

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.

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SABBATH DISCUSSION.

MR. EDITOR:—The importance of the question as to the morality of the sabbatic law, it being the point on which the whole matter practically hinges to many minds, will justify me, perhaps, in dwelling on it a little longer. The question may be considered in two branches, namely: What is a moral, as distinguished from positive, law? and, Is the fourth commandment such a law?

I. What is a moral law? On this point I am sorry that "E. W. D." and myself cannot seem to coincide, though I think we differ more in words than in sense, more in the application of principles than in principles themselves. If he chooses to call what I designate as moral, natural laws regulating moral conduct, I would not contend for terms, though I think every mind must fail to perceive any distinction between these and what he too calls moral. What natural law of duty towards God and man does not involve "essential utility"? Though to make this the ground or measure of obligation, or, so far as our mind can perceive, the essential and distinguishing characteristic of any law of duty natural or moral, savors of a school of ethics for which I have little fondness. I have not, for my own part, designed to set up any standard of the morality of laws or duties, but only follow that of Bishop Butler, before mentioned, and to which I understood your correspondent to subscribe. I will quote it again and more fully. "Moral precepts are precepts, the reason of which we see; positive precepts are precepts, the reason of which we do not see. Moral duties arise out of the nature of the case itself, prior to external command; positive duties do not arise out of the nature of the case, but from external command" (Analogy, &c., part II. ch. 1.) Is it not plain from the latter branch of his statement, as well as from the whole drift of his argument, that in the former, Butler means the "reasons which we see," or "do not see," irrespective of the precept being or having been verbally commanded? A moral precept or law, is, according to him, a precept or law the propriety of which is so manifest from the very nature of things, that it is in effect imposed on men through the conscience, without any word, and which no formal statement can render more binding, however desirable this may be in order to clear our conceptions, and so stimulate our obedience. A moral duty is one which we are bound to perform before any injunction from without is laid upon us. This is the view which I intended to present in my last communication, and when I said, writing in haste, that "reason and conscience are the only source of moral obligation," "the purely moral source," I meant that whenever our minds perceive any of those relations, toward God or men, which are the basis of obligation, it is the practical reason, the conscience or moral sense, which decides as to our duty in the case. It matters not whether our knowledge of these relations be obtained through the unaided understanding, or only from the mirror of the written Word; and while a revelation is indispensable to discover to us relations, such as those which we sustain to the Son of God and the Holy Ghost, otherwise entirely hidden from our views—and highly important in correcting our impressions of those relations which are already known, as well as in adding the divine sanction to our moral judgments; still, when these relations are once clearly seen, no command is necessary to oblige us to the corresponding moral duties; and if a command is essential to awaken the sense of any obligation, it is not a moral, but a positive command, and a positive obligation. Does "E. W. D." then hold that an external revelation is very desirable to illustrate our relations, particularly toward God? I agree with him. But if he supposes that, after that, a precept is still required to establish the appropriate moral duty, and to make it moral, I think he disagrees with Butler, and every other writer on such subjects that I remember to have consulted. With Butler, I believe, "moral" as opposed to positive, is equivalent to "natural" when applied to matters of duty.

At all events, leaving learned names and questions of terms, here are facts. Some duties grow so plainly out of our moral relations, whether perceived by revelation or without, that we feel, before inquiring into their "essential utility," that we ought to perform them; that God will (and he does) hold us, as we hold ourselves, responsible for their performance. Of this description are love to God and acts of worship; equity and kindness towards men. These things may be externally commanded, if so pleased God, but if not, men are bound to render them nevertheless, and He condemns those who, without such command, neglect them. These are what I call moral duties. The law which commands them is the law of conscience, the prescription which his Maker whispers secretly to the soul of man. This is the law of which the Apostle says, (Romans ii. 14, 15,) "these (the Gentiles) not having the (written) law are a law unto themselves," &c., where the train of his reasoning goes to show that they are just as really guilty and as justly condemned for breaking the law written on their hearts, as the Jew for the breach of the written law. And this is the moral law; while the several intimations of duty given by conscience are moral precepts. This law, with all its precepts, is obviously, and must ever be, binding on all mankind.

Again, there are other duties, which are felt to be such, simply because they are commanded. Examples of this kind are the Passover, Circumcision, Baptism, and Fellowship with the church of Christ. These particular duties never could be learned, merely from any; the clearest preception of the relations on which they rest; though we might see that something to the same ends respectively was called for.

When once those things are commanded, obedience becomes a moral duty to those on whom they are enjoined, but others are still left, as may be seen from the examples just mentioned, as if no command had been given. These, then, are positive duties, and the precepts which inculcate them are positive precepts.

To one or the other of these classes all laws which involve moral obligation must be referred. II. Our second question is, To which of them does the fourth commandment belong? or, rather, does it belong to the first? This precept enjoins a weekly rest during a certain entire day of every week—an absolute, compulsory rest. This the law enjoins, and nothing else. To keep that day holy by setting it apart strictly for rest, was to fulfill the law. Now is this a moral precept? That is to say, is it one, the reasons of which, as a universal rule, we perceive so as to make it our duty to observe just this rest, prior to external command? Who will maintain it? That it is man's duty to rest from toil, has undoubtedly "essential utility" in its favor and something more; but without special command from God, he must discharge his duty as best he could in the use of his own judgment, and the proper proportion of rest would vary greatly in different cases. That he should rest just so much, and just in that way, as is prescribed in the law to which "E. W. D." confidently refers as explicit and all-sufficient, "plain and practicable," is no more a moral duty than that of baptism or offering sacrifices. That man should subsist on proper food involves "essential utility," and there were doubtless good and important reasons why God regulated this matter to some extent among his ancient people; yet we, even subsequent (not "prior") to the external command, eat pork where we judge best, with some other Jewish abominations.

But it will be said (though I see not how "E. W. D." who adheres so tenaciously to the plain and practicable commandment, can urge this,) that the Sabbath was intended as a religious rest. And that it came to be so regarded in a certain sense by the Jews, is certain. Though the law required nothing more than was common to all their festivals, a few special ceremonies at the seat of worship, to which, of course, the people generally after reaching Canaan could not resort (see Lev. xxiv. 8; Num. xxviii. 9, 10;) the prophets seem to have seized upon this frequent rest as giving them opportunity for spiritual benefit to the people; and towards the close of their national existence the synagogue worship was introduced into their towns. These were uses of which the day was susceptible under that system, but not even contemplated by Moses, so far as appears in its institution, and certainly not matters of command. Yet the common view, I suppose, places its religious design first, and makes the rest in a great measure subordinate to this.

But even in this complex and non-legal character, as a day of devotional rest, which will affirm that the law written in men's hearts ever could of itself require them to observe it? It is the less necessary to urge this question, since I do not find that any theologians suppose the fourth commandment, even in this mistaken view of it, to be strictly moral. It is, they say, partly moral and partly positive; "moral," as requiring the consecration of a part of our time to the immediate service of God; positive, as it appropriates the seventh part of it." Now it so happens that the law requires nothing but what is here pronounced a positive duty, by one of the most strenuous defenders of the perpetuity of the Sabbath. And how could it fail to occur to the man who penned that sentence, that the duty of keeping the Sabbath, if moral, certainly could not be evangelical. To "consecrate a part of our time to the immediate service of God"—what a text would this have been for a Paul! But this transfer of ideas proper to the Jewish Sabbath to the Lord's Day, suggests some thoughts with reference to the "essential utility" of the Sabbath under the Gospel, which must at least be reserved till another opportunity.

On the whole, I conclude that the Sabbath, whether viewed in its true idea of a hebdomadal rest, simply and strictly, or as a rest for purposes of devotion, is not, nor is claimed to be, by its advocates generally, a moral institution of binding authority, except so far as it is specially commanded of God. And I have not yet seen clearly whether "E. W. D." is of a different opinion; but since this is a point where, if wrong, I specially desire to be corrected, I have entered fully, and I fear tediously, into its examination.

As a positive ordinance for the Jews, it would be easy, did space permit, to specify a number of important ends subserved by it, which show that it was "a fit and beautiful element of that wonderful constitution." But it remains for us still to inquire whether the fourth commandment is not proved to be moral, from its place in the Decalogue. Here I must caution my fraternal opponent against "the web of traditional interpretation." I fear he is already "entangled." He says "the phrase moral law is applied by preeminence to the ten commandments"—by what authority? Has it not struck him as strange, in this view of the subject, that our Saviour, the new Legislator, in giving the substance of the moral law, on two different occasions, concentrates the whole into a pair of fruitful precepts, neither of which is found in the Decalogue, but both in other parts of the Mosaic code. (See Matthew xxiii. 37—40. Luke x. 27, 28, with the references.) Yet this has been taken as a summing up of the two tables, so exactly dividing (!) the two classes (!) of precepts of the Decalogue! Beware, I say, of the traditional interpretation. In other instances Christ and the Apostles bring from the Decalogue and the rest of the code indifferently, those parts of the law which were

of perpetual force, and in such a way, one might think, as indicated a desire to turn off Jewish minds from all particular, formal precepts, and make them feel that LOVE, in its enlightened exercise, without ceremonial observances, and unconstrained by external injunctions, is the fulfillment of all previously existing law. Is not the opinion that Christ or his Apostles meant to distinguish the Decalogue particularly from the remainder of the system as containing the moral law, by preeminence, the merest assumption imaginable?

I suppose that in giving to the Hebrews a politico-religious constitution, the Decalogue was intended to present at once those fundamental principles which were most immediately essential to them. From this circumstance, as well as from its being the part first delivered, it was given with special solemnity, and justly merited from them peculiar regard. This by no means implies that it was looked upon by them as exclusively moral; indeed this distinction does not seem to have been thought of in Scripture; and it was afterwards expounded and added to from time to time, moral and ceremonial precepts being mingled together through the whole, until the result was "the Law."

This Law is done away in Christ; and if any man claims that the Decalogue, as such, forms an exception, let him bring the authority of Christ for his opinion. That the moral principles of the Law, whether in the Decalogue, or elsewhere, are not annulled, is true enough, for two reasons; one, that from the nature of the case, they cannot be annulled, God and man remaining as they are, not even if "essential utility" to our view required it; the other, that Christ has, specifically, perhaps in every instance, and if not so, yet at least summarily, sanctioned and re-acted them in the New Testament as "fundamental laws of his kingdom." Is it not of necessity that when a new code or covenant comes upon the ground of an old one, the old, so far certainly as dependent on formal precepts, is de facto abrogated, except what may be incorporated in its substitute? That the Sabbath, so far from being thus excepted, is expressly made void, I showed before, by references to the New Testament, which, as to their spirit, might be multiplied, and the force of which, it seems to me impossible by any candid and intelligent interpretation to resist.

