

# The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

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## The Sabbath Recorder.

THE ORIGINAL SABBATH UNCHANGED.

BY JAMES A. BEGG.

SECTION V.

[Continued.]

The Observance of the Weekly Sabbath enjoined upon the Israelites.

Those opposed to the continuing obligation of the Sabbath, found an objection upon another text, to which we will now advert. In the land of Moab, before the children of Israel had crossed the Jordan, Moses took farewell of them with a solemn declaration of the counsel of God. In doing so, he recapitulated what God had done for them: "And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you, face to face, in the mount, out of the midst of the fire, (I stood between the Lord and you at that time, to shew you the word of the Lord, for ye were afraid by reason of the fire, and went not up into the mount,) saying, I am the Lord thy God which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have no other gods before me. Thou shalt not make thee any graven image, or likeness of any thing that is in the heaven above, or that is in the earth beneath, or that is in the waters beneath the earth; thou shalt not bow down thyself unto them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me and keep my commandments. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain. Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor the stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." The remaining six commandments follow, after which he adds, "These words the Lord spake unto all your assembly, in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and He added no more; and He wrote them in two tables of stone, and delivered them unto me." Deut. v. 1-22.

It is obvious that the servant of God is here repeating, as he expressly declares, what God had spoken from mount Sinai; and that, therefore, there can be nothing inconsistent or contradictory between this and the former statement already cited and considered. It has, however, been argued, from the call in the 15th verse, to remember their Egyptian bondage, that the Sabbath was an institution peculiar to the Israelites, and appointed solely in consequence of their deliverance from the thralldom of Pharaoh. On this I would remark, in the first place, that those who urge this objection overlook the fact that there was a feast appointed for the express purpose of commemorating that signal display of God's grace. "And Moses said unto the people, Remember this day in which ye came out from Egypt, out of the house of bondage; for, by strength of hand, the Lord brought you out from this place; there shall no leavened bread be eaten. This day came ye out, in the month Abib. And it shall be when the Lord shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which He swore unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month. Seven days thou shalt eat unleavened bread; and in the seventh day shall be a feast to the Lord. Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee; neither shall there be leaven seen with thee, in all thy quarters. And thou shalt shew thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt. And it shall be for a sign unto thee, upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth; for with a strong hand hath the Lord brought thee out of Egypt. Thou shalt therefore keep this ordinance in his season, from year to year." Exod. xiii. 3-10. The Passover is, therefore, a feast to the Israelites peculiarly appointed to be celebrated in commemoration of their deliverance, being a sign

unto them "because of that which the Lord did when they came forth out of Egypt." It was designed to be "a memorial" unto them of the love and power which were so signally displayed for their deliverance—that, trusting in His "strong hand," His law might be in their mouth. But while the wonders of Creation, in their supreme importance, were already commemorated on the seventh-day, from week to week, the new festival which was to form the memorial of Israel's deliverance, is appointed to be only from year to year, and that at the very season of their leaving the land of Egypt.

But, farther, it is to be observed, that even in the passage cited, on which the objection is founded, (Deut. v. 15), Moses is pressing upon the attention of the house of Israel the law given them before, at Sinai—spoken by God's own mouth, and inscribed on stone by His finger—and is recounting its precepts, and enforcing it upon their obedience, rather than altering the covenant. We are not, therefore, to lose sight of the fact, that the reason then given by God himself for the observance of the Sabbath, and which stands as a part of the Fourth Commandment, is that He rested on that day from all His work. It is worthy also of remark, by those who imagine that the Sabbath was designed only for the Israelites, and that because of their deliverance from Egypt, that there was no reference whatever to this in the giving of the law, of which Moses here only reminds them. Their exodus was, as we have seen, of an earlier date than this promulgation of the law from Sinai; yet, although the deliverance from Egyptian bondage was then so much more recent than now when Moses speaks, the creation of the world is the only reason embodied in the fourth commandment for the observance of the weekly Sabbath.

But the import of the motive so put for the sanctifying of the seventh day by all the households of Israel, seems obvious enough when taken in connection: "Keep the Sabbath day," says Moses, "to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." Ver. 12-15.

Here, then, it is to be observed, that Moses is not professing to teach them some new thing, but urging their observing what had been already assigned: "Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee." Now the command of God was, that the seventh day should be sanctified, because that in it He had rested after all His creation work, and Moses now enforces upon them, that they should so sanctify it in remembrance of the Creator's rest, as the Lord had previously commanded.

The full observance of the Sabbath is then enforced upon all within their gates, and an additional motive specified why liberty thereon should be granted to servants—a motive derived from what the Lord had done in working out deliverance for them when they themselves were bondmen—"and remember that thou wast a servant, in the land of Egypt, and that the Lord thy God brought thee out thence." This call to consideration of their having been the servants of cruel task-masters, evidently stands in connection with the demand, immediately going before, that the Sabbath should be kept by all within their gates. No feeling of avarice was to tempt to the employment of their servants on the hallowed and blessed day,—that thy man-servant and thy maid-servant may rest as well as thou; and remember that thou wast a servant in the land of Egypt." No service was to be exacted on that day, so that the servant might rest; and the consideration of their own servitude, enforced with Egyptian rigor, which probably had deprived them almost entirely of this privilege, was now to weigh with them as a reason for dealing more righteously with those under their control, that servants as well as masters might enjoy the refreshing which God has given. And by this they are reminded, that if they should claim for themselves God's own day, by exacting the labor of their servants, He who had spoiled the land of Egypt, and destroyed Egypt's mighty men, bringing them forth with an outstretched arm, was still the same merciful and righteous God, to avenge upon themselves, in like manner, their unrighteous demands of service on the day which had been sanctified, because on it He had rested and was refreshed. [To be Continued.]

A Sabbath well spent,  
Brings a well spent content,  
And health for the toils of to-morrow;  
But a Sabbath profaned,  
What'er may be gained,  
Is a certain forerunner of sorrow.

## I LOVE TO LIVE.

'I love to live,' said a prattling boy,  
As he gaily played with his new-bought toy;  
And a merry laugh went echoing forth,  
From a bosom filled with joyous mirth.

'I love to live,' said a stripling bold—  
'I will seek for fame—I will toil for gold!'  
And he formed in his leisure many a plan  
To be carried out when he grew a man.

'I love to live,' said a lover true,  
'Oh, gentle maid, I would live for you;  
I have labored hard in search of fame—  
I have won it but an empty name.'

'I love to live,' said a happy sire,  
As his children neared the wintry fire;  
For his heart was cheered to see their joy,  
And he almost wished himself a boy.

'I love to live,' said an aged man,  
Whose hour of life was well nigh ran—  
Think you such words from him were wild?  
The old man was again a child.

And ever thus in this fallen world,  
Is the banner of hope to the breeze unfurled;  
And only with hope of life on high,  
Can a mortal ever love to die.

## I LIVE TO LOVE.

'I live to love,' said a laughing girl,  
As she playfully tossed each flaxen curl;  
And she climbed on her loving father's knee,  
And snatched a kiss in her childish glee.

'I live to love,' said a maiden fair,  
As she twined a wreath in her sister's hair;  
They were bound by the chords of love together,  
And death alone could these sisters sever.

'I live to love,' said a gay young bride,  
Her loved one standing by her side;  
Her life told again what her lips had spoken,  
And never was the link of affection broken.

'I live to love,' said a mother kind—  
'I would live a guide to the infant mind.'  
Her precepts and example given,  
Guided her children home to heaven.

'I shall live to love,' said a fading form,  
And her eye was bright and her cheek grew warm,  
As she thought in the blissful world on high,  
She would live to love and never die.

And ever thus in this lower world,  
Should the banner of Love be wide unfurled,  
And when we meet in the world above,  
May we love to live and live to love.

## CHRISTIAN JOY.

We are not only allowed, indeed, but we are commanded to rejoice in the Lord. No joy has so good or firm a foundation as that which is to be found in the Lord, who has bought us, and in whom we are blessed with all spiritual blessings. But whoever wishes to rejoice in the blessings purchased for us by Jesus Christ, must be in him, intimately united to him by faith, renouncing sin, and all the false pleasures of the world. This true union and communion with Christ, is the source of joy, the only source. Hence will follow a willingness to love, obey, and glorify him as long as we live. But, if instead of trusting in Christ, and his consummate atonement, we rely on our own virtue, and consequently, try to stand upon our own foundation, we shall never enjoy one moment's peace of mind. Our virtue and holiness are, and ever will be, imperfect; we shall, therefore, always have reason to confess before God—"If thou wilt mark what is amiss, Lord, who shall stand before thee?" Let us therefore seek for pardon, peace, and joy, in Jesus Christ; and having found them, let us be grateful and obedient. But though we should be as holy as any of the apostles, let us beware lest we put our confidence in any thing except the sufferings and atoning death of Christ. [Swartz.]

## JUDSON AT BRADFORD.

It was my happiness to have an interview with this beloved missionary at Bradford. It was at the birth-place and early home of his first wife, the brilliant, the devoted Ann H. Judson. As we walked to the house, he remarked that the appearance of the town had very much changed during thirty years' absence. There was one spot, however, he knew there was one dwelling, though changed in its appearance somewhat, which had been the scene of two important and thrilling events ever to be forgotten. It was a hallowed spot, where the early partner of his toils, in solemn consecration to God, gave himself to the cause of missions.

I was desirous of seeing the portrait of this remarkable woman, which, I had learned, was sacredly kept in the family. We entered the house, and after an introduction to the sisters of Mrs. J.—the mother had gone to rest—Judson led the way to the parlor, where hung the image of his wife, beside which was his own portrait, recently taken. Her presence seemed to fill the room, and I felt it almost sacrilegious to speak above a whisper. We stood in silence for some moments, gazing on that expressive countenance, that dark, full, liquid eye, turned upwards, as if holding converse with the heavenly world. None of the likenesses in her memoirs resemble this portrait.

At length he broke the silence, by exclaiming, in warm and impassioned language—"It look just as she did when alive—that is the very dress she used to wear—it looks just like her." He, then, with much emotion, informed me, that when he for the first time came here, not knowing her portrait had been taken and was in the house, he went into the parlor, where he had spent so many hours with her, to reflect on the past. As he was walking the room, living over the scenes in which she had been the principal actor, he happened to lift his eyes, and lo! the image of his thoughts was before him. So unexpected was the sight, that he was overcome. Yes, there she was before him just as she looked when she returned from America, to toil with him and for him to the death.

