

# The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

PRINTED BY EDWIN G. CHAMPLIN.

VOL. III—NO. 11.

NEW YORK, FIFTH-DAY, SEPTEMBER 3, 1846.

WHOLE NO. 115.

## The Sabbath Recorder.

For the Recorder.

### MORAL AND POSITIVE—No. 2.

Having shown in a former article, that all God's revealed laws are both moral and positive, and that there exists no scriptural ground for distinguishing them by those considerations, it is proper that we should point out what distinctions do exist. We could well agree with modern divines, if instead of insisting upon the theory of God's laws being partly moral and partly positive, they were to say, "Without a distinction we should confound the eternal standard of right and wrong given to Israel at Sinai, (the sum of which is love to God and our neighbor,) with the body of carnal ordinances imposed on them until the time of reformation." This very sentence of Andrew Fuller contains a distinction, which is natural, just, and Scriptural; and it is surprising that his acute mind did not see that the only distinction which the Scriptures make in the laws and institutions of Jehovah is, that some are of local, and others of universal application. Some are limited to specified objects and periods, and others are as unlimited and permanent as the government of God over the world. Thus the Scriptures repeatedly affirm, that Jehovah gave statutes to Israel which he gave to no other nation; yet our Lord says, "The Sabbath was made for man." See Psalm 47: 20, Mark 2: 27. The apostle affirms that the Levitical law was ordained only until the promised seed, that is Christ, should come. See Heb. 7: 11, and Gal. 3: 19. But there is a law of which Christ says, "It is easier for heaven and earth to pass, than for one tittle of the law to fail."

The same obvious distinction obtains between the covenants; as in Psalm 105: 9, 10, "Which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant." But when He made a covenant with all flesh, "God spake unto Noah and to his sons with him, saying, And I, behold I establish my covenant with you, and with your seed after you." Gen. 9: 8, 9. The covenant with Abraham separated his seed, in Jacob, from all the other families of the earth; the covenant with Noah includes all the families of the earth, Jews and Gentiles, "to perpetual generations." Each of these covenants was established with laws coextensive with the covenants.

That the Holy Ghost regarded these things in the ministry of the apostles, is evident from the account of their decision on the controversy about circumcision. Acts 15: 20, 29. Here circumcision, which is a sign of the covenant made with Abraham, is declared inapplicable to the Gentiles; but pollution of idols, and fornication, and strangling, and the use of blood, are strictly forbidden. These are things against which Jehovah signified his displeasure in the family of Noah; and they are, and from the days of Noah they ever have been, binding upon all the race, upon Gentiles as upon Jews. Connected with these instructions which the apostles and the Holy Ghost sent unto "them which from among the Gentiles are turned unto God," is instruction from the Books of Moses, "For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day." What could these instructions be? If the Levitical law be annulled, and also the national covenant, (as Paul tells us it is in Heb. 7: 18,) what is there of these books obligatory? Evidently those laws regulating the hearts and lives of men, which the new covenant puts into the mind and writes upon the heart, Heb. 8: 10. It is thus also that the apostle Paul said to the Galatians, "If ye be circumcised Christ shall profit you nothing," (Gal. 5: 2,) and unto the Philippian, (4: 8), "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." In the same manner he says to the Colossians, (2: 16, 17), "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbaths, which are a shadow of things to come; but the body is of Christ." In the same manner he says to the Jews, (Rom. 2: 25), "Circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision." And in chap. 3: 19, "Now we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world become guilty before God." Also in verse 31, "Do we then make void the law through faith? God forbid; yea, we establish the law." What can be more obvious, than that the sacred Scriptures teach the disannulling of the national laws of Israel, and the national covenant, and yet that Jews and Gentiles are still under law to God?—that

some laws were local and temporal, and some universal, of the whole race, and perpetual in their duration? Obvious as it appears to us, however, it may not be so plainly apparent to some others. We frequently meet with persons who cannot see how the national covenant of Israel, and the laws enjoined under it, can be disannulled, and yet Jews and Gentiles still be bound by some of those laws to God! They cannot see how a law can remain, and yet a penalty once annexed to it be done away by the same authority! Let us try to make this more obvious by illustration. When James II. of England took away or disannulled the provincial charter of Connecticut, all the laws and penalties enacted under it were null and void; the citizens could neither sue nor be sued by those charter laws. But were they without civil law at that time? By no means. The king's attorney was there to enforce the laws of the empire. The city of New York has a corporate charter, and her citizens therein are governed by municipal laws enacted under that charter. Suppose the Legislature should be offended, and take away their charter; they could not enforce the municipal laws any longer; but would they be without law at any time? No, not a day; the laws of the State would extend over them, and the State's attorney would be bound to see them enforced. Some of the same duties would be enforced by State law which were enforced by municipal law, but with a slight variation in routine, and with penalties differently expressed and inflicted. The case of the Jewish nation and the world appears to us a parallel one. The world was never without law to God. God saw fit for special purposes, to separate the Jewish nation from others; for this cause he gave them a covenant, with laws—a charter. In that charter he enjoined the observation of laws obligatory upon mankind by the penalty of legal executions; for their disobedience, he has disannulled that charter, and the penalties thereby enjoined are of course void. But does this procedure in any way affect the laws, or the penalties enjoined upon the race of man? By no means. God's government over the race of man does not cease, although the Jewish theocracy is abolished. S. D.

### ADDRESS

To the Inhabitants of the State of Rhode Island.

The undersigned were recently appointed by "THE RHODE ISLAND SABBATH UNION," respectfully to ask the co-operation of the Pastors, Church Members, Magistrates, and People generally, in promoting a better observance of the Sabbath, throughout the State. In pursuance of the purposes of their appointment, the Committee would call your attention, in the first place, to the CLAIMS of the Sabbath. The Lord of the Sabbath has said that "the Sabbath was made for man." Man is here used, most certainly, as a generic term, and, therefore, presents a universal proposition. The Sabbath was not made for man; for man, as a genus, as a race, unless it was made for every individual of the race; for the first, and for the last man; for the first generation, and for every other. The Sabbath, then, must have existed from the beginning, and is as old as the human race. Our Lord says, moreover, "The Sabbath was made for man." He says not—the Jewish Sabbath—or, the Christian Sabbath; but, the Sabbath, the common, the universal one, which belongs to mankind. Is not this the very language to denote a universal and perpetual institution?

Let us look at the connection of the Sabbath with the work of creation. "God blessed the Seventh day, and sanctified it." If the Creator had merely rested on the Seventh day, it would have been an impressive consecration. But when he proceeds to bless and to sanctify it, there is authority; a positive Sabbath, forming a part of the primeval arrangement, when God fixed the order in which the world should go; six days, labor; one day, rest; over and over, forever. The first week of the world, then, was not completed, till there had been a Sabbath, as well as a first day, or a sixth. Is not this indicative of the universality and perpetuity of the institution? Consider, if you please, the necessity of the Sabbath. It was made for man, because he could not do without it. Both mind and body need a different rest from that of sleep, a regular, waking rest. Experience shows that about one seventh of human life, or one day in seven, is best adapted to this purpose.

The soul of man wants a special season set apart for the purpose of preparing for the duties and enjoyments of a higher existence. Rational evidence of such preparation is never afforded by those who dispense with the moral influences of the Sabbath. Are not these the reasons why the Sabbath was made, and why it was made for man?

To object that a large part of mankind have never heard of the original institution of the Sabbath, and that, therefore, it could not have been made for man, is (to say nothing of impugning our Lord's veracity) as absurd, as to deny the true rotation of the earth, because a large part of the world have always believed the contrary. It has also been alleged that, in the sacred records of the first twenty-five centuries from the creation, no farther mention is made of the Sabbath, and the inference is urged that it must have ceased. The allegation is not strictly true. Repeated mention is made of weeks, as the received division of days—a rule of division which originated in the Sabbath, and would never have been thought of without it. That the Sabbath of the creation laid the foundation for a

septenary division of days by all nations, is not disputed.

But further: the form in which the Sabbath is spoken of, when it is again distinctly mentioned in the Pentateuch, is proof that it was then, and ever had been, and ever would be in force; that it was primeval and perpetual. Homer and Hesiod, Josephus and Grotius, to name no more, furnish ample evidence that "the seventh day Sabbath" was observed throughout the world—Eastern and Western—civilized and barbarian. There is no explanation of this fact but upon the supposition that the Sabbath was made for man; was meant for man; and is binding on man.

A statute can expire but in one of two ways, by limitation or by repeal. If we examine the original appointment of the Sabbath, Gen. 3, or the recognition of it, Exod. 16, or the giving of the ten commandments, Exod. 20, or the exposition of the Sabbath, Isa. 58, or our Lord's assumption of it as his own institution, Mark 2, we shall find that no limitation of time is hinted at, but the reverse. Two passages have been adduced as favoring a repeal, (Rom. 14, and Coloss. 2,) neither of which has any reference to the subject, one way or the other.

To crown the whole, our Saviour, when foretelling the destruction of Jerusalem, gave directions respecting the observance of the Sabbath in an emergency, which was not to occur till more than thirty years after he left the world; thus committing to his friends an institution which, most undeniably, he expected them to keep and protect, to the end of time. The sun is not more essential or abiding in the system of nature than is the Sabbath in the moral world.

As to the propriety of observing the first day of the week, instead of the seventh, we deem it sufficient to say, that the Christian world generally having now for eighteen centuries regarded the first day of the week as the true Sabbath, it cannot be expected that they will change it back till they are clearly shown to be in the wrong. If any are persuaded of the claim of the seventh day to be so observed, we would respectfully urge upon them to maintain such observance, in strict accordance with the Bible exposition of its sanctity.

The extent to which the Sabbath should be kept holy, is plain. "In it thou shalt not do any work; thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy cattle, nor thy stranger that is within thy gates." Comment on a statute so explicit would but weaken its force. It is equally binding on ALL MEN. There is, however, a divine commentary recorded by the prophet Isaiah. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and shall call the Sabbath a delight, the holy of the Lord, honorable, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; "all my blessings, individual, social, national, shall be thine." These expositions are law, as immutable as the Decalogue. No plea of interest or convenience will ever invalidate a word of them. There they are clothed with God's authority; good against all traveling, or visiting, or labor, or recreation, on the Sabbath day, for purposes of convenience or gain, down to the last day of the world. The passage from Isaiah suspends all abiding national property on the observance of the Lord's day, as there expounded. God will bear long, it may be, with the Sabbath-breaking prevalent in our State and nation; but as God is unchangeable, there must be national reformation in our observance of the Sabbath, or permanent prosperity will be withheld.

God requires us to remember the Sabbath day; that is, to recollect it during the previous week, and so arrange all our worldly interests, as to make it sure, that we shall have nothing to hinder us from keeping it holy. Again, God requires us to remember the Sabbath day. A "day" is twenty-four hours; one exact seventh part of every man's human existence. In the Scriptures, there is not a hint, that that part of the Sabbath, when the sun shines, and some men are awake, is any more sacred than those other hours of the day when the sun is set, and some men are asleep. Common sense repels the idea.

Such, then, are the high and divine claims of the institution, for the rescue of which from all manner of profanation and abuse, we would fain rally the people of this eminently prospered commonwealth. We present it to you, as invested with an authority, and with a sanctity, which must remain till the heavens and the earth shall pass away. Is it not entitled to your most conscientious regard? Ought not every degree and species of desecration to be forthwith forsaken?

