

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

PRINTED BY EDWIN C. CHAMPLIN.

VOL. III—NO. 10.

NEW YORK, FIFTH-DAY, AUGUST 27, 1846.

WHOLE NO. 114.

The Sabbath Recorder.

THE MIND.

The mind of man is an ever-active yet invisible principle. In former ages the talents of the learned were expended in vain attempts to fathom it, and throw aside the veil which concealed its connections with and operation upon the corporeal parts. Various and strange are the systems to which those attempts have given rise, all having a more manifest tendency to lead the mind from its legitimate sphere into the dark labyrinth of inappreciable abstractions, than to throw any ray of light upon the darkness in which it was enveloped. While by the visionary systems of Berkeley and Hume the physical world has been robbed of its materiality, other and equally presumptuous egotists have endeavored to rob the mind of immateriality, and convert it into a ponderable agent, subject to all the laws which govern the material universe, consequently to dissolution and decay.

So eager have men been to escape the conviction of a future state, that they have seized the meagre gleanings of these self-exploded systems for correct data, and by reasoning falsely from false premises have proven the soul's mortality. If it be admitted that the mind is annihilated, it does not follow that it is destined to annihilation. To suppose that one particle of matter has ceased to exist, or will ever cease to exist, is opposed to facts which chemistry and kindred sciences have developed. The fact that certain organizations disappear, affords no evidence of the extinction of matter. The end of that organization being accomplished, the liberated elements universally enter into new arrangements for new ends. To suppose the grave the ultimatum of man's existence, impugns the wisdom of Him who spoke worlds into existence. But the supposition is absurd, opposed to science and philosophy; and equally absurd is the supposition that the mind, being immaterial, is inseparably connected with the body. Many persons of mature years retain the impressions made on the mind in juvenile years; in the interim the body has undergone several changes, old particles having gone into new arrangements, and new ones taken their place; and yet the impressions remain. Now either the memory (a property of the mind) is distinct and uninfluenced by the changes of the body, or else the particles of matter with which it is identified possess the curious power of transmitting impressions made upon them to their successors. But whether we listen to the voice of conscience, or resist its warnings, the truth forces itself upon our convictions, that what is essentially ourselves, the part that thinks, and wills, and reasons, is necessarily immortal, and that the germ of dissolution finds there no soil congenial to its growth. In vain we try to escape from the anticipation of a future reckoning: That right and wrong are permanent principles growing out of the relation of things, is a fact which forces itself upon every sane mind. If not one of the minor laws which govern the physical universe may be violated with impunity, how vain to suppose that no retribution will follow a violation of those laws regulating the relation of man to his Maker. Futile as have been the attempts to hide man's responsibility beneath the rubbish of those sophistical systems, the light of modern day, has at length dispelled one cloud, and man has learned that he knows not himself. The depths of mind can only be fathomed by Him from whose breath it emanated. To unfold the nature of its operations upon matter, transcends the limit of man's ability. Matter and mind are only known, by certain properties; but beyond the simple knowledge of their existence and some of the laws regulating them; we cannot advance one step. Whether in their *sub stratum* they are alike, human ability has never determined. We say to resolve matter into its elementary principles by chemical analysis; but we have only exhausted our resources. We ascribe certain properties to bodies, as attraction, but the cause of attraction is a mystery. We note certain manifestations of mind; by its intercourse with the external world through the corporeal senses, certain impressions are produced which remain after the object has passed away; this is called memory; but who has learned the nature of that mysterious connection between external objects and internal emotions. The mind controls the body. My hand moves obedient to an imperative impulse; but who has fathomed the nature and application of that power?

Where, in the range of created things, is the wisdom of God more strikingly displayed than in the connection which he has established between mind and matter? By our senses we gain knowledge of objects, their properties, essential and peculiar; and by a process peculiar to the mind we compare and associate, combine any arrangement, those acquired facts. The mind is fitted for the reception of truth for a noble purpose, no less than the glory of God and the good of man. Perverted indeed

must be that mind which is not drawn out in love to Him who is so plainly reflected from all his works—which breathes no responsive song to nature's glad notes—which feels no promptings of affection for the Author of his existence. If he loves Him not, he seeks not his glory; if he seeks not the glory of the Creator, he regards not the good of the creature, and thus becomes narrowed by selfishness, till he conceives the world created for him, and the human family subservient to him. His heart, unused to tender emotions, beats not responsive to kindred ones. His eyes, trained to meander ends, shed no answering tears to those of aggravated sorrow. He is alike uninfluenced by the gentle tones of affection, and the imploring tones of sorrow—a walking automaton—a "statue in the quarry." Such the man of perverted mind. He sees no beauty and reflects none. Not such the man of cultivated mind. He sees a God in every leaf. His heart, alive to every holy emotion, beats in unison with the heart of his brother man. His ear, attuned to melody divine, and harmony sweet, is ever open to songs of gladness or wails of despair. The prayers of the poor attend him—the blessings of the comforted are upon him. Flowers spring up in his path. He lays him in the grave; flowers planted by the hand of love, and watered by the dews of affection, bloom above his peaceful head. He lives in the memory of grateful posterity. The light of his example will continue to shine long after the sculptured marble shall have crumbled to dust.

D. E. M.

WESTERLY, R. I., August, 1846.

Selected for the Sabbath Recorder.

FEAST OF THE AISAOUA.

[Among all the delusions and fanaticism dignified with the term *religious*, the following graphic sketch, which I extract from Captain Kennedy's *Algeria and Tunis* in 1845, of the *Feast of the Aisaoua*, a sect of the Mohammedans, out-herods Herod for its absurdity, and far transcends all the antics and cruel inflictions I have ever met with, in a not very limited range of reading. It is profitable for Christians to peruse such narratives, revolting as they are, that they may learn to appreciate the high privileges they enjoy in living under the light of the ever-blessed Gospel; that we may behold what human nature is in its crude, unenlightened, unregenerate state; that we may behold the rock from whence we were hewn, and the pit out of which we have been digged, by the grace of Him who gave himself for us, to purify unto himself a peculiar people.—W. M. F.]