I remarked—"those eyes wept many tears for you when in prison." I touched a tender chord in his heart. His eyes immediately filled with tears, still gazing with the deepest earnestness on the canvass before him. Standing in the home of her youth, in the very room where they had spent hours together, how busy was memory

with the past! His thoughts sped their way across the ocean—he traversed the streets of Ava—he entered the gloomy prison of Oungpen-la—he stood beneath the Hopia tree, on the banks of the Salween. We at length turned away; I, with such feelings as I never had before—he, to muse on the past, with such feelings as the scene and that quiet Sabbath morning would naturally call forth. [Ch. Reflector.]

## THE MINISTRY OF THIS AGE.

No preceding generation of ministers ever saw such a day as this! Such openings for usefulness; such calls to exertion; such multiplied and extensive fields whitening to harvest; such abundant and potent means for doing good to mankind. To live now, is a talent put into your hands for which you must give an account. Have you an ardor of piety, a tone of moral sentiment, a spirit of enterprise, corresponding with this day? If not, give yourselves no rest till you in some good measure attain them all. If an ancient heathen rhetorician, in giving directions for the attainment of the "sublime," in writing, could say—"Spare no labor to educate your soul to grandeur, and to impregnate it with great and generous ideas;" much more may the same language be addressed to a candidate for the gospel ministry, in the present stage of the Church's progress. Take unceasing pains to get large views of ministerial furniture, ministerial duty, and ministerial success. Strive to "educate your souls to grandeur" of conception, and grandeur of wishes, and hopes, and enterprise for the moral benefit of your fellow men. Aim high. Let no petty plans satisfy you, either as to acquiescence or exertion. Every one of you, however humble his talents, if really disposed to make the most of what God has given him, might cause his influence to be felt to the ends of the earth. [Dr. Miller.]

## TOO LATE.

I once saw a man upon whose head had beaten almost eighty winters, rise in a large congregation, to request the people of God to pray for him. Never shall I forget the scene. There he stood, covered with the locks which time had whitened, leaning upon the top of his staff. He felt that he was a sinner. His locks had whitened in the service of Satan. With a trembling voice and quivering lip, he said, "I wish to go to Jesus, but I fear it is too late." A thrill ran through the assembly. Too late! An aged sinner tottering on the banks of eternity, with a world of glory yet to be lost or won. Aged friend, is it too late for you? Has the heavenly messenger been grieved for the last time, and left you, like the shattered oak of the plain, to ripen in the sun for the consuming flames? O, turn your trembling footsteps to Calvary; peradventure, there is mercy yet in store for thee. Hasten to that fountain opened for sin and uncleanness. Linger not for a more convenient season. Fall into the hands of mercy. Then shalt thou lean upon the top of thy staff and worship; then shalt thou go down into the dark valley and shadow of death, leaning upon the arm of Jesus; then shalt thou be gathered into the great company of patriarchs, apostles, and saints, where immortal youth shall bloom forever upon thy temples, and where death is never known.

## SCRAPS ON EDUCATION.

Gold is more frequently found in grains than in lumps, and is not less valuable on that account. So with knowledge. Fragments when united make up the intellectual storehouse. John Adams said in an epistle to his wife—"The education of our children is never out of my mind. Train them to virtue. Habituate them to industry, activity and spirit. Make them consider every vice shameful and unmanly. Fire them with ambition to be useful. Make them disdain to be destitute of any useful or ornamental knowledge." What says Horace Mann? "Every friend of education, who insists upon qualifications superior to the present, is bound to do his part towards furnishing facilities and encouragements by which they can be acquired. We cannot consequently denounce a state of things which we do nothing to improve. Martin Luther has said of education: 'In every age, even among the heathen, the necessity has been felt of having good school-masters in order to make any thing respectable of a nation. But surely we are not to sit still and wait until they grow up of themselves. We can neither chop them out of wood, nor hew them out of stone. God will work no miracles to furnish that which we have means to provide. We must, therefore, apply our care and money to train up and make them.'

AN EXAMPLE FOR TEACHERS.—Mrs. Wesley was a woman of singular talents and rare excellence, so learned that she was able to prepare her sons for college. She had the chief education of her numerous children. One day her husband, the worthy rector of Epworth, was busy with his learned labor, probably with his "Commentary on Job." Mrs. Wesley was teaching the children in the same room, and had occasion to repeat again and again the same lesson. Mr. Wesley, perhaps a little irritated by his abstruse studies, arose and said with much feeling, "My dear, why do you teach the child the same thing twenty times over?" She replied with feminine meekness, "Because, my love, nineteen times won't do."

THE USE OF TIME.—The celebrated Lord Coke wrote the subjoined distich, which he strictly observed in the distribution of his time:—

Six hours to sleep—to law's grave study six,  
Four spend in prayer—the rest to nature fix.

But Sir William Jones, a wiser economist of the fleeting hours of life, amended the sentiment in the following lines:—

Seven hours to law—to soothing slumber seven,  
Ten to the world allot—and all to heaven.

## IN A PET.

Some men are always in trouble. Do what they will—turn this way and that, and every thing is wrong. It is nothing but murmuring with them from 'daylight till dark. At their homes—their places of business, and in the street, they are in a pet, and are eternally making wry faces.

"Rather than pass an easy day,  
They fret and chide the hours away,  
Grow weary of the circling sun,  
And vexed that he should ever run  
The same old track; and still and still  
Rise red behind yon western hill,  
And chide the moon that darts her light  
Through the same casement every night."

The above, written a century and a half ago, is as true as when it was penned by Isaac Watts. In our day we have just such complaining characters. Nothing pleases them—nothing below the sun. The pleasures of life they never taste. All is wormwood and gall. They see no beauty to appreciate—no scenery to enjoy. 'Tis fret and jaw, wry faces and puckered mouths with them eternally.

DR. FRANKLIN'S VIEWS OF WAR.—In what light we are viewed by superior beings, may be gathered from a piece of West India news, which possibly has not reached you. A young Angel of distinction, being sent down to this world on some important business, for the first time, had an old courier spirit assigned him for his guide; they arrived over the seas of Martinico, in the middle of the long day of obstinate fight between the fleets of Rodney and De Grasse. When through the clouds of smoke he saw the fire of the guns, the decks covered with mangled limbs, and bodies dead or dying; the ships sinking, burning, or blown into the air; and the quantity of pain, misery and destruction the crews yet alive were thus with so much eagerness dealing round to one another; he turned angrily to his guide, and said—"You blundering blockhead! you undertook to conduct me to the earth, and you have brought me into hell!" "No sir," says the guide, I have made no mistake; this is the earth, and these are men. Devils never treat one another in this cruel manner; they have more sense, and more of what men vainly call humanity." [Letter to Dr. Priestley.]

ON TAKING OUT YOUR WATCH DURING SERMON.—This is no small exploit. There are many advantages arising from it. In the first place, it will be known that the man has a watch. In the second place, he will show that the sermon has not very much affected him. Thirdly, it will be a modest hint to the minister that he has preached about long enough, and should bring the sermon to a close. Fourthly, it will take up a portion of the time and attention, so that a part of the sermon, certainly, (if not the whole,) will pass by the man as the idle wind, and be lost. Fifthly, it will show what estimate the man puts on the message of grace. Sixthly, it will attract the notice of others around, and turn away that attention from the message in like manner. Seventhly, it is an act very much in harmony with a passage of Scripture: "When will the new moon be gone, that we may sell corn; and the Sabbath, that we may set forth new wine." Amos 3: 1. [Essex Reg.

THE THRONE OF GRACE.—If you are a Christian, the throne of grace is yours. Your Father is seated on it. Your Saviour has sprinkled it with his own blood. The Holy Spirit draws you sacredly to kneel before it; and the promise, when there is, "Open your mouth wide, and I will fill it." What an honor, to approach the King of Kings! Were we to have an audience with an earthly monarch, we should deem it an era in our history, and boast of it through life. But you, and I, and others, may have audience with the King of the Universe. Nay, we have liberty to approach him at any time, and under any circumstances. Have we wants? He can supply them. Are we in trouble? He can extricate us. Do afflictions press our souls? He can mitigate and remove them. Does sin pollute our joys? With him is the fountain of cleansing. Does Satan vex our souls? He invites us to his arms as our refuge. All relief and every blessing is from God. [Newton.]

CHEERFULNESS.—It may be wrong, but we cannot help it—we have a repugnance amounting almost to dislike for that class of Christians who think more of a long face than of a pure heart—more of outward forms than of heart-felt devotion—who are exceedingly particular to observe the outward appearance of sanctity, while the heart is the seat of pride, and like a cage of unclean beasts. We do not, we cannot think much of that kind of religion which is made a cloak for the body; our best ideal of religion is one that adorns the heart. We do not believe that God looks with disapprobation upon a placid countenance, or that he regards with anger a cheerful heart. It may be well enough for those who think him an implacable tyrant, to clothe themselves in sackcloth, and shroud themselves in gloom; but we like to see those who have a better faith and brighter hope, live better lives, and wear brighter countenances.

BEAUTIFUL ILLUSTRATION.—We find the substance of the following illustration in the writings of one of the old English divines:—  
What, in reality, is the distance between the faithful Christian on earth, and the spirits of the just made perfect? It is as if in an apartment fill with bright lights, and burning clearly, there were one, dimmed by the earthen vase which subduces and almost darkens its lustre. You have only to shiver the vase of clay, and the light it enshrines shall beam forth, undimmed among its fellows. Such may be the transition by death, of the spirit of the Christian from the "earthy house of this tabernacle," to its full, unclouded shining amidst kindred lights in heaven.



The Sabbath Recorder.

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SABBATH LECTURES IN NEW YORK.

The first of a series of lectures upon the subject of the Sabbath, before the New York Sabbath Tract Society, was delivered by Rev. THOMAS B. BROWN, on Sunday evening last, at the Seventh-day Baptist Chapel in Eleventh-street. It was an able effort, and was listened to by a numerous and attentive audience.

The speaker stated distinctly in the outset, that his object was to show that the first day of the week is not the Sabbath of the Bible—that on the contrary the seventh day is still, as it always was, "the Sabbath of the Lord thy God." He intended also to show, not only that Sunday is not the Sabbath, but that it is not even a sacred day in any sense. The Scriptures never call it the Sabbath, nor even the Lord's day.

The application of the latter term to the first day of the week by the generality of Christians, is entirely gratuitous. That the "old fathers" made such an application of the term was admitted, but it was merely conjecture on their part that John intended by it the first day of the week.

Their conjectures, however, soon assumed the air of confidence, and they finally asserted it dogmatically. It became at length very popular to speak of the Sunday as the Lord's day; but in the lapse of time even this term, with all its apparent sacredness, became insufficient to secure for the day the honor that some desired for it.

The Puritans therefore invented the term "Christian Sabbath," in order that they might with some show of propriety bring the fourth commandment to bear upon it, and at the same time endeavored to cast a stigma upon the seventh day by calling it the "Jewish Sabbath." Thus terms were invented that are found no where in God's Book, nor are the ideas implied by them Bible ideas; all which would be shown more fully in the progress of the lectures.