That the Sabbath is extensively desecrated in this State, none will deny. In speaking of the various forms of desecration, we begin with the worldly conversation of Christian families on the Sabbath. Multitudes who regularly repair to "the communion table," are in the habit of "speaking their own words," emphatically, on the Sabbath day; accustomed to converse often on purely secular topics; or, at best, only about religious things, and in a secularizing spirit, which has no tendency to hallow the passing hours. This habit has already reached to an alarming extent, and is emboldening those who feel not the restraints of personal religion, to indulge in all the open forms of Sabbath desecration. It is an effectual hindrance to a general, outward reformation.

There are many who compromise with principle and conscience, by traveling, for instance, or by requiring persons in their employ, to labor, on a part of the Sabbath day; resting, or attending public worship, and allowing their servants to do the same, during the remainder of the day; as if to be profane in the morning, could be atoned for, by being devout at noon; as if dishonesty to-day, might be balanced by the honesty of to-morrow! Take another case. Why is it any less sin for a man to require a domestic to devote a large part of the Sabbath, to the preparation of sumptuous meals, than to run an

omnibus, by hiring some one to drive it for him?

Almost every kind of recreation is resorted to, more or less, on the Sabbath, and especially by the young. There is a great deal of riding and of sailing on the Sabbath, whenever opportunity offers.

Steamboats, rail-cars, and omnibuses, are run in violation of the Sabbath; manufacturing is done, directly or indirectly, on the Sabbath; livery stables are kept open, as a standing temptation to those who have no other time for relaxation, to break God's law; provisions are prepared for market, if not exposed for sale; milk-carts rattle through the streets of our chief cities, on the Sabbath; post offices are opened; letters and newspapers relating to business and politics are taken out and read; and even some of those who are "set for the defence" of the Sabbath are found violating it, either by prosecuting journeys on that day, or by traveling an unwarrantable distance for the purpose of pulpit exchanges.

These are a part of the prevalent ways in which the Sabbath of the Lord is profaned, and the displeasure of the Almighty is constantly incurred. The bare recital is alarming, to all intelligent patriots and Christians.

The appropriate remedies of this crying evil, scarcely need be named. To enumerate the ways in which the day is desecrated, is to indicate the path to reform. Total abstinence from all participation in the sin of Sabbath-breaking, is the true and only doctrine. Much, very much must be done, by voluntary amendment; self-purification. Respectfully, but solemnly do we call upon every good citizen to keep himself pure from the guilt of desecrating, in thought, word, and action, the Sabbath day. We earnestly entreat every one, who hath hitherto indulged, directly or indirectly, in any sort of Sabbath-profaneation, to ponder, first, the everlasting claims of God's law; secondly, the demonstrated fact, that all temporary gains from wrong-doing, and especially the gains of Sabbath-breaking, are an ultimate and unfeeling damage to the pecuniary interests of the offender; and, finally, that the habits of violating the Sabbath, now rife through the land, must be done away, or the consuming judgments of God, which he has denounced on the nations that dishonor his day, will lay waste our godly heritage, and overspread it with the blight of his anger.

We call on the Church of Christ to remember, that with the disappearance of the Sabbath, every blessing and vestige of true religion will disappear; and atheistic violence and impurity will take its place. We call on the churches of every name, to say, if they are not imperiously bound to apply to this giant evil the hand of a wise, but unflinching discipline, till not "the smell of contamination shall be found in the skirts of their garments."

We call on Magistrates to maintain the honor of those civil enactments, which were wisely intended for the protection of God's holy day. We call on Parents and Teachers to awake to this matter, and, by precept and example, to train up a generation of strict Sabbath-keepers, who shall call the Sabbath a delight, and shall honor it, in all the relations of life.

We call on the occupants of the Pulpit to see to it, that their own purity is not shaded by even the appearance of evil; and that they speak forth, without fear or favor, the thunders of God's dishonored law.

Finally, we call humbly on God; to pour his Spirit upon the whole community, and to crown with the continual dew of his blessing, every well-directed effort to honor his own institutions, and to hasten the day when this Commonwealth shall be Emmanueled.

JOHN P. CLEVELAND,  
NATHAN B. CROCKER,  
FRANCIS WAYLAND,  
JONATHAN LEAVITT,  
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THORNDIKE C. JAMESON,  
Committee.

PROVIDENCE, July, 1846.

### LEADING CHILDREN TO GOD.

A mother sitting at her work in her parlor overheard her child, whom an elder sister was dressing in an adjoining bed-room, say repeatedly, as if in answer to his sister, "No, I don't want to say my prayers, I don't want to say my prayers."

"How many church members in good standing," thought the mother to herself, "often say the same thing, in their hearts, though they conceal even from themselves the feeling?"

"Mother," said the child, appearing in a minute or two, at the parlor door; the tone and look implied that it was only his morning salutation. "Good morning, my child."

"I am going to get my breakfast."

"Stop a minute; I want you to come and see me first."

The mother laid down her work in the next chair as the boy ran towards her. She took him up. He knelt in her lap, and laid his face down upon her shoulder, his cheek against her ear. The mother rocked her chair slowly backwards and forwards.

"Are you pretty well this morning?" said she, in a kind, and gentle tone.

"Yes, mother, I am very well."

"I am glad you are well. I am very well too; and when I woke up this morning and found that I was very well, I thanked God for taking care of me."

"Did you ever feel my pulse?" asked his mother, after a minute of silence, at the same time taking him down and sitting him in her lap, and placing his fingers on her wrist.

"No, but I have felt mine."

"Well, don't you feel mine now—how it goes beating?"

"Yes!" said the child.

"If it should stop beating, I should die."

"Should you?"

"Yes, and I can't keep it beating."

"Who can?"

"God."

A silent pause.

"You have a pulse too, which beats in your bosom here, and in your arms, and all over you, and I cannot keep it beating, nor can you. Nobody can but God. If he should not take care of you, who could?"

"I don't know," said the child with a look of anxiety, and another pause ensued.

"So when I woke this morning, I thought I'd ask God to take care of us."

"Did you ask him to take care of me?"

"No."

"Why not?"

"Because I thought you would ask him yourself."

A long pause ensued. The deeply thoughtful and almost anxious expression of countenance showed that his heart was reached.

"Don't you think you had better ask him for yourself?"

"Yes," said the boy readily.

He knelt again in his mother's lap, and uttered in his simple and broken language, a prayer for the protection and blessing of Heaven.

### BLOODY SWEAT.

A correspondent of the Boston Recorder, in commenting upon that passage in the New Testament, where it is said of our Saviour, that "he sweat as it were great drops of blood, falling to the ground," gives the following instances from history of a similar effect produced by excessive anguish or fear:

"Mezeary, the historian, thus describes the death of the base Charles IX. of France:—'Nature exhibited strange freaks during the last two weeks of this monarch's existence. From inward excitement of mind or soul, his body was frantically agitated; so much so that the blood gushed from the pores of his flesh. At last, in the extreme weakness occasioned by these agitations, he yielded his soul.' He also relates that a governor of a town, being sentenced to death, on beholding for the first time the gallows, experienced agitation which produced a profuse sweating of blood. Lombard mentions a general who experienced the same from chagrin elicited by losing a battle. He tells of a nun, the most beautiful of the age, whose terror was so great on falling into the power of banditti, that it caused blood to ooze from every pore. A lecture delivered to the Society of Arts at Harlan, in Europe, speaks of a person being prostrated on the deck of a ship by a storm, who, when raised, was found streaming with blood from the surface. He was not wounded, but the phenomenon had been occasioned by the excitement of mind. In the same lecture, a widow is mentioned who fancied that she saw the apparition of her son, supplicating her to release his soul from purgatory, by praying every Friday. On the ensuing Friday, while under extreme excitement of mind, a bloody perspiration covered her body. The same occurred every subsequent Friday, until she thought her task accomplished, after which, her mind returned to its usual state, and the bloody sweat ceased."

### MINISTERS OF FIFTY OR SIXTY.

My three predecessors, then, were not dismissed, as many ministers are at the present day, simply because they were past the meridian of life. In some places, it is now regarded almost an unpardonable offence, for a clergyman to be over fifty years of age. Indeed, even before he is forty, some begin to whisper, that it is time for the old minister to ask a dismission, that they may secure the services of a young man—such complaints reach the ears of the pastor—his sensitive heart is grieved at the fact, that his performances, on account of his age, are so unacceptible to his people—but being unable to cause his grey hairs to turn black, or a third set of teeth to grow in his head, his only course of safety is to ask a dismission. Now, is it right to treat a faithful servant of Christ in this manner? Because, forsooth a man is not a boy, should his head be cut off? Who thinks of ceasing to employ a blacksmith, or a carpenter, or a shoemaker, or a lawyer, or a statesman, because they are fifty years of age? The Presidents of the United States have usually been men who were between fifty and seventy years of age. John Quincy Adams is nearly eighty; and who regards him as incompetent for the duties of a representative in Congress?

THE BOASTER REPROVED.—Euripides was slow in composing, and labored with difficulty from which circumstance a foolish and malevolent person once observed that he had written a hundred verses in three days, while Euripides had only written three. "True," says Euripides, "but there is this difference between your poetry and mine—yours will expire in three days, but mine shall live for ages to come." Thus we often find that what is of rapid growth, soonest comes to decay. It has been found true also, sometimes in a moral sense, that those who have made the greatest profession, and seemed to have outstripped all others in their zeal, have in time of temptation fallen away; while the deliberate, the cautious, the humble, have held on their way.

AFRAID TO LEARN.—It is related that Galileo, who invented the telescope, with which he observed the satellites of Jupiter, invited a man who was opposed to him, to look through it, that he might observe Jupiter's moons. The man positively refused—saying, "If I should see them how could I maintain my opinions which I have advanced against your philosophy? This is the case with many. They will not hear truth for fear that the arguments which they have framed will be destroyed, and they may be obliged to give up their vicious indulgences."

The Sabbath Recorder.

New York, September 3, 1846.

ADDRESS OF THE RHODE ISLAND SABBATH UNION.

On our first page to-day will be found an Address to the Inhabitants of the State of Rhode Island, prepared by a Committee of the Rhode Island Sabbath Union. The document has the sanction of influential names, and is in many respects quite remarkable. It is characterized, we should say, by great candor and equally great inconsistency. Perhaps these are necessary characteristics of a popular address in favor of the first day of the week, since such an address must first profess a high regard for the Sabbath in order to awaken interest and secure confidence, and then show a total disregard for the Sabbath by pushing it aside without ceremony to give place to another and entirely different institution. Be that as it may, the address before us is marked by this inconsistency. It is, nevertheless, one of the best articles of the kind which we have seen, and we therefore bespeak for it a careful perusal.

The arguments in support of the claims of the Sabbath, are presented in a clear and forcible manner, and will meet with general approval. All intelligent Sabbath-keepers hold, with the writers of the Address, that when our Saviour said, "The Sabbath was made for man," he referred to the race, and hence that the institution was not designed for either Jews or Christians as such, but for every member of the human family. They hold also, that when the Creator proceeded "to bless and to sanctify" the seventh day, he made it a "positive Sabbath, forming a part of the primeval arrangement." They farther hold, that "a statute can expire but in two ways, by limitation or repeal," and that in all the passages of Scripture which allude to the Sabbath, "no limitation of time is hinted at, but the reverse." But how, after acknowledging all these positions, to get rid of the old seventh-day Sabbath, and introduce in its place a new first-day Sabbath, that is a question which many intelligent Sabbath-keepers do not know how to answer. It was evidently an embarrassing question to the writers of this Address. They have endeavored to escape from their dilemma, not by meeting and fairly disposing of the question, but by first proving the claims of the original Sabbath, which was the seventh day—then assuming, without a shadow of proof, that the first day of the week is the Sabbath—and then, in conclusion, urging all those inspired promises and threatenings in respect to keeping the seventh day, as encouragements or warnings to keep holy the first day. This is undoubtedly the easiest way to get round the difficulty. But is it effectual?—is it honest?—we say, No.