While drinking our coffee, we observed a boy who, leaning with folded arms upon a stick, watched every motion we made. The boy's countenance was disgustingly repulsive, and the vacant yet cunning expression of his features, more those of a brute than of a human being, as well as the form of his misshapen head, stamped him as an idiot from his birth. A tattered, bernous hung loosely on his shoulders, and cold and wet as the evening was, he stood staring in at the entrance of the tent, while the other Arabs; whose curiosity had at first attracted, gathered round the fire a few yards distant. Knowing that the Arabs regard as saints, madmen and those whose intellects are effected, I paid no more attention to him, and left the tent for a few minutes. When I returned, the boy was still there, fixed in the same attitude; and I was told that he had just made a display of his sanctity, by holding in his naked hand a live scorpion, and then eating it, without suffering in the least from its poisonous sting. As he was standing close to the tent, there could be no doubt but that he performed the disgusting feat of devouring the reptile, but I was rather incredulous as to the fact of the sting not having been removed. We were discussing this point, when, guessing that he was the object of our conversation, he went away, and returned almost immediately with another scorpion in his hand. Taking a piece of stick, I examined it most closely in his uncovered hand, and perfectly satisfied myself that it had not been deprived of its sting, or injured in any way. The scorpion was of a tolerable size—upwards of two inches long—quite lively, and able to inflict a very painful wound; the effects of which would be apparent almost instantly, and last for a considerable time. Standing over the boy, I watched him narrowly, to see that he did not pinch off the tail of the reptile, or play any tricks; but, half raising his hand to his head, he put his mouth to his open palm, and I saw distinctly the scorpion writhing between his teeth as he took it up, and heard the crunching of its shelly covering, as he deliberately chewed and swallowed it. Neither his hands nor his mouth suffered in the slightest degree, and after a short interval he produced and ate another in the same way, which I also examined. The boy, since the early period when the infirmity of his mind became apparent, had been brought up a member of the religious sect of the Aisaoua, who claim the privilege, by the special gift of God to their founder, of being proof against the venom of reptiles, and the effects of fire. The present chief of the sect resides near Medea, and his disciples are to be found scattered over the whole of Northern Africa; they are held in a certain degree of reverence, but do not possess much influence. Captain Martenot gave us these details, and referred me for further information on the subject to the following account of a grand festival of the Aisaoua, written by an officer who was an eye witness of the scenes he so graphically describes.

In the court of a small Moorish house in the Rue de l'Empereur, Algiers, about sixty Arabs and Moors were assembled. Four standards—one red and yellow, and the other three red and green—were suspended from the columns of the court, over the heads of the chiefs of the sect. These were the standards of the Marabout, Mohammed-ben-Aissa. In the middle, a long wax taper, placed in an old black chandelier, alone afforded light to the assembly, and cast its uncertain glimmering rays into the gloomy corners of the building. The upper gallery was filled with women, covered with their white veils, leaving visible only their black eyes and their eyebrows stained with henna. Bou-Chama, by whose invitation I attended the festival, remained by my side, and explained the origin of the religious sect to which he belonged, in nearly the following terms:—Four or five hundred years ago a celebrated Marabout lived in the province of Oran. His name was Mohammed-Ben-Aissa, and having succeeded in gathering together a certain number of disciples, he wandered with them over the face of the land, sometimes in the Tell, and at other times plunging into the wilds of the Sahara. One day during his wanderings he lost his way in the desert. The provisions were exhausted, and his faithful followers, sinking from weakness, were on the point of perishing with hunger, when Ben-Aissa, stretching his hands towards heaven, implored the mercy of the God of Mohammed. 'Lord,' cried he, 'thou alone art able to save us. Take pity upon us, and cause whatsoever we may touch, to change for us into wholesome food!' At these words, seized with sudden inspiration, his disciples gathered stones, serpents, scorpions, &c., satisfied their hunger, and suffered no harm. 'We,' continued Bou-Chama, 'followers of this illustrious Marabout, have inherited the same privilege; and it is in commemoration of this miracle, and to perpetuate it, that we have now assembled together. By our prayers we obtain the cure of the sick, and draw down the mercies of heaven upon our newly born children! After these words, Bou-Chama left me and joined his brethren; the rites were commencing. The prescribed ablutions having been performed, the Aisaoua, standing in meditative postures, recited eight times the Mussulman profession of faith—'I bear witness that there is none other god than God, and that Mohammed is his prophet.' In their voices there was something grave and solemn, which was most impressive. The Makaddam, or chief of the sect, then chanted a prayer for all Mussulmen, and called down upon them the benedictions of the prophet. At the end of each prayer the Mokaddam stopped, and the Aisaoua, lifting up their voices in turn, asked health for one, or the blessing of maternity for another; and the chorus then taking it up addressed a prayer to God, in accordance with the favor demanded. Incense was every now and then thrown on a brazier of live coals, and the chorus repeated in a loud voice, 'Es-salah! Es-salah!' They then all seated themselves in a circle, leaving a vacant space in the centre of the court. The Mokaddam and his chief assistants took their places opposite to me, and at their side a dozen Aisaoua arranged themselves, each armed with an enormous tambourine, which they beat in cadence, while the chorus vociferated a song in honor of Ben-Aissa. There was in these songs an undefinable spirit of frantic rage, which produced in me a certain impression of terror. I saw some of these fanatics roll enormous serpents in the hollow of their tambourines, while livid adders reared their hideous heads from the hoods of their bernous, and dropping to the floor, glided over the marble as cold as themselves. In spite of the horror which I felt at this sight, curiosity got the better of my disgust, and I remained. I must confess, however, that my heart beat violently; the dim obscurity, the infernal music, the women, shrouded in their white veils, appearing like phantoms risen from the grave, all prepared my imagination for the horrid spectacle of a festival of the Aisaoua. At the sound of this barbarous music, one of the party rushed into the circle, with a frightful cry and extended arms, as if possessed by the evil one. He made the round several times, roaring hoarsely and savagely; then, as if compelled by a supernatural power, he began to dance to the sound of the tambourines and drums. He was then clothed in a white bernous, and his *shashkeh* (red wadded cap) being taken off, the long hair left on the top of an Arab's head fell over his shoulders. He then commenced his *zeekr*. The *zeekr* is a species of religious dance, which consists in jerking the head from right to left, so that it touches the shoulders alternately. The whole body of the Aisaoua was in motion, his eyes soon became red and bloodshot, and the veins of his neck blue and distended; nevertheless, he continued his terrific dance. On a sudden two others rose up, and with savage yells joined the first. The three, excited by each other, redoubled their stampings and the motion of their heads, working themselves up into a state of frenzy impossible to describe. Now calling for red-hot iron, small shovels, the broad part of the size of the hand, with long iron handles, were given to them. Seizing each one, these enthusiasts, placing one knee on the ground, applied their hands, and even tongues, to the red-hot metal. One of them, more madly excited than his companions, placed the brightest portion of the instrument between his teeth, and held it in that position for upwards of thirty seconds. Let not the reader think that I exaggerate; I witnessed all that I relate; and, in order to impress the scene stronger upon my memory, the performer of this last act placed himself directly opposite to me, with a lighted taper in his hand. It is impossible for me to give a reason for what I saw, but I cannot believe it; I smelt the stench of the burnt flesh; and when I afterwards touched their hands and feet, I found only a fresh and unburned skin. The sight of one old man, nearly sixty years of age, gave me great pain; he grasped the red-hot iron, and placing it on his leg, allowed it to remain there until a whitish smoke arose, which filled the whole

house with its poisonous odor. These dances lasted in this manner for the space of an hour. Notwithstanding the noise produced by the songs and the tambourines, the painful rattle in the throats of these mad fanatics could be distinguished amidst the din; at last, exhausted by fatigue, they fell backwards, one after the other, and lay senseless and motionless on the ground; the songs ceased, and nothing broke the solemn silence but the sound of their heavy breathings. A man, whose task it was to attend the half-dead wretches, now advanced, and placing his foot successively on the pit of their stomachs, pressed their sides strongly, kneaded their limbs, and caused them to revive. The dance recommenced; four fresh Aisaoua rushed into the circle, and were soon in the same state of frenzy as their predecessors, striking their heads with red-hot shovels, and stamping upon them with their naked feet. Then, in their delirium, imagining that they were transformed into camels and lions, they uttered the cries of the animals they represented, and feigned a combat between them; their mouths foamed and their eyes sparkled with rage. The Mokaddam now presented to them a leaf of cactus, of which the thorns, an inch in length, and sharp as a needle, made me tremble. At this sight the combat ceased; the Aisaoua threw themselves upon the cactus, they tore and ground it between their teeth, making the air resound with a hoarse noise resembling the horrid cries of an enraged camel. At this moment the women, placed in the upper gallery, raised their dismal cry of *lu-lu-lu-lu-lu*.