If then the Scriptures never call the first day of the week the Sabbath, nor even the Lord's day, it is thus left without any name to designate its sacred character. And if, said the speaker, the Holy Spirit has left it there, why cannot man leave it there? If God, who sees the end from the beginning, has not seen fit to guard the day with some name expressive of its sacredness, why should man attempt it? Has God left his work for man to mend? But as if the Almighty had committed an oversight, impious man undertakes to amend the matter!

It was also stated, that not only was the day left without any inspired name to show that it was holy, but that all the circumstances recorded as having transpired on the first day of the week could be perfectly well explained without the necessity of supposing it any thing more than an ordinary working day.

The speaker then went on to declare, that his object was to urge obedience to the law of God, which says, "the seventh day is the Sabbath of the Lord thy God;" that the question concerning the day of celebrating our sabbatical devotions was of great importance, notwithstanding some thought that the difference of a day could be of no account in the sight of God. But it is not merely a question concerning the day of worship; other highly important considerations were involved, making the Sabbath controversy one of the most important that comes within the pale of polemic theology.

1. The validity and an everlasting equity of the moral law were deeply concerned. The fact that Christians found themselves already in the violation of the fourth commandment, and in the devout observance of another day, in which they desired to persist, led them to start the question, whether under the gospel dispensation the law of God was binding as a rule of duty, or whether it was not superseded by a new law. Not willing to give up the Sunday festival and return to the observance of what the law requires, they are led to reason perversely concerning the claims of the law, and by artful and imposing sophistry to cover up its glory.

2. As a necessary consequence, they fall into mistaken views concerning the great and glorious work of redemption. For redemption having respect to the law, and its design being to uphold the law and guard its honor, it is impossible to suppose the law abrogated without falling into some notion about redemption very different from that which orthodox Christianity teaches. Indeed, such premises, followed out to their just results, end in exploding the doctrine of atonement altogether.

3. The substitution of Sunday for the Sabbath had vitiated the whole system of theology. It was an error in the creed of theologians, and as they did not love to appear inconsistent, they were driven to labored efforts to make this error harmonize with all the truth they hold. Hence the force and meaning of many passages of scripture were explained away, so that they might not clash too roughly with their error, but have at least a seeming consistency with it. Thus their whole system of religion—notwithstanding it embodies much truth—becomes corrupted to so great an extent, that much of its saving power is taken away. If we would have the gospel prove the mighty power of God to the pulling down of strong holds, as it once did, these human traditions and vain reasonings must be purged away from it.

The speaker then followed with a rapid sketch of the steps by which the church had degenerated from its primitive purity, showing that such degeneracy had run parallel with the neglect of the Sabbath and with the loss of the true doctrine on that subject. The Reformation, glorious as it was in most respects, left this point in a great degree untouched. The efforts made by a few to revive the observance of the Sabbath proved too feeble for the mighty odds against them. The Sunday festival was retained, and by the great mass of Christians is yet retained. This, however, is in accordance with prophecy, that "times and laws were to be given into the hands of the man of sin until a time, and times, and the dividing of time."

Until the fulfillment of that period, we must expect to mourn over the wide-spread profanation of God's holy day. The lecturer, however, expressed his conviction, that among all the professed followers of Christ, there were at least some chosen spirits who would, upon obtaining a knowledge of their duty, stand forth as witnesses for God's Law.

The subject of the lecture on next Sunday evening will be the nature and design of the Sabbath—a standing testimony against Atheism and Idolatry; and hence the indispensable necessity of observing it on the seventh day of the week.

THE JEWISH RABBIES AND THE SABBATH.

Many of our readers are aware, that a number of distinguished German Rabbies have established what they call an Assembly, to meet yearly, for the purpose of discussing any and all questions of interest to the Jewish people. Their third meeting was held at Breslau in July last, and continued eleven days. The most important question which was brought under consideration related to the proper observance of the Sabbath, and in the discussion of this question five days were occupied. The difficulty seemed to be, to reconcile the strictness of the rules laid down by Jewish authorities for keeping the Sabbath, with the discharge by Jews of the duties which they owe to the State and each other.

There was one party, calling themselves the orthodox reformers, who adhered strictly to the Talmud, and would not consent to any modification of the rigor with which the Sabbath had heretofore been observed. The only remedy which they proposed for the evils complained of, was that Jews should employ Gentiles to perform those offices which the Jewish customs or laws prohibit on the Sabbath day. Thus they were ready to provide for the opulent, who are able to employ others, but would leave the poor, who must work with their own hands, under the same burden as before.

There was another party who took the Bible for the basis of their arguments, and maintained that reason ought to retire with reverence before the book of God. They contended that the law of the Sabbath was explicit, and that it positively forbade all labor upon the seventh day of the week, or Saturday. Of course they were decidedly opposed to performing labor under the plea of necessity, and also to changing the Sabbath from the seventh to the first day of the week, which had been boldly proposed by one member of the Assembly.

There was another party still, who professed to hold fast only to the spirit of the Bible. They attached importance to the injunctions of the Bible relative to the Sabbath no farther than they could be conveniently applied to our times; and hence they were indifferent as to the day of the Sabbath, whether the seventh day or the first day, provided a day of rest was secured.

After a discussion of five days, in which the views of each of these parties were freely presented, the Assembly came to the following decisions:—

1. (Unanimously.) It is one of the most sacred duties of the Jewish teacher, as well as of each individual Israelite, to promote the restoration of a worthy observance of the Sabbath, as a day of sacred rest; it is therefore necessary to insist upon the sacredness of the Sabbath, and to show the importance of increased attention to public worship, and the domestic observance of that day.

2. The celebration of Divine worship in a manner worthy of the Sabbath, is of such pre-eminent importance, that no labor undertaken for its promotion, although otherwise unlawful, can be prohibited; every action, therefore, is permitted, which is connected with the performance of public worship in a proper manner, or which renders it possible for an individual to take part in public worship for his edification.

3. If a cessation of labor should endanger existence, it is permitted to continue the same on the Sabbath by means of Gentiles.

4. (Unanimous.) No religious duty is violated by procuring or rendering assistance, in especial cases, where temporal welfare, property, or the means of existence, is in imminent danger.

5. (Unanimous.) Wherever life is in danger, whether one's own or that of others, that of an Israelite or of a Gentile, it is not only permitted but commanded to use, even on the Sabbath, every possible means for prevention or rescue.

6. The excessive severity of the existing laws relative to the observance of the Sabbath is injurious, and ought to be mitigated as much as possible. The Assembly therefore declares that those very strict prohibitions, which require a state of complete inactivity on the Sabbath, are carried too far, and are not binding.

7. These definitions which have been adopted by former teachers, with a view to modification, but in a form which gives them the appearance of evasions, are inadmissible, and moreover superfluous as regards short journeys, which are not for purposes of business.

8. Mental exertion does not violate the Sabbath.

9. (Unanimous.) To promote the welfare of the State is such an imperative duty, that if a collision of duties takes place, the observance of the Sabbath must give way. The soldier is, therefore, exempted from the observance of the Sabbath, if discipline requires it. The public functionary must likewise perform his official duties, if it becomes necessary, on the Sabbath.

THE SABBATH A MEMORIAL OF CREATION.

At the present time the Empire of China is open to the introduction of the Gospel; and millions, without a knowledge of the claims of the Sabbath, may be instructed in the law of God and in the faith of Jesus. Some, who feel sensible of the embarrassment which the observance of Sunday involves, in view of the express declaration of the fourth commandment, "the seventh day is the Sabbath," nevertheless justify themselves in their course by setting forth the GREAT FACT that the first day is observed. They will nevertheless admit, that if the seventh day were generally observed, it would be more consistent with the tenor of holy Scripture.

Now to such we would present the case of the Chinese, who are without a Sabbath. Which day would you have them observe? Will you teach them a tradition, which is most emphatically contradicted by the law itself? The responsibility is yours to decide the question. But before the matter is decided, let us see the consequences fairly deducible from the premises most commonly stated as the ground of Sunday observance. It is every where told us, in the first place, that the first day is observed in commemoration of the resurrection of our Saviour. In the second place, we are told that it is called "Lord's day" by the Apostle John. For the sake of the argument, let us admit the premises; let us admit that not only the Apostles, but Christ himself, was the author of the institution. If then the first day of the week be required as a day of religious worship to commemorate the resurrection of Christ, it can be required of those only who are interested in that fact—those only, at most, who believe in the resurrection. This institution is, then, to the resurrection of Christ, what the "Lord's Supper" is to the death of Christ. They must both, from analogy, belong to the Church, and be for the observance only of its members, or of those who are of the faith of Christ's resurrection; for what benefit can result from the celebration of the resurrection, to such as are not benefitted by the celebration of the death of Christ. Hence it may be affirmed, that whoever participates in the celebration of the "Lord's day" unworthily, or without faith, SECURES DAMNATION to his own SOUL. Will this doctrine do to teach the heathen? Yet it is what must inevitably follow, if the premises be consistently maintained. To us, however, it is but one of many proofs, that TRADITION is the real and only foundation of Sunday observance. At present this will suffice on this point. Now to the Sabbath. Who are interested in the work of creation? Are not all mankind? Can the celebration of this work be confined to the church? What has it to do with the members of the church, more than with the rest of mankind? It is true, that the institution affords an opportunity for the church to perform the work of evangelizing the world, by causing a suspension of labor among all the world for this very purpose. This is a circumstance which shows the wisdom of its institution. To the church it is a privilege; but God enjoins it upon all as a Law, to disobey which is SIN, as well for the Heathen as the Christian—as well for the Christian as for the Jew. The heathen must be made acquainted with this fact, that they may know their sin in this, as well as in the transgression of the other nine precepts of God's Law, and thus be able to appreciate the GRACE of Christ, which comes for their deliverance through the Gospel. If Sunday observance be a church institution, let it stand upon its own foundation for what it is worth. THE SEVENTH DAY IS THE SABBATH; let it be proclaimed even among the heathen. LUTHER.

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CONNECTION OF PERSECUTION WITH OPPRESSION.