In regard to the assertion of your correspondent, that the Sabbath existed before the Jew, I shall only say, till some form of proof is adduced, that the institution of a weekly rest for men, plainly, to my mind, dates from the time mentioned in Exodus xvi. 22, 23. There Moses received from the Lord a direction to consecrate the next day as a (not the according to our version) "resting of a holy rest," of which the people appear never to have heard. And I may observe in passing, that it was fixed to a particular day of an already existing week. I am aware that it will be urged that God sanctified the seventh day in Paradise; and will just add, at the evident risk of tiring all human patience, a word or two on this point. When the Sabbath had been given to the Israelites, in part at least, as one of the many safeguards against idolatry with which it was necessary to protect them, it being a frequent memento of their allegiance to the Supreme Creator of all things; Moses, writing many years after, the account of the creation, relates particularly the consecration of the seventh day, in the intention of God, to that use to which it had been subsequently appointed at Sinai. This fact was adapted to confirm their fidelity to Him whose rest they weekly copied, without implying in the least, that God at once revealed the view of the seventh day to man as the reason why he too should set apart that day.

INDAGATOR.

SUNDAY IN PARIS.

The manner in which the Sunday is desecrated at Paris, does not give an American Protestant a highly favorable opinion of the state of religion in France. If, on some of the great fete-days in summer, (which almost invariably occur on Sundays,) he goes with the multitude to see the water-works at St. Cloud or at Versailles, or strolls among the motley groups surrounding the tents and booths on the Champs-Elysees, he witnesses scenes that remind him forcibly of old John Bunyan's description of Vanity Fair. He would scarcely be surprised to come at any moment upon a jeering crowd, around the cage of Faithful and Christian. To encounter there any other Christian than the immortal tinker's pilgrim, might still more astonish him. He is only too apt, after a short residence in this gay and wicked city, to forget his own claim to the name of Christian, as well as the duties which bearing the name imposes. Yielding gradually to the influences of habit, he becomes accustomed to the sound of labor and noisy pleasure, on a day which in his own land is called a "Sabbath, a day of rest," and even, it may be, assimilates his life to that of unthinking thousands around him. He makes purchases as readily as on any other day at the shops, the great majority of which are open as usual, and allure him by their brilliant displays. In the evening, if he is not seen playing billiards, or cards, or dominos at a cafe, he is sure to be found at some public ball, or at one of the numerous theatres, which are always most fully crowded on Sunday.

If, during the day, he entered a church, he has been impelled by mere curiosity, and not by religious motives. As a tourist, he must "do" so much sight-seeing, and a temple dedicated to the worship of God, inspires in him as little pious emotion as a visit to a palace, a park, a library, a gallery of paintings and sculpture, a scientific museum, a botanical garden, or the royal stables. He is attracted to the churches of Paris and its vicinity, by the historical associations connected with them, by the splendor of their internal decorations, by the pomp of their ceremonies, by their fine music, or by the eloquence of some of their preachers.

A Hymn composed by Rishnu, the first Hindu who was baptized in Bengal, and who subsequently became a preacher of the Gospel:

O thou, my soul, forget no more
The Friend who all thy misery bore;
Let every idol be forgot,
But O, my soul, forget Him not.

Brumbee* for thee a body takes,
Thy guilt assumes—thy fetters breaks;
Discharging all thy dreadful debt,
And canst thou e'er such love forget?

Renounce thy works and ways with grief,
And fly to this most sure relief—
Nor Him forget who left his throne,
And for thy life gave up his own.

Infinite truth and mercy shine
In Him, and He himself is thine;
And canst thou, then, with sin beset,
Such charms—such matchless charms, forget?

Ah! no; till life itself departs
His name shall cheer and warm my heart;
And, lifting this, from earth I'll rise,
And join the chorus of the skies.

Ah! no; when all things else expire
And perish in the melting fire,
This name all others shall survive,
And through eternity shall live.

* The Hindu name of the One God.

ANCIENT AND MODERN TYRE.

Here I am, seated in this ancient city of Tyre. How are the mighty fallen! How changed is this Turko-Egyptian-Arabic town, dirty and disgusting as it is, and filled with all manner of abominations, from the mighty Tyre of antiquity, the queen of nations! Surely has the malediction of the Almighty fallen upon her, and the prophecy of Ezekiel been fulfilled, that the world should lament over her, "saying, what city is like Tyre—like the destroyed in the midst of the sea?"

It is, at present, a small place situated on the shores of the Mediterranean, and upon an extensive plain, now sterile and uncultivated, but once rich and productive. The Ridges of Lebanon diminish here much in height, and recede from the sea, so as to leave an extent of country, beautiful to the eye, but desolate and dreary. The town contains about twenty-five hundred inhabitants, and it is the very picture of misery. The buildings are old, mean and dilapidated; the streets narrow, dirty, and crooked, and with all the usual disgusting appendages of a Turkish town. The inhabitants are in the last state of destitution. The Governor or Mutelimi, is a negro, who came out with his Egyptian troops to do us honor, and who gave us a salvo from a rusty piece of ordnance, calculated to terrify his friends rather than his enemies. Never did the uncertainty of human power and power strike me with more force than when we passed under the rude portal of that city, and contrasted our *entree*, preceded by a few miserable Turkish troops, led by a negro, and surrounded by a crowd as wretched as even Syria could furnish—with the splendid processions, which had many times traversed the same route, with all the "pomp and circumstance" of Eastern pageantry. We went to the house of a person calling himself the American Consul, an Armenian Arab. The Consulates in this region are desirable situations, not for their emoluments, but because they confer valuable privileges and immunities upon the possessor. They are preceded in public by two persons, carrying long staves, with silver heads, and they enjoy an entire exemption from all impositions, and from the jurisdiction of the local authorities. After some refreshment and repose, for the day was a burning one, we proposed to return the visit of our Ethiopian friend; but we were told quite frankly, and without hesitation, by the Consul, that he was too much intoxicated to see us, and we sat still, waiting the happy moment of his Excellency's return to sobriety. So much for Eastern rulers. [U. S. Dem. Rev.]

LABORS OF ROYALTY.

The life of Louis Philippe is one of incessant toil and anxiety; his leisure is less, his work harder, than that of his meanest subject. Late to bed, he rises early, rarely sleeping more than four hours; after a careful, but rapid toilet, his day's labor begins. He seldom breakfasts with his family; it would take too much time; but has his frugal repast brought on a tray to the room where he happens to be. When he was Duke of Orleans, he read all the letters and petitions addressed to him, writing upon each an opinion or an order for the guidance of his secretaries. This practice he was of course obliged to discontinue when he became king. At the commencement of his reign, the number of letters and applications of various kinds, sent to the different members of the royal family, amounted to the astonishing number of a thousand or twelve hundred a day. Although, upon an average, not above fifty of these possessed the least interest, or deserved an answer, the mere reading and classing of such a chaos of correspondence gave employment to several secretaries. After a while, the flood of petitions abated, but M. Appert estimates them, in ordinary times, at six to eight hundred daily. Of the letters, only the important ones are laid before the King, who answers many of them himself. He examines the reports, projects, and nominations brought him by his ministers, and, at least twice or thrice a week, presides at the council board. Private audiences occupy much of his time; his conferences with architects, with the intendants of the civil list and of his private estates, are of frequent occurrence. The galleries of Versailles, and the improvements at Fontainebleau—all made after his plans, and in a great measure under his personal superintendence—court-balls and dinners, diplomatic audiences, correspondence with foreign courts, journeys of various kinds, visits to the castle of Eu and to military camps—such are a portion of the innumerable claims upon the time of the King of the French. But, by a clear-headed, active, and earnest man, endowed with the faculty of order, which Louis Philippe

possesses in a very high degree, much is to be got through in a day of twenty hours; and after doing all that has been enumerated, and many other things of less importance, the king still finds time to devote to his family, for necessary healthful exercise, and for the perusal of the principal newspapers and publications, both English and foreign. Each morning, either before or after breakfast, all the newspapers, political pamphlets, even caricatures, were laid upon the table, and the king and the princes were the first to read aloud the articles published against them. They examined the caricatures, and passed them to the bystanders, saying, "What do you think of this?" [Blackwood.]

HIDE PARK CHRISTIANS.

We have seen an article in some of our exchanges, entitled "Scenes in Hyde Park," which represents an American clergyman and an English lady of rank as engaged in conversation respecting the religious character of the multitude who passed them in "dazzling luxury or regal magnificence," as they stood gazing upon the scene of gayety and fashion. The description given by the lady, in answer to the questions of the clergyman, of professors in London, belonging to the wealthy classes, and moving in the fashionable circles, is painful to the heart of the true Christian. He asked her ladyship, "How many of these gay and noble people do you suppose are prepared for another world?" She answered, promptly, "Not one of them, as far as I know, and I know them well. Not a lady here, who would not prefer to have her daughter distinguished at court, and well married, to having her fitted for heaven. I make no exception, sir, not even of myself. We are all alike, our clergy included. If I were to go to my clergyman, and tell him that I felt anxious in my mind, he would laugh at me, and prefer to talk about the next play." Other statements of her ladyship gave a still darker shade to the picture. Alas, for the pleasure-loving Christians of London. The article closes with the following paragraph:—"In a multitude of cases, doubtless, this witness is true, as our friend thinks, save that now and then truant and solemn thoughts disturb their minds with apprehensions of the dread future, which they seek the more to dispel from their bosoms amid the gaieties of earth's dazzling splendors."

BE CONTENTED WITH LITTLE.

"I once knew a man who had thousands and thousands, but the desire to get more hindered him from enjoying what he had; he was discontented and wretched, and if ever he put up a prayer to God, it was that his riches might increase.

"I knew a poor woman also, who had but half a dollar a week in the whole world to live upon, and yet she was cheerful and happy. She had always a little money by her to assist those in distress, and instead of praying that God would add to her store, she was ever praising Him for what he had so graciously bestowed. She had many trials, but she rejoiced through them all, for

True piety is cheerful as the day;
Will weep indeed, and have a pining groan
For other woes, but smiles upon her own."

so that you see, my boys and girls, a little, with God's blessing, is better than a good deal without it. Think of this again, and make up your minds to be contented with little." [Old Humphrey.]

TASTE FOR HEAVENLY THINGS.

As men enjoy dainties at the dessert, so do wise souls gain a taste for heavenly things when they ascend from their college to the universe, and there look around them. He who has discovered the frailty of human affairs will aspire heavenward from earth.

Happy to whom this first was given to see,
O happy soul! who did to heaven ascend!