This frightful scene was only the prelude to all the horrors I was about to witness. Towards eleven o'clock the songs ceased, and coffee and couscous were brought in, of which I found it impossible to partake. The repast over, they recited a prayer before recommencing their dance; and on the musicians beginning to strike their enormous tambourines, seven or eight of the disciples rose, howling dreadfully, and dressed in white, like their predecessors, began to perform the *zeekr*. My acquaintance, Bou-Chama, was of this party; and taking a bundle of small wax tapers, he placed first his hand, and then his arm, face, and neck, in the flames. His features, when thus lit up, as they appeared from one moment to another through the varying flames, had quite a demoniacal appearance. In the meantime a negro had amused himself by placing live coals in his mouth, which, as he breathed, burnt brightly, and sent forth a thousand sparks. Without having been there, it is impossible to realize the terrific sight I had before my eyes. Opposite me, within two paces, was the negro, whose glowing mouth displayed itself in a black and hideous face; his head, with its single lock of crisp woolly hair, vibrating rapidly from side to side; and around me the hellish music, the convulsive stampings, and the frightful cries of the dancers. The negro was now in a state of the most furious excitement. Swallowing the still burning contents of his mouth, he seized a large scorpion, full of life and venom; placing it on his arm, he irritated the reptile in every possible manner, pinching it, putting it near the taper, and burning one of its claws. The enraged animal darted his sting into the offered hand; the negro smiled, and raising the scorpion to his mouth, I heard it crack between his teeth, and, as he swallowed it, I turned my head aside in horror. The reader, perhaps, supposes that the scorpion was deprived of his sting; but I had ocular demonstration to the contrary; nay, more, I might have brought one from the Boudjareah myself, and given it with my own hand, as many have done who have been admitted to these 'Hadrah'.

A yatagan was now brought, the point wrapped in a handkerchief, and two men held it horizontally about three feet from the ground. On seeing this, a man rose from his seat and commenced his *zeekr*; then, uncovering his breast, he sprang with all his weight on the naked blade; it seemed as if his body would have been cut in two by such a blow. He remained, however, with his bare breast on the sharp edge of the sabre, balancing himself with his feet, in a horizontal position, and tranquilly continuing his *zeekr*. Meanwhile the four other Aisaoua continued their furious dance, beating their heads with the iron shovels brought to a red heat. To these, three others, soon joined themselves, grasping in each hand a living adder, with which they struck their bodies. As they danced, the serpents wound themselves about their limbs, hissing horribly. Then seizing them, some placed them in their mouths, so as only to permit the head of the reptile to escape; one even forced the adder to bite his tongue, and leaving it thus suspended, continued his dance. Others squeezed them between their teeth, to increase their rage; and the irritated reptiles, in their desperate struggles to escape, twined around their necks, and, hissing, reared themselves above the heads of their tormentors. Excited by the spectacle before their eyes, and by the increasing noise of the music, the Aisaoua rose in a body, and rushed to take a part in the dance. Then commenced a scene which words cannot describe. Twenty Aisaoua, clothed in white bernous, with dishevelled hair and haggard eyes, mad with excitement and fanaticism, bathed in sweat, and grasping serpents in their hands, stamping, dancing, and convulsively shaking their heads, each starting vein swollen and distended with blood. The women, like phantoms, assisting in this scene; lit only by a pale and solitary taper, uttered in a piercing tone their shrill cries of *lu-lu-lu-lu-lu*. This, mixed with strange songs, hoarse sounds, and the hollow rattle in the throat of each Aisaoua, as he fell exhausted and senseless, formed altogether a scene so totally repulsive to human nature, that it seemed, in truth, a feast of hell. Such dreadful exertions could not, however, last long; by degrees the number of dancers diminished, as one after another they sank under the fatigue, and their panting bodies threw the marble pavement of the court. The feast of the Aisaoua was over.

MADAM GUYON was a beautiful and wealthy widow, and a favorite of the French Court in the days of Louis XIV. Without, we think, any direct renunciation of popery, she embraced a mild and gentle form of devotion, usually called quietism. This exposed her to much persecution and several years imprisonment. A prominent profession in that system was the entire annihilation of our own will. The following is a translation of one of her poems written in prison. Many who do not adopt all her peculiarities will be pleased with the gentleness and apparent contentment of her spirit.

A LITTLE BIRD I AM.

A little bird I am,
Shut from the fields of air,
And in my cage I sit and sing,
To Him who placed me there;
Well pleased a prisoner to be,
Because, my God, it pleases Thee.
Nought have I else to do;
I sing the whole day long;
And He, whom most I love to please,
Doth listen to my song;
He caught and bound my wandering wing,
But still He stoops to hear me sing.
Thou hast an ear to hear;
A heart to love and bless;
And, though my notes were so rude,
Thou wouldst not hear them less;
Because Thou knowest, as they fall,
That love, sweet love, inspires them all.
My cage confines me round;
Abroad I cannot fly;
But, though my wing is closely bound,
My heart's at liberty.
My prison walls cannot control
The flight, the freedom of the soul.
O! it is good to soar
These bolts and bars above,
To Him, whose purpose I adore;
Whose Providence I love;
And in the mighty will to find
The joy, the freedom of the mind.

A SIMPLE STORY.

About one hundred years ago, there lived in Massachusetts a clergyman, who had a respectable neighbor belonging to his parish, who was notorious addicted to lying, not from any malicious or pecuniary purpose, but from a perverse habit. The parson was every day grieved by the evil example of his neighbor. The parson was Captain Clark, a friend of the parson in all temporal matters, and a man useful in the parish. But his example was a source of much inquietude to the parson. He was determined to preach a sermon on the occasion. Accordingly he took his text, "Lie not one to another."
He expatiated on the folly, wickedness, and evil example of lying, in such a pointed manner, that nearly every person present thought he was aiming at the captain. Meeting being done, some one said to the captain, "What did you think of the sermon?" "Excellent, excellent," he replied, "but I could not for my life keep my eyes off old mother Symington, thinking how she must feel, for the parson certainly meant her."
This story was told, the writer by his mother, who was a daughter of the clergyman, and heard the sermon; to which she added, "My son, when you hear any folly or vice exhibited from the pulpit, before you look out for a mother Symington, look within yourself, and see if Captain Clark is not there." Her advice had some effect, and may have again.