Let us look a little more minutely at the reasoning of the Address in respect to the propriety of observing the first day of the week instead of the seventh. The following paragraph comprises all which is said on the subject:—

"As to the propriety of observing the first day of the week, instead of the seventh, we deem it sufficient to say, that the Christian world generally having now for eighteen centuries regarded the first day of the week as the true Sabbath, it cannot be expected that they will charge it back till they are clearly shown to be in the wrong. If any are persuaded of the claim of the seventh day to be observed, we would respectfully urge upon them to maintain such observance, in strict accordance with the Bible exposition of its sanctity."

Here it is assumed, that the Christian world generally have for eighteen centuries regarded the first day of the week as the true Sabbath. That assumption is false, as can be easily proven, and as every intelligent reader of Church History ought to know. The Address itself acknowledges that our Saviour "gave instructions respecting the observance of the Sabbath—(not the first day of the week, nor the Lord's day)—in an emergency which was not to occur until more than thirty years after he left the world." In the meantime the Acts of the Apostles specify some thirty religious meetings on the Sabbath, and tell us by implication of many more; yet not one word is said about the first day having taken the place of the seventh as the Sabbath. If we turn now from the Scriptures to the History of the Church, we shall find direct and abundant testimony that the assumption of the Address is wholly without foundation. Theophilus Brabourne tells us, that "the Sabbath was in use in the primitive churches after Christ, for three or four hundred years, being so long as the church retained her best purity." On the other hand, Dr. Francis White, Lord Bishop of Ely, in his "Defence of the Orthodox Doctrine of the Church of England," tells us that "the catholic church, for more than six hundred years after Christ, permitted labor and gave license to many Christian people to work on the Lord's day, at such hours as they were not commanded to be present at the services of the church." The assertions of both these writers are corroborated by the words of Ignatius, who says, "Let us not keep the Sabbath after a Jewish manner, in sloth and idleness. But let us keep it after a spiritual manner, not in bodily ease, but in the study of the law, and in contemplation of the works of God. . . . And after we have kept the Sabbath, let every one that loveth Christ keep the Lord's day festival." From this it is evident, that Ignatius did not regard the Lord's day as having taken the place of the Sabbath, but that he would have the Sabbath kept first as such, after which the Lord's day, not as the Sabbath, but as a festival. To the foregoing we might add the testimony of many other eminent historians. We might quote

from the History of the Sabbath by the learned Dr. Peter Heylyn, who proves beyond dispute, that the doctrine of the divine appointment of the first day of the week for the Sabbath, was never taught in England until the year 1595. Or we might quote the assertion of Dr. Richard Whateley, present Archbishop of Dublin, that the custom of calling the first day of the week by the name of the Sabbath originated with the Puritans less than three hundred years ago, and only prevails now where their influence is felt. But it is needless to multiply proofs upon this point. If the works to which we have alluded do not prove this assumption of the Address to be false, then we may despair of proving anything from history.

But suppose we grant, for the sake of the argument, all that the writers of the Address claim, viz. that the Christian world generally have for eighteen centuries regarded the first day of the week as the true Sabbath. Does that prove it to be the true Sabbath? If it does, then the fact that all the Mohammedan world have for several centuries kept the sixth day of the week as a Sabbath, proves that day to be the true Sabbath. Or, does the long continuance of a wrong change its character so as to make it right? Do acts of disobedience, by being repeated a thousand times, become acts of obedience? If so, then there is scarcely any form of sin which may not be justified by examples reaching back, not merely eighteen centuries, but sixty centuries, even to the fall of man. Perhaps, however, the Committee do not mean to claim, that the antiquity of this practice proves its correctness; they only mean to give it as a reason why they should continue it until clearly shown to be in the wrong. What do they mean by being clearly shown? They have the Bible before them, which asserts—clearly enough, one would think—that "the seventh day is the Sabbath; in it thou shalt not do any work." Now although they have ransacked the Bible until they have found nearly every passage which is essential to establish the claims of the Sabbath, they have not found, or at least they have not presented, the first passage to justify the change of the Sabbath. In such circumstances, what is their duty? They find themselves working upon the day in which God has forbidden them to work; shall they stand still until somebody proves to them clearly that it is wrong to do what God forbids? If men will deliberately shut their eyes against the truth, and then justify themselves in error because they do not see "clearly," there is but little hope of showing them that they are in the wrong. We cannot help thinking, from the shape of this Address, that the members of the Committee were far from seeing clearly that the first day of the week is the Sabbath by divine appointment. Nay, more—we question whether any one of them dare say before God that he is free from misgivings on that point. We know very well, that vast numbers of the common people question the propriety of keeping the first day, and tremble for their safety in neglecting the seventh day. They are only kept in countenance by such sophistry as this, from the high seats of learning and influence. The position here taken, that men may continue their time-honored practices until clearly shown to be in the wrong—connected as it is with a practical refusal to inquire after the truth—would, if carried out to its legitimate results, put an end to all reform, and justify the darkest deeds sanctioned by the customs of heathenism.

If any are persuaded of the claim of the seventh day to be observed, we would respectfully urge upon them to maintain such observance." This is kind and charitable towards the Sabbath-keepers of Rhode Island, and we doubt not the advice will be followed. But a question here arises, which may trouble some honest readers. The Committee have said a great deal about the duty of keeping the Sabbath, and the sin of neglecting it; but can it be, that after all they are so uncertain which day is the Sabbath, as to recommend the keeping of a day which they themselves secularize? It is even so; and we are not certain but what if there were in Rhode Island communities of those who keep the sixth day of the week, the same recommendation would be extended to them; and so the people would have three Sabbath days in succession. In such case, the Magistrates, who are here called upon to "maintain those civil enactments which were intended for the protection of God's holy day," would have their hands full, and perhaps their prisons too. Does not this recommendation show the perfect folly of attempting to bring about a Sabbath reform, until the friends of such reform take a position where they can bring a "thus saith the Lord" to enforce both the day and the duties of the Sabbath?

We have already occupied too much space in commenting upon this Address of the Rhode Island Sabbath Union. We will only add, that we are truly grateful to the authors of it for lending the sanction of their names to sustain some of our strongest, but often disputed, positions. Henceforth, we suppose, it may be regarded as settled, upon the authority of Dr. Wayland and his influential coadjutors:—1st. That when "God blessed the seventh day and sanctified it," at the completion of the work of creation, he gave us a positive Sabbath, and not merely a moral precept requiring rest one day in seven. 2d. That the words of our Lord, "The Sabbath was made for man," may justly be interpreted as teaching that the Sabbath was not made for Jews or for Christians as such, but for

every individual of the race. 3d. That in the Scriptures there is no limitation of the Sabbath; neither Romans 14, nor Colossians 2, having any reference to the subject, one way or the other. 4th. That the Sabbath spoken of in connection with the flight from Jerusalem, was not a new day, but the old Sabbath. 5th. That the grand argument in favor of continuing to observe the first day of the week is drawn—not from the Scriptures, but—from the practice of the Christian world. Let these concessions be noted, and preserved for future use.

LITERARY ANNIVERSARIES.

Accounts of the Anniversaries of Colleges and Theological Seminaries have occupied an important place in the columns of our exchange papers for a few weeks past. Of course our readers will not thank us to copy them. From a hasty perusal of several reports, we judge that the interest in thorough collegiate studies is slowly increasing. The number of graduates seems not to diminish, and arrangements are making to furnish them with every facility which can be desired. We wish the same could be said with truth of theological studies and students. From the facts before us, however, we are led to question whether the theological seminaries of our country are making improvements to correspond with those made by the colleges. We believe it is agreed that the number of students has not much increased for several years past. The most common reason assigned for this, is the absence of revivals and the low state of religion in the churches. It is natural to expect that there will be but few theological students in a time when piety is at so low an ebb that men decide to enter upon studies for the ministry from no higher motives than they would enter upon other professional studies. Perhaps it is well; but there is certainly great occasion to pray and labor for better times.

A NEW UNIVERSITY.

Among the acts passed by the Legislature of New York at its last session, was one incorporating the University of Buffalo. It provides not only for the establishment of a Collegiate Institution, but of a University, with a complete organization of the Law, Medical, and Theological Departments. One term of the act was, that the Commissioners named in it might organize the University when \$20,000 were subscribed to its capital stock. This amount having been subscribed, the Commissioners gave notice of the fact, and the stockholders proceeded to elect a Council to administer the affairs of the institution in future. This Council have since held a meeting, decided to organize a Medical Department at once, and elected seven gentlemen somewhat widely known as experienced lecturers to fill the different medical professorships. If we may judge from what is said in the Buffalo papers, that is a very favorable point for the establishment of a University, and the prospect of its going forward and taking a high stand is very flattering.

BAPTISTS IN DENMARK.

The readers of the Recorder are somewhat familiar with the persecutions to which many Baptists in Denmark have been subjected. The Rev. Dr. Baird, who is now in that country, speaks of them as follows, in a letter to the editor of the N. Y. Evangelist:—

Although no change in the laws has taken place, you will be pleased to learn that a little band of Baptists in this city are not now molested, nor have they been for some months, if not a year. You are, perhaps, aware that some years ago two brothers here of the name of Moenster, (Munster) one an engraver, the other a student of philosophy in the university, became pious, and adopted Baptist principles. One of them (the engraver) being a married man, and occupying a house, they began to hold meetings in his parlor. This was contrary to law. I attended their meetings with deep interest in the fall of 1840. Since that time the elder Munster has been thrown into prison six times, and lain there in all three years. Others have been imprisoned. They have had to pay a great deal of money in the shape of fines. But the "word of the Lord is not bound." The little congregation exceeds three hundred, and there are five others in the provinces. "Blessed are they who are persecuted for righteousness sake." I have visited these dear brethren often.

I was glad to hear them well spoken of by all with whom I conversed. There is a great deal of sympathy felt here for them. Let us hope that there will soon be an end of such conduct on the part of the government. I was gratified to hear these brethren speak so kindly of the King and Queen, and indeed of the entire government. You will ask, then, who are the authors of the shameful persecutions which they have endured? Shall I tell you? I am ashamed to do so, but it is the hierarchy. Oh! this accursed union of Church and State! How it generates formalism, pride, intolerance, and every thing which is contrary to the true spirit of Christianity! The religion of the Saviour, though it is uncompromising with error, teaches man to bear even with those who hold the most dreadful errors; to pray for them; to do them good; to respect the consciences and rights of all men.

A MAGNIFICENT BEQUEST.—The late Mrs. Magee, of Dublin, has bequeathed £20,000 for the establishment of a Presbyterian college, to be appropriated under the direction of the General Assembly; and in addition she has bequeathed India funds to the amount of about £25,000 to the Foreign Missions, and £5,000 to the Home Missions of Ireland. The principal for the Foreign Missions to remain intact; but as now invested it will yield £700 or £800 per annum. This is encouraging to the Presbyterians of Ireland.