He will begin to set less value on what once appeared to him the most excellent. He will esteem God's works above all things, and in the contemplation of them he will find a pure enjoyment. Great Artist of the world! I look with wonder on the works of thy hands, constructed after five regular forms, and in the midst of the sun, the dispenser of light and life. I see the moon and stars, strewn over the infinite field of space. Father of the world! what moved thee thus to exalt a poor, weak, little creature of earth so high that he stands in light a far-ruling king, almost a god, for he thinks thy thoughts after thee! [Kepler.]

THE BRAND PLUCKED FROM THE BURNING.—Count Zinzendorf, that great servant of Jesus Christ, being stopped by a robber who demanded his purse, said to him with as much coolness as kindness: "There, take my purse; but since your odious trade must sooner or later lead you to the scaffold, listen to the advice I give you. When you shall hear the sentence of death pronounced, do not give up all hope, but remember the converted thief on the cross." Such was the effect of these words on the hardened sinner that, a few days after, he reflected seriously upon his conduct. He supplicated in his anguish the mercy of the Lord, and his prayers being heard, he joined the community of Moravian brethren, where Count Zinzendorf had the pleasure of recognizing him.

The valet of the Archbishop of Vienna went mad the other day, and rushing into his master's room with a razor, declared that Jesus Christ had ordered him to cut the archbishop's throat. The archbishop desired the man to pray, before he executed the command. The servant complied, when the archbishop slipped from the room and the madman was secured.

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ANCIENT AND MODERN PERVERSIONS OF THE SABBATIC LAW.

Two things, which the spirit of prophecy has foretold respecting the great apostasy of "the last times," are very apparent at present, viz.—"He shall seek to change times and laws; and they shall be given into his hand, until a time, and times, and the dividing of time." Dan. 7: 25. A very few facts of history are sufficient to show the fulfillment of this inspired prophecy, so far as the sabbatic law is concerned therein.

ANCIENT AUTHORITIES.

Eusebius, A. D. 321, in his Life of Constantine, b. 4, c. 18, Basle ed., says: "Constantine appointed as a suitable time, for prayers the dominical day, which then was an especial day, and now is undoubtedly the very first."

About the same time, Sylvester, Bishop of Rome, changed the name of Sunday, giving it the more imposing title of Lord's day. See Lucius' Eccl. Hist., cent. 4, p. 470.

The Theological Review, conducted by B. B. Edwards and E. A. Park, professors in Andover Theological Seminary, says: "The reasons for keeping the first day in preference to the seventh, are more fully explained by Leo the Great, of the fifth century, as follows—'On this day the world had its origin. On the same day, through the resurrection of Christ, death came to an end, and life began. It was on this day also that the apostles were commissioned by the Lord to preach the gospel to every creature, and offer to the world the blessings of salvation. On the same day came Christ into the midst of his disciples, and breathed upon them, saying, Receive the Holy Ghost. And finally, on this day the Holy Ghost was shed upon the apostles.'"

AUTHORITIES AFTER THE REFORMATION.

The Theological Review just referred to says: "The individual who first promulgated the true doctrine of the Christian Sabbath, was the Rev. Nicholas Bound, D. D., of Norton, in the County of Suffolk, England. About the year 1595, he published a famous book, entitled 'Sabbathum Veritas et Novi Testamenti;' or the True Doctrine of the Sabbath."

Dr. Samuel Wilson, a Baptist minister who died in London, Oct. 6th, 1750, says, in his sermons on the subject: "The fourth commandment is so worded as to admit of the change of the day of rest, without at all violating the institution." Again, "The proportion of the days is the essential point. The day when we begin to compute is, abstractly speaking, of very little consequence."

Dr. Timothy Dwight, in his 106th sermon, says: "The day, I say, might be altered without altering at all the substance of the institution." Again, in his 107th sermon: "The Christian Sabbath was originally introduced into the church much more successfully and happily than it could have been done by an express injunction."

Dr. Heman Humphrey says, in his Essays: "The fourth commandment is so expressed as to admit of a change in the day, without at all affecting the sacred institution itself." "The Sabbath, then, the holy rest itself, is one thing; the day on which we are to rest, is quite another."

William Parkinson, D. D., a Baptist minister of New York city, in a letter written in March, 1835, says: "The Sabbath of the fourth commandment never has been, and (without a new revelation for the purpose) never can be, obligatory on any but Jews and those proselyted to Judaism." Again, in a letter written in September, he says: "The Sabbath, as specified by the manna, and recognized by the fourth commandment, was, as I have already shown, peculiar to national Israel. Its observance was never required of the Gentiles; and, like every other institution peculiar to the Jews, it expired with the Mosaic dispensation, which was virtually abolished in the death of Christ."

"E. W. D.," a Baptist minister who writes for the Christian Chronicle, says: "It [the law] contains two points only—'Six days shalt thou labor; the seventh is the Sabbath.'" "I hold that the day may be reckoned from any point. The law does not specify either Saturday or Sunday. It does specify the seventh day. It says just nothing about any settled order of succession." "The law indicates no preference. It says simply and only, 'Six days shalt thou labor; the seventh, i. e., the day after the sixth, is the Sabbath of Jehovah our God.'"

The American and Foreign Sabbath Union, and the American Tract Society, say in "The Sabbath Manual," pp. 85 and 86:—"The primary and essential idea in the numbers 'six' and 'seven,' as used in the command, is that of proportion." "Men who call their first working day the second day of the week, and who, on the seventh from that, keep the Christian Sabbath, do as really comply with the spirit and the letter of the fourth commandment as men did who of old kept the Jewish Sabbath."

Now how do these things stand in the divine Word?

1st. Moses tells us that "God divided the light from the darkness. And God called the light day, and the darkness he called night." "And God said, Let there be lights in the firmament of the heavens, to divide the day from the night; and let them be for signs of seasons, and of days, and of years."

2d. Moses tells us that God did settle the order of the succession of days in the week. "The evening and the morning (on which God divided the light from the darkness,) were the first day." "When he divided 'the waters which were under the firmament from the waters which were above the firmament,'" he says, "The evening and the morning were the second day." "When he had made the dry land to appear, and clothed it with grass, and herb, and tree, he says, 'The evening and the morning were the third day.' "When he had set the sun, and the moon, and

the stars in the firmament, he says, "The evening and the morning were the fourth day." "When he had created the fowls, and filled the waters with living things, he says, "The evening and the morning were the fifth day." "When he had made creeping things, and beasts, and cattle, and man, upon the earth, he says, "The evening and the morning were the sixth day." "On the seventh day God ended all his work by blessing and sanctifying it; that is, by appointing its observance as a religious institution, by ceasing from manual labor, as God did from his. Could any order of succession be more marked or more certain?"

The perpetuation of this divinely-appointed division and order of time to the end of the world, is secured by the covenant of Jehovah. See Gen. 8: 22; Jer. 33: 20, 25. That the law is based upon it, is certain, because it enjoins the remembrance of what was previously appointed and known; and also because it refers, for the reasons of it, to the original institution; and the original institution is based upon a specified division and succession of days, the numerical order of which was marked by Jehovah's successive works in creation, and the last particularly by the first institution of a religious ordinance.

Instead of the law's containing "two points only," it contains at least five, viz: 1st. An injunction to remember the well-known, specified day of Jehovah's rest; (not man's successive rest. 2d. An injunction to regard it holy. 3d. To honor it by our own rest from labor thereon. 4th. It specifies and limits the time for man's work. 5th. It urges the ancient example and appointment of the Creator as a reason for its own requirements. The human authorities before cited are therefore clearly a fulfillment of Daniel's prophecy. How much they are against the New Testament doctrine concerning the law, a comparison of their language with that of Christ will readily show. Christ says, "It is easier for heaven and earth to pass, than for one tittle of the law to fail." Luke 16: 17. Dr. Dwight says, "If this day (i. e., the first day of the week) be not divinely instituted, then God has suffered his church to disseminate and annihilate his own institution, and substitute one of mere human device in its stead. Will this be believed?" Certainly, Doctor; it is believed! Daniel predicted it! Do any of our readers ask how this could be? We refer them to the prophet Micajah for an answer. See 1 Kings 22: 19—23.

MISSIONS.

The departure of our first missionaries for a foreign field, is an epoch in the history of Sabbath-keepers not soon to be forgotten. Followed, as it has been and will be, by the prayers and the contributions of its friends, the mission will succeed, although the field was entered at the eleventh hour. My object in writing is to keep alive the present interest, and to elicit new interest among our churches, in the great and glorious enterprise in which we have embarked of evangelizing the world. There is always danger that a state of comparative apathy will succeed that of fervent zeal. That a great work is to be accomplished by the church, none can deny. The injunction of its Head, to "preach the gospel to every creature," cannot be neglected with impunity. This command is obligatory on the church; that is, the church is to see this requirement carried out. I am not ignorant, that she, to exculpate herself, often lays the responsibility upon the ministry. But what, I ask, is the ministry, but the organ of the church? Upon the church rests the responsibility of fulfilling the high behest of the ascending Redeemer. But as the whole church cannot go, delegates must be sent forth to fulfill the command of Heaven. Ambassadors from such a court, commissioned to deliver such a message, need the best qualifications. "Who is sufficient for these things," said one who well knew the duty enjoined, and deeply felt the wisdom necessary for its performance. Yet there are not wanting those who speak and act as if they believed that talent below mediocrity, and knowledge the most limited, are fully competent to accomplish this stupendous undertaking. Surely, if Paul felt incompetent, who can feel that he is sufficient? Still, however vast the responsibility, it is to be incurred. He who imposed the duty knew full well its solemnity, and yet the duty was enjoined. And talents there are, which, if properly cultivated, will be fully competent to the task. The cultivation of this talent devolves an imperative duty upon the church. Within her bosom lie the germs of her future glory. Her sons and daughters must be consecrated to her service. That talent which now lies hidden, must be brought to light, and fitted to exert an influence. To accomplish this, to train the youth for the service of the temple, requires the energies of the church, moral and pecuniary. The moral energy of the church is all-powerful. This must be brought to bear upon the subject, through the medium of prayer for the descent of the Holy Ghost to inspire the youthful heart with an ardent desire to engage in the glorious calling of holding forth the word of life, and to anoint and qualify it for the work. Prayer is to be made without ceasing for this end. The church is to lay the case on the altar, while the incense of prayer is to fill the temple with its perfume. And not only is the moral energy of the church to be concentrated upon this subject, but hear pecuniary resources are to be laid at the feet of the Redeemer. To enable this youthful talent to cope with the powers of darkness, and to concentrate the truth of the gospel in a focal blaze upon the heart of adamant, much mental discipline is demanded. The future students of theology are now behind the counter, laboring in the mechanic shop, or toiling at the plow. From thence they are to be taken, and subjected to intellectual culture. To accomplish this all-important and never-to-be-neglected end, drafts in the shape of money, clothing, books, &c.,

must be made. The student for the ministry lives not by faith alone, while an inmate of the college. To confound the wisdom of the great, the poor of this world are often summoned by a call from Heaven to prepare themselves to "go into all the world and preach the gospel to every creature." When the inquiry is made, "Who will go, and who shall be sent?" and the pious youth respond, "Here am I, send me," shall there be none to answer? Shall the cry of those upon whom the mantle of a Judson and a Newell have fallen, be unheeded? Shall the entreaty of heathen wretchedness fail to unlock the hand of covetousness? Surely not. Come forth, then, ye pious youth—ye who must be the eleemosynaries of the church—and dedicate yourselves to this work. Enlist to fight the battles of the Lord, and doubt not that the necessary means will be abundantly supplied.