A LESSON IN TENDERNESS.—I once asked John W. Edmonds, one of the inspectors of Sing Sing Prison, how it was that a Wall-street lawyer, brought into sharp collision with the world, had preserved so much tenderness of heart. "My mother was a Quakeress," said he, "and a serious conversation she had with me when I was four or five years old, has affected my whole life. I had joined some boys who were tormenting a kitten. We chased her, and threw stones till we killed her. When I came into the house I told my mother what we had done. She took me on her lap and talked to me in such moving style, about my cruelty to the poor, helpless, little animal, that I sobbed as if my heart would break. Afterwards, if I was tempted to do any thing unkind, I would tell me to remember 'how sorry I was for having hurt the poor little kitten.' I never forgot that circumstance. For a long time after, I could not think of it without tears. It impressed me so deeply, that when I became a man, I could never see a forlorn suffering wretch run down by his fellow-beings, without thinking of that hunted and pelted little beast. Even now, the ghost of that kitten and the recollection of my dear mother's gentle lessons, come between me and the prisoners at Sing Sing, and forever forbid me to be humane and forbearing. [Mrs. Child.]

THE FAITH OF MISSIONARIES.—Count Plaz, a Dutch Nobleman, asked the Moravian missionaries, who were going to Greenland; how they intended to maintain themselves unacquainted, as they were, with the situation and climate of the country? The missionaries answered, "By the labor of our hands, and God's blessing." adding, that they would "build a house and cultivate a piece of land; that they might not be burdensome to any." He objected that there was no timber fit for building in that country. "If that be the case," said the brethren, "then we will dig a hole in the earth, and lodge there." Astonished at their ardor in the cause in which they had embarked, the Count replied, "No; you shall not be driven to that extremity; take the timber with you, and build a house, and accept these fifty dollars for that purpose."

A SIGN OF COMING TROUBLE.—When the child of God has now arranged his worldly concerns to suit his mind, so that he begins to lean upon earth more and more, and upon Christ less and less, trouble is at hand. For his faithful love, God will not leave him to settle down in the love of this world, but will pluck away his pillows of earthly comfort, and quietness, and compel him to go to his Saviour, weary and sorrowful, for rest.

The Sabbath Recorder.

New York, August 27, 1846.

THE BIBLE JUDGED BY ITS FRUITS.

"By their fruits ye shall know them," is a just rule of judgment. If the Bible, in every department of interest where men have bowed to its authority, has exerted a purifying and saving influence, what better evidence can be given of its heavenly origin and full inspiration? The inefficiency of all other instrumentalities is written upon every page of history. Poets have sung and sages have moralized of the nature, duties, and destiny of man, but they have failed to deliver him from the tyranny of passion and bring him under the control of reason. Has the Bible done more?

In answer to this question, we will hazard the assertion, that the Bible only has given just views of human character. It cannot be denied, that the various phases which man presents to man are a strange complex of mystery and light. At one time he is seen standing within the pale of Reason and Immortality, while the divine image is reflected from him, and eternal interests cluster about him. At another time we behold him crawling in the mire, while a prospective mess of pottage is the limit of his thoughts. Now his soul, weary of earthliness, struggles to break away from its control. Again he yields—sense becomes his cruel task-master, and the stillness of the grave broods over that soul in which a voice from heaven was just now heard. But enough is seen to show us what he once was, and what he now is. As the leaning columns and shattered arches of a structure once magnificent reveal its former glory, so in the midst of these ruins of fallen man we may discover traces of his original nature. Now any system of philosophy or theology which overlooks man's two-fold nature, must fail to meet his wants. If he be spoken to alone of his high origin and dignity, the temple of his worship will be filled with the work of his own hands—its walls will reflect only his own image—the divine presence will be self, and pride will be the ruling spirit. If, on the other hand, his eye be directed exclusively to his own inward corruption, the darkness of night will gather around him, and down-right despair will fix upon him. But the Bible addresses him in his true character, as gifted with a nature which allies him to angels, yet sold under sin and the bond-slave of sense. One portion of his nature cannot be annihilated while the other lives in health. Hence the sacred volume, while it distinctly declares his sensuality and danger, holds out before him a hope of pardon and safety through the all-sufficient sacrifice of Christ. It is in this way only, and through no other instrumentality than the Bible, that man is brought to a just view of his own character.

But it is especially by the light which the Bible throws upon the unseen world, that it secures its grand design, and gives highest proof of its divine authorship. It is common to remark the unhappiness of man. But whence comes it, except from his own immortality and consequent aspirations? Shut out from his mind all true light in regard to the character of the future, and he will be found superstitiously peopling eternity with wild shapes of terror and awe. Even the scoffer cannot help feeling that there is a dreadful meaning in it. A power within him is striving after something beyond; yet sin has hung a veil between him and that through which the keenest eyes cannot discern distinctly. In these gropings he is ever becoming more and more weary, and less and less satisfied with his progress. He knows he must die; he believes he must live again. Hence his uneasiness and forebodings, which will continue to increase, until, in the hour of trial, all the images he has made to himself vanish, and he is left a poor spirit, with eternity around him, and he alone, without hope, without God. Now suppose this soul to have been enlightened by the sacred volume, and how changed the whole picture. Those aspirations have been directed towards objects which are imperishable and worthy; that anxious spirit has received instruction and become fully developed; it has found present peace, and looks forward to a state of unending rest with strong desire and confident expectation.

Such are some of the fruits, every day witnessed, of receiving the Bible as the inspired Book, and believing upon it. Wherever its leaves have fallen, they have been for the healing of the nations. Plenty, refinement, and religion, have sprung from it. Every interest, temporal and eternal—every duty, toward God and toward man—has been affected and regulated by it. When therefore men refuse to receive it, and labor to destroy its influence, we may justly ask them to embody for us the divine spirit of religion, that our souls, otherwise perishing, may live. But if they have only the torch for burning, no hammer for building, we may safely refuse to listen to their teachings.

ENTRUSTED CHANGE.—We learn from the last number of the Black River Journal, that Joel Greene had disposed of his interest in that paper, which is henceforth to be published under the supervision of a Mr. Clark. In retiring from the charge of the Journal, Mr. Greene expresses much gratitude for the liberal support which has been extended to him, and strong confidence that the paper will continue to defend those principles to which our country owes its prosperity.

SEVENTH-DAY BAPTISTS.—We see by the Sabbath Recorder, the organ of the Seventh-day Baptists, that some persons of that denomination are about making an effort to test the constitutionality of laws, which compel them to attend courts, serve on juries, or engage in any work, on the seventh day, inconsistent with their regard for that day as the Sabbath. If they succeed, they will be more fortunate than the 'Sunday people,' many of whom are compelled, both by the laws of the States and of the United States, to engage in secular pursuits on the Sabbath.

We clip the above from the Cross and Journal, printed at Columbus, Ohio. The Editor mistakes as to the character of the law of which we propose to test the constitutionality. It is well known, that in several of the States there are laws which impose fines upon Seventh-day Baptists for working on Sunday. Such laws are regarded as conflicting with the provisions of the State and National Constitutions which guarantee the free exercise of religious opinions and practices. The question which we propose to test is, whether those statutes which impose fines upon us for working on Sunday are consistent with the general provision of the Constitution to secure religious freedom and equality. If they are not, we desire to have the Constitution honored by the annulling of the unconstitutional statutes. We have also asked for the passage of laws in several of the States in which Sabbath-keepers reside, to exempt them from attending courts, sitting on juries, or engaging in any work on that day which is inconsistent with observing it as the Sabbath. This privilege is granted to all those who observe the first day, and we do not see how any body who believes in doing to others as he would be done by, can hesitate about granting it to those who observe the seventh day. The fact that some "Sunday people" choose to accept of lucrative offices which require them to secularize the first day of the week, is no reason why the seventh-day people, who do not choose to accept such offices, should be compelled to secularize their Sabbath.