While I am called upon to sympathize with the victims of persecution among Sabbath-keepers, who, in the progress of events, under the guidance of a wise Providence, have induced a partial development of that spirit of intolerance which is intimately connected with sectarian bigotry, I am also gratified that, although the occasion is to be regretted, a zeal for the defence of human rights is elicited, and many are excited to examine into the elements of our great social compact. I cannot rejoice in the sufferings of any of my brethren, but I am heartily glad that persecutions, however light comparatively, will always wake up the slumbering energies of man, and put in requisition those powers of mind, the exercise of which always tends to information. In this sin-stricken world, shrouded as with a mist of darkness, governed by influences contrary to the spirit of Christ, evincing an unseen but controlling power of evil too strong for our languishing faith and feeble moral powers to resist, it would seem that, to bring about the elevation of those long-hidden truths of equal rights to all, there is a necessity for some new prompter that is not ordinarily comprised in our motives of action. The persecutions of some of the Seventh-day Baptists, while they excite zeal for just redress, are calculated to lead to a train of reflections that will ultimately bring the honest Christian to consider other objects of sympathy, who are the victims of unjust legislation. We often know not how to do justice to others, until injustice is done to us.

In matters of religious concernment, legal coercion is the argument of tyrants. But the truth of God cannot be overthrown by such means. Truth and justice exist with him; for "justice and judgment are the habitation of his throne." To establish his kingdom on earth, his laws must have their representatives—must have an embodiment. Where then must we look for that representation, but among his humble, persecuted followers? It is not to be found among the proud majority of religionists, who would avail themselves of the "powers that be" to lord it over God's heritage.

The disturbing elements of anti-Christian proscription, which live and grow in man's obdurate heart, are not confined to the Catholic church, but are cultivated and brought to maturity among all those sects where a veneration for church usages, and a desire to control others, out-weigh a regard for the golden rule. The controlling motive of our social habits, in both church and state, giving character and effect to a corrupt public taste, is not calculated to allow the diffusion and practical application of those truths essential to the maintenance of that humility which constitutes the chief glory of the church. A reformation, amounting to a revolution, subverting the radical errors of this so-called Christian republic, is absolutely needed to establish security in the enjoyment of religious privileges. As in the commercial and political, so in the religious world, men seem to be governed by those propensities which are manifest among brutes, where the strong use their strength to overcome the more feeble. Under the influence of such propensities, any one of the sects having the ascendancy would not fail to use legal coercion, when the living principles of Bible truth were a standing rebuke to their error and pride.

Up to the present time, religion, pure and undefiled, could hardly be expected to flourish in this country; for, existing under the accursed influence of oppression, without any well-directed effort to destroy this fountain of pollution and crime, there must be, among all those who consent to the existence of such abominations, a morbid insensibility to moral rectitude, which necessarily destroys not only the beauty but the efficiency of the Christian religion. Being educated under the influence of this great national "sum of all villainies," sending forth its poison insidiously into every social circle, permeating this great commonwealth with ungodly prejudice against the "sanctioned and sanctified" chattels of American democracy, any true sense of justice to be found any where, can only be ascribed to the mercy of a long-suffering God. When we feel but the gentle touch of oppression's hand, which falls with terrible force upon 3,000,000 of our equal brethren, that touch vibrates through our nature, and renders active those powers of repulsion which are essential to the maintenance of equal rights against the encroachments of tyranny. To such an extent has slavery corrupted the various departments of government, that any hope of security from occasional molestation, while this example of domination is suffered to exist, is, in my opinion, a vain hope. Whatever may be the means employed to restore to the persecuted his constitutional rights, if we forget the poor slave, and do not plead his cause, and seek his liberty, with all that zeal and sacrifice which his necessities demand, we prove ourselves not only unworthy of the Christian name, but undeserving of even the precarious liberty we are permitted to enjoy. The axe must be laid at the root of this great upas tree; and as long as oppression exists, whether we feel it ourselves, or others are the unhappy subjects of proscription, however remote, of whatever nation or color, we are bound, by the most prominent principles of our religion, to exert our mightiest energies to "deliver the spoiled out of the hand of the oppressor," and rescue our country from the dominion of the falsehood that man can rightfully oppress his fellow man.

At the present time the Empire of China is open to the introduction of the Gospel; and millions, without a knowledge of the claims of the Sabbath, may be instructed in the law of God and in the faith of Jesus. Some, who feel sensible of the embarrassment which the observance of Sunday involves, in view of the express declaration of the fourth commandment, "the seventh day is the Sabbath," nevertheless justify themselves in their course by setting forth the GREAT FACT that the first day is observed. They will nevertheless admit, that if the seventh day were generally observed, it would be more consistent with the tenor of holy Scripture.

Now to such we would present the case of the Chinese, who are without a Sabbath. Which day would you have them observe? Will you teach them a tradition, which is most emphatically contradicted by the law itself? The responsibility is yours to decide the question. But before the matter is decided, let us see the consequences fairly deducible from the premises most commonly stated as the ground of Sunday observance. It is every where told us, in the first place, that the first day is observed in commemoration of the resurrection of our Saviour. In the second place, we are told that it is called "Lord's day" by the Apostle John. For the sake of the argument, let us admit the premises; let us admit that not only the Apostles, but Christ himself, was the author of the institution. If then the first day of the week be required as a day of religious worship to commemorate the resurrection of Christ, it can be required of those only who are interested in that fact—those only, at most, who believe in the resurrection. This institution is, then, to the resurrection of Christ, what the "Lord's Supper" is to the death of Christ. They must both, from analogy, belong to the Church, and be for the observance only of its members, or of those who are of the faith of Christ's resurrection; for what benefit can result from the celebration of the resurrection, to such as are not benefitted by the celebration of the death of Christ. Hence it may be affirmed, that whoever participates in the celebration of the "Lord's day" unworthily, or without faith, SECURES DAMNATION to his own SOUL. Will this doctrine do to teach the



General Intelligence.

WRECK AND LOSS OF LIFE.

On Wednesday and Thursday of last week a storm of unprecedented severity visited the seaboard, which occasioned great anxiety in New York for the safety of the steamboats on Long Island Sound. The worst fears were more than realized on Friday evening, by information received of the total wreck of the magnificent steamer Atlantic, and the loss of her captain, with between thirty and forty of her passengers and crew. It seems that the Wednesday afternoon passengers from Boston, reached Allyn's Point about midnight, when the Atlantic started with them for New York. Soon after leaving New London, the storm increased, and the wind changed, blowing a perfect gale. Just at this time the steam-pipe burst, which rendered the engine entirely useless. The anchors were immediately dropped, and the steamer rode through the night. On the following morning the storm continued, she dragged her anchors, and drifted towards shore. In order to give the wind a clean sweep, the smoke-pipes were first cut away, next the pilot-house, then the bulkheads, and afterwards a great portion of the freight was thrown overboard. Thus she remained through the day, the wind blowing such a gale, and the sea so rough, that no assistance could be rendered her by other boats. About midnight of Thursday she parted one of her cables, there being four out, one attached to thirty hundred weight of furnace bars and the others to anchors. After this the gale continued to increase, and blew a perfect hurricane. She was driven still nearer the shore, but passed a point that all expected she would strike upon. She then drifted about eleven miles more, making in all twenty-two miles, which occupied about forty-eight hours of terrible uncertainty and suffering. She then struck, stern first, on a ledge of rocks on Fisher's Island, when a tremendous sea seemed to lift her up to the very top of the ledge; so far, indeed, as almost to throw her over on to the other side. This was the crisis in the disaster; it was terrible and heart-rending in the extreme. In five minutes after she struck she was in pieces. In these five minutes at least one-half of those on board the Atlantic were taken from time into eternity. Some were drowned, some crushed, and some frozen to death. The screams, the crash, the roar, of the sea, were dreadful.

There were six females, four children, and two infants among the passengers. All the females were drowned or crushed to death. Only one of the children was saved, and he was the only one saved of the family of which he was a member. His father, mother, married sister, and a younger sister, and two young brothers, were on board; all are dead. The poor little orphan thus saved, and thus thrown alone on the world, is only twelve years of age. The two infants were drowned, frozen, or crushed to death.

The following items are collected from the daily papers:—

Among the lost were several whose deaths will be widely and painfully lamented, especially Rev. Mr. Armstrong and Dr. Hassler of the Navy.

Rev. Wm. J. Armstrong, whose name is among the lost, was one of the secretaries of the American Board of Commissioners for Foreign Missions. We learn that he conducted religious service on board the Atlantic on Thursday. He leaves a wife and five children residing in this city. He was a native of Mendham, N. J., but was at one time the settled Pastor of a Presbyterian Church in Richmond, Va.

The body of Capt. Duran was brought to the city and taken to Staten Island, where his family, a wife and five children, one an infant, resides—all of whom were dependent on his exertions for support. The arrival of his body was the first intelligence received of his untimely fate.

A Mr. Partridge had in his company a Miss Jordan, who was coming to the city on a visit to his wife. All his exertions to save her were fruitless, in the last of which he nearly lost his own life. He escaped to the shore by swimming, having first divested himself of his clothes, with the exception of his shirt and pantaloons. The body of Miss Jordan was recovered, and has been conveyed to Boston, under the care of Mr. Partridge.

The passengers and crew suffered intensely from the cold, and could only keep themselves from getting utterly benumbed and helpless by wrapping themselves in blankets and walking about the boat.

Much of the property thrown overboard was very valuable—among the rest, it is said, was \$7,000 worth of plate, and from \$6,000 to \$8,000 worth of lace belonging to a passenger.

The Atlantic is supposed to be insured for about \$70,000. The machinery will probably be saved in good order. All who struck the beach were saved, those who struck the rocks were killed—boats, planks, and life-preservers were of no use.

The Atlantic had on board a draft for \$35,000 from the United States on some Massachusetts bank.

Hon. Daniel Webster and Judge William Kent were passengers from Boston on Wednesday, and were prevented taking passage in the Atlantic by the appearance of the weather.

A TALE OF SORROW.—About six months ago, a widow lady came to this city from the State of Maine; she was the mother of five children, four of whom she brought with her when she came. Her chief purpose in coming here was to find employment for her family, whereby they might obtain a comfortable living and enjoy the comforts of home. About three months after taking up her residence here, her youngest daughter, about nineteen years of age, was taken sick and died; in the following week, a son younger than the daughter, also died; then in another week a young man, who was a boarder in the family, died; on the same week another boarder, a young man, was taken sick, went home and died in the following week; then on the next succeeding week another

daughter died; and on Wednesday, the last of the four who came here with the mother, died also. The one who died on Wednesday was married about two months ago to a worthy and industrious mechanic of this city. They all died of the typhus fever. These simple facts tell a sad tale of sorrow and bereavement. [Lowell Courier.]