S. S. G.

INDEPENDENCE, N. Y., March 10, 1847.

"SLAVEHOLDING MISSIONS JUSTLY REPROVED."

Such is the heading of a long article in the Christian Reflector relative to the sailing of the missionaries of the Southern Baptist Board. It seems that these missionaries remained in Boston for some time, and then started on their perilous voyage, without any meeting being called for the city churches and their pastors to give them a formal greeting, or to bid them an affectionate farewell. This circumstance has excited not a little surprise; and a correspondent of the Reflector endeavors to explain the matter so as to exonerate the brethren in Boston from blame. He says that most of the pastors had recently signed a protest against American slavery, declaring it to be an outrage upon the rights and happiness of men, for which, as ministers of the Son of God, they could have no sympathy. They had also declared, that they could sustain no relation, and perform no act, which would countenance the system, or imply indifference to its multiplied enormities. Now these missionaries came to Boston as the representatives of a slaveholding Christianity, having identified themselves with a system which is unsurpassed in its mischievous villainy by any form of heathenism on the face of the earth. The Board which sent them out, they regard as having been organized for the express and sole purpose of vindicating slavery. In view of this fact, the writer thinks that the churches and pastors of Boston could not extend to them the fraternal hand, and bid them God-speed, without compromising their fidelity to crushed humanity, to the Bible, and to the Gospel of Christ!

The following letter comes from a neighborhood in which we have no church, and where only a handful of Sabbath-keepers reside. We publish it for the two-fold purpose of acknowledging its receipt, and presenting an example worthy of imitation. It is only necessary to add, that Bro. A. D. Tisworth, of Metouchin, N. J., is the Treasurer of the Missionary Association, to whom we hope that many similar letters will be forwarded soon.

LIPPITT, R. I., March 15, 1847.

BRO. UTTER.—You must excuse me for troubling you with this communication; but not knowing the address of the Treasurer of the Missionary Association, and knowing your interest in the missionary enterprise, I thought you would be willing to send the enclosed to the Treasurer. We approve of the plan proposed by Eld. Brown, of the pastors of churches acting as agents, and thus saving for the cause of missions what must otherwise be expended in agencies. The few brethren in this place are willing to do their part, and we shall remit annually the amount we feel it our duty and privilege to give. I will mention the name and amount of each contributor, as it may be essential in making out a report:—

- Thomas R. Greene, \$10 00
- Thomas P. Lanphear, 10 00
- E. D. Randolph, 5 00
- C. B. Cottrell, 3 00
- Nathan Babcock, 3 00
- Alva A. Burdick, 1 00
- Betsy Lanphear, 1 00

Respectfully yours,

E. D. RANDOLPH.

SUNDAY DESECRATION IN SCOTLAND.—We had expected to have been able by this post to furnish the result of the contest in respect to Sunday trains on the Glasgow and Edinburgh Railway; but the meeting of the shareholders does not take place this year till the fifth of March. The half-yearly meeting of the North British Line was however held last week, where a motion to discontinue Sunday trains was withdrawn till the next meeting. Meanwhile returns of the different Railways in Great Britain which do not run Sunday passenger trains, have been ordered by the House of Commons. And as these returns are ordered on the motion of Mr. Hume, with the avowed purpose of the mover to found thereon a law making Sunday trains compulsory, it is not improbable that ere long the few lines which have hitherto refused to run them will be legislatively compelled to take part in Sunday desecration. J. A. Bagg. March 2, 1847.

FREE SEATS IN CHURCH.—Samuel Lawrence, Esq., of Lowell, Mass., has hit upon a method of securing free seats for the poor in a house of worship. He offered to give two hundred dollars per annum towards the support of a Methodist church in Lowell, on condition that the seats in the gallery should be free to all. The offer has been accepted, and accommodation is thus offered to some five hundred persons who might otherwise have been politely excluded.

PRISON DISCIPLINE.—It is gratifying to mark the improvement in prison discipline which has been made within a few years past. Formerly from 1,500 to 3,000 lashes were inflicted monthly upon the prisoners at Sing Sing. But latterly the use of the 'cat' has almost ceased. During the month of December, not a blow was struck upon a single convict, and only some twenty or thirty were inflicted during each of the months of January and February. Yet the prisoners never worked more faithfully than under the present system of using the rod sparingly. The day is rapidly approaching when even convicts will be governed by the law of kindness rather than by the infliction of corporal punishment.

A PATRIARCH GONE.—We learn from the N. Y. Baptist Register, that Eld. Benjamin Harvey, a soldier of the Revolution, and probably the oldest Baptist preacher in the world, died at Frankfurt, on the 18th of March, in the 112th year of his age, and the 70th year of his ministry. It is supposed that his exertions last year, in visiting New York, and holding meetings, were too much for him, as his health began to decline soon after his return. He continued to go out, however, for some time, attended public worship, and often took a prominent part in the exercises. A sketch of his life has been prepared, and will no doubt soon be given to the public.

INFANT BAPTISM AMONG THE LUTHERANS.—The Baptist Memorial says that in a convention of Lutheran clergymen, lately held in Germany, a debate arose concerning the validity and grounds of the institution of infant baptism, so called. It was amusing to the spectators present, to notice the great variety of views which prevailed among the different members of the convention, scarcely any two agreeing in the same opinion; and one of the most eminent in that church is said to have taken ground with the Baptists, in direct opposition to the institution.

MISSIONARY SHIP SPOKEN.—The Boston Traveler says that the whale ship Corvo, of Stonington, spoke, about January 2d, lat. 2° S., lon. 27° 10' W., ship Flavio, Crocker, forty-eight days from Boston, for Madras and Calcutta. The Flavio had experienced a hurricane, November 24th, by which she lost part of her bulwarks and 2,000 gallons of water. The ship leaked considerably—all well on board. This ship has on board, as passengers, Dr. Scudder and other missionaries, bound to Madras.

ARRIVAL OF DR. JUDSON IN BURMAH.—The last English steamer brought news of the arrival of Dr. Judson and his associates in Burmah on the 5th of December, after a pleasant voyage of one hundred and thirty-nine days. Mrs. Judson found the cold air of the sea somewhat ungenial, but it was believed that the tropical climate of Burmah would be favorable to her health. A letter from Dr. J., dated December 15th, says that he is once more in his own domicile, preparing to re-commence missionary operations.

DARK PICTURE.—An agent of the Society of Friends, who is traveling through the southern and western parts of Ireland, gives the following brief but expressive picture of the country: "Thou wouldst hardly recognize the country in passing through it. Every living thing but man has disappeared. No dogs, no pigs, no poultry. I do not think I have heard a poor person laugh since I left home. How changed! It is not exaggeration to say, that there is no playing of children in the streets. The people have a sickly, livid hue. I heard the remark that they were hardly able to know their neighbors from their altered looks."

Hired SINGER.—A startling statement in relation to the character of a hired singer in a Catholic church is going the rounds of the papers. It seems that Miss Mary Taylor is engaged as singer at St. Peter's Church, in New York. On Saturday, the 13th of February, she personated the character of the DEVIL in the Bowery Theatre, THE VERY VESTIBULE OF HELL, and on Sunday, the 14th, sung sacred music at St. Peter's, a house dedicated to the worship of God. Comment is unnecessary.

TESTIMONY AGAINST CASTE.—The New York Tribune says that Rev. Ebenezer Davies, an Independent or Congregational clergyman, and who for seven years past has been a Missionary of the London Missionary Society to the emancipated slaves of New Amsterdam, County of Berbice, British Guiana, recently visited this city. Before leaving Guiana, he had heard through the English press of the prejudice which in this country assigns to the people of color separate seats in houses of worship. The practice of Rev. Dr. Patton's Church in particular had been revealed in the letter originally published by Rev. Mr. Page, who occupied the Doctor's pulpit during his recent visit to England. The account seemed so incredible at Guiana, that Mr. Davies was urgently requested to investigate the matter on his arrival here; and he promised, if he could find the 'negro pew,' that he would visit it and give his friends a description. Accordingly, on Sunday morning, the 21st ult., Mr. D., accompanied by his wife, attended religious services in Dr. Patton's Church, and took his seat with the colored people, as a testimony against a practice which he regarded as at war with the principles of the Gospel. An occurrence so unusual, as might have been expected, attracted considerable attention.

IN PRISON AGAIN.—We mentioned last week that Charles C. Burleigh had been incarcerated in the Chester Co., Pa., jail, for the offence of selling anti-slavery publications at the close of his lectures on Sunday. He was, however, soon discharged, his friends paying the fine imposed by the Justice. By the following extract of a letter from Mr. B. it will be seen that he has again been imprisoned for the same offence:

"WESTCHESTER (Pa.) JAIL, 3d mo., 13th, 1847. "My work for the last two weeks has been made harder by my being taken into the Commonwealth's keeping, and thereby losing the best part of three days from my regular course of labor, in being tried and sentenced, and then in taking a trip to prison, and, after my release, getting back to my field of operations. I am now again in the County's strong-house on the same charge as before. My crime, as you may perhaps be aware, is 'doing good on the Sabbath days' by selling anti-slavery publications. I was committed on the 16th, and arrived here yesterday morning, sentenced to six days' imprisonment, and have now passed nearly two of them. For hours together I have been left here without watch or ward over me, and nothing but an unfastened door between me and the street, which leads me to think I am not regarded as a very dangerous prisoner, or one very likely to break jail. So far as any physical obstacles are concerned, I might have been in New York or Boston by this time, for aught I know, for if I were once to walk out, nobody need know which way I take or what has become of me."