TEMPERANCE IN OREGON.—The people of Oregon have a law respecting the importation and sale of ardent spirits, which strikes at the root of intemperance in that country. It provides, that if any person shall import or introduce any ardent spirits into Oregon, with intent to sell, barter, give, or trade the same, and shall offer it, he shall be fined the sum of fifty dollars for each offence, which may be recovered by indictment, or by trial before a Justice of the Peace, without the form of pleading. If any person shall sell, barter, or give away any ardent spirits, he shall forfeit the sum of twenty dollars, to be recovered in the same way. If any person shall establish or carry on any manufactory or distillery of ardent spirits in Oregon, he shall be subject to be indicted before the County Court, as for a nuisance; and if convicted, he shall be fined the sum of one hundred dollars; and the Court shall issue an order to the Sheriff, directing him to seize and destroy the distilling apparatus, which order the Sheriff shall execute. If similar laws were passed in some of the more populous States an immense amount of misery would be prevented.

CATHOLIC INSUBORDINATION.—The village of Waltham, Mass., has been several times disturbed by riots at the Catholic Church. The cause of difficulty seems to be, that the bishop has placed a priest over the people with whom a part of the congregation are displeased. On a recent Sunday morning, when the priest entered the church, those opposed to him created a disturbance, which was not quieted until the military had been ordered out by the authorities. On Sunday morning, week before last, the unpopular priest again attempted to occupy the church, when a disturbance arose, which led to the ringing of church bells and the firing of cannon to call out the militia. The tumult was quelled, however, by the retreat of the priest.

MONUMENT TO JOHN KNOX.—The old house in which John Knox lived and died, and from a window of which he used sometimes to preach to the multitudes assembled in the street, has long been pointed out to every curious traveler. But it is to be taken down—if indeed it has not already been demolished—to make room for two churches and two schools, surmounted by a tower, designed as a monument to the great Reformer. The thought is a happy one. While the old house stood, no other monument was needed. But since that is removed, to what more appropriate purpose could the ground be dedicated, than to the erection of suitable buildings for instruction and worship.

COLLEGIATE EDUCATION IN SCOTLAND.—The Free Church of Scotland is about to establish a College for the thorough classical education of not only its ministry, but the people. Twenty-one individuals have subscribed £1000 each, making a total of more than \$100,000, for the object. The corner stone of the building has been laid by Dr. Chalmers, and the work is rapidly progressing.

TEMPERANCE IN FOREIGN COUNTRIES.—Rev. Dr. Baird recently attended a Temperance Convention at Stockholm, and states that the King, Queen, and Crown Prince were present. Dr. B. thinks it would be difficult to name another monarch who feels such an interest in the temperance cause as to induce him to attend a Convention day after day. He adds the following facts:—

"From the document (the report), I learned that there are in Sweden 332 Temperance Societies, and upward of 90,000 members.

In Norway, where the temperance cause has only just taken effectual hold, there were at the beginning of this year 128 Temperance Societies, and 14,812 members. The prospect is in the highest degree encouraging in relation to that country. A few years ago, the Storting passed an act directing all the distilleries to cease in ten years.

There are now in all Germany, including Austria, 1426 Temperance Societies, and no less than 1,019,133 members.

STARVING PRICES FOR WOMEN'S WORK.—We have heretofore given some astonishing specimens of the low prices at which sewing is done by poor women in New York. But the half has not been told, as you may see by the following extracts from the Monthly Report of the Office and Register Department of the American Female Moral Reform Society:—

"A poor and very respectable woman, whom we well know, and whose husband has been out of work ten months, called for advice in certain matters. I expressed a wish to see the work she had obtained, which she was reluctant to show me; it was a jean coat with one pocket and four button holes, and 'must be well done, or she would get no more.' It was long before I could prevail on her to tell me the price she obtained for making it, saying, 'the man would give her no more if she told—he gave as much as others—and was better than others, as he was kind and good.' She had walked two miles to obtain it—must do the same to return it—and was to receive five cents only! Who would dare to buy or wear a garment so made? The same man had given out, as she told me, the week before, seven hundred shirts to make for five cents each, and then was obliged to send twenty poor starving creatures away without any. These customers speak highly of his justice and endeavor to serve them."

"At No. ——— st., a Jew gives ten cents for making fine shirts with ten plaits in the bosom, neatly made, and four button-holes. She made one, going for it and returning it the same distance; but found she should starve at that, and declined taking any more. She had to buy her own thread, costing two cents, which he did not allow, and two days were required to make the shirt."

MEXICAN AFFAIRS.—Recent accounts from Mexico state that several very important military posts, and great multitudes of the people, have declared in favor of Santa Ana, whose arrival was hourly expected. What effect this will have upon the termination of the war, is quite uncertain. A letter from Washington says, that on Wednesday, August 26, a Cabinet Council was held on the subject of our relations with Mexico, and especially in reference to the recent demonstrations of the Santa Ana party; and that it was determined to take no farther steps, diplomatic or belligerent, in regard to Mexico, until the result of the revolution shall be known. The fleets are to remain inactive, and General Taylor is to continue to menace an invasion, until the new Santa Ana government shall be established. If diplomacy should then fail, the war is to be commenced in earnest, and means are to be found to render our very expensive naval establishment somewhat less useless than it has hitherto been.

TAVERNS IN OLD TIMES.—If any body thinks that the evils of visiting taverns and using strong drink, were not discovered until modern times, his impression may be corrected by reading the following paragraph, which is taken from a Confession of the Waldenses, composed more than seven hundred years ago:—

"A tavern is the fountain of sin; the school of the devil. It is the manner of God to show his power in the church, and to work miracles—that is to say, to give sight to the blind, to make the lame go, the dumb to speak, the deaf to hear. But the devil doth quite contrary to this in a tavern; for when a drunkard goeth to a tavern, he goeth uprightly—but when he cometh forth, he cannot go at all, and he hath lost his sight, his hearing, and his speech. The lectures that are read in this school of the devil, are gluttonies, oaths, perjuries, lying, and blasphemies, and divers other villainies—for in a tavern are quarrels, slanders, contentions, and murders."

STATE OF MORALS IN FLORIDA.—A letter in the Charleston Mercury, dated at Quincy, Florida, Aug. 14, says:—"The minds of the people here are too unsettled to think of anything at present. Our jail is full of rascals for negro and horse stealing, who will be hung in less than six weeks. Last night, about 10 o'clock, while the Western Stage was within half a mile of this place, the driver was shot and died a few hours after. There is a dreadful state of things here, but the den of villains is fast breaking up. We have now in jail eight finished rogues, the murderer of the poor stage driver among them. An Extra Court is to be held on the 14th of September, to try and hang them all of course—in fact, a great number were anxious to have them hung to-day."

LIFE IN CALIFORNIA.—A letter from a visitor to California gives the following picturesque view of the social virtues to be found in those waters:—"Most of the inhabitants are great scamps; they not only confess that they steal horses and cattle, but they boast of it. I bought a horse this morning that the man is to steal for me in a day or two. You will think this strange conduct, but this same man was not only robbed but beaten by the other; and there is no law to punish them, so that he has to make himself whole in the coin of his opponent. The Spanish portion of the inhabitants are a thieving, cowardly, dancing, lewd people, and generally indolent and faithless."

SOCIAL EVILS AND THEIR REMEDIES.

The following paragraph is from an editorial article in the New York Tribune. The picture may be too highly colored in some respects, but it is so true in many other respects that we cannot resist the inclination to copy it:—

"Mamma," lisped a fashionable young lady the other day, "shall we have the same servants in Heaven that we have here? I should so like to have Polly to dress me in the mornings." The spirit here unconsciously evinced lies at the bottom of the deadly hostility of our time to the idea of a radical reform of society. Did the men and women about us sincerely desire the universal prevalence of equality and social justice, all beyond would be easy. But they do not. Nearly all at heart believe downright manual labor degrading; they would avoid it if possible; or, if not, they would gladly leave their children in a condition to avoid it. The hod-carrier and the washerwoman share this feeling equally with the banker and the fine lady—we think they have more of it in the average. Let the canal-digger or gardener's journeyman draw a prize in a lottery or hear of a fortune left him by a dead relative, and he promptly throws his spade from him and swears he will never do another day's work so long as he lives. Such an oath is easily kept; idleness, gluttony and drink generally finish him before long, leaving the most of his property to ruin his children. The banker may send his sons to a farm-school to learn the trade of gentleman-farming, but the newly-inflated hod-carrier will be sure to put his boys through college (if money will do it) and into the learned professions, though as unfit for such a destiny as a horse for leader at the opera. So the world goes—every body striving to get on other people's shoulders, and so trampling down hundreds in his reckless selfishness. Not one in a hundred even recognizes the primary truth that it is base, unmanly, unchristian, to sneak through life without an honest and steadfast purpose of doing good in it—without creating (not by proxy) at least as much wealth as you consume. Many a good Christian (as he understands it) thinks it perfectly right to add hundred thousand after hundred thousand dollars to his hoarded wealth or to spend tens of thousands per annum on the food, clothing, lodging, &c., of his family of six or eight persons, while ignorance, want, and wretchedness stalk hopeless and uncheered all around him. Alas! the church itself often fails to remind him pointedly and frequently that this is not according to Christ. It is more likely to cry, "Infidel!" at him who does.

From the... Pottsville... an account of... place on the... of the colliery of... Branch of the... vein, which w... suits. It was f... bers as chok... by which eight... violent was it... could be exte... Mr. Rich; the... pose, was near... thropy. "At la... them perfectly... They, dead, a... though in long... recovered. In... time, in a state... but is recoveri... from the shaft... felt interest... the dismay of... the families of... of those sceni... ning districts... From Bu... paper of June... of the desert... memorable ex... and far betwe... the department... Pacheco; imm... of the centre... mand of Major... ders. The col... the desert and... wigwags. The... 60 fighting... have been kill... sheep, 200 and... and 470 horses... corn, pumpkin... besides, into... LEGAL W... number of pou... ferent grains... ence to many... seed, 50 bush... corn, 50 bush... 60 bush... 44 bush... 44 bush... 22 bush...

General Intelligence.

VERY IMPORTANT FROM MEXICO.

San Antonio, Tex. Cruz.—The Dictator Paredes Im-... Further News from the Army and the U. S. Squadron in the Pacific.—The California Seizure, &c.

By the Magnetic Telegraph, the New York Tribune has received the following important news, from Washington, dated Monday, August 31—

The steamer McKim arrived at New Orleans on the 23d, with dates from Point Isabel to the 17th and from Camargo to the 13th. She brought 100 volunteers on the sick list. Gen. Wm. O. Butler was confined to his tent at Point Isabel, by sickness. China, 90 miles above Camargo, was taken by McCulloch and his 75 Rangers, on the 5th of August. Seguin, with 100 mounted Mexicans, took flight from the town, which contains 700 inhabitants. There were 300 regulars at Camargo, on the 9th, ready to start for Monterey.

The volunteers were pouring in. General Taylor arrived on the 9th, with his staff. Baylie Peyton also arrived on the 9th. A grand review of the troops took place, and it is said Taylor expressed himself in terms of admiration of their discipline. Duncan's battery and McCulloch with a portion of his men left Camargo on the 12th, in the direction of Monterey.

The steamer Arab arrived off Vera Cruz on the 15th August with Santa Ana on board. He immediately placed himself at the head of the movement in that department. The departments of Puebla and Mexico have declared for Santa Ana, and Paredes has already been taken prisoner. The revolt at the Capital was headed by General Salas. Before Santa Ana left Havana, he took letters from General Campbell to Commodore Conner, and avowed himself, in reply to some inquiries as to his intentions, as follows:—"If the people of my country are for War, then I am with them, but I would prefer peace."