THE OCTOBER INUNDATION IN FRANCE.—The Loire had committed dreadful ravages between the plains of Aurec, Andrezieux, and Roanne. The St. Etienne railway had been partly destroyed at Andrezieux. All the boats laden with merchandise, to the amount of 1,000,000, lying in the canal of Digoin, had been sunk, and 1,000 hds. brandy, each worth 800, and 1,500 casks of wine, had been lost. At Pouilly, 1,700 pieces (hogheads) of wine of the country and of Beaujolais, had been carried away by the floods. The well in the Loire began to be felt at Nantes on the 21st, but the authorities had cautioned the inhabitants residing along its banks against its consequences, and no accident had as yet occurred. The Aller and the Loire, at their junction, became an immense sea. 1,400 laborers engaged in the construction of the railroad, would have inevitably perished, had not provisions been sent to them by a steamer, which took the poor men on board and brought them to a place of safety. In the Valley of Orleans ten districts were entirely laid waste; 80 boats and 250 boatmen had arrived at Orleans from Paris, and were employed in carrying provisions and relief to the inhabitants of the inundated country. Near Amboise the Loire had burst the great bank by which its course is partially restrained, and flowing with irresistible force through the opening thus made, had made an immense breach in the Orleans and Bordeaux Railway, which is there carried along an embankment. About four kilometres of this embankment are said to be entirely washed away, and the line for several miles, although it would not have been materially injured by an ordinary inundation, is supposed to have received so much damage that some months must elapse before it can again be opened for traffic.

CHAGRES.—This is a small town or village on the Atlantic side of the Isthmus of Panama. It contains a population of about 1,000 souls. These are nearly all native Indians, there being perhaps not a dozen Europeans, including Spanish, in the place. Streets there are none; the houses are built of bamboo, plastered with mud, and have mud floors. The people and their accommodations are of the most primitive description, and have probably retrograded in their condition since the first landing of the Spaniards. The old Spanish fortress still frowns in ruins above the bluff that commands the town. Its walls, bastions, curtains and ditches cover a large area, and for the artillery in use at the time of its construction, must have been a very formidable hold. Now, the rank foliage of tropical vegetation waves over its ramparts, and as a foreign vessel approaches the shore, the custom-house flag, raised by a revenue officer over its broken and discolored battlements, tells that the age of military glory has passed away forever. [N. O. Delta.]

SUMMARY.

Capt. Barstow, of packet ship Cambridge, of New York, has received through the hands of Mr. Buchanan, Secretary of State, a gold medal, with the portrait of Queen Victoria, which had been forwarded to the British minister at Washington, by order of the British Government. The medal is given to Capt. Barstow as an acknowledgement of his services in saving the lives of the crew of the British bark 'Lord Lynedock.'

Beatty's powder mills, situated about seven miles from Baltimore, were blown up on Monday morning, and the report thereof was so heavy as to shake the city of Baltimore, and to break many of the glass windows. Three large buildings were shattered in fragments over ten acres of ground. Of five men who were in the mill, nothing can be found but fragments, some of which were found 100 yards from the place. The quantity of powder exploded, was about 5,000 lbs.

A notorious blackleg was arrested on Tuesday morning, upon whose person was found a fine velvet vest, in the front part of which, between the outside and lining, was a thin tin case, opening with a spring, which contained a number of playing cards. It was so constructed that the contents could be easily extracted without being noticed, during the operation of play.

Mr. George Youngson, editor of the Pittsburgh Despatch, has been mulcted in \$100 for assault and battery, and being unable to pay it, was compelled to go to jail. He is accompanied by L. Y. Clark, a carrier of the Journal, convicted of libel also, and fined \$125. It appears that Clark libelled Youngson, who took satisfaction out of his hide, and hence the suit.

A certain Unitarian Society of Boston are about building a new church, and the building committee addressed a communication to a celebrated architect of New York city, asking him to furnish a plan for a church edifice, and to superintend the building of the same. Ten days after, an answer was received from him, in which he said that he could not conscientiously attend to it, because the building is to be used for Unitarian worship.

A gentleman writes from Rochester that the Railroad Company being restricted from carrying flour while the navigation of the canal continues, have made arrangements for storing flour free of charge until the canal closes, and then transport it at a cheaper rate than it is done by the canal.

An English paper mentions an instance of recent occurrence, in which a cat that had been put into a sack and carried from Innerleithor to Edinburgh, a distance of thirty miles, over mountains and fields, succeeded after a few weeks in finding her way back to her former residence.

The troubles at Nauvoo are not yet appeased. Some anti-Mormon women recently called on Gov. Ford at the Nauvoo temple to give him a lecture upon his duties. He declined to see them, and they departed, leaving a package for the Governor, in which was enclosed a petticoat. The female trophy was carried outside to the windward of the city, and three negroes, hired for the occasion, burned it with due honors.

Talking of false pretenses, says the Albany Knickerbocker, a gentleman of this city married a woman reputed to be rich, who not only turned out to be poor, but some seven hundred dollars in debt, which debt he had to liquidate! She assured him, however, that the debt was contracted for dry goods, which she bought to captivate him. Think of a fish paying for the hook with which he is caught!

No less than ten thousand barrels of onions are raised annually in the city of Salem and the adjoining town of Danvers.

Gen. Dearborn, in Hunt's Magazine, says that among one hundred merchants and traders, not more than three, in the city of Boston, have acquired independence. Another in the same Magazine states that of one hundred merchants on Long Wharf doing business in 1800, only five remained in 1840. They had all failed or died destitute of property. Of one thousand dealers with the Massachusetts Bank in 1800, only six remained in 1840. All the 994 had failed or died in poverty. The writer says, "he is a fortunate man who fails young."

A convention is to be held in the West to consider the powers and duties of the general government to assist, protect, and advance the inland commerce of the country, by the removal of dangerous obstructions from the Mississippi, Ohio, Missouri, and other rivers and highways of trade. St. Louis city has been recommended as the most suitable place, and the 10th of May, 1847, as the best time.

We noticed, says the Detroit Press, on the dock at the foot of Bates street, a mass of copper weighing about 3,000 pounds. It was found by the Baltimore Company in one of their mines on the Ontonagon river, and is the finest specimen we have ever seen. There are indications of silver in the mass, and the remainder seems to be almost pure copper.

On the banks of the river Parana, says a recent traveler, the quantity of sarsaparilla growing is so immense, that the waters, even below the Basada, have become strongly impregnated, so much so, that invalids, in time of peace, go up to drink of the great decoction, for the benefit of their impaired health.

It is stated that 180 steamboats have been built at various points on the Ohio river this season, the aggregate tonnage of which is 51,660 tons, and the cost \$1,400,000. The total number of steamboats on the Ohio and Mississippi is stated to be 750, the tonnage of which is 160,000 tons, and the cost \$12,000,000.

An editor who has probably suffered "some," tells the people how to stop a paper. He says—"Call at the office and fork up arrearsages, and order it stopped, like a man, and not refuse to take it out of the post-office, and sneak away, like a puppy."

Charles Morler, convicted in Philadelphia for the murder of his wife, attempted to destroy himself in his cell in Moyamensing Prison by hanging himself with pieces of a sheet he had torn for the purpose, to a nail in the wall. The nail not being strong enough to sustain his weight, he fell upon the floor, and the noise alarmed the watchman. This wretched man is in a most frightful state of mind. He is continually haunted by the apparition of his murdered wife, who is ever before him—her horridly gashed throat, with the blood streaming from it, staring him in the face—and he begs for his immediate execution.

Mr. Williams, of the Georgia Regiment, in a letter to his father, dated Monterey, October 11, says: "The ranks of our regiment have been terribly thinned. We marched across the Chatahoochee river with nine hundred and ten officers and men, and to-day the regiment, all told, barely numbers six hundred, and hardly that. Though we have discharged many from sickness and disability—still we have deposited nearly seventy beneath the chapparral in the short space of four months."

Five hundred people in a church, during two hours, give off fifteen gallons of water into the air; which, if not carried away, saturates everything in the building, after it has been breathed over and over again, in conjunction with the impurities collected from each individual. The effects of neglect in carrying out plans for ventilation, are shown in the production of three of the most frequent and formidable diseases which affect the human race.

Hon. James Pendergast died in the town of Carrol, Chataqua Co., on the 15th, in the 83d year of his age. Judge P. was one of the earliest pioneers of Chataqua, having been a resident of that County for more than forty years, and was always distinguished for great energy, purity and amiability of character.

We learn by a note from a respected citizen of Ledyard, that four or five acres of land on the farm of Mr. Henry Chase, Jr., on the east bank of Cayuga Lake, and near the line of Ledyard and Genoa, sunk a few days since, and has disappeared. We have not heard any of the particulars, but we are promised them by our correspondent.

The Sheriff of Rensselaer Co., in this State, who acted as 'hangman' in the case of Hearty, was observed to cut the rope that launched the poor victim into eternity with his left hand. The reason he gave was this:—"I never could shake hands with my friends with a hand that had done such a deed."

The Batavia Spirit of the Times announces the death of Gen. Josiah Newton of Alexander, which took place on the 19th inst. He was 62 years of age. Gen. Newton was one of the oldest residents on the 'Holland Purchase.'

A slip from the New Orleans Picayune reports a terrible steamboat accident which occurred on the 21st Nov., about seven miles below Natchez, in the bend of the river, by which some twenty or thirty lives were lost and a great number of persons were severely scalded. The steamboat Sultana, bound down the river, came in contact with the steamboat Maria, bound up, striking her just forward of the wheel-house, and by the violence of the shock broke the connection-pipe of the Maria, by which between twenty-five and thirty deck hands and deck passengers were scalded, many of them so severely that there was no prospect of their recovery. The Maria sunk to within about two feet of her cabin floor within five minutes after the collision, drowning between twenty-five and thirty persons who were on the lower deck. The cabin passengers were all saved.

A young gentleman of the name of B. D. Twiss, in the twenty-first year of his age, committed suicide by shooting himself through the head, at Champlain, on the 7th ult. He had lately entered the Vermont University, and returned home greatly depressed in body and in mind. On the evening of the 7th, he retired to his chamber—shot himself as above stated—dying in about ten minutes after the family entered the apartment.

Captain Hosken is ruined. Not only have the underwriters refused to pay the insurance on the steamship Great Britain, but a resolution to insure no ocean steamer, which may be placed under the command of Capt. Hosken, has been passed by the underwriters at Lloyd's, and communicated to the Great Western company.

Jonathan Russel, of Philadelphia, has succeeded in making a stretcher which will stretch any or all parts of the boot or shoe by simply turning a screw. The screw, acting upon a lever in the boot tree, will stretch the instep, heel, or leg of a boot, as may be desired.

There are now over ninety packet ships which trade between New York and Europe; 53 to Liverpool, 18 to Havre, 8 to Glasgow, 5 to Marseilles, and 2 to Belfast.

Rev. Dr. Cogswell has resigned his offices of President and Professor of Theology in Gilman-town (N. H.) Theological Seminary, on account of the pecuniary embarrassment of the Institution; and instruction at the Seminary will be suspended until this embarrassment shall be removed.

A gentleman has sent to the editor of the Petersburg Intelligencer, a potato weighing nine and a half pounds, and a turnip weighing seventeen pounds.