ALFRED ACADEMY AND TEACHERS' SEMINARY.—We have received a Catalogue of the Officers and Students of Alfred Academy and Teachers' Seminary, for the year ending March 4, 1847. From it we judge that the institution is in a prosperous condition. "The number of students in attendance during the past year was 392, of whom 175 were ladies, and 217 gentlemen. Ladies and gentlemen recite together so far as they pursue the same studies. The Faculty is composed of the following persons:—W. C. Kenyon, Ira Sayles, Daniel D. Picket, John R. Hartshorn, Orra Stillman, Miss Abigail A. Maxson, Mrs. Margaret Payne, and Mrs. Melissa B. Kenyon.

MEMOIRS OF MRS. ELIZABETH FRY, including a History of her Labors in promoting the Reformation of Female Prisoners, and the Improvement of British Seamen. By the Rev. THOMAS TIMPSON, Honorary Secretary of the British and Foreign Sailors' Society.

Such is the title of a handsome duodecimo volume, just reprinted from the English edition, by Stanford & Swords, of 139 Broadway. It does not profess to be a complete biography of that distinguished lady who earned so well the name of the "female Howard." It is rather a tribute of respect and admiration by one who had the happiness of being associated with her in philanthropic labors. The many admirers of Mrs. Fry will rejoice in its appearance, and the perusal of it will increase their anxiety to know more of her.

BLACKWOOD'S MAGAZINE.—The March number of this deservedly popular monthly has been republished by Leonard Scott & Co., of No. 112 Fulton-st. It contains articles on "Pauperism and its Treatment," "Jutland a hundred and thirty years since," "Java," "The Cave of the Regicides," "Latest from the Peninsula," "Letters on the Truths contained in Popular Superstitions," "Horæ Catullianæ," &c., &c.

MINISTERS' SALARIES.—The question of taxing the salaries of ministers of the gospel has been agitated in Pennsylvania. By a recent decision of the Supreme Court, they are decided to be not taxable under the law of April 30, 1841. A similar decision was obtained in Maryland some months ago. Very gratifying, no doubt, to those who have salaries, but of little interest any way to thousands of others.

RELIEF SHIP.—The United States ship Jamestown has cleared from Boston with goods for the relief of the starving Irish and Scotch. She has on board 1,377 barrels bread, 418 casks beans, 88 casks peas, 533 casks and 2,043 bags corn, 100 tierces hams, 400 barrels pork, 723 barrels and 4,888 bags corn meal; flour, oatmeal, potatoes, rice, beef, clothing, &c.—in all, equal to 8,000 barrels. Much better freight than the vessel has been accustomed to carry.

THE STORM.—The seaboard has been visited by a storm of almost unparalleled severity, which commenced on Friday night last, and continued until Sunday morning. Much damage was done to shipping, many houses were blown down, and the telegraph wires in every direction from New York were broken up. In the vicinity of Philadelphia there was very vivid lightning, by which two or three persons were killed.

SOUTHERN BAPTIST MISSIONARIES.—We learn from the Christian Watchman, that Mr. and Mrs. Yates were prevented from sailing for China by the illness of the latter, and that Mr. Yates is now quite indisposed also at his lodgings in Boston.

DEATH OF A MISSIONARY.—The last advices from the Sandwich Islands brought intelligence of the death of Mrs. Pamela P. Andrews, wife of Dr. Andrews, of the American Mission at Kailua.

The Albany Argus says that the storm which commenced on Friday afternoon, and continued for twenty-four hours, left about one foot of snow in that vicinity. The Hudson River was not open to Albany on Monday, nor was it expected to be open for several days.

NEW TRIBUNE; and has spent in reports from latest authors. The sea has been recolor—the brooded Satilla, rionable auth several attac 000 men, upon hadbut abou command at made at Ag demonstration with consider attack was r Taylor had der. It val lined the to sharp-shooter ed, dealt un again, retreat loss. Gen breathing tim tined his m Pass of Kinco the forces of set his life up the hazard of tacked by the fessed, with were repula slaughter. I sumed, that G 21st, 22d, and ensconced bel terey, where aided against The schoo rived at New Revolution in Farias from p Salas. Gen have fallen be out a general that he had a killing about The Mexican out of his re Miñon and T LATEST.—F York up to p probable that correct. It is lor, after givin terey, sallied severe conflict ably to the A Mexicans lost Gen. Taylor's ated, no doub The Judici provision for other officers, has passed the main features The first el Monday in M subsequent ele of a future le At this spec ed by the S Court of App Also, in each the Supreme the City and In each Co to be electe having a po where a separ by Boards of duties of Sur In each Co Attorney—an exists, (except All persons to be on one The other p of the votes, Court of App and the terms MAIL MATTE in Philadelph with a shot ba respondent in a quantity of in the fear of nothing, took and it arriv ing rated at 75 discussion en whom the co master, in wh explained the master this s think, sir, will United States twenty-five c Dead Letter o propriated to eas!" The lo occasion over shillings were ELOPEMENT Christian F who has a w N. Y., in com young and whom he dece The pair were of the girl's assistance. Offi were immedi and succeede restored to in the Grand of indictment for murder. Contracts

General Intelligence.

NEWS FROM THE SEAT OF WAR.

The Washington correspondent of the N. Y. Tribune, under date of March 26, says that he has spent much time in sifting the various reports from Mexico, with a view to furnish the latest authentic news. Here is the result:—

"The rationale of the latest reliable advices from the seat of war, I think, is this: A letter has been received quite recently by Col. Taylor—the brother of our most gallant general—dated Saltillo, Feb. 23, from the most unquestionable authority, giving an account of three several attacks by Santa Anna, with nearly 20,000 men, upon "Old Rough and Ready," who had but about five thousand men under his command at the time. The first attack was made at Agua Nueva, and, after some hard demonstrations of mutual hostility, repulsed with considerable loss to the Mexicans. The attack was renewed at Saltillo, to which place Taylor had effected a retreat in perfect order. It was again repulsed. Gen. Taylor lined the tops of the houses there with his sharpshooters, and, as the Mexicans approached, dealt unerring volleys upon them. They again retreated, and not without severe loss. Gen. Taylor, having given sufficient breathing time to his hard-pressed soldiers, continued his march toward Monterey. At the Pass of Rinconada, he was again overtaken by the forces of Santa Anna, who seemed to have set his life upon a cast, and determined to stand the hazard of the die. A third time he was attacked by the Mexicans, and it must be confessed, with much bravery; a third time they were repulsed, and with no inconsiderable slaughter. It may, therefore, be safely presumed, that Gen. Taylor, after the three days of 21st, 22d, and 23d of February, became safely ensconced behind the protecting walls of Monterey, where he could hold out six months, unaided against all Mexico in arms."

The schooner Home, from Tampico, has arrived at New Orleans, bringing accounts of a Revolution in Mexico, the expulsion of Gomez Farias from power, and the installation of Gen. Salas. Gen. Taylor, by one report, is said to have fallen back on Saltillo and Monterey without a general action, and by another it is said that he had a battle at night with the Mexicans, killing about 400 of them, and losing none. The Mexican papers say that Santa Anna had cut off his retreat by interposing the forces of Miñon and Torrejon.

THE LATEST.—From information received in New York up to Tuesday morning, it seems quite probable that the above reports are in the main correct. It is further believed, that Gen. Taylor after giving his men time to rest at Monterey, sallied out against Santa Anna, when a severe conflict ensued, which terminated favorably to the Americans. Report says that the Mexicans lost 5,000 killed and wounded, while Gen. Taylor's loss was about 1,000. Exaggerated, no doubt.

THE JUDICIAL ELECTION.—The bill making provision for the election of certain Judicial and other officers, and to fix their terms of office, has passed the Assembly of New York. The main features of the bill are these:—

The first election is to take place the last Monday in May (the 31st)—the time of holding subsequent elections being left to the decision of a future Legislature.

At this special election there are to be elected by the State at large, four Judges of the Court of Appeals, and the Clerk of that Court. Also, in each judicial district, four justices of the Supreme Court. These provisions apply to the City and County of New York.

In each County (except New York) there is to be elected one County Judge, and (in those having a population of over 40,000, and where a separate officer shall be determined on by Boards of Supervisors, to discharge the duties of Surrogate,) one Surrogate.

In each County, there is also to be a District Attorney—and in each city where such office exists, (except New York,) a Recorder.

All persons voted for, except officers in cities, to be on one ballot—endorsed "Judiciary."

The other provisions relate to the canvassing of the votes, the classification of judges of the Court of Appeals, and Supreme Court Judges, and the terms of County Judges and officers.

MAIL MATTERS.—Some days ago a merchant in Philadelphia sent a boy to the Express office with a shot bag full of corn, directed to his correspondent in this city, as a sample by which a quantity of corn was to be sold. The boy, in the fear of Cave Johnson, or in the fear of nothing, took the shot bag of the Post Office, and it arrived in New York charged \$3 65, being rated at 73 letters of an ounce each. Some discussion ensued between the gentleman to whom the corn was addressed and our Postmaster, in which, all the circumstances being explained, the merchant addressed to the Postmaster this solemn question, "Which do you think, sir, will most promote the interests of the United States, to give me the bag of corn for twenty-five cents, or allow it to go back to the Dead Letter office at Washington, and be appropriated to feed Mr. Cave Johnson's chickens?" The love of country triumphed on this occasion over the love for chickens, and the two shillings were accepted for the corn.

ELOPEMENT.—A person by the name of Christian F. Quackenbush, a singing-master, who has a wife and family, recently left Berlin, N. Y., in company with one of his pupils, a young and unsophisticated girl of seventeen, whom he deceived under a promise of marriage. The pair were traced to Boston, and the friends of the girl applied to the city Marshal for assistance. Officers Pierce, Monroe and Hopkins, were immediately sent in quest of the couple, and succeeded in finding them. The girl was restored to her friends, and the case laid before the Grand Jury, which was in session. A bill of indictment was found against Quackenbush for adultery. He was arraigned at the Municipal Court in the evening, and plead not guilty, but retracted his plea afterwards, and plead guilty.

SUMMARY.

The dying house of the Haubold Powder Mill at Hart's Corner on the Bronx River, blew up about four o'clock Wednesday afternoon. 900 lbs. of powder were exploded. We learn by a slip from the Westchester Spy, that one man was killed, and two others were severely injured; and one woman who was within a few hundred yards of the place, received several bruises, but none that proved mortal. Timbers and brick-bats flew through the air a mile from the spot where the explosion occurred; and the windows in the neighborhood were shattered by the concussion. Had the fire communicated to the store-house or magazine, in which are deposited five tons of powder, the consequences that would have ensued, no one of course can form the least idea of.