News had been received in Mexico that Monterey on the Pacific and California had been taken by one of the vessels of the United States squadron. Another account says that all California had yielded to the Americans.

A letter dated at Vera Cruz 16th August, says that advices have been received by Express of the formal Annexation of California to the United States; that is, the U. S. forces have taken possession of California. This news came to the British Consulate at Vera Cruz.

AN ELEPHANT'S DOINGS.—The Buffalo Commercial Advertiser learns by a gentleman who was at Lockport on Saturday, that at noon of that day an Elephant belonging to a menagerie exhibiting there, walked out of his tent toward a span of horses attached to a wagon some twenty rods off. The horses took fright as the huge beast approached them, broke loose and ran a few rods to an angle of a fence; the elephant followed, capsized the wagon and threw the horses some two rods over the fence. One of the horses rose with several broken ribs, and managed to escape his assailant, which fell upon the other with his tusks, tore out his entrails, and continued to toss him along the fence some ten rods or more.

At this time the keeper, who was at dinner when the elephant escaped from the tent, came up and called the animal by his name. The elephant immediately obeyed the word, and followed the keeper to an orchard about a hundred rods off, where he was secured by strong chains made fast to the trunk of a full grown tree.

Just as our informant left in the afternoon, he heard that the elephant had uprooted the tree to which he was fastened, and had injured a man; but learned no particulars. The rage of the elephant, it is said, was caused by some tobacco concealed in the food that some of the bystanders offered to him. People cannot be too cautious how they trifle in such a way with an elephant.

DREADFUL EXPLOSION OF FIRE DAMP.—The Pottsville Miners' Journal of the 29th inst. has an account of an explosion of gas which took place on the afternoon of Wednesday last, at the colliery of Mr. George Rich, on the West Branch of the Mt. Carbon road, known as Lewis vein, which was most disastrous in its results. It was followed by what is known to miners as choke damp, and black or after damp, by which eight men were overpowered. So violent was it that for a long time no assistance could be extended to them successfully, and Mr. Rich, the owner, who entered for this purpose, was near falling a victim to his philanthropy. At last they were extricated, six of them perfectly insensible, one, named John Tiley, dead, and long after yet another, who, though in longer than any of the rest, was yet recovered. Mr. Rich himself was, for a long time, in a state of unconsciousness and delirium, but is recovering, as are all who were taken from the shaft alive. The scene was of heart-felt interest—the prostration of the sufferers, the dismay of the spectators, and the agony of the families of the injured men, presented one of those scenes persons who do not live in mining districts can form no adequate idea of.

FROM BUENOS AYRES.—A Buenos Ayrean paper of June 13 says:—The predatory Indians of the desert, whose visits since General Rosas's memorable expedition are, happily, but "few and far between," lately made an incursion into the department of the North, when General Pacheco immediately detached from the army of the centre a strong column under the command of Major Bustos in pursuit of the invaders. The column penetrated into the heart of the desert and surprised the Indians in their wigwams. The result has been that upward of 60 fighting Indians, including two Caciques, have been killed, and 5 taken prisoners; 900 sheep, 200 and odd head of cattle, 160 mares and 470 horses, as also large deposits of Indian corn, pumpkins and other provisions, falling, besides, into the hands of the victors.

LEGAL WEIGHT.—The following table of the number of pounds allowed to the bushel of different grains, &c., may be a convenient reference to many:—Wheat, 60; beans, 60; clover seed, 60; potatoes, 60; rye, 56; flax seed, 56; corn, 56; onions, 57; buckwheat seed, 52; salt, 50; barley, 48; castor beans, 56; hemp seed, 44; timothy seed, 45; oats, 24; bran, 20; blue grass seed, 14; dried peaches, 33; dried apples, 22; stone coal, 70.

SUMMARY.

Three hundred barrels of American flour were received at Nottingham, Eng., from Liverpool, two or three weeks since, and were immediately sold at about eight dollars per barrel.

Nearly one hundred thousand emigrants from foreign ports have landed in this city since the first of March last, being an average of about five hundred and fifty per day.

There is a place in New Jersey, called "the Peach Patch," which is expected to furnish thirty thousand baskets of peaches the present season. Peaches are exceedingly cheap in the market.

The Messrs. Reybolds, who reside near Delaware city, have fifteen hundred acres of peach orchards, the produce of which is estimated at \$100,000 for the present season. It is a great business.

A boy in Portland, attempting to show what he could do, the other day, by standing on his head on the sill of an open window, lost his balance and fell and was killed.

Travelers from the West have adopted the practice of engaging the best state-rooms of the steamboats at Albany by means of the magnetic telegraph, prior to their arrival.

The visitors to the cupola of the State House in Boston, are said to average from 300 to 400 per day. There is no other point in the United States which affords an equal view of splendid scenery.

Three principal railroads in England are to be amalgamated into one, to be called the "Great Northern Railway." The receipts of the whole amount to about 225,000 dollars per week.

A cigar manufactory, at Manila, employs ten thousand girls. They are all native Indians, somewhat darker than the North American Indians.

An earthquake has occurred at Smyrna so violent as to destroy many buildings, overturn articles of furniture in the dwellings and throw the goods from the shelves of the shops.

The recent destruction of Laprairie, C. E., by fire, is almost without precedent; of 150 houses, there are said to be but fifteen left standing. The property destroyed is estimated at \$250,000.

On Wednesday evening, Aug. 26, the cars on the Long Island Railroad ran over a cow, by which two cars were thrown off the track, and several persons considerably though not fatally injured.

Eppes, the murderer, who has been pursued from Virginia in every direction for more than a month past, is now suspected of having killed his own son, his mother-in-law, and a Kentucky drover, all for the sake of getting money in their possession, or property which would fall to him at their deaths.

A steamboat load of prize-fighters went from New York to Greenwich, Ct., last week, where they were dispersed and several of them taken, after the knocking and bruising process had continued two hours and three quarters.

Recent accounts from the Santa Fe Expedition under General Kearney, render it doubtful whether the requisite supply of provisions can be forwarded to them, from the fact that all the wagons which can be made or purchased are not sufficient.

Travelers from Santa Fe arrived at St. Louis on the 19th ult. who reported that the Governor and people were preparing to desert the city on the arrival of Gen. Kearney—the people refusing to fight the Americans. Great excitement existed, caused by rumors of their approach. Gen. Kearney was at Bent's Fort about to move onward.

There was an earthquake at Boston, accompanied with violent shocks, which were felt in all the neighboring towns, on Tuesday night, 25th ult.

Several forwarding houses in Albany have formed a daily line of Canal Packet Boats between that city and Buffalo. The fare, including board, is one cent and a half per mile. The distance is run in four and a half days.

Wm. C. Cornish, son of Rev. S. E. Cornish, colored Presbyterian minister of this city, known as an active Abolitionist, having taken up his residence in Liberia, writes to his father in warm praise of the Colony, and expressing his belief that the colored people of this country might improve their condition by emigrating thither.

A company of twelve persons took tea at the house of one of their friends in New Bedford, last week, the aggregate ages of ten of whom amounted to seven hundred and eighty-nine years, as follows:—88 years and 8 months, 88 years and 5 months, 84 years 11 months, 84, 79, 77, 77, 71, 70, 69.

In the streets of Leicester one day, Dean Swift was accosted by a drunken weaver, who, staggering against his reverence, said, "I've been spinning it out." "Yes," said the Dean, "I see you have, and you are reeling it home."

In England the cost of obtaining a divorce from an infamous and adulterous wife is from £2,000 to £3,000; in Scotland, the object can be accomplished for £90.

A man lately applied to a druggist, at New Orleans, for four ounces of laudanum for the purpose of suicide; but was cheated with a decoction of rhubarb, which made him very sick, but didn't kill him.

From a book of statistics recently published by the Authorities of Boston, it appears that no less than twelve acres of newspapers are printed in that City daily.

A worthy citizen has recently obtained letters patent for a new and superior method of manufacturing the various kinds of leather. It consists of extracting the tannin more thoroughly by means of alkalies and a raised temperature, and fermenting the liquor thus obtained.

Three or four strawberry leaves eaten green, are said to be an immediate remedy for dysentery, summer complaint, &c. The Baltimore Patriot says, "Papers by publishing this fact will save many valuable lives."

Edward C. Delavan has declined the nomination for Governor of the Native State Convention.

General Taylor will have in command the largest army ever raised in this country, or brought here by any foreign power, since the discovery of this continent.

Efforts are now making to establish in Massachusetts an Asylum for Discharged Convicts. All the clergymen of Springfield, including Episcopalians, Orthodox, Unitarians, Methodists and Universalists, have given to the plan their hearty concurrence. Abbott Lawrence has offered to contribute \$100 if a fund of \$2,000 can be raised.

The number of companies engaged in the copper business in actual operation, is about 90, and the nominal capital is over \$15,000,000. Boston seems to have entered the most extensively into the business.

A Quebec Judge has sentenced a murderer named Cain to be hanged. Surely he cannot claim divine authority for that, for the Lord set a mark upon Cain, that men should not kill him.

A snake-head pierced the bottom of one of the Harlem Cars on Saturday, and came within a few inches of transfixing one of the passengers.

A new Cotton Factory is now in operation at Falmouth, Va., the property of Mr. Green. This is the third Cotton Factory in that place, all in successful operation.

The Providence Journal says that Capt. Thayer has made one important improvement in the magnificent boat under his command. He has abolished the bar, and made the Oregon a temperance boat. A bar always creates more or less of rowdiness, and disturbs the comfort of the passengers.

The store of Adam Henderson of Poughkeepsie was broken open on Thursday night, and robbed of between \$2,000 and \$3,000 worth of Watches, Jewelry, &c. The Trustees of the Town offer a reward of \$600 for the recovery of the property and the conviction of the robbers.

The Boston people have had an earthquake, and are naturally proud of it. Our brother of the New York Tribune is jealous for the honor of New York, and is devising ways and means to get up an earthquake there. Let them quarrel it out, say we; Boston may quake, and New York may quake, but after all Philadelphia will be the Quaker City.

The Rev. Mr. McClary, of Anne Arundel county, Md., narrowly escaped from death, by lightning, a few days since. He had just dismounted from his horse at the house of a neighbor, when the electric flash struck the horse and killed it instantly.

The conviction of criminals before the Passaic County Courts, N. J., during the past year, amounted to 188; males 160; females 17; colored people 11. The principal offences were burglary 12, petit larceny 16, assault and battery 69, selling liquor 56. The total cost of prosecution was \$4,008 88, total fines awarded \$1,648. Sixty-eight of the cases, exclusive of liquor selling, are attributed to intemperance.

Mr. Wm. Swain, the great panacea proprietor, who died a few days since at Philadelphia leaving a princely fortune, was a poor bookbinder, and found the recipe of his panacea on the fly-leaf of an old book he was rebinding.

The Journal of Commerce states that the weight of the Milk (including the cans) brought over the Erie Railroad is Thirty-five Thousand Tons daily.

The St. Johns sufferers by fire, have received from the British Government a donation of \$150,000.

The Northampton Courier says that the sum of \$5,000 has been pledged for the building of an Observatory, which will be placed on a site near Amherst College.