There were seen about three weeks ago, a short distance below the mouth of the Ohio, twenty-two steamboats, all within sight of each other at the same time.

Thomas W. Dorr was nominated, by a meeting at Cranston, to represent in Congress the Western District of Rhode Island.

The editor of an eastern paper expresses great indignation at the manner in which a man was buried who committed suicide. He says:—"He was buried like a dog with his clothes on."

It is said that 17,000 sacks of saw-dust are annually consumed in London for stuffing dolls alone.

The preparation of the explosive cotton is said to consist in simply dipping common cotton in nitric acid, and immediately washing it in water and drying.

A man had a leg amputated, and a girl an arm, both having been injured in two separate railroad accidents, while perfectly insensible, by means of the inhalation of Dr. Morton's gaseous preparation.

The steamer Oregon, on the upper Lakes, has made thirteen successful trips between Chicago and Buffalo during the past season, without being detained by accident or weather a single day.

Leopold Alberti, a German and a preacher of the Lutheran Church, while laboring under mental derangement, cut his throat at Milwaukee on the 14th inst.

Silas B. Barber, Representative to the General Assembly of Rhode Island from the town of Exeter, died a few days ago of typhus fever.

The collector of the Customs acknowledges the receipt of fifteen dollars, sent anonymously, as "due to the U. S. Government in consequence of a mistake in the amount of a French invoice."

Review of New York Market. MONDAY, NOV. 30.

FLOUR AND MEAL.—Genesee Flour \$5 30 a 5 50. Michigan and Ohio \$3 20 a 3 30. Rye Flour 3 75. Corn Meal \$3 75 a 3 87. Bag Meal 1 50. Buckwheat 4 25 in bbls. and 18 shillings in bags. GRAIN.—Genesee Wheat 1 15 a 1 20. Corn 68c. Barley 62c. Oats 37 a 39c. Rye 78c. PROVISIONS.—Pork, mess 9 75, prime 8 00. Beef 6 00 a 8 50. Dressed hogs 5c. Butter, western dairy, 13 a 16c. Cheese, good, 7 a 7 1/2.

MARRIED. In Greenwood, Steuben Co., N. Y., Sept. 27th, by Rev. S. S. Griswold, Mr. ISAAC EDWARDS and Miss MARY A. ROGERS, both of Greenwood.

Also, by the same, at the same place, Mr. PARDON GREEN, of Independence, Allegany Co., and Miss CAROLINE ROGERS, of the former place.

In Westley, R. L., Nov. 11th, by Eld. Daniel Coon, CHARLES VARS and HANNAH WILCOX, both of Westley.

DIED. In Hopkinton, R. L., Oct. 29th, after a short illness, AMY ALLEN, wife of Green Allen, aged 67 years. Sister Allen was a member of the First Seventh-day Baptist Church in Hopkinton, of which she was an ornament. We trust she has gone to join the church triumphant. Her family mourn the loss of an affectionate companion, and an indulgent mother and counselor.

LETTERS. Daniel Coon, Sherman S. Griswold, Samuel Davison, Joseph F. Randolph, Joseph A. Potter.

RECEIPTS. Metouchin, N. J.—Samuel Dunham, C. H. Breece, I. Campbell, Richard Hickman, Margaret Kimpton, \$2 each; David M. Dunham, Berlin, \$1 50. Independence—Nelson R. Crandall, Asa C. Burdick, \$2 each; Walter Slingerland \$1. Durhamville—Joseph A. Potter, Benjamin West, \$2 each; Wm. Satterlee \$1. New Salem, Va.—Jonathan F. Randolph, Wm. F. Randolph, \$2 each. Higginville—John Parmelee \$2. Brooklyn—Capt. Joseph Tucker \$2. Berlin—Wm. Satterlee \$2.

WESTERN ASSOCIATION. A Semi-Annual Meeting of the Seventh-day Baptist Western Association will be held with the 1st Church in Alfred, on the fourth day of the week before the first Sabbath in January, 1847, for the purpose of considering our Missionary Operations, and also for attending to any other business proper to come before it. The churches will send delegates as to the annual session. Introductory Discourses by Eld. H. P. Green. Independence, Nov. 22, 1846. S. S. GRISWOLD, Cor. Sec.

Ministerial Conference. The Ministerial Conference of the Western Association will convene during the session of the Association, at the same place. A. A. F. RANDOLPH, Sec.

Western Seventh-day Baptist Missionary Society. The Western Seventh-day Baptist Missionary Society is requested to hold a session during the Semi-Annual Meeting of the Association, at the same place. S. S. GRISWOLD, Cor. Sec.

DE RUYTER INSTITUTE. The Winter Term of this Institution will commence on the 6th of January, 1847, and continue five weeks, under the care of: J. R. IRISH & G. BYANS. DE RUYTER, Nov. 1, 1846.

MEDICAL NOTICE. DR. 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.

DAGUERRIAN GALLERY. CURNEY'S PREMIUM DAGUERRIAN GALLERY, 169 Broadway, opposite John-st., and two doors below the Franklin House, New York. Being furnished with apparatus of the greatest possible power for reflecting light and shade, and possessing other advantages in no ordinary degree in locality, materials used, and scientific application of all the means necessary to the security of perfect likenesses, presents attractions to amateurs and patrons of the art rarely offered. In again presenting his invitation to Ladies and Gentlemen to visit his gallery, Mr. G. assures them of his confidence from past success of giving entire satisfaction. As in every art and science, years of study and practice are necessary to success, so especially is it indispensable in an art that has progressed so rapidly as Daguerrotypy. Mr. G. being one of its pioneers in this country, his claims upon the confidence of the community cannot be questioned. Particular attention is requested to the life-like appearance of his colored likenesses. N. B. No charges made unless satisfaction is given. oct22 6m

A Book of Gems for the Young. THE YOUTH'S CABINET—VOLUME FIRST, REV. FRANCIS C. WOODWORTH, EDITOR. Is now complete, and elegantly bound, at 135 Nassau Street. It is formed of 100 pages, and contains 100 vignettes, embellished with ONE HUNDRED ENGRAVINGS, and the choicest Music adapted to the youthful mind. A beautiful style vignette introduces the volume. The prices for the different styles of binding are as follows:— Muslin, gilt edges, \$1 25. Muslin gilt back, sides and edges, 1 50. Imitation Morocco, full gilt, 1 75. Turkey Morocco, full gilt, 2 00. The publisher invites the attention of readers, dealers, and agents, to this volume, confident that it will be found to rank in every respect among the most valuable works ever furnished for the library of young people. The book is done up as a SLENDID ANNUAL, with particular reference to the approaching holidays. Nothing can be more appropriate and acceptable for a juvenile gift book. The trade furnished on the best terms. D. AUSTIN WOODWORTH, Publisher. CLINTON HALL, NEW YORK, NOV. 1846.

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 Defended. 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 Caveat to the Old and New Sabbatarians—[Containing some stirring extracts from an old author who wrote under 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—False Exposition. 4 pp. No. 10.—The True Sabbath Embraced and Observed. 16 pages; 9 cents.

Remittances for Tracts, addressed to the General Agent, PAUL S. STILLMAN, New York, containing full directions how and where to be sent, will be promptly attended to.

THE CHRISTIAN CITIZEN. ELIHU BURRITT, Editor.

THE CHRISTIAN CITIZEN is published every Saturday, in Worcester, Mass., on the white paper of double medium size, at \$2 per annum, in Advance. It will aim to develop the Christian citizen into the full stature of a perfect man. Avoiding all controverted tenets of religious belief, it will seek to extract from the spirit of the Gospel a PRACTICAL CHRISTIANITY which shall pervade the heart and inspire all the actions of life. Sympathizing with all the enterprises of Christian benevolence, it will speak for Peace, Temperance, Righteousness, Faith in God, and Faith in Humanity. It will speak against all War in the name of Peace. It will speak for the Slave, as for a brother bond. It will speak for the Universal Brotherhood of mankind. The Gospel it shall preach from, will be the Gospel of the Millenium. It will have a weekly message of good-will to every member of the social and family circle to which it may be admitted. For the younger portion of its readers it will have a department called the 'School Room,' in which the Editor will endeavor to interest them in the character of a fire-side teacher, assisting them to review their studies and to apply them to purposes of practical life. It will present weekly a transcript of General News, both Domestic and Foreign.

The Citizen already enjoys a pretty extensive FOREIGN CORRESPONDENCE, which the Editor is endeavoring to increase in value and variety. To enhance the interest of this department of the paper, he has now sent to England, with the view to make the TOUR OF THE COUNTRY ON FOOT, and to make the TOUR the record of his daily observations and incidents of travel. Specimen Numbers of the Citizen will be forwarded for examination, gratuitously, if ordered post-paid. All business communications should be addressed to ELIHU BURRITT & CO. Worcester, Mass., June, 1846.

THE WEEKLY CHRONOTYPE. Published weekly by WHITE, POTTER & WRIGHT, at No. 2 Devonshire-st., near State-st., Boston. Terms—\$2 per year, in advance. For \$3 five copies will be made to one address. A liberal discount will be made to Agents who pay for a larger number of copies. Edited by ELIZUR WRIGHT.

This paper is not bound to the creed or cause of any clique, association, party, sect, or set of men, but expresses freely the opinions of the editor at the time, and of such contributors as may honor it with their thoughts, or be supposed by the editor to do so. It will be his endeavor to give such a variety and quantity of matter as to meet the wants of every enlightened family, and especially of those which seek more light. He will not only give the daguerrotypy likeness of Time as he passes, but will examine every new thing that he meets, and some of the things that are new, he will fearlessly say. Where he cannot convince, he will try to be good-natured. Where he cannot satisfy himself of the truth, he will be contented to confess his ignorance. In short, he will endeavor to help forward, in a neighborly way, every thing but Humbug. That he will endeavor to knock down and drag out, even if it should cling to the throne of political power or the horns of the sacred altar. He will not take an oath never to be wiser. He will not scorn truth, though it may come from an enemy. He will not flatter the poor to make him one of them. He will not hate and abuse the rich because he is not one of them. But he will endeavor to establish a better understanding between the extremes of society—showing both ends that happiness is most likely to be found between them—consisting in a great measure in a mutual endeavor to abolish idleness, disease, poverty and ruggery. With these general purposes, it is the prime object of the editor of this paper to get an honest living.

NATIONAL INTELLIGENCER. This paper, being made up of such portions of the contents of the National Intelligencer proper as can be compressed within the compass of a single newspaper, continues to be issued and mailed to subscribers on Saturday, at two dollars a year, payable in advance in all cases—no account being opened with subscribers to the weekly paper. To bring this paper yet more nearly within the reach of such as desire to take by a year—a cheap paper from the seat of General Government, a reduction will be made in the price of it where a number of copies are ordered, and paid for by any person or association. For Ten Dollars six copies will be sent. For Twenty Dollars thirteen copies; and For each sum of Ten Dollars, above twenty-eight copies will be forwarded; so that a remittance of Fifty Dollars will command thirty-seven copies. s. s. g.