CIVIL PROTECTION OF SEVENTH-DAY BAPTISTS.

To the Editor of the Sabbath Recorder:—

In the Recorder of the 13th inst., under the head of "Religious Freedom—Equal Rights," you state that "the Convention now in session at Albany to revise the Constitution of the State of New York, has adopted the article of the present Constitution guaranteeing the free exercise of religious worship." I wish further to add, that when on that subject, in Committee of the Whole, Hon. IRA HARRIS proposed the following amendment which was adopted:—"And the Legislature shall provide by law for the effectual protection of the rights of conscience, so that in the exercise thereof no person shall suffer in person or estate." On presenting this, Mr. Harris remarked, that "he offered this having reference to a class of Christians in our State, who were very respectable in numbers, and among the best class of our citizens. He referred to the Seventh-day Baptists, so called. They had been subjected to embarrassing harassments by ill-disposed persons, who, by selecting Saturday, their Sabbath, as the day to bring suits against them, in that way very often inflicted serious injury upon them, unless they would forego their rights of conscience. The Legislature had heretofore refused to take action for their protection, and this was only intended to require them to legislate."

Mr. Harris had been conferred with on the subject, by a Committee of the Central Association, and promised to do what he could for us. I think it therefore probable, that this is the best the Convention would do. If it is finally adopted, and carried out by the Legislature, it will fully answer for our protection. It is not at all probable, that the Convention would adopt an article of the Constitution in any sense acknowledging the seventh day as a legal Sabbath. Nor have they done it relative to Sunday. I hope the time may come, when our Legislatures shall "call the Sabbath a delight," but it is preposterous to expect such a thing until the church is converted, and public sentiment corrected. Any effort for this purpose would probably prejudice our protection on the Sabbath.

According to resolutions of the Central and Western Associations, it will probably be our duty to petition the next Legislature for protection. If so, I hope signatures may be increased a hundred fold.

Civil Disabilities.

I think a certain correspondent of yours, together with yourself, are in error relative to our civil disabilities upon the Sabbath question. I am not aware that the law "forbids our working upon the first day of the week," but it does leave us exposed to civil services on the Sabbath, so that we are subject to fines and penalties if we do keep the Sabbath when called on for these services. The Revised Statutes of this State, Part 1, Chap. 20, Art. 8, Sec. 70, prohibits any servile labor or work on Sunday, except in cases of charity or necessity, unless done by some person who uniformly keeps the last day of the week, called Saturday, as holy time, and does not labor or work on that day, and whose labor shall not disturb other persons in the observance of the first day of the week as holy time. This, I think, is the only exception in favor of those who keep the Sabbath, besides what is contained in the special act of 1839, for the protection of Seventh-day Baptists. You and your correspondent may be correct if you refer to the laws of some other State. Respectfully, JAMES BAILEY, DE RUYTER, August 17, 1846.

OUR POSITION IN REFERENCE TO SUNDAY LAWS.

To the Editor of the Sabbath Recorder:—

Hitherto the action of Sabbath-keepers in reference to Sunday Legislation has been limited to simply praying that, whatever legislation was had to promote the better observance of Sunday, nothing might be done to take from them their natural and inalienable rights, or to praying the legislature to restore some of those rights which such legislation has already taken away. A little reflection will satisfy any person, that justice, truth, and reason, demand more of them than that. They must go against all STATE ESTABLISHMENTS OF RELIGION, if they wish to secure their own rights. Many of them are ready now for such action, and will doubtless take a stand the ensuing winter in the legislative halls, which, if persisted in, will sooner or later relieve them of all further trouble, and conduce largely to the spread of the truth. This is a matter in which they ought to act unanimously. If ever they wish their rights to be respected, they must show that they are sufficiently evident and easy of comprehension to be seen alike of all.

I send you the accompanying extract of a letter from a friend, who seems to be in a mood to act and counsel well in the matter, hoping that it will serve to unite Sabbath-keepers in their appeals to the several legislatures contemplated the ensuing winter. P. S.

"If there be any thing in this apostate world for which Jehovah is angry with the nations, it must surely be for making and enforcing laws which directly tend to the abrogation of his law. I fear division and opposition among our own people a thousand times more than the strength of the first-day interest. The fact is, the whole land trembles at our movements, from the St. Lawrence to the Rio Grande; and yet not a soul dares to make an open public attack upon us. Enough is done in private, but in the three years during which the subject has now been before my mind, I have seen no direct, public, manly attack upon the Seventh-day Baptists. Warnings and cautions without number are covertly given to the observers of the first day to avoid us—to beware of us. I do not wish really to provoke open hostility, if our own people will only rally to improve the opportunity to diffuse our sentiments through the masses of society, and to claim our own constitutional rights. The facts in regard to the state of things at present, are—1st, The fundamental laws of the land are all on our side; they strictly forbid prohibition and coercion; they are strictly protective of persons and societies, and not of religious institutions as such. 2d, We have some of the best precedents and expositions of the fundamental law of the nation, on which to base a defense of our rights, as Washington's Virginia Letter, Johnson's Sunday Mail Report, the post office laws, the Court of Burlington Co., N. J., and the Hamilton Co. Court, of Ohio. Perhaps there are other instances with which I am not acquainted; if there are, they ought to be looked up, and embodied in a single collection, and some able and just jurist's comments thereon procured, and published together, and the whole would form an invaluable document, and most ultimately succeed in making the whole Sunday coercion code odious and nugatory. It will be impossible to get our rights by State statutes, so long as any considerable number of our people contribute to sustain the reputation of Sunday coercion by saying the "first day is better than no day"—as though neither seventh-day people nor first-day people would keep any Sabbath, any day of rest, without State laws to enforce it. What a distrust of God! What a want of confidence in the power of divine truth to affect the consciences of men! What a slanderous insinuation upon the principles of religion! As though all professing Christians were more afraid of them who can imprison a week, or take three dollars, than of Him who can imprison in hell fire, and take away our part out of the book of life! Just what infidels say! I do not think so bad of the professing world as that!"

NOTICE.

To the Delegates and Visitors to the General Conference.

The several important matters to be considered at the next meeting of the General Conference, lead us to expect the attendance of many friends from different parts of the denomination; and we assure them all of a hearty welcome to our homes, as well as to the meeting itself. To facilitate the journey of such as travel by public conveyances, we wish to give them the following information:—

The steamboat Cohansey leaves Arch Street Wharf, Philadelphia, on the third and fifth days of the week, at seven and a half o'clock in the morning, and a stage from Greenwich will bring passengers to our doors about three o'clock P. M. for one dollar.