The bark Sarah E. Snow, John Classon, Jr., master, which sailed from New York for Galway, Ireland, on the 1st of January, while lying to in a gale on the 24th, was struck by a tremendous sea, which hoisted her on her beam ends, and the masts went overboard, when she righted. The captain was drowned in the cabin, and all hands were washed overboard, with the exception of the mate, who was saved on the 26th, by a boat that saw the vessel drifting on the Bellmallet. The bark struck the rocks, and immediately went to pieces—cargo and vessel a total loss. The Sarah E. Snow was a fine vessel, belonging to Bluehill, Me., and this was her first voyage.

The slander suit between David Taylor and wife, of Baltimore City, and Lewis Shipley, of Carroll County, which has occupied the attention of the Court and community generally for the space of some four years or more, has been finally determined in the Howard District Court by a verdict for very heavy damages, \$5,000, against Shipley, the defendant. The suit originated in August, 1842, and was brought by Mrs. Taylor, then Miss Martha A. Jamison, to recover damages for slanderous words circulated by Shipley, tending to impute to the plaintiff crimes of a very aggravated nature.

The President of Hayti, Jean Baptiste Riche, died at Port-au-Prince on the morning of the 27th Feb. He arrived there on the morning of the 23d from his tour through the North. He suffered much from illness during his journey, but attended to affairs till the last. He walked round his room and transacted business the morning of his death. After signing some public documents, he swooned. Recovering from this, he again applied himself to business, and swooning a second time, he expired. In two days more he would have completed the second year of his Presidency.

The Rochester American says that there is reason to believe that the crop of wheat now on the ground has been considerably injured by an open, freezing and thawing winter, the last snows of which are fast disappearing. We have taken considerable pains to collect the earliest and most reliable information on the subject, in order that we might keep our readers duly advised in a matter of so much commercial as well as agricultural importance. The extent of the damage done to wheat cannot as yet be definitely known. It will be found, if we mistake not, far more serious than usually occurs in Western New York.

We learn from the Hudson Republican, that twelve cases of Ejectment brought by Landlords against Tenants, were tried in the Oyer and Terminer of Columbia County last week. The counsel for the latter objected to the Landlords' paper title, and bills of exceptions were taken which, will hereafter be decided by the Supreme Court, Judge Parker deciding that the Landlords had a perfect title to their lands.

There was a large meeting of the Houghtons, at Worcester, on Wednesday, there being three or four hundred persons in attendance, from all parts of the country. It is understood that there is a large amount of property in England to which the Houghton descendants in this country are entitled. Fisher M. Rice, Esq., of Walpole, N. H., will leave for London in June next, as agent for the heirs apparent.

The Government has purchased a large part of the furniture cars in Cincinnati for the use of the army! They are intended for hospital wagons, to carry the wounded and diseased soldiers. They are admirably adapted to that purpose. Constructed very strongly, with good springs, and a convenient size, they are just the thing. They will be covered with canvass, and the sick will be protected from the sun and rain.

It should be remembered by individuals who are in the habit of sending newspapers to friends, that under the law adopted by the last session of Congress, newspapers, circulars, &c., unless sent from the publication office, have to pay three cents postage. Under the late law, they paid but one cent.

The following was attached to a \$20 bank note, which was dropped into the box in Brattle street Church, on the occasion of a collection in aid of fitting out the U. S. ship James-ton. "A ship of war to carry bread to the hungry and suffering, instead of powder and ball to inflict more suffering on our brethren, children of the same father, is as it should be, and this is in aid of the plan."

The Boston Police made a descent upon a gambling-house kept by Samuel K. Head, on Saturday, and arrested forty-eight gamblers, who were hand-cuffed in pairs, and marched off to the watch-house. On Monday they were brought before the Police Court, where they severally plead guilty, and were fined each \$2 and costs. Head was bound over for trial at the Municipal Court.

Mr. Christian Happy, a farmer near Hudson, N. Y., sent a large quantity of apples to England last fall, packed in barrels, with kiln dried straw. On their arrival there, they opened perfectly sound and fair, and some of them sold as high as \$12 per barrel. The whole netted him \$5 per barrel, after deducting all expenses.

We notice in "The Spirit of the Age and Mirror of Nineteenth Century," a suggestion, the credit of the originality of which belongs to that paper, that a fitting monument to the immortal Washington would be the erection in this City of an immense Observatory, wherein shall be held the largest telescope in the world, Lord Rosse's not excepted.

A stage coach full of passengers was upset on Monday night on the turnpike between Sharon and Royalton, Vermont, and the driver, an English shipmaster, Capt. John Leary, who was sent out from England to take command of the steamer John Bunn, which plies between Montreal and Quebec, and a lady from Middlebury, Vermont, were instantly killed. Five other passengers were badly bruised, the stage itself was broken to pieces, and one of the horses was killed. The accident took place in a narrow part of the road, which was shelving and covered with ice.

The Boston Traveler discredits the reports recently published of an extensive massacre of Nestorians by the Koords under Bader Khan Bey. For this opinion it relies chiefly upon the fact that the American Missionaries at Oromiah, among the Nestorians of Persia, have given no account of such a massacre in their letters to the Board. All these tales about the unheard of scenes in the Koordish mountains originated with the correspondents of the London papers at Constantinople.

The American Peace Society hereby offer a premium of \$500 for the best Review of the present War with Mexico; the Essays to be presented in four months after the close of the war, and the premium, if any essay is deemed worthy of it, to be awarded by the Hon. Simon Greenleaf, L. L. D., the Rev. Francis Wayland, D. D., and the Rev. William Jenks, D. D.

It is stated that there have left New York since Jan. 1, and to the 20th March, for ports in England, Ireland and Scotland, 55 ships, 63 barks, 68 brigs and 5 schooners, all freighted with flour, grain, meal, &c.; and from Norfolk, Philadelphia and Boston, during the same time, more than 150 square-rigged vessels have left with like cargoes for Europe. There are at the present time more than 80 large class vessels loading at the latter places with Grain, &c. The London and Liverpool packet ships are not included in the above statement.

Frederick Douglass, the fugitive slave, who has spent nearly two years in Great Britain, where he has been treated with great respect and enjoyed the privileges of the most refined and cultivated society, is expected home in the steamer which will leave Liverpool on the 4th of April. He will doubtless attend the Anti-Slavery anniversary in this City in May.

Elihu Burritt, writing from England, says that "more have perished by famine in poor Ireland, than those who fell by the cholera in that dreadful year of death! A penny a day—two cents worth of Indian meal a day will save a human life. Anything—anything to eat or wear, will come to thousands like a ministration of heaven's mercy."

Health Insurance Companies, which are quite common in some countries, are about to be introduced into the United States. One has already been established at Norwich, Connecticut, and an agency of it in Cincinnati.

According to the official statement of Postmaster General Wickliffe, made to the Senate in 1844, upwards of four millions of franked documents, weighing many tons daily, were sent out of Washington in the course of three weeks! And doubtless the average number has much increased since.

At Trenton, (N. J.), on Wednesday, William Cubberly was tried for and found guilty of placing obstructions on the track of the Camden and Amboy Railroad. He was sentenced to pay a fine of \$100. His cause of complaint against the company was that a bull belonging to him had been killed by a locomotive.

Gilbert Cummings, Jr., a rum-seller, has been held to bail in Boston, in the sum of \$1,000, for violently assaulting Mr. Lougee, the informer in several liquor cases. Cummings and Lougee are brothers-in-law, and C. supposed the other had informed against him, which appeared not to be true.

The Ohio Legislature at its last session enacted that each Revolutionary soldier residing within that State, and recognized as such by the Government, shall be entitled to hold exempt from taxation property to the amount of five hundred dollars.

The Receivers of the Plainfield Bank say that they have in their possession, securities more than sufficient, if they are all paid, to redeem the circulation of the Bank. They expect to commence issuing certificates to the creditors for their claims, on the 1st of April.

On Thursday, twenty-one canal boats from Delaware City arrived at Philadelphia in tow of the steamboat Pennsylvania. Additionally to which, the Steamer Superior arrived with twelve boats laden with wheat, flour, grain, iron, &c. These boats generally were of the largest class, and were laden with produce from the interior of the State.

A young woman who was defying drunkenness, while testifying as a witness in a court at Brooklyn, said she called a man drunk when he could neither walk straight nor talk straight, and used his shirt bosom for a spit-bow.

The new steamer Bay State, now building under the supervision of Capt. Comstock, for the Fall River line, between New York and Boston, is expected to be ready to commence her trips some time in May. She is about 1,600 tons burthen, and will be one of the finest and most comfortable steamers of her class, having all the desirable advantages of accommodation, spaciousness, power, and speed.

It is said that there is about to be established at South Trenton, N. J., a stock company consisting entirely of colored persons. The object is to carry on the tanning business, with a capital of \$6,000, divided into shares of \$20. None but colored persons are permitted to own stock. The shares are said to be nearly all taken.

Sidi Abdallah, a venerated marabout, who had given his name to the street in which he resided, died at Algiers in the 110th year of his age. For the last twenty years, he never touched his beard nor hair; and he never beheld the face of a Frenchman.

Elihu Burritt computes that the English have expended enough in fighting the French, to have bought the whole of France at £14, say \$70, per acre.

In the post mortem examination in the case of Dr. Edson, the skeleton, who weighed only 49 pounds, the surgeons found his lungs slightly affected, but some peculiar tubes which convey nourishment and sustenance to the flesh were entirely closed, and hence his gradual decay.

The people of Chester and Delaware Counties (Pa.) have been voting on the question of granting licenses for the sale of liquors. Only a few townships in Chester County voted in favor of granting licenses. In Delaware, the twos are sixteen against, and four for it.

Hosea H. Smith, convicted of forging powers of attorney to obtain money of the U. S. Government, has been sentenced at Washington to eight years' confinement at hard labor in the Penitentiary.

Captain Yeaton, of the packet-ship Oxford, surprised his owners by packing a square box on deck, full of dressed hogs, surrounded by ice. He writes home that he took his fresh pork to Manchester, and made a profit of seventy per cent. by his speculation.

It is supposed that about fifty persons, have recently perished on the route to Santa Fé, from starvation and exposure. They were principally persons who had gone out in the employment of Government as teamsters.

The amount of fines and costs paid by violators of the license law, at the Court of Common Pleas, in Franklin County, Mass. last week is said to be over \$1100.

Two missionaries, Hudson and Jarrow, have been sent to China by the General Baptist Missionary Society, England.

The real and personal property in Boston is valued at \$148,839,600, being an increase since last year, of \$12,890,900!

The increase of population in Illinois, during the last five years, has been 183,221. The population of that State is now 662,150.

Out of 60,000 persons who made the last pilgrimage to Mecca, no fewer than 20,000 have died of the cholera.

It is reported that measures will soon be taken by the Dutch Government for the total abolition of the domestic slavery which still prevails in Java.