Miscellaneous.

JOHN RANDOLPH.

A few years before the death of Mr. R., he was one morning walking from his lodgings in Washington to the capitol, in order to take his seat in the House. It so happened that as he passed along the Pennsylvania avenue he fell into company with Edward Stabler, an eminent minister of the Society of Friends, with whom he was acquainted. As they were passing along the street, they met a wagon into which were crowded a number of colored women and children, followed by twenty or thirty colored men, hand-cuffed and chained together, and guarded by two armed white men on horseback. This spectacle, coming as it did suddenly before them, produced a strong sensation in them both, and they involuntarily stopped until the whole had passed without a word being spoken by either of them. After a short pause, Edward Stabler remarked: "This is a shocking spectacle to be exhibited here, almost under the shadow of the capitol of the United States! We profess to be the advocates of equal rights, and claim to be the first people in the world, and yet we here see before us a number of our fellow-men, without having committed any breach of the laws, or being charged with any offence whatever, chained like condemned criminals, and driven under the very eyes of the national Legislature like beasts to market! The nations of Europe have their several ministers and representatives here, who will witness this scene, and who probably will make it known to their respective governments. What must people of other nations think of us, when they learn that in the face of all our boasting professions about liberty, we permit the most odious tyranny and cruel oppression to be openly practiced upon millions of our people with impunity?" Randolph remained silent for a minute and then said with great emphasis—"Sir, I do not care what Europe or what the people of any other country may think or say of us—this is of no consequence, and I wholly disregard it." He then in a subdued tone, and with much earnestness, added, "But when I reflect upon what God Almighty may think of us, I confess to you that I tremble for my country!"

AN EAGLE'S DEATH.

Soon afterwards a magnificent eagle suddenly arose almost at our feet, as we came to the edge of a precipice, on a shelf of which, near the summit, he had been resting. Bang went one barrel at him, at a distance of twenty yards. The small shot struck him severely, and dropping his legs, he rose into the air, darting upwards nearly perpendicularly, a perfect cloud of feathers coming out of him. He then came wheeling in a stupified manner back over our heads. We both of us fired together at him, and down he fell with one wing broken, and hit all over with small shot. He struggled hard to keep up with the other wing, but could not do so, and came heavily to the ground within a yard of the edge of the precipice. He fell over on his back at first, and then rising up on his feet, looked round with an air of reproachful defiance! The blood was dropping slowly out of his beak, when Donald foolishly ran to secure him, instead of leaving him to die where he was; in consequence of his doing so, the eagle fluttered back a few steps, still, however, keeping his face to the foe. But, coming to the edge of the precipice, he fell backwards over it, and we saw him tumbling and struggling downwards, as he strove to cling to the projections of the rock, but in vain, as he came to no stop till he reached the bottom, where we beheld him, after regaining his feet for a short time, sink gradually to the ground. It was impossible for us to reach the place where he lay dead without going so far round that the daylight would have failed us. I must own, notwithstanding the reputed destructiveness of the eagle, that I looked with great regret at the dead body of the noble bird, and wished that I had not killed him, the more especially as I was obliged to leave him to rot uselessly in that inaccessible place.

FEMALE WARRIORS.

History presents many instances in which the women of ancient Germany have decided the fate of battle; their friends being put to flight, they have rushed among them, and by shrieks and lamentations, by bewailing the cruel lot that must follow defeat, and portraying the horrors of slavery, have inflamed their minds with desperate courage and urged them on to contest and to victory. The Cimbr, when Caius Marius went in arms against them, resolved to conquer or die. With heroic determination, they bound themselves together as they stood in their ranks with cords, and used every other precaution to prevent defeat, or at least an ignominious flight. Despite every exertion, they were overthrown, and pursued in confusion to their camp. Wives, sisters, and even mothers, who had in the meantime taken their station upon the wagons, armed with such weapons as the occasion afforded, endeavored by every means to rally them to the conflict. The common feelings of humanity pleaded in vain to palliate the offences of their kindred, and with their own hands they inflicted upon them that death which they had sought to evade. They maintained, too, the struggle against the enemy with desperate valor, and rendered the victory of Marius little better than defeat. When at last they were obliged to yield to the superior discipline of Roman arms, they preferred self-destruction to miserable vassalage, and suspending themselves and their children from the boughs of trees and the tops of wagons, ended a life which had lost every charm and every attraction. Such were the German women in war.

THE PRINTING PRESS.—It is a remarkable fact, that the press was established at Philadelphia, when beginning a young colony, at an earlier period than in old Virginia, or old New York. There was a reason for this fact, which is very little known; no less than that, the free use of it by the colonists for refractory purposes. We see that in 1683, (the time of the settlement of Philadelphia,) the governor of Virginia was instructed not to allow any person to use a printing press on any occasion. In 1686, Governor Randolph of Massachusetts, forbade any one to print without his consent. Four years before, the General Court of Massachusetts determined there should be no press

used but at Cambridge, and then only under the inspection of two licensers—they, "to prevent any abuse of the authorities of the country." Pennsylvania never had any such restrictions, and therefore William Bradford set up his press there as soon as the city was founded. The governor of Virginia, when advertising a reward for pirates, had to send to Philadelphia to get the printing done, in 1728; and on another occasion, he "thanked God they had no press!"

INFLUENCE OF MUSIC.

Napoleon, confessedly the most consummate commander that ever lifted the sword, who, by his tactics, out-generated all Europe, had a strict regard to the pieces of music which were played among the soldiery on particular occasions. Certain tunes were at times prohibited; others used only under peculiar circumstances; and others again, reserved for the final charge—retained, perhaps, only to be let loose with the reserve corps; and it is stated that in making the famous passage of the Alps, under circumstances the most appalling and dreadful, if the soldiers at any time hesitated in their march, he ordered the bugles to sound their liveliest notes; and if the obstacle was so great as to bring them to a dead halt, the whole band were ordered to fall forth the "charge to battle," which never failed to bear them over the most formidable difficulties. Every individual has doubtless heard of the influence of "Home Music" on the Swiss soldiers, so touchingly alluded to by the poet:—

"The intrepid Swiss that guards a foreign shore, Condemned to climb the mountain cliffs no more, If chance he hears the song so sweetly wild Which on those cliffs his infant hours beguiled, Melts at the long-lost scenes that round him rise, And sinks a martyr to repentant sighs."

It is a fact, that the Swiss airs, known under the general name of "Ranz des Vaudes," sometimes excited the soldiers to such an agony of feeling, as to bring on a melancholy so deep, that it could not be removed until they again stood amid their mountain-home.

ABSTEMIOUS DIET.

Many cases of illness, both of adults and children, may be readily cured by abstinence from all food. Headaches, disordered stomachs, and many other attacks, are caused often by violating the rules of health, and in consequence, some part of the system is overloaded, or some of the organs are clogged. Omitting one, two or three meals, as the case may be, gives the system a chance to rest, and allows the clogged organs to dispose of their burdens. The practice of giving drugs to "clear out the stomach," though it may afford the needed temporary relief, always weakens the system, while abstinence secures the good result without doing any injury.

Said a young gentleman to a distinguished medical practitioner in Philadelphia—"Doctor, what do you do for yourself, when you have a turn of headache, or other slight attack?" "Go without my dinner," was the reply. "And if that does not cure you, what then?" "Go without my supper." "And if that does not cure you, what then?" "Go without my breakfast. We physicians seldom take medicine ourselves, or use them in our families, for we know that starving is better, but we cannot make our patients believe it." Many cases of slight indisposition are cured by a change of diet. Thus, if a person suffers from constipation, has headache, slight attacks of fever, or dyspepsia, the cause may often be removed by eating rye mush and molasses, baked apples and other fruits.

[Domestic Receipt Book.]

A HINT TO THE LADIES.—Dr. Durbin, in his European Sketches, speaks of the high health and fine forms of the French ladies, and attributes them to the fact that they take so large a share of out-door exercise. Such is the uniform testimony of Americans who have visited Europe, and if their accounts are to be relied on, the ordinary every day walks of the French, German, and English ladies, would actually frighten the pale, slender, in-door beauties of our glorious land. Was there ever a person, male or female, living in the habitual neglect of a vigorous use of the limbs, who enjoyed high, rosy health? Let those who think a glowing skin, a strong muscle, and an elastic step, signs of vulgarity, enjoy their fashionable dyspepsia, and dignified hysterics; but let the lady who expects to be or to make others happy, cultivate high health by out-door exercise. Who ever saw a class of women possessing higher health or handsomer forms than the market women who ride half a dozen miles before sunrise?

FIRST SIGHT OF A SLAVE.—Seven hours of railway and steambot conveyance carried me to Baltimore. In entering Maryland, the day's journey was rendered memorable to me, but it was a very natural occurrence. At the last stopping place before arriving at the town, I saw a sight which filled me with a new and strange emotion—I saw a being which not one among thousands of our English people has ever seen. He walked, he spoke, he was tall and erect, with active limbs, and shape of fair proportions. He was made in God's own image, but he was a SLAVE!—Poorly, scarcely decently clad, he had carried a load of peaches to the station, which little negro boys sold in baskets to the passengers. He stood beside it directing the sales, though while staring at us with a stupid gaze. He had the receding forehead, coarse neck, and thick lips, the symptoms or effects of the merely animal instinct and intelligence. His complexion was very black, black as the cloud hanging over the land of his captivity, black as the sin of its accursed law.

A SISTER'S LOVE.—The editor of the "Prisoner's Friend," in a recent letter from Hartford, says, in speaking of Potter's execution:—"The Sister of Potter desired to be executed in his place. How intense her love! I understand something of it; for I was in the prison when Potter took leave of that sister. I saw him take her by the hand. I saw him imprint the last kiss upon her cheek. Both were bathed in tears. Both were in the extreme of mental agony. Not a word was uttered by either. How strange it seemed to see a brother, in full health and strength, taking a final leave of a sister, knowing that in a few hours he was to die an ignominious death upon the gallows! Oh my God! that scene is now before me. Never can it be effaced from my memory."