Counterfeit Bank Notes, purporting to be \$20 bills on the Farmer's Bank of Amsterdam, \$3 on the Cumberland Bank, and \$10 dollar bills on the Schenectady Bank, of this State, have been detected.

A gentleman, writing from California to the editors of the St. Louis Reveille, says his stock consists of about four thousand head of oxen, one thousand seven hundred horses and mules, three thousand sheep, and as many hogs. They all pasture themselves without difficulty in the rich prairies and bottoms of the Sacramento, and only require to be attended. This is done by Indians, of whom he employs four hundred. His annual crop of wheat is about twelve thousand bushels, with barley, peas, beans, etc., in proportion.

Few cities have been visited with greater calamities within a short period than Smyrna. Last year, the greater portion was destroyed by fire; since then some of its oldest and most respectable commercial houses have become bankrupt; and, as if to put the climax upon the list of disasters, the city has recently been visited with one of the most terrible shocks of earthquake ever felt in any part of the world. Many houses were thrown down, and several persons killed.

In 1838 Mr. Adrian Balbi announced, as the result of his researches, that the number of newspapers published in the world was 3,168. Of this number 2,142 were in Europe; 978 in America; 27 in Asia; 12 in Africa, and 9 in Oceania; and 1378 of them belong to the English race. In the United States, with a population of 11,000,000 there were over 800. In Great Britain, where the population was 14,000,000, there were only 588, and in Spain there were but 16 newspapers.

Many cases are on record of persons in good circumstances who have had an invincible propensity to steal. Pritchard mentions the curious case of a lunatic, who would never eat his food unless he had previously stolen it. Gall says that the first king of Sweden was always stealing trifles. Meritz speaks of a criminal who, at the moment he was about to be executed stole his confessor's snuff box.

Mrs. Weed, the wife of Mr. Weed of Benton, N. H., recently undertook to assist her husband in loading hay upon a cart; and in attempting to descend from the cart upon a work bench, with a pitchfork in her hand, she made a misstep, and one of the prongs of the fork entered her mouth, penetrated the brain, and came out at the back side of the head. She lived about ten minutes.

On the evening of Saturday, the 8th, Samuel Goodwin, aged 32, Daniel Ray, aged 27, and Byron Briggs, aged 18, were drowned, in Hinesburg pond, (Chittenden county, Vermont). From the testimony elicited before the Coroner's inquest, it appeared that these unfortunate men repaired to the pond to bathe; that neither of the three could swim; that Mr. Ray incautiously got beyond his depth; and that Goodwin and Briggs, in attempting to rescue him, were involved in the same calamity which swept the whole party into eternity.

Barnabas Mapes, aged about 19 years, on Saturday week, was drowned while bathing in the Chemung river, at Elmira. He was in the water but eight minutes, but all attempts to resuscitate him were in vain, life being totally extinct.

The New York Sempstresses are about to hold a mass meeting to resist the extortioners. They are obliged to make shirts for four cents a piece. And it is mentioned to their honor, that while they are working for this essence of lingering starvation, agents of luxurious debauchery are circulating among them, tempting them with offers of ease and plenty if they will fling away their virtue! This is what makes us so radical. This is what makes us want to see rich men hoeing corn, and rich ladies at the wash-tub.

The Pittsfield Sun states that a bridge near Williamstown broke down on Monday evening, precipitating a stage-load of eleven passengers 8 or 9 feet into the river. The coach was turned bottom up in its fall, but no one was killed, though all were considerably injured. Among the passengers were Judge Washburn of Worcester, Rev. Dr. Prime of New York, Rev. Dr. Davis of Westfield, and Rev. Dr. Cooley of Granville, on their way to attend the Commencement Exercises at Williams College.

The potato crop in many parts of Maryland (Baltimore county especially) has been injured very much this season, by a reptile called the potato worm. Its depredations are committed upon the root, and in a short time the stock dies and the potato rots. In some places entire crops have been destroyed by this worm.

The Legislature of Maine have enacted a law, forbidding the sale of intoxicating liquors at wholesale or retail, except for medical and mechanical purposes. Penalty for first offence, from \$1 to \$20, second offence \$5 to \$20, with a bond of \$50 to abate the nuisance for six months, and forfeiting all moneys received for liquors thus sold.

It would appear from a statement furnished to the Commercial Advertiser from Washington, that the sum total of appropriations made during the late session of Congress, amounts to a trifle less than \$51,144,623 44.

The German Poet Freiligrath, has accepted a situation as clerk in a commercial house in London, at a salary of £200 per annum. His motive is independence, and to be able to write as he thinks. The public ought by all means to encourage a man to write as he thinks. How else can it enjoy the benefit of his thinking?

When the cars arrived at Morristown, the other day, a boy's finger, with part of the tendons attached to it, was discovered fastened in a ring at the end of the train. On their return, at Orange, the boy who lost it was found. It seemed that he took hold of the car when in motion, when his finger was caught in the ring and jerked off.

C. J. McNulty, the Defaulter, who was on his way to Texas, as one of the Ohio volunteers, died on a Steamboat, on the Mississippi River, on the 12th ult. Intemperance was his ruin,—let others take warning.

A person by the name of Thomas Richardson, charged with having absconded from London with between £500 and £600 belonging to the Widows & Orphans' Fund of the Odd Fellows Society, of which he was Treasurer or other responsible officer, embarked on board the Henry Clay and arrived here about a week ago. Intelligence having been forwarded to this city of the transaction, &c., he was arrested as he was about leaving by the boat for Philadelphia. He is locked up for a farther hearing.

The Real Estate of Fall River is valued at \$4,024,585, and the Personal Estate \$2,556,127. The Fall River Iron Works Company pays a tax of \$3,878 51 cents, which is the largest tax paid by any Company. The next largest sum is paid by A. Robeson & Sons, who pay a tax of \$2,983 21 cents.

In 1714 in General Court of New Hampshire sitting in Portsmouth, passed a law, "that no Indian, Negro, or Mulatto servant or slave, may presume to be absent from the families where they respectively belong, or be found abroad in the night time after nine o'clock; unless it be upon an errand for their respective masters or owners."

The University of Leipsic, founded in 1409, by German Seceders from the Bohemian University, is the oldest in Germany, except that of Prague. It has 60 professors, 70 private teachers, and about one thousand students. It still retains its own landed estates, and is therefore one of the best endowed institutions of the kind in Germany.

Two young men, Eli Wagoner and John Carr, of Derry Township, Pa., were arrested on the 3d, on suspicion of having some time in September, 1845, murdered a young girl, named Margaret, daughter of Archibald Carr, of the same township, the body of whom is said to have been found in the neighboring woods a few days since.

The manufacturing town of Manchester, New Hampshire, twelve years ago, was a pine forest, and had not one hundred inhabitants. It has now two of the largest mills in the United States, each being four hundred and forty feet long, and is the largest town in the State.

There are published at this moment in Paris, no less than twenty-six daily newspapers. These journals have an aggregate circulation of 150,000 copies. Of these the four journals having the largest circulation, are the Constitutionnel, the Presse, the Siecle, and the Journal des Debats. These four papers have an average circulation of over 25,000 each.

That which may be done in the morning, should not be deferred till evening, and that which may be accomplished to-day should never be put off until to-morrow.

MARRIED.

In Brookfield, N. Y., on the 20th ult., by the Rev. S. B. Crandall, Mr. JASON HOPKINS, of Edinboro, and Miss EUNICE ELLSWORTH, of the former place.

Also, on the 21d, by the same, Mr. BENJAMIN F. CLARKE, of Hopkinton, R. I., and Miss ANNA COON, of Brookfield.

DIED.

At Unadilla Forks, Otsego Co., N. Y., on the 11th ult., of hooping-cough and bowel complaint, MARY EMILY, only daughter of Jared and Emily Clarke, aged two years and six months.

In Petersburg, N. Y., on the 15th of August, of dropsy on the brain, after a sickness of twenty-eight hours, JASOS, son of Joseph and Caroline Wells, aged two years and eleven months. The funeral sermon was preached by J. Kenyon, from Isaiah 38: 1.

Lines to Mrs. Wells on the Death of her Son.

Death has been near to thee, Thy little one is dead; Remember him with love, Though sleeping with the dead; And when his voice you seem to hear, Then think his angel spirit near. I look'd upon his face, So beautiful and sweet, In calm repose of death, He seemed as if asleep— It seemed as if an angel's hand Had borne him to the spirit-land. The faintly-lingering smile Which on his features lay, That was a token left, And thus it seemed to say, 'I'm happy in the world above, Encircled by eternal love.' How blessed is the hope To us so kindly given, When from our friends we part, To meet again in heaven— Where parting tear is never known. When o'er his grave you bend, And shed the sorrowing tear, Think not of him as dead, But only sleeping there; The sleeping dust you mourn shall rise, To live immortal in the skies. J. S. L.

LETTERS.

Sanford P. Stillman, Jared Clarke, F. A. Utter, J. Hatheway, Samuel B. Crandall, John I. Tappan, R. W. Utter.

RECEIPTS.

Westerly and Hopkinton, R. I.—By the hands of S. P. Stillman—Clark T. Champlin, Benjamin Champlin, Dea. C. G. Lewis, Nancy Clarke, John T. Thurston, Silas Maxson, Peleg Saunders, Bathsheba Lunnpher, Paul Babcock, Jr., Clarke Saunders, Charles A. Stillman, \$2 each. Newport—Ezra Stillman, Erastus B. Stillman, \$2 each. Norway—Thomas A. Maxson \$2. Unadilla Forks—Jared Clarke \$2. New York—Augustus Williams \$1. Bristol, Ct.—S. W. Atkins \$1.

THE GENERAL CONFERENCE.

The Forty-Second Anniversary of the Seventh-day Baptist General Conference will be held with the Church in Stilloh, N. J., on the fourth day of the week before the second Sabbath in September next.

MEDICAL NOTICE.

D. R. CHARLES H. STILLMAN takes this mode of giving notice to those who have made inquiries, that he is prepared to receive under his care a limited number of patients affected with diseases of the Eyes, particularly those requiring surgical operations, at his residence, Plainfield, N. J.

SOUTH-WESTERN ASSOCIATION.

The next meeting of the Seventh-day Baptist South-Western Association will be held with the North Hampton Church, Clark Co., Ohio, commencing on the fifth-day before the second Sabbath in October, 1846. A full delegation from all the churches is desired. And we would say to the brethren of our sister Associations, that we greatly need and earnestly solicit their attendance, counsel, and prayers. WM. F. RANDOLPH, Cor. Sec.

NOTICE.

Brethren visiting the city and remaining over the Sabbath, are informed that meetings are held every seventh day, at 11 o'clock in the morning, at the meeting-house recently purchased of the Eleventh-street Baptist Church, in 11th street, a little east of Grace Church, between Bowers and Third Avenue. The public are also respectfully invited to attend. Evening lectures by the pastor, Eld. Thos. B. Brown, will be appointed as soon as circumstances will permit.

SABBATH TRACTS.