The steamboat Clifton leaves the lower side of Arch street, Philadelphia, on third and fifth days, at ten o'clock in the morning, and a stage will bring passengers to our doors by about five o'clock P. M. for one dollar.

The Greenwich stage leaves Stockton's Hotel, lower side of Market street, Philadelphia, on the fourth day of the week, at seven o'clock A. M., and will bring passengers to Shiloh for seventy-five cents; arrives about four o'clock P. M.

The Bridgeton stage leaves Burr's Ferry, upper side of Market street, Philadelphia, at seven o'clock A. M. every day.

There is a cheap and pleasant route from New York to Philadelphia by taking the New Brunswick steamboat Raritan at the foot of Cortland street, New York, at two o'clock P. M., to N. B. (fare 25 cents), a stage will then carry to Princeton for 75 cents; where it arrives about nine o'clock P. M. Leaves Princeton at four and a half o'clock A. M. and carries to Bristol, and from Bristol by steamboat to Philadelphia, for fifty cents, and arrives in time to take the Clifton to Salem. By this route, the traveler stays one night in Princeton instead of Philadelphia, and pays \$2 for his passage instead of \$4. SAMUEL DAVISON.

DE RUYTER INSTITUTE.—It will be seen by reference to the advertisement of this institution in another column, that the fall term opens on the 16th of September. At a meeting of the citizens of DeRuyter Village, on the evening after the close of the summer term, August 5, it was unanimously resolved to recommend the suspension of the District Schools in the Village during the first seven weeks of the next term of the Institute, and to send the scholars of the District Schools to the Institute, for the purpose of affording the Teachers' Classes an opportunity for practical teaching under the immediate supervision of their instructors. This fact may be interesting to the friends of the school as an indication of the feeling towards it, and also to those who propose to engage in teaching, and wish to qualify themselves for their work.

SUNDAY TRAVEL IN ENGLAND.—A petition was presented to the House of Lords, through the Bishop of London, from several clergymen, against railroad traveling on Sunday. The petition does not seem to have been warmly advocated, on account of commercial difficulties. The design of the petition was to prevent traveling for recreation, but it was impossible, it was urged, to draw the distinction between traveling for business purposes and traveling for recreation. That traveling for business purposes was necessary, was strongly urged. "Lord Brougham had a case in point, which had just come to his recollection. The Bank of England was saved from insolvency, after the directors had set from nine till twelve o'clock on Saturday night, waiting for the means of relief, by the arrival of a large amount of money next day, being Sunday."

AMERICAN MUSICAL CONVENTION.—Notice has been given, that this Convention will meet at the Broadway Tabernacle, in New York, on Tuesday, the 15th of September, and continue its session five days. The Committee of Arrangements state that preparations have been made for the delivery of addresses by various eminent gentlemen, for lectures upon the practical part of the science, for the usual discussions, and for illustrations and other performances, constituting all together such "a feast of fat things" as is likely to exceed all former precedent in this country.

MONUMENT TO ROGER WILLIAMS.—The spot where the body of Roger Williams now rests, is pointed out in an orchard, but not marked by any memorial. It has been proposed to awaken the people of Rhode Island to the propriety of erecting a monument to his memory. Surely the man who was among the first to proclaim freedom alike to Jews, Christians, and Pagans, is more deserving of a marble column than many of those upon whom a grateful posterity has bestowed that honor.

THE AMERICAN BOARD OF FOREIGN MISSIONS.—whose meetings, for several years past, have been attended by five or six hundred clergymen, and others from a distance—hold their 37th Anniversary at New Haven, commencing Sept. 8th, at 4 o'clock, and to continue, probably, as usual, three days. This Society has now about 100 Mission establishments, at prominent points of influence on the globe, and its receipts for the past year have amounted to \$262,073.

UNION.—It is stated in the Christian Messenger, that a union is about to be formed between the Baptists of the Provinces of Nova Scotia and New Brunswick. If the plan can be carried out, it will no doubt add greatly to the strength and influence of the churches in those Provinces.

QUARTERLY MEETING.—We are requested to give notice, that a Quarterly Meeting will be held with the Seventh-day Baptist Church in Otselic, Chenango Co., N. Y., on the first Sabbath in September.

CHRISTIAN CHRONICLE.—Such is the title of a very neat weekly paper recently started in Philadelphia. It is to be under the editorial management of Geo. W. Anderson, and devoted to the dissemination of Baptist principles in the State of Pennsylvania.

A PROHIBITORY OPINION OF CAMP MEETINGS.—Several weeks ago we gave an account of one S. S. Snow, once a Millerite preacher, who claims to be the prophet, Elijah, and has established himself in New York. It seems that he was originally a Methodist preacher; but since he became a prophet he has taken a great dislike to all the customs of that denomination. Recently he attended a Methodist Camp Meeting, when he requested the privilege of preaching, and was refused. Since then he has published a series of advertisements in the New York Sun intended to take off such meetings. The following are fair specimens:—

"CAMP MEETING.—Now let Baal's prophets leap on the altar and cut themselves, and cry aloud, 'O Baal, hear us! O Baal, hear us!' but there is no answer, for the door is shut against a fallen, corrupt church. Moreover the third woe and the last judgments are come to desolate the earth, and the saints are now in session judging the world by the grace of God, and who will be able to stand?"

"CAMP MEETING NOTICE.—The door is shut, now let the wolves in sheep's clothing howl in the woods, let the screech owl scream to her mate, let the great owl lay and hatch her night birds, let the sassy half goat and half man dance on the altar of Baal, let them serve their gods many and their lords many; but the God of truth will destroy those miserable wretches of Babylon."

NOVEL LAW CASE.

In Richmond, Va., there is a law that if any person shall refuse to give to the commissioner of the revenue a list of his taxable property, he shall be liable to a fine of fifteen dollars for such refusal. An interesting case of this kind came up before the Hustings Court for the city of Richmond, on the 20th of July last, in which the Rev. Dr. Wm. S. Plumer was called upon to show cause why he should not be fined for refusing to give to the commissioner the amount of his salary or income for the year 1845. The following account of the trial is published in the Richmond Enquirer:—

"Edwin Burton, the Commissioner of the Revenue for the city of Richmond, being first duly sworn, stated that he called on Dr. Plumer, the defendant, for his taxable property and income; Dr. Plumer gave him a list of his taxable property, consisting of slaves, horse, barouch, watches and piano, but refused to give him, witness, the amount of his income and salary for the year 1845, as the pastor of the First Presbyterian Church in the city of Richmond; saying that there had been a meeting of the clergymen of the city of Richmond, and they had determined to test the law imposing a tax upon the income of clergymen, and he had been selected at the meeting to test it in his individual case.

"The cause was argued on the part of the Commonwealth by Joseph Mayo, Esq., and on the part of the defendant by Samuel Taylor, Wm. H. Macfarland, and E. C. Carrington, Esqrs. The ground taken by the defence was, that it was a tax upon religion and in violation of the act of religious freedom and the Constitution. It was also urged, that as the sums paid to ministers of the gospel were of an uncertain character and could not be recovered by law, it was unjust and illegal for the State to tax what was not protected by her laws. It was contended by the attorney for the Commonwealth, that the Legislature intended to tax income in the hands of every person, and that the provisions of the statute embraced salaries paid to ministers as well as to others. The argument on both sides was able and elaborate, and occupied the whole of Monday. The Court were of opinion that the salaries of ministers of the gospel were liable to taxation, and therefore made the rule for the fine absolute. The counsel for the defendant filed a bill of exceptions, and will take the case to the Circuit Superior Court. Thence it may be carried to the General Court, the highest tribunal of appeal in such cases."