SUBTERRANEAN CURIOSITY IN PARIS.—There is near the Marche aux Chevaux a brewery, in which it is said the most excellent beer is made. M. Chepoux, the owner of this establishment, saw with regret, that its cellars were not large enough to contain the increasing produce of his brewery, and he wished to keep it in larger quantities. M. Chepoux suspected that his house, court, and garden, were placed above the catacombs of Paris. To make sure of this, he immediately set to work, and constructed a stone staircase of 87 feet, up the spiral of which the liquid necessary for daily use might be carried with the help of a windlass. But the staircase was the least part of the work, for, at the depth of about 55 feet, there was a void, not the void of the quarry, but a void made by the accidental falling of the earth. M. Chepoux had this cleared, with a great deal of trouble and expense, and then had large columns placed under the bank of stone upon which the Faubourg St. Victor and St. Marceau stand. And when you descend 87 steps, you enter into a large cavern, whose long and vast galleries afford an unlimited perspective. The effect is fine and picturesque. M. Chepoux has certainly the vastest cellar in the world.

SURGERY IN ALGERIA.—Before the arrival of the French, the natives had no idea of a regular physician or a surgeon. All diseases came under the treatment of the barber, who did not confine himself merely to bleeding and physicking, but he even amputated limbs. This operation was performed by a dreadful method, which is said to be still in practice in different parts of Asia, and is always followed by the Kabyles. When an arm is to be cut off, the patient stands upright, with his arm resting on a flat block of wood, and the barber, resting a yatagan, with a single stroke severs the member from the body. Two assistants then convey the sufferer to a vessel filled with melted pitch, into which they dip the arm, at the point where it has been amputated, to stop the hemorrhage. It is horrible to imagine the torture which must attend this barbarous operation.

EFFECTS OF CULTIVATION.—Buffon asserts that wheat is a factitious grain, and there is scarcely a vegetable, whatever its present character, on our farms, that can be found growing naturally. "Rye, rice, barley, and even oats, cannot be found wild, that is to say, growing naturally, in any part of the world." All have been modified by the industry and skill of man, from their originals, and to such a degree as not to admit of our recognizing them, or even of discovering their relations. Such are the effects of cultivation, that from a small, bitter Chilian root, we have succeeded in obtaining the potato. From the acrid and nauseous opium graveolens, comes the delicious celery, and from the diminutive colewort, with its seven distinctive leaves, and ungrateful flavor, the rapid and nutritive cabbage of a dozen pounds weight. [Mr. Farmer.]

MAKING MOUTHS.—It is rather important to ladies to know how to place their little lips when they desire to look amiable, dignified, &c. A London Gazette suggests that when a lady would compose her mouth to a bland and serene character, she should, just before entering the room, say *beam*, and keep the expression into which the mouth subsides until the desired effect upon the company is evident. If, on the other hand, she wishes to assume a very dignified and somewhat noble bearing, not suggestive of sweetness, she should say *brush*, the result of which is infallible. If she would make her mouth look small and pretty she must say *flip*, but if the mouth be already too small and need enlarging, she must say *cabbage*. Perhaps a due attention to these rules might be useful to all persons intending to submit to the modern process of daguerreotype portraiture.

A SENSIBLE FELLOW.—The editor of the State paper of Wisconsin says of himself:—"We are only a plain mechanic. We came to Wisconsin (then a part of Michigan) in the capacity of a house carpenter, and erected the first frame dwelling within the present Territory; and for fourteen years thereafter, we headed our way through the world with a kit. Yes, thanks to a provident father, we have a trade, which we would not swap for a profession nor for any office. A profession is an uncertain resource—politics more so; but a trade is always on hand. We have a trade—and this is one reason why we do not care one fig for all the bankites and political demagogues-in creation; if they drive us from the political field, like the preacher's woodchucks, we have another hole to flee to. My son, despise not a trade. It will strengthen thy backbone in any situation in life."

AN INTERESTING NEWSPAPER.—"Well," soliloquized the venerable Miss Angelina Evergreen, as she folded up the newspaper which she had just been reading, and laid aside her spectacles, "this is the most interesting newspaper I have seen for many a day. I declare it is enough to do one's heart good to look at it. Let me see—there is almost half a column of deaths, one article headed 'Atrocious,' two 'Horribles,' one 'Heart-rending Occurrence,' one 'Murder,' three 'Robberies,' three 'Suicides,' with all the particulars, besides almost a column of 'Distressing Accidents' and 'Crimes,' and I declare if there is not on the outside a long and thrilling account of an 'Execution for Murder!' Such a paper ought to be patronized. It furnishes abundance of amusement mingled with instruction, and if I could not borrow it every week from good natured neighbor Spriggins, I should certainly have to subscribe for it." [N. Y. Telegraph.]

A NOVEL GRAVE.—One John Brown, writing from Gen. Kearney's camp, "on the Plains, July 23d," thus describes an Indian grave discovered on their route:—"The other evening at our camp, near the crossing, I found, in the top of a large cottonwood tree, the grave of an Indian—probably a chief—the body wrapped in skins, and laid on mats resting on his lodge poles, which were passed across two large limbs of the tree. Another package, which I could not make out, I was told by some of the men who climbed up to it, held his bows, arrows, war-bub, medicine-gourd, &c. The birds had picked several holes through his winding-sheet to get at his flesh. Over the whole deposit the skin which had probably been used for his lodge, was tightly stretched, and the whole establishment was well secured, 'to the tree' by strings cut from buffalo hide. We left him alone in his glory, with his airy resting place undisturbed."

VARIETY.

The Kennebec Journal says that the potato crop in Maine has suffered but little by the rot this year in comparison with last year. The apprehension of the disease to the root, however, prevented the planting of as many as usual, and the yield, owing to dry weather, is not large. The epidemic, if we may so call it, is evidently passing away in this country, and will in Europe. Probably this will be their worst year; and it may be hoped they will have a better crop next year. It began to be seriously felt first, we believe, in the Middle States of this Union, and progressed eastward. The recovery progresses in the same way.

A literary relic of olden times, has just appeared. It is "The New England Primer," a reprint by Edward Draper, in 1777. This edition is the one used by our fathers and mothers during the Revolution—and among other good things of that day, it contains "Spiritual Milk for American Babes, Drawn out of the Breasts of both Testaments for their Souls' Nourishment;" by JOHN COTTON. This is Mr. Cotton's Catechism.

Flacourt's History of Madagascar contains the following sublime prayer, said to be used by the people we call savages: "O Eternal, have mercy upon me, because I am passing away. O Infinite, because I am weak. O Sovereign of life, because I draw nigh to the grave. O Omnipotent, because I am in darkness. O All-bounteous, because I am poor. O All-sufficient, because I am nothing."

An extract from a letter in a late London paper, gives the glad intelligence that the Temperance Society is having great influence over the sailors of the navy of Sweden and Norway. Out of the 444 men forming the crews of the Norwegian frigate the Freya, and the Swedish sloop the Nordsternen, which have just left Christiania for the Mediterranean, 302, that is more than two-thirds of them, have desired to receive rations of tea and coffee, instead of brandy.

In some towns in Germany the itinerant vendors of female finery have started a new and irresistible method of attracting customers. They announce that a magnificent shawl—an *chale d'honneur*—will daily be presented to the handsomest woman who may grace their sale rooms with her presence.

A late English paper says that a railway train of enormous length, consisting of 106 carriages, besides engine and tender, upwards of half a mile in length, was propelled by the Severn Engine, on Taff Vale Railway. The weight of coal carried, was about 520 tons, to which add 268 tons for carriages, gives the weight of the train 788 tons.

He who is open without levity; generous, without waste; secret, without craft; humble, without meanness; bold, without insolence; cautious, without cowardice; regular, yet not formal; mild, yet not timid; firm, yet not tyrannical—is made to pass the ordeal of honor, friendship, and virtue.

Mr. B., did you say, or did you not say, what I said you said, because C. said you said you never did say what I said you said. Now, if you did say that you did not say what I said you said, then what did you say?

A woman of the Canton of the Grisons, in Switzerland, recently embarked on board the "Sisse in," for this country, with her children, grand-children, and great-grand-children. She is 100 years old, and hopes (she says,) to live yet 20 years, in her adopted land.

John Randolph once said that the money-making propensity was so strong in a Yankee, that if you threw a dollar at him it would stick to him.

We find in our late Western papers accounts of the snagging of no less than ten steamboats. The hulls of three of them are a total loss.

The Charleston Evening News tells of an assemblage there, of 6 individuals, 5 of whom were females. Their united ages were 480 years.

Two hundred and fifty girls employed in the Lowell factories, were married during the last year, and it is asserted that one hundred and sixty-five are affianced at the present time.

If a man 21 years of age, begins to save one dollar per week, and puts it at interest every year, he would have at 31 years of age, \$650; at 42 years of age, \$1,680; at 60 years of age, \$6,150; at 70, \$11,500.

It has been decided in Connecticut, that visiting a lady every Sunday night for two years, is evidence of 'promise to marry,' and in case of failure to do so, the value of the visits is \$800.

A correspondent of the London Morning Chronicle is of opinion that in the Highlands and Islands of Scotland 50,000 families have to maintain themselves on less than 5s. a week.

It is estimated that over five hundred thousand foreigners have emigrated to our country this year, three-fourths of whom are Roman Catholics.

The Synod of Cincinnati decided at its recent session that dancing in public assemblies is inconsistent with the Christian character.

On the 29th ult. they had received advices at Chihuahua, that Gen. Kearney was in possession of New Mexico, and that 3,000 of the Government troops had deserted and volunteered to join Kearney, thus leaving Armijo with an army of 75 men!

Some love letters recently published remind us of the saying of Rosseau, that to write a proper love letter, one should begin without knowing what he is to say, and finish without knowing what he has said. A very choice description that, of this kind of composition.

In the night of the 3d ult., several seditious placards were posted on the walls of Sedan— one of them was as follows: "Bread at 15 centimes, or death to the aristocracy. Courage, friends; forty-eight hours and all will be accomplished."

There are fifteen hundred and fifty-five newspapers and periodicals in the United States, and but eighteen hundred and ninety-one in the world elsewhere.

A public meeting in Michigan has nominated Lewis Cass for the Presidency.

ALFRED ACADEMY AND TEACHERS' SEMINARY.

Board of Instruction. W. C. KENYON, } Principals, IRA SAYLES, } 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 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.

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.

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 extra 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.

A FARM FOR SALE.

IN the township of Piscataway, State of New Jersey, lying north-east from New Brunswick, half a mile from the Bridge; half a mile from Snyder's Mills, and in full view of the railroad-carhouse. Said farm consists of about ninety five acres of land, in a good state of cultivation, and well adapted to raising grain and vegetables. It has a good variety of fruit trees, considerable wood, and five acres of salt meadow. The house is in good repair, and has a well of water at the door. There is also a new barn, sheds, &c. For further particulars call on Dr. NELSON STEELE, No. 146 Grand-st., N. Y.—Mr. Burris, No. 1 Oliver-st.—or on the premises of JONATHAN S. DUNHAM.

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