- The Sabbath Tract Society publish the following Sabbath Tracts, at 15 pages for one cent:— No. 1.—An Apology for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pages; Price single 3 cts. No. 2.—The Moral Nature and Scriptural Observance of the Sabbath. 52 pages; price 6 cts. No. 3.—Authority for the Change of the Day of the Sabbath. 28 pages; price 3 cts. No. 4.—The Sabbath and Lord's Day—A History of their observance in the Christian Church. 52 pages; price 6 cts. No. 5.—A Christian Catechism to the Old and New Sabbatharians. [Containing some striking extracts from an old author who wrote that title.] 4 pages; 1 cent. No. 6.—Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pages; 1 ct. No. 7.—Thirty-six Plain Questions, presenting the main points in the controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. No. 8.—The Sabbath Controversy—The True Issue. 4 pp. No. 9.—The Fourth Commandment—Facts, Exposition. 4 pp. No. 10.—The True Sabbath Embraced and Observed. 16 pages; 2 cents. Remittances for Tracts, addressed to the General Agent, PAUL STILLMAN, New York, containing full directions how and where to be sent, will be promptly attended to.

ELECTION NOTICE.

STATE OF NEW YORK, SECRETARY'S OFFICE, ALBANY, July 24, 1846. TO THE Sheriff of the City and County of New York:— Notice is hereby given, that at the next General Election, to be held on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit: A Governor and Lieutenant Governor of this State; Two Canal Commissioners, to supply the places of Jonas Earl, junior, and Stephen Clark, whose terms of service will expire on the last day of December next. A Senator for the First Senatorial District, to supply the vacancy which will occur by the expiration of the term of service of John A. Lott on the last day of December next. A Representative in the 30th Congress of the United States, for the Third Congressional District, consisting of the 1st, 2d, 3d, 4th and 5th Wards of the City of New York. Also, a Representative in the said Congress for the Fourth Congressional District, consisting of the 6th, 7th, 10th and 13th Wards of said City. Also, a Representative in the said Congress for the Fifth Congressional District, consisting of the 8th, 9th and 14th Wards of said City. And also, a Representative in the said Congress for the Sixth Congressional District, consisting of the 11th, 12th, 15th, 16th, 17th and 18th Wards of said City. Also, the following officers for the said County, to wit: 16 Members of Assembly, a Sheriff in the place of William Jones, whose term of service will expire on the last day of December next. A County Clerk in the place of James Conner, whose term of service will expire on the last day of December next, and a Coroner in the place of Edmund G. Rawson, whose term of service will expire on the last day of December next. Yours respectfully, N. S. BENTON, Secretary of State. Sheriff's Office, New York, August 3d, 1846. The above is published pursuant to the notice of the Secretary of State, and the requirements of the statute in such case made and provided for. WM. JONES, Sheriff of the City and County of New York. All the public newspapers in the County will publish the above once in each week until election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment, on or before the 1st day of September next. See Revised Statutes, vol. 1, chap. vi., title 3d, article 2d, part 1st, 140.

Miscellaneous.

AWAY TO THE WOODLANDS.

From the Boston Cultivator.
Away to the Woodlands,
Where the wild birds are singing,

THE SANDWICH ISLANDS.

The origin of these Islands is evidently volcanic. On the large Islands, great numbers of extinct craters are visible, while on those of the most recent formation, some of them are sending up the last expiring columns of smoke, and others seem to be at the very nontide of fiery strength.

The people bear evident marks of being derived from the Malay stock. To this origin they are traced, principally by their language and features. It may be a matter of curiosity to know how the first inhabitants found their way to these Islands, since the nearest continental coast, and the nearest Islands of importance, are distant about three thousand miles.

The bodily stature of the Sandwich Islanders is about equal to that of our own. They may be a little less in height, with a corresponding increase in width. Their color is copper, which is perhaps one of the very best hues for the skin, while it is one of the most agreeable colors for the eye to rest upon, as soon as we become divested of national prejudice.

Mentally, there is this peculiarity, if it may be called so, of the Sandwich Islanders. As a general rule, in childhood and early youth, they are bright and intellectual, and in adult life and old age, they are dull and stupid.

Morally, they are debased and degraded to almost a level with the present race of Egyptians, the lower castes of India, and the slaves of South Carolina.

The chiefs differ widely from the common people, in mental and bodily stature. They are almost twice as large, owing to their superior living, and much more intellectual, because of the freedom they enjoy.

A WOMAN KILLED BY HER HUSBAND.

The following extraordinary case occurred a short time since in Wurttemberg; we find it related in a foreign journal:

Adam Gayring, a man of sixty-four years of age, of honest and upright dealings, loved and respected by all who knew him, presented himself on the 8th ult., before the authorities at Heidenheim, stated calmly that he had just killed his wife. His declaration was immediately taken, as follows:—"My wife," said he, "as every one knows, has been suffering for a long time from illness, and at times the pains she had to endure were such as to affect her reason; she latterly gave up all hopes of recovery, and continually repeated that not only was life a torment to her, but that she feared that if I died before her, she would be reduced to misery. This morning, after we had read together the 4th chapter of the Book of Judges, (they were devout people and read the Bible every day,) she requested me to drive a nail into her temple, as Jael did to Sisera, as such a death seemed to her short and easy, and would put an end to her sufferings; she said she forgave me beforehand for the act, which absolved me before God and man. A nail, she said, would not cause a great hemorrhage, and would make but a slight wound. "As soon as I am dead," she added, "you can close the wound, put on a clean cap, and no one will know anything at all about it." After long resistance (continued Gayring) I gave way to the wishes of my wife. I took a nail and began to drive it into her left temple with a hammer, but the nail was too weak, and the point, instead of entering flattened itself on the bone. I then took a small drill, but was equally unsuccessful. My wife grew impatient and repeated me to kill her at once with the hammer, which I accordingly did, by knocking in the skull. The body of my wife is at my house, where you can examine it at your leisure.

The magistrate immediately proceeded to the house with a medical man and Gayring under a strong guard. They found the body dressed, upon the bed. On the left temple there were two wounds, and the right side of the skull was knocked in as low down as the temple. Beside the bed was a table, on which was a bible, the nail, drill, and hammer alluded to. On the ground was a basin of water, in which the murderer according to his own declarations, washed his hands before presenting himself to the authorities.

Gayring is now in prison; he is perfectly calm and convinced that he acted well in fulfilling the wishes of his wife by putting an end to her sufferings.

MY FIRST PATIENT.

Dr. George Hubbard of Boston, in a letter to the editor of the Boston Medical and Surgical Journal, says thus:—"Your Journal of late has had a good deal to say, pro and con, in relation to homoeopathy; and while reading the same, I have often been reminded of the treatment of my first patient, the very first that I was ever called to, and for whom I took upon myself the responsibility of prescribing.

"The following is the case. In the year 1832 I was residing in the family of a planter in Eastern Virginia. I had then just commenced the practice of medicine. Late one evening, Daniel, the dining-room servant, a stout, healthy negro, was taken very suddenly ill. His master being absent, I was invited to see him. He was rolling upon the floor, twisting himself into every manner of shape, groaning, and seemed to be in great distress. His mistress, in the patient's hearing, asked me if I thought I could do anything for him. I told her I could relieve him. I went into another room, took a piece of wheat bread, soaked it in water, made two or three common-sized pills, and to give them the appearance of medicine, rubbed them over with soot from the back of the chimney, placed them upon the hearth before the fire, and baked them hard. I then went back to the patient, gave him the pills, and ordered him off to bed.

Next morning, before I left my room, I heard Daniel below, singing and whistling, and apparently in a state of great happiness. As soon as I met him, I inquired after his health. He said he felt first-rate, that the pills cured him right off, that he never took any medicine in his life that did him so much good. He continued well, and often spoke of the great cure received from the pills."

CASTING OUT DEVILS.—The following story is credited to a French paper:

Last January, a rich hypochondriac in the north of France was persuaded by his friends that he was bewitched; and, repairing to his physician, announced that he had seven devils. Only seven! said the doctor. "But seven."

The man of medicine, seeing that his patient's malady was mental, went through with a formal examination, and promised to cure him in seven days, driving one demon from his body every morning, at 20 francs each, with the exception of the last, to overcome whose obstinate tenacity was worth forty francs. The hypochondriac consented, and the next day was subjected to the action of a machine, novel and formidable in appearance to him, and received a severe electric shock. He shrieked aloud; and the doctor said coldly, "one has departed." The same operation had been performed six successive days; and when the seventh came, the patient was warned to summon all his courage for a contest with the chief of the band, whose resistance would be tremendous. The doctor then proceeded to give him a shock which laid him sprawling on the floor. Gayly recovering himself, "I am cured!" he exclaimed, paid the price agreed upon, and went his way.

MORAL.—"Answer a fool according to his folly."

FORESTS AND STREAMS.—That remarkable man, Humboldt, has reduced it almost to a demonstration, that the streams of a country fall in proportion to the destruction of its timber. And of course, if the streams fail, our seasons will be worse; it must get drier and drier in proportion. Every body knows, who can number twenty years back, that the water courses have failed considerably, and that the seasons have been getting drier every year. Humboldt, speaking of the Valley of Araguay in Venezuela, says that the lake receded as agriculture advanced, until the beautiful plantations of sugarcane, banana and cotton-trees, were established on its banks, which (banks) year after year were farther from them. After the separation of that Province from Spain, and the decline of agriculture amid the desolating wars which swept over this beautiful region, the process of clearing was arrested, and old lands grew up in trees with that rapidity common to the tropics, and in a few years the inhabitants were alarmed by a rise of the waters, and an inundation of their choicest plantations.

THE RAGE FOR THE ANTIQUE.—A foreign correspondent of the Philadelphia North American, remarking upon the fashionable mania for articles that seem old, says, that such is the rage for Italian antique, that regular manufactories, subterranean, are established at Rome. Arms of heroes, heads of gods, feet of Satyrs, and fragments—of nobody, are formed in endless variety, and colored so as to resemble the most perfect specimens of antiquity. When ready, they are concealed among ruins by goatherds, and travelers are, as if by chance, directed to them. England is full of these antiquities of six months old; as English travelers generally are the most wealthy, and very easily gulled. Similar establishments abound, also, for the manufacture of coins, and copies of the Caesars, &c., &c., of a similar antiquity, are carried off to the cabinets of London in great numbers. Mediceval antiquities are the rage in Paris, and similar manufactories abound there. A young antiquarian showed lately, with great pride, to an artist, a very fine specimen of Gothic furniture, which he had just bought at great cost. "It is very fine," said his friend, "and it will last you long; for it is quite new."

POINTS OF HONOR.—Col. Montgomery was shot in a duel about a dog; Capt. Ramsay in one about a servant; Mr. Fetherston, in one about a recruit; Stearn's father in one about a goose; another gentleman in one about "an acre of anchovies;" one officer was challenged for merely asking his opponent to enjoy the second goblet; and another was compelled to fight about a pinch of snuff; General Barry was challenged by a Captain Smith, for declining a glass of wine with him at dinner in a steamboat, although the General had pleaded as an excuse that wine invariably made him sick; and Lieutenant Crowther lost his life in a duel because he was refused admittance to a club of pigeon shooters.

TO SHAKE OFF TROUBLE.—Set about doing good to somebody; put on your hat and go and visit the sick and the poor; inquire into their wants and administer unto them; seek out the desolate and oppressed, and tell them of the consolations of religion. I have often tried this method, and have always found it the best medicine for a heavy heart.

A LARK AND A HAWK.—It may be questioned whether the human mind could have shown more sagacity than is exhibited in the following case of instinct in a bird. As a gentleman was traveling on horseback a short time since, in the West of Norfolk, England, a lark dropped on the pommel of his saddle, and spreading its wings in a submissive manner, covered close to him. He stopped his horse, and sat for some time in astonishment, looking at the bird, which he supposed to be wounded; but endeavoring to take it, it crept around him, and placed itself behind. Turning himself on the saddle to observe it, it dropped between the legs of the horse, and remained immovable. It then struck him that the poor thing was pursued, and as its last resort hazarded its safety with him, when looking up, a hawk was perceived hovering directly over them. The poor bird again mounted the saddle, under the eye of its protector; the disappointed hawk shifted his station, and the little fugitive, watching his opportunity, darted over the hedge, and was hid in an instant.