Every small farmer in Limerick County, Ireland, who can muster £20, or even £10, is about emigrating to America during the present spring.

One hundred and forty-five steamboat accidents occurred in the United States during the year 1846.

The Scottish farmers are substituting beans and turnips on the land hitherto employed for potatoes.

Fast day in Maine, Thursday, April 8.

Review of New York Market.

MONDAY, MARCH 29.

FLOUR AND MEAL—Flour sells at \$7 a 7 1/8 for Western, Troy, and Genesee. Southern sold at 6 1/4 a 6 5/8. Corn Meal 4 7/8 a 4 7/8. Bag Meal 1 3/4 a 1 5/8. Rye Flour 4 6/8.

GRAIN—Delaware and Pennsylvania Wheat 1 3/4 a 1 4/8. Corn 85 a 95c. Rye 90c. Oats 44 a 45c. White Beans 1 3/4 a 1 5/8.

HAY—Dull at 50c.

PROVISIONS—Prime Pork, 11 7/8; Mess, 14 00. Beef Hams 16 00. Western Bacon 10c. Pickled Hams 9c. Lard 10 1/2c. Butter 12 a 25c. Cheese 7 1/2 a 8 1/4c.

MARRIED.

At Auburn, on the 29th ult., by Dr. Mills, Rev. HENRY A. NELSON, Pastor of the First Presbyterian Church in Auburn, to MARGARET, daughter of Dr. Mills.

In the Presbyterian church in Cortlandville, by Rev. H. A. Nelson, of Auburn, Rev. SILAS MCKENNEY, of Binghamton, to Miss FANNY, daughter of Deacon Nelson. They are under appointment of the A. B. C. F. M. to the South African Mission.

DIED.

In Darien, N. Y., on the 15th of March, JOSHUA CLARKE BURDICK, son of Dea. Joshua Burdick, aged 25 years. He made a profession of religion in youth, and united with the Seventh-day Baptist Church in DeRuyter. He afterwards removed, and united with the church in Clarence. Before his death he lived for a time in Allegany Co., where he had united with the First Church of Africa. From thence he came to Darien, among his friends, where he was attacked with a bilious disorder, which terminated in death. The healing art was sought in vain. He lingered twenty-two days in severe pain, which he bore with meekness and patience that astonished every beholder. His attachments to the world, to his young companions, and to his relatives, he cheerfully gave up; and having committed himself to God, he longed for death to relieve him from pain and set him free.

In Hounsfield, N. Y., on the 20th ult., of bronchial consumption, Mr. S. BRADFORD BURDICK, son of P. W. Burdick, aged about 25 years. He had been for about ten years a professed member of the Seventh-day Baptist Church. His illness was protracted, and circumstances at times were flattering as to his ultimate recovery, but to an experienced eye his countenance gave full proof that he was marked as one of death's victims. A few weeks since his symptoms became alarming, and he sunk rapidly to the grave. It is hoped that his spirit is at rest with his God. The family share the sympathies of their friends and acquaintances.

In DeRuyter, N. Y., on the 20th ult., of consumption, Mrs. PHILINA STILLMAN, wife of Robert Stillman, aged 35 years. She was a member of the church in Lincolnton, and maintained a good Christian character. She died in peace.

In Truxton, N. Y., on the same day, Mrs. MARTHA BURDICK, wife of Capt. James Burdick, aged 71 years. She was a member of the church, and truly a mother in Israel.

In Preston, Chenango Co., N. Y., March 23d, Mr. STEPHEN S. BROWN, aged 25 years.

LETTERS.

James Bailey, Wm. F. Randolph, E. K. Crandall, Wm. A. Weeden, Andrew Babcock, D. Browning, W. B. Gillett, Joshua Burdick, S. P. Stillman, H. W. Stillman, Joshua Clarke.

ACKNOWLEDGMENTS.

B. W. Crandall, Hopkinton, \$1 00 pays to vol. 3 No. 52
W. L. Crandall " " 1 00 " " 2 " 52
Lillie Barber " " 1 00 " " 2 " 52
Joseph P. Barber " " 1 00 " " 2 " 52
Burdick Kenyon 2d " " 1 00 " " 2 " 52
John Webster " " 1 00 " " 3 " 52
Wm. C. Burdick " " 4 00 " " 3 " 52
A. B. Langworthy, Westerly, 2 00 " " 3 " 52
John T. Edwards " " 4 00 " " 3 " 52
Wm. M. Green " " 2 00 " " 3 " 52
Samuel Allen " " 2 00 " " 3 " 52
Samuel Merritt " " 2 00 " " 3 " 52
Sasiah Whitman " " 2 00 " " 3 " 52
Wm. Stillman " " 1 00 " " 3 " 52
John H. Chester " " 4 50 " " 3 " 52
Henry C. Burdick " " 2 00 " " 3 " 52
Abby Stillman " " 2 00 " " 3 " 52
Jos. D. Kenyon " " 1 50 " " 3 " 52
John M. Barber " " 2 00 " " 3 " 52
Wm. R. Wells " " 2 00 " " 3 " 52
B. Potter " " 3 00 " " 3 " 52
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Joseph Green, Watson, 2 00 " " 4 " 52
Patten Flint, Scio, 2 00 " " 3 " 52
Patten Flint, Jr., Brookfield, 2 00 " " 3 " 52
Wm. A. Weeden, Jamestown, 2 00 " " 3 " 52
E. K. Crandall, Bridgewater, 1 00 " " 3 " 52
John Talbot, Otisville, 2 00 " " 3 " 52

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.

DEBUTERIE INSTITUTE.

JAS. R. IRISH, Principal.
GURDON EVANS, Principal of Teachers' Department, and Teacher of Mathematics.
SILAS S. CLARKE, Teacher of Physiology.
CAROLINE B. MAXSON, Preceptor.
M. SAMANTHA NEWTON, Assistant.
AMELIA R. CLARKE, Teacher of Instrumental Music.

The Spring Term of the present year commences April 21st, and closes July 14th, embracing twelve weeks. The Academic Year for 1847-8 will be divided into three terms, of fourteen weeks each:

First commencing Wednesday, Aug. 25, and ending Dec. 1
Second " " Dec. 15, " " March 22
Third " " April 5, " " July 12

Tuition, per term of fourteen weeks, from \$3 00 to \$5 00
EXTRAS—for Drawing 1 00
" " Piano Music 2 00
" " Use of Instrument 8 00
" " Room-rent, including necessary furniture, 1 75
Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at \$1 25 to \$1 50.

Teachers' Classes will be formed at the opening of the fall and middle of the winter terms, to continue seven weeks, in which special attention will be given to those intending to teach common schools, with a view to fit them for their responsible duties.

Every member of the school will be exercised in composition, and in reading or speaking selected pieces.
In respect to government, the experience and observation of the Faculty have convinced them, that while they hold their reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter, or Lucius Crandall, of Plainfield, N. J., Agents.

FOREIGN PERIODICALS.

RE-PUBLISHED BY LEONARD SCOTT & CO., NEW YORK.

THE LONDON QUARTERLY REVIEW,
THE EDINBURGH REVIEW,
THE WESTMINSTER REVIEW,
THE NORTH BRITISH REVIEW,
AND
BLACKWOOD'S EDINBURGH MAGAZINE.

THE above Periodicals are re-printed in New York, immediately on their arrival by the British steamer, in a beautiful clear type, on fine white paper, and are faithful copies of the originals—Blackwood's Magazine being an exact fac-simile of the Edinburgh edition.

The wide-spread fame of these splendid Periodicals renders it needless to say much in their praise. As literary organs, they stand far in advance of any works of a similar stamp now published, while the political complexion of each is marked by a dignity, candor and forbearance, not often found in works of a party character.

They embrace the views of the three great parties in England—Whig, Tory, and Radical—Blackwood's and the London Quarterly Review argu' the 'Edinburgh Review,' Whig; and the 'Westminster,' Radical.

The prices of the Re-prints are less than one-third of those of the Foreign copies, and while they are equally well got up, they afford all that advantage to the American over the English reader.

TERMS.

PAYMENT TO BE MADE IN ADVANCE.

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For any two, do. " 5 00 " "
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Four copies of any or all of the above works will be sent to one address on payment of the regular subscription for three—the fourth copy being gratis.

Remittances and communications must be made in all cases without exception to the publishers. The former may always be done through a Post-master, by handing him the amount to be remitted, taking his receipt, and forwarding the receipt by mail, post paid; or the money may be enclosed in a letter, post paid, directed to the publishers.

N. B. The Postage on all Periodicals is reduced by the late Post Office law, to about one-third of the former rates, making a very important saving in the expense to mail subscribers.

NEWMAN'S ONLY PERIODICAL ON BOTANY!

IN PROSPECTUS OF THE ILLUSTRATED FLORA, edited by John B. Newman, M. D., &c.

Profiting by the results of past experience, and confident of public support, we offer in the second year of our botanical enterprise, the Flora enlarged and remodeled, so as to differ from any thing ever before presented, combining four departments—Flora, Medical Botany, and Biographical. The first comprises the history, and description of each plant, its history, minute cultivation, and floral emblem, spiced with anecdote and original or selected poetry. The second, written of course in a popular style, gives the medicinal properties of the plants, and of each part of them, when there is any difference; the extracts and their mode of preparation, doses; and, in particular cases, sketches of diseases to which they are applicable; added to the whole is a history of this branch of the sciences of the operation of medicines on the animal frame. The Introduction commences with the lowest of the Vegetable Kingdom, giving in its progress a brief account of every system before the Linnaean, which last, with the natural method, will be fully entered into and thoroughly explained; making it as instructive and interesting as possible, by being eminently practical. For instance, the Fungus tribe, which is in our first number, enables us to give the history, description, and mode of preparing the edible mushroom, tubercle, &c., thereby not only teaching the science in order, but affording besides much curious and valuable information. The Biographical department begins with Linnaeus; it contains a short and interesting account of the lives and works of eminent living or deceased botanists, selected at pleasure from our own and other countries. Consulting the standards on Botany, Gardening, Chemistry, and Medicine, we intend to combine every useful item of information, and without lessening its value, present the whole in a concise and pleasing form. To allow ample opportunity for illustration, the work is in octavo form, every number consisting of six plates and forty-eight pages of letter-press. The first three plates contain each separate flower; the fourth a tree in exact proportion, with a separate branch to show the leaves, flowers and fruit; the fifth, an explanation plate for the introductory department; the sixth and last, a finely engraved portrait. The flowers are drawn and colored similar to those in the previous numbers, which are universally acknowledged to be specimens of the highest style of the art.

TERMS.