A NEW-ENGLAND GOVERNOR.—Gov. Briggs of Massachusetts has been spending some time at Saratoga Springs, where his character as a gentleman and a Christian secured for him respect and attention. A correspondent of the N. Y. Commercial Advertiser speaks of him thus:—

"On my arrival I was so fortunate as to meet at this house, once the head-quarters of fashionable resort, Gov. Briggs, the present chief magistrate of my own native State, Massachusetts; and I confess that I felt proud of her and of him. His Massachusetts friends who were sojourning here called upon him on Wednesday afternoon, and after kindly receiving every one, with elegant simplicity of manners, in answer to a few pertinent remarks by Mr. Walley, of Boston, he made one of the most touching addresses to which I have ever listened. Governor Briggs is a model. He is a temperance man—he is a man of piety—he is not ashamed neither of his temperance principles nor of his religion, and of this you would have been well persuaded, if you could have been present at a temperance celebration a few evenings ago, in the Presbyterian church, where Chancellor Walworth presided, and heard the Governor's appeal to the young men of our land. Not to speak of myself, I saw the tears trickle down the manly cheek of the Chancellor as he listened to the strains of eloquence which the Governor poured forth."

"MAGAZINERY."—Such is the title given by a writer for the Harbinger to a species of literature which he describes in the following language:—

"To the making of a 'Lady's and Gentleman's Magazine,' there go a variety of materials, the chief of which is puffing. Like the rolls and flourishes of drums and trumpets, which on the stage usher in some army of half a dozen blockheads, armed with tin-pointed spears, the god-fathers and nurses of this youthful literature make no stint of preliminary noise. Modesty is a quality unknown to them; truth something they never heard of. The next material in the compound is an occasional article from the pen of some really clever writer—a story by Mrs. Child or Miss Sedgwick, or a poem by Longfellow or Lowell. These serve as capital to boast on, and as salt for the mass of unmitigated trash, the fifth rate sentimentality, and tenth rate moralizing, which in prose and verse make out the rest. The whole is done up in fancy covers, things called engravings are attached in with pictures of fashions and perhaps a little music; the judicial and impartial critics of the daily press go into raptures over it, and a large number of silly girls and brainless youths swell its subscription list, and hang with delight over its pages."

EXPENSES OF HEATHENISM.—The following paragraph from a work on Protestant Missions in Bengal, by Rev. J. J. Witbrecht, shows that some heathens contribute their money for superstitious purposes with a liberality worthy of a better cause:—

"I once visited the Rajah of Burdwan, and found him sitting in his treasury. Fifty bags of money, containing 1000 rupees, (£100) in of money, were placed before him. 'What,' said I, 'each, were placed with all this money?' He replied, 'It is for my gods.' 'How do you mean that?' I rejoined. 'One part is sent to Benares, where I have two fine temples on the river side, and many priests who pray for me; another part goes to Juggernaut; and a third to Gaya.' Thus one native is spending £25,000, or \$111,000 annually, from his princely income, upon idols and Brahmins."

Miscellaneous.

THE SLAVE SINGING AT MIDNIGHT.

BY LONGFELLOW.

How he sang the Psalm of David! Ho, a negro, and enlaid; Song of Israel's victory, Song of Zion, bright and free.

SMALL FARMS.

An aged and intelligent farmer pointed out to us, the other day, his well kept fields, and said, "My farm is not very large—it is but a third of what belonged to my father; but I sometimes think I raise as much from my sixty acres as he did from two hundred."

Take a farm of fifty acres, for instance. In the Eastern States such a farm, if of arable land, is as much as one man can attend to; in fact even fifty acres is more than any ordinary family can farm thoroughly.

In Mr. Laing's late work of travels in Europe, he states that the soil of France now produces nearly twice as much as it did fifty years ago; and that intelligent traveler attributes this remarkable fact solely to the small farms into which France has been cut up since the abolition of the law of primogeniture.

PROFICIENCY OF RUSSIAN PICKPOCKETS.

The French ambassador was one day talking to a prince of the imperial house of Russia about the extraordinary dexterity of the Parisian thieves, and relating a variety of anecdotes concerning their feats.

The dinner commenced; the first course came, and was removed; the Greek, Spanish, and French wines, red and white, were served in turn in the glasses.

He would have taken a pinch to compose himself, but having felt in all his pockets, he discovered with horror, that his gold snuff-box was gone too. The laughter was redoubled.

INDIA RUBBER BRIDGES.

An India Rubber Bridge has been ordered by the Government to be constructed for the use of the army in Mexico.

It consists of large bags, or pontoons, something like cotton bags in shape, made of India rubber cloth, which being filled with air and attached laterally together, formed a bridge of fourteen feet width, and of any length, according to the number of bags used; upon these were light timber to support boards placed laterally, which forming a smooth, level surface, admitted the passage of wagons, horses, &c.

FIRST AMERICAN STANDARD.

The following extract is from the London Morning Chronicle, of July 25, 1776. The analogies of the first American ensign are ingeniously set forth; yet, as our prejudices against the snake are deeply-rooted, and as old as original sin itself, few of our countrymen will regret that the device was changed.

"The colors of the American fleet have a snake with thirteen rattles, the fourteenth budging, described in the attitude of going to strike, with the motto: 'DON'T TREAD ON ME!' It is a rule in heraldry, that the worthy properties of the animal, in the crest borne, shall be considered, and the base ones cannot be intended. The ancients accounted a snake or a serpent an emblem of wisdom, and in certain attitudes, of endless duration. The rattlesnake is properly an emblem of America, as this animal is found in no other part of the world.

PLOUGHING IN ENGLAND AND SCOTLAND.

Mr. Colman of the Albany Cultivator, pronounces the ploughing of the English and Scotch perfect. It is, according to him, unrivaled and unsurpassable; and that, in rare instances, as at ploughing matches, but universally, the specific particulars in which it excels, appear to be these: The surface is completely inverted; it is done at a uniform depth; the furrow slices are cut in perfectly direct lines; it is raised without breaking, and either left flat on its back or left reclining at a particular angle; if the land ploughed be greenward, every part of the herbage is shut in, so that a squire is seen between the furrows.

A SPLENDID MONUMENT OF AMERICAN ART.

The editor of the National Intelligencer says, "We have rarely experienced so much pleasure as we received in looking upon the proof copy of a magnificent engraving of the United States Senate, in which are represented about one hundred eminent persons of our country. We have been aware for several years that such a work was in progress, but we had no idea that the result would be so satisfactory, so admirable. It marks an era in American art, and reflects the highest credit upon every one connected with its production.

A MAN SUSPENDED BY HIS THUMB.