TUNNEL UNDER LONDON.—The plans and sections of the railway tunnel under London, are now before the public, and excite universal admiration. There is something magnificent in this scheme of the London and Birmingham Company, and of their engineer, Mr. Stephenson. The works are proposed to commence at the Camden town station, crossing the Hampstead road by two arches of 70 feet span, and then by means of viaduct and embankment; progressing to the western side of Maiden Lane, where the subterranean communication begins. Thence, below the street, square, crescent, and church, varying from 30 to 100 feet deep, the tunnel is carried to the city terminus, on the site of the old Fleet Prison. The tunnel will be about two miles in length; the whole extension better than three. To the metropolis it will be an incalculable benefit, superseding the ponderous wagons, the convenience of passengers, and part of that interminable bustle and roar which agitate the "mighty heart" of London.

SURNAMES.—In Sweden, the nobles did not assume them till late in the sixteenth century—"not before the beginning of the fourteenth"—and the lower orders not, of course, till some time after. Lapland is said to have used them much earlier. The country people in Denmark, Sweden, and Norway, have as yet but few; the Slavonian population of Eastern Europe none, in general, but patronymics. In Esthonia, the serfs, on their emancipation a few years ago, received them at their own request from the nobles. In 1584 many noble Russian families had them not; nor was it till 1681, or soon after, that all took them. In Germany none but the highest families had surnames before the twelfth century; about that time the rest of the nobility, and in the fourteenth and fifteenth the bulk of the people began to assume them. The Azorean poor have but very few now, and in Elba they were all but unknown not many years ago.

THE RULING PASSION.—Bonaparte died in his military garb, his Field Marshal's uniform and boots, which he had ordered to be put on a short time previous to his dissolution. Augustus Caesar chose to die in a standing position, and was careful in arranging his person and dress for the occasion. Julius Caesar, when slain by the conspirators in the Capitol, concealed his face beneath the folds of his toga. Seward, Earl of Northumberland, when at the point of death, quitted his bed and put on his armor, saying, "that it became not a man to die like a beast." A more remarkable instance is that of Maria Louisa, of Austria, who, a short time before she breathed her last, having fallen into a slight slumber, one of the ladies in attendance remarked that her Majesty seemed to sleep; "No," said she, "I could sleep if I would indulge; but I am sensible of the near approach of death, and I would not allow myself to be surprised by him in my sleep; I wish to meet my dissolution awake."

Such are the efforts of poor, expiring mortality—still clinging to earth—still laboring for the breath of posterity, and exerting itself in efforts to fall with gracefulness at the last.

CLEAR OUT YOUR EYES.—Spark Arresters being defective, or not in use on some railroads, the following directions for removing a spark or cinder from the eye are furnished by a correspondent of the American Railroad Journal:—"Should the obstruction be in the upper part of the eye, take the eyelashes of the upper lid between the fingers of one hand, and draw it away from the eye-ball, while with the other hand, press the lower row of eyelashes completely underneath, (between the eye-ball and the upper lid,) closing the eye firmly at the same instant. A little gentle working, to and fro, of the eyelid, with the finger—thus thoroughly lapped over each other—will immediately remove the obstruction. Should the cinder have lodged in the lower part of the eye, place the upper row of eye-lashes in the same position, underneath the lower part of the lid (as described above,) and the relief is certain."

HOW TO PROLONG LIFE.—For many years there prevailed in China an extraordinary superstition and belief that the secret sect of Tao had discovered an elixir which bestowed immortality. No less than three Emperors died after swallowing a drink presented to them by the eunuchs of the palace, as the draught that was to confer never-ending life. "The best method of prolonging life, and of making life happy," said a wise Mandarin to one of these infatuated princes, "is to control your appetites, subdue your passions, and practice virtue! Most of your predecessors, O Emperor! would have lived to a good old age had they followed the advice which I give you!"

SLEEP.—Few of our readers, perhaps, are aware that the human body falls asleep by degrees. According to M. Cabins, a French physiologist, "the muscles of the legs and arms lose their power before those which support the head; and these last sooner than the muscles which sustain the back; and he illustrates this by the case of a person who sleeps on horseback, or while they are standing or walking." He conceives that the sense of sight sleeps first; then the sense of taste; then the sense of smell; next that of hearing, and last, that of touch. He maintains, also, that the viscera fall asleep one after another, and sleep with different degrees of soundness.

DON'T KNOW HIS OWN SON.—There is a good story told of Jarvis, the painter. Starting out one day, with two or three companions, for a spree, the ever-observing eye of the painter was attracted by some boys, actively engaged at play, and particularly by one of those geniuses "born to rule," who was leading in their evolutions. "Come here my man," cried Jarvis, "what is your name?" "My name is John, and I am not your man," quickly answered the boy. "John? why that is my name," said Jarvis, "what is your other name?" "Wesley." "John Wesley? that is my name too. Any more names?—the more the merrier." "Jarvis," said the boy, "Jarvis? John Wesley Jarvis! Why who was your father?" was the earnest inquiry. "He's Jarvis the painter, and mother says he's a very bad man too."

LAKE SUPERIOR.—This immense inland ocean is four hundred and ninety miles in length, and is seventeen hundred in circumference; being the largest body of fresh water on the globe. It contains many islands, one of them, the Isle Royale, is one hundred miles in length, and forty in breadth. Upwards of thirty rivers empty themselves into it, and one curious fact in relation to it is well ascertained, that the quantity of water discharged by the Sault St. Marie, is not one tenth of what it receives from its tributary streams. "Evaporation must, therefore, be the principal agent in keeping the lake down to its usual level."

HIGH ROAD TO SUICIDE.—Foppery begat a spruce shop-boy, a spruce shop-boy begat a pair of half boots, a pair of half boots begat a little stick, a little stick and half boots begat ambition, ambition begat credit, credit begat a shop, a shop begat a horse, a horse begat a chaise, a chaise begat a curricule, a curricule begat expense, expense begat a hazard table, a hazard table begat losses, losses begat a bankruptcy, and bankruptcy begat a goal, a goal begat want and misery, want and misery begat a disregard for life, and disregard for life begat suicide.

PAINTING HOUSES.—Paint applied to the exterior of buildings late in autumn or in winter, will endure twice as long as when applied early in summer or in hot weather. In the former case it dries slowly, and becomes very hard like a glazed surface, not easily affected afterwards by weather, or worn off by the beating of storms. But in very hot weather, the oil of the paint soaks into the wood at once, as into a sponge, leaving the lead nearly dry and ready to crumble off.

VARIETY.

Galvanized Iron Wire Beds and Mattresses are becoming fashionable. Within the tick, through which the air freely circulates, are placed upright fifty coils of Iron Wire, each forming an admirable spring and so confined that it can only move perpendicularly and cannot on one side or vibrate as former Spring Beds have done. These are fastened at the bottom to open slat-work, and at the top to a strong linen cover, above which is a thin layer of Hair, which might be Cotton, Feathers, or any other soft, elastic substance. Over all is the tick of course, and no one who has not examined it can believe how firm and durable yet soft and easy this bed is. It will apparently last a life-time, needs no shaking, airing or making up, except to spread the clothes upon it, is impervious to bugs, or other vermin, and cannot get musty or offensive.

The following is the inscription on a tombstone in Baltimore:—"Here lies the remains of a worthy and respectable citizen who kept a grocery, and chandler establishment at the corner of — and — st. This stone is erected by his disconsolate widow, who takes this opportunity to inform her friends that she intends to carry on her husband's business at the same place and wants to get the custom and patronage of all her husband's many friends and customers."

Professor Lichenstein remarked, when traveling in South Africa, that if an animal chanced to die in the very midst of the most desert wilderness, in less than half an hour there was seen, high in the zenith, a number of minute objects descending in spiral wheels, and increasing in visible magnitude at every evolution. These are soon discovered to be a flight of vultures, which must have observed from a height viewless to the human eye, the dropping of the animal immediately marked out for prey.

Let us not forget that half the comfort of life depends on things which may be termed trifles. These, regarded properly, lubricate the machinery of society, and make its movements light and easy, while the obstructions of rudeness and vulgarity produce roughness and irregularity in the movements, and tend to derange the conventional system by which social intercourse is kept up without jarring.

The rapidity with which bottles are made is incredible. A workman, with the assistance of a gatherer and blower, will begin and finish one hundred and twenty dozen of quart bottles in ten hours, which averages nearly two and a quarter per minute, and this is ordinarily done; and in some works the men are restricted to two per minute, to prevent the work being slighted.

The neatest way to separate beeswax from the comb is to tie it in a piece of linen or woolen cloth or bag, with a pebble or two to keep it from floating; place it in a kettle of cold water which is hung over the fire; as the water heats, the wax melts and rises to the surface, while the impurities remain in the bag.

An Irishman, speaking of the excellent facilities of traveling in the old country, averred that a man could not only travel from London to Brighton cheaper than he could stay at home, but "an' faith wouldn't take half so long to do it."

Minds capable of the greatest things can enjoy the most trivial, as the elephant's trunk can knock down a lion or pick up a pin.

A man who gets through the world without a kick, may rest assured that he is generally considered as not worth kicking.

False bosoms are worn to hide dirty shirts. Yet it is better to put on a clean shirt every day. So in morals, it is better to act always right, than to show the world the whitest side of your character. The false bosoms, however, are universally worn.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.
W. C. KENTON, Principals,
IRA SAYLES, Principals.

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.
The Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical.

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

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

Regulations.
1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.
2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.
4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.
6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in 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 not 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 till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinary exceptions excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

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. For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

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.

LOCAL AGENTS FOR THE RECORDER.

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Adams—Charles Potter.
Alfred—Maxson Green;
Hiram P. Burdick.
Berlin—Wm. B. Maxson, John Whitford.
DeRuyter—B. G. Stillman.
Durhamville—J. A. Foster.
Eatonville—Ephraim Maxson.
Genesee—W. P. Langworthy.
Hounsfield—Wm. Green.
Independence—S. S. Griswold, J. P. Livermore.
Leonardsville—Jabish Brown.
Newport—Abel Stillman.
New London—O. M. Lewis.
Otselic—Joshua Clark.
Petersburg—Geo. Crandall.
Preston—Clark Rogers.
Perry—Elbridge Eddy.
Pitcairn—Geo. P. Burdick.
Richland—Elias Burdick.
Ridgman—Nathan Gilbert.
Scott—Luke P. Babcock.
Unadilla Forks—Wm. Utter.
Watson—Wm. Quibell.

RHODE ISLAND.
Westerly—Alex. Campbell.
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Hopkinton—Joseph Spicer.
A. B. Burdick.

CONNECTICUT.
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Tallmadge—Bethel Church.
WISCONSIN.
Milton—Joseph Goodrich.
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The Sabbath Recorder.
PUBLISHED WEEKLY AT
NO. 9 SPRUCE STREET, NEW YORK.
TERMS.
\$2 00 per year, payable in advance.
\$2 50 per year will be charged when payment is delayed more than six months, at which time all subscriptions for the year will be considered due.
Payments received will be acknowledged both in the paper and by an accompanying receipt.
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