sand persons, colvering a circuit of over six- |  | the erine and the peasant, are alike undis- inguished. The smme wave rolls overe all- | din tosaken wy god and men, texclaime he |
|  |  |  | even the raising of the dead was not at thing Loo great for faith to ask. Elisha had thatfor a precedent ; but he was the first to think the even his presence was not needful to this |  |  |
|  |  |  |  | mains the same storm beats, and the same sunshines; and there, unmarked, the weak and | those who had been perverted by hisw writugs,had been present at his death; ;it was aisight too horrid to support." |
|  |  | incident:- <br> We were fortinate in the hour of our visit |  |  |  |
|  |  |  |  |  |  |
|  |  | a body of French cavalry were exercising their horses alorg the eastern side of it, while |  | thought of sailing over the slumbering butdevoted Cookman, who, after his brief but | Mas. Nonis's Citry of Refuae - A cor respondent of the Rochester Amerrican: in a |
|  | and answer to the following five demand:- ${ }^{\text {a }}$ / Why he and his asocoites fored their | an litle distane, in the ropoce or garden at |  |  |  |
| Jamei 1 ; and Kempler, in 1690 , gaeae the | creed on the subijectio of the empire? 2. Why | - | ecurred to his mind in connection with such purpose and such ideas. We eshould our- |  |  |
|  |  |  |  |  | temptedto carry out his philanthropic purpose of founding a city of refuge for his scattered |
|  |  |  |  |  | and persecuted brethren. A few ríds from the river there stands a little brick tower, |
|  |  | marce winesses ofatas srange, impressire eree- |  | plished and pious fisher; but where he and thousands of others of the noble spirits of the | hich is fast crumbling to ruin, erected byby him |
|  |  | ta great uubtuer of the earl' Christians | and the staff. As to the former point, lind at has been already stated in regard to the | marble rises to point out where their ashes are gathered, or where the lover of the good | he eastern wall there is placed a stone with Hebrew inscription apd the folloging in |
|  |  |  |  |  |  |
|  |  |  |  | of Africa's sons who pershed in the . "middle pasage? Yet that cemetery hathornaments | nglish: <br> City of Refuge for tue Jew unded by Mordecai Manuel Noab, in the month of |
|  |  |  | like to orust it out of his own possession; and, lik lin poiut of fact, the eastern inheritors of saint <br> in poiut of fact, the eastern inheritors of sai |  |  |
|  | gerous. It may be remarked. that at the <br> moment then this was passing in tapan , both |  |  | and nights as I passed over the noblest of | Cury or B <br> Founded by Mordecai Manuel Noab, in the month of Tizi 5586 , September, 1825 and in the 55th year |
|  |  | hand chargesto demonstrate thate every one was |  | ignorance and presumption. | This is. all that remains of Major Noat's benevolent enterp rise for the amelioration of <br>  his people are still strangers among the nation |
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| neter |  |  |  |  |  |
|  | One charge alone of the Japanese monarch | Stiche | an . conisider that the propheicic staf was probably | Mere ignorance is not deserving of relehe |  |
|  |  |  |  |  | his people are still strangers among the nations of the earth.' |
|  | Sm. | ference, and here at certain seasons prayersare ofered for the eternal bliss of the marty-ed Christians of the Colisum. These prayers |  |  an will for his | A Poor Woman's Orferinc.-The follam- |
|  | Ond |  |  | ing person will not even be pilied for his ig- | ing anecdote was related a few years ago, by the Rev. W. S. Plumer, while addressing the Virg Watist Educaion Society:- |
|  | is maintined on more rationa | ed Christians of the Coliseum. These prayers were being offered on this occasion. Some <br>  | ancient sceptres, as symbols of power, were <br> only rods or staves. So, in Ezekiel xix. 11, we read of "strong rods for the secptres of |  |  |
|  |  | ferred,) partly bareheaded, but as many withtheir heads conpletely covered by hooded |  |  | he Rev. W. S. Plumer, while addressing the Virginia Baptist Educition Society:- |
|  | satis |  |  | Views are worthy of high consideration. The | A por woman had atended a masionaty |
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The Sabbati）Recorder．
strangers from abroad．Happily，our poople
are hegining to understand their interests



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