A Mr. Gray, of Providence, while engaged in painting the Congregational meeting house of Kingston, R. I. ascended the steeple to take off the vane for gilding. The ladders reached the foot of the iron spire on which the vane turned, 12 to 15 feet above. Mr. Gray ascended the iron spire by grasping with his hands and twisting his legs round the iron, which did not exceed two and a half inches in diameter, relying upon the ball half way up the spire, to rest his foot on, and from which position he could take the vane off with his right hand.

A MAGNIFICENT WEDDING.

The marriage of the Dutchess of Olga, daughter of the Emperor of Russia, it is supposed, will surpass in magnificence any thing of the kind that has taken place in modern times. A correspondent of the Boston Traveller, says: A series of grand fetes will be given, and continued for three days. The Empress of Russia will be present, and join the throng of crowned heads.

INGENUOUS TEST.

A few days ago a merchant, in prosecuting his morning tour in the suburbs of Edinburg, found a purse containing a considerable sum of money. He observed a lady at a distance, whom he thought might be the loser. Determined to be correct, he fell upon a strange yet ingenious plan. He resolved to act the part of a "poor distressed tradesman," and boldly went forward hat in hand, and asked an alms.

CHINESE INGENUITY.

The Chinese are often compelled to make their dwellings in large boats on the rivers. An officer in the navy tells me he observed one of these, who kept ducks for a living, practice an odd piece of ingenuity. In the day time the ducks were permitted to float about, but in the night time they were carefully collected.

DECLIVITY OF RIVERS.

A very slight declivity will suffice to give the running motion to water. Three inches per mile, in a smooth, straight channel, gives a velocity of about three miles an hour. The Himalaya mountain, the loftiest in the world, is, at eighteen hundred miles from its mouth, only eight hundred feet above the level of the sea; that is about twice as high as St. Paul's church in London, for the height of Arthur's Seat, near Edinburg, and to fall these eight hundred feet, in its long course, the water requires more than a month.

STRENGTH OF CORDS.

The best mode of estimating the strength of a cord of hemp, is to multiply by 200 the square of its number of inches in girth, and the product will express in pounds the practical strain it may be loaded with. For cables, multiply by 120 instead of 200. The ultimate strain is probably double this. For the utmost strength that a cord will bear before it breaks, a good estimate may be formed by taking one fifth of the square of the girth of the cord to express the tons it will carry.

A GOLD PEN.

The witty Editor of the Chronotype says: "We are politely requested to accept a gold pen which comes by mail from the manufacturers, Josiah Hayden & Co., Haydenville, Mass. We do so with our best bow. We are a fortunate editor. Henceforth our course is gilded and smooth, having got rid of the villainous steel, which is always inclined to stab. We are resolved to conform ourselves, as far as our nature admits, to this new circumstance."

"Ha! ha! for poverty how odd! A pen with diamond pointed nib. Well stocked with truth, with kindness shod, 'Twill go to the leaders strong and glad, And never prick the wholesome skin Unless—immoderately thin."

VARIETY.

Stones in land operate as a drainage, to some extent, and attract heat. In some cases they may favor fertility from both those causes. "Sandy land" usually contains but a small portion of lime. To ascertain whether the stones have lime in them, break them, and apply a few drops of muriatic or nitric acid. If an effervescence is produced, there is lime.

"I am now an old fellow," says Cowper, in one of his letters, "but I had once my dancing days, as you have now; yet I could never find that I could learn half so much of a woman's character by dancing with her, as conversing with her at home, when I could observe her behavior at table, or at the fire-side, and in all the trying scenes of domestic life. We are all good when pleased; but she is the good woman who wants not the fiddle to sweeten her."

There, my lad, said an Athenian once to a little Hebrew boy, by way of joke, "here is apruta, (a small coin, of less value than a farthing,) bring me something for it, of which I may eat enough, leave some for my host, and carry some home for my family." The witty boy went and brought him salt. "Salt," exclaimed the Athenian, "I did not tell thee to bring salt!" "Nay," replied the boy, archly, "didst thou not say, 'bring me of what I may eat, leave, and take some home?' Varily of this thou mayest eat, leave some behind, and still have plenty to carry home."

A man died in Poughkeepsie, N. Y., a few days since, who had been coachman in one family for seventeen years. He had received for his services from 15 to 18 dollars a month. The family had visitors, and he received presents from them. All the money he obtained, after paying his necessary expenses, he put at interest. At the time of his death he was worth \$3000. He was about 40 years of age. So much for economy.

There are few countries which, if well cultivated, would not support double the number of their inhabitants, and are not extremely stinted even in the necessities of life, says Swift. I laid out twenty barrels of corn, which would maintain a family in bread for a year, and brought back in return a vessel of wine, which half a dozen fellows would drink in less than a month, at the expense of their health and reason.

An old toothless clergyman used to be much bothered by the lesson in which the names Shadrack, Meshack, and Abednego, so often occur. At last he adopted the experiment of calling them these three gentlemen, reading thus: "So the king commanded these three gentlemen to be cast into the fiery furnace."

The P. M. General contemplates a change in the dead letter department; by which all business letters are to be returned to their writers, whether they contain money or not. This is upon the English plan.

On the Railroads in England, now being constructed, there are said to be employed 120,000 persons, and 120,000 horses, earning weekly \$500,000, or \$2,500,000.

A good criterion by which to judge the disposition of a man, is to watch him when he passes some boys at play. A kind man will step out of the way, and let the little fellows have their sport, while a crabbed one will rush through the "ring," and spoil their fun.

Kendall of the N. O. Picayune, represents the dog population in Reynosa, Mexico, to be equal to about seven and a half dogs to each human inhabitant. Glass milk pans have been introduced in the English dairies, as preferable to any other.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

W. C. KENTON, Principals, IRA SATLES, 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 its share of public patronage.

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 morning, can not be permitted. 6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases 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, combining 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; a 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 purposing 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 all the close of the term; and accordingly, no student will be admitted for any length of time less than a term, extraordinary exceptions being made.

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, 2.00

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.

SAMUEL RUSSELL, President of the Board of Trustees.

ALFRED, June 23, 1846.

DE RUYTER INSTITUTE.

TEACHERS' Classes will be formed at the opening of the fall term, September 16, to continue seven weeks, which will be exercised in practical teaching under the immediate supervision of the Principals, with a thorough review of the common-school studies. Lectures on the theory of teaching, and other important subjects, will form a part of the daily exercises. The Principals will be assisted by Hon. Edward Cooper and the County Superintendents of Madison and Cortland Counties. All the improvements and important suggestions of the day in the art of teaching, will be brought before the class for their consideration.

J. R. IRISH, Principals. G. EVANS, Principals. DE RUYTER, August 6, 1846.

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The Sabbath Recorder.

Published weekly at No. 9 SPRUCE STREET, NEW YORK. TERMS: \$2.00 per year, payable in advance. A delay of 30 days will be charged when payment is not made more than six months, at which time it will be considered as a loan for the year, and will be continued until paid. Payments received will be acknowledged both in paper and by an accompanying receipt. No paper discontinued until arrears are paid, except at the discretion of the publisher. Communications, orders, and remittances, should be sent to No. 9 Spruce Street, New York. G. B. UTTER, No. 9 Spruce Street, New York.