The first series will be completed in sixty monthly numbers, every six of which will form a volume of 288 pages, and 36 plates, making ten volumes within themselves. The publishers at first proposed to issue the work for Two Dollars, with thirty-two pages and four plates, but the present plan was adopted as by far the best. It is furnished to subscribers at Three Dollars per annum, in advance, or two copies to one address for Five Dollars; so that at a cost of Fifteen Dollars, a botanical library—unequaled for gorgeousness of illustration, and utility as a work of popular science—will be procurable, embracing 288 pages of letter-press, three hundred splendidly colored engravings, and botanical portrait gallery of sixty eminent individuals.

The first number is dated January, 1847. The publishers guarantee that the mailing of numbers to subscribers will, in every case, be completed by the 25th of the month preceding the date, and on failure in this respect, or in the mechanical execution, the subscription money will be promptly refunded to subscribers whenever desired.

Competent agents wanted to circulate the work, whom a very liberal discount will be made. (Post paid) to the publishers, Lewis & Brown, 272 Pearl-st., N. Y., where subscriptions will be received and agents supplied.

Editors of newspapers and other periodicals giving this prospectus three insertions each year, will, by forwarding the papers containing them, receive the entire work as it is published. Jan. 10th, 1847.

Miscellaneous.

"GIVE ME THREE GRAINS OF CORN, MOTHER."

BY MRS. A. M. EDWARDS—BROOKLINE. [The above words were the last request of an Irish lad...

Give me three grains of corn, mother, Only three grains of corn, It will keep the little life I have...

How could I look to you, mother, How could I look to you, For bread to give your starving boy...

The Queen has lands and gold, mother, The Queen has lands and gold; While you are forced to your empty breast...

What has poor Ireland done, mother, What has poor Ireland done, That the world looks on and sees us starve...

Do the men of England care not, mother, Do the great men and the high, For the suffering sons of Erin's Isle...

There is many a brave heart here, mother, Dying of want and cold, While only across the channel, mother...

Come nearer to my side, mother, Come nearer to my side, And hold me fondly as you held...

THE CHINESE SYSTEM OF EDUCATION.

This was the theme of Mr. Williams' fourth lecture. The literary institutions of the Chinese, he remarked, are the prime cause of the elevated national character...

Education in China is confined entirely to one sex. The children associate during the first seven or eight years, at the end of which time the girls are secluded in the female apartments...

The literary attainments of these scholars are distinguished by four degrees, to which persons of every class of society are equally eligible. To attain these, it is necessary to submit to the test of public examination.

The lists of competition for the second degree are open to all who have received the first. The examination is held in the capital of the province, and as Canton is the capital both of the province and the department, both examinations are held there.

Here they remain two days and one night, employed in writing essays allotted to them from the nine classical works, and on subjects of political economy and general history, which are submitted to the Board of Examiners.

however, that this fact does not destroy all public confidence in the examinations, and that as the unsuccessful candidates were at liberty to renew the trial, father, son, and grandson, might sometimes be seen submitting to the same examination together.

The names of those who receive this degree are announced in the streets of Canton at midnight, and on the following day are hawked about the city; the appointees are feasted by the high officers of the province, and having obtained their diplomas, are borne in sedan chairs to visit their relatives and receive their congratulations.

A third degree must be obtained before the individual is eligible to important office, and these "advanced scholars" (such is their title) next bend their steps to Pekin; for by shrewd policy the gift of the next degree is placed in the power of the Emperor, and the talent of the whole empire is thus brought to the capital, where it can be best managed and directed.

The fourth degree is rather itself an office, the membership of the Hanlin, or imperial academy. In all these honors and offices, it is observable that the Manchows are favored far beyond the Chinese.

The scholars thus collected in various parts of the Empire are a powerful and often formidable body. They mould public sentiment, and by their devotion to antiquity, the result of their education, they stand in the way of change and reform.

The founder of this system was Confucius, who lived a little earlier than Socrates. His object was to restore society to a pristine order and harmony. His precepts have been more extensively honored than those of any other man of the race.

Another Chinese philosopher, Mencius, is almost equally respected; he lived one hundred and fifty years after Confucius, and was in some respects his superior. One of his sententious sayings to an Emperor is well worthy of notice: "I love life, and I love justice, but I would preserve justice rather than life. I love life, but there is that which I hate worse than death."

After speaking of the Chinese literature, proverbs, &c., Mr. W. concluded the lecture with some account of the language. The written language has about 30,000 characters; these are combined and modified by their position, but have no grammatical changes; each character has its peculiar sound and value, just as, with us, the numerals 1, 2, 3, &c., have an unvarying signification.

JAMES MADISON.

Mr. Madison was of small stature, and rather portly. He had a calm expression, penetrating blue eyes, and was slow and grave in his speech. At the close of his presidency, he seemed to be care-worn, with an appearance of more advanced age than was the fact.

When a member of deliberative bodies, Mr. Madison was an able debater, having acquired self-confidence by slow degrees. As a writer, he had few equals among American statesmen, and the style of his public documents and his correspondence has always been much admired.

THE NEW PLANET.—We understand that Professor Pierce, of Harvard University, in a paper read at a special meeting of the American Academy of Arts and Sciences, held on Tuesday evening, announced as a result of his calculations upon observations made by Sears C. Walker, Esq., of the Washington Observatory, the remarkable fact that the planet known as Leverrier, the discovery of which at Berlin was a consequence of the computations of the mathematician whose name it bears, is not the planet which answers to those computations, nor one which according to Leverrier's theory will account for the perturbations of Uranus—that it is not the planet which was discovered by the calculations of Leverrier, but another which was accidentally discovered by the Berlin observer.

Governor Colby of New Hampshire has appointed Thursday, the 13th day of April, for a day of fasting and prayer.

THE LIFE OF THE POPE.

An inhabitant of Italy, writing to the N. Y. Courier, among other things relating to Pope Pius IX. speaks thus of the precautions necessarily taken by him, to prevent the execution of the malicious schemes of his enemies against his life.

In Italy the universal opinion is that, young as he is, he will not have long to live; that he may fall a victim to Jesuitical poison, suffering the fate of Pope Ganganelli. But, fearless, notwithstanding all the anonymous writings sent to him by the opposite party, and the menaces of ultra Catholics, he has organized a liberal constitution for his subjects. All the necessary precautions are taken to know if there is poison in his food; he keeps at a distance from him the intolerant cardinals and the Jesuits; and lately he has formed his private council altogether of laymen.

THE POST OFFICE LAWS.—A Suit.—Some weeks since, a paper came to the Syracuse Post Office to a female relative of C. T. Hicks, late County Clerk, with the letter 'L' marked on one corner of the wrapper. Mr. Teall, the Postmaster, demanded 15 cents (postage by weight). Mr. Hicks offered newspaper postage, which was refused. Mr. Hicks then sued the Postmaster in trover, for detaining the paper, before Justice Woolworth.

How TO BE A MAN.—When Carlyle was asked by a young person to point out what course of reading he thought best to make him a man, replied in his characteristic manner:—"It is not books alone, or by books chiefly, that a man is in all points a man. Study to do faithfully whatsoever thing in your actual situation, then and now, you find either expressly or tacitly laid down to your charge—that is your post; stand in it like a true soldier. Silently devour the many chagrins of it; all situations have many, and see you aim not to quit it, without doing all that is at least required of you. A man perfects himself by work, much more than by reading. There are a growing kind of men that wisely combine the two things—wisely, valiantly, can do what is laid to their hand in the present sphere, and prepare themselves withal for doing other, wider things, if such be before them."

OVER DOING.—An old man named Simon has just died in one of the Lunatic Asylums of Paris whose story has been frequently narrated. When Napoleon had resolved to erect a palace for the King of Rome, near the barrier of Passy, the stall of this man, a cobbler by trade, interfered with the line of building. He was accordingly applied to to sell it. He asked 20,000f., which, being thought excessive, was at first refused. On a second application he asked 40,000f., which was also rejected. The ground upon which the stall stood being, however, absolutely indispensable, he was applied to a third time, when he asked 60,000f. The Emperor then determined never to consent to such an extortion, and the palace was ordered to be built on Quai d'Orsay. The old man then repented his folly, but too late. Two years after he sold the stall for 150f., and the failure of his hopes having affected his reason, he was placed in the hospital where he has just died.

A CURIOUS CAUSE OF WAR.—In the year 1005 some soldiers of the commonwealth of Modena ran away with a bucket from a public well, belonging to the State of Bologna. This implement might be worth a shilling; but it produced a bloody quarrel, which was worked up into a bloody war. Henry, the king of Sardinia, for the Emperor or Henry the second, assisted the Modenese to keep possession of the bucket, and in one of the battles he was made prisoner. His father, the Emperor, offered a chain of gold that would encircle Bologna, which is seven miles in compass, for his son's ransom, but in vain. After twenty-two years' imprisonment, and his father being dead, he pined away and died. His monument is still extant in the church of the Dominicans. This fatal bucket is still exhibited in the tower of the cathedral of Modena, enclosed in an iron cage.

TO PREVENT TAKING COLD.—Put a tub of water in your bed-room on going to bed; cover it over, and if it is frozen in the morning break the ice—plunge the head in first, then step in and sponge the body all over, having two crash towels ready to rub the body down well, and if your fingers are numb, thaw them over a candle or set a piece of paper on fire; then dress as quick as possible; then take a walk of a mile or two, to face the northwester, and come home to breakfast!

Views of Fighting.—Here is what the celebrated Major Jack Downing said several years ago on fighting:—"In the matter of fighting, there is one thing I always keep my eyes on, and I found Gen. Jackson of the same way of thinking, and that is, to depend less on folks who say they are ready to shed the last drop of their blood, than on folks who are ready to shed the first drop. Give a man eight dollars a day to make speeches in Congress, with the right of free postage, and you hear enough of the 'last drop' matters; when it comes to camp duty, then the first drop folks have to stand to the rack at eight dollars a month!"

VARIETY.

An accomplished and somewhat romantic French lady, on visiting the chateau of a distinguished nobleman, says, "I have heard for the first time, an admirable and enchanting sound, which, if generally established, would add an inexpressible charm to the other beauties of a rural life. This was no less than an inconsiderable herd of shining cows, each with a musical bell attached to her neck, attuned with the greatest nicety of several octaves high and low—forming a delicious, yea a kind of celestial music, the sweetness of which has a powerful effect on the imagination, and cannot be listened to without experiencing a sensible emotion."

When the Emperor Vespasian commanded a Roman Senator to give his voice against the interests of his country, and threatened him with immediate death if he spoke on the other side, the Roman, conscious that the attempt to serve the people was in his power, though the event was ever so uncertain, answered with a smile, "Did I ever tell you that I was immortal? My virtue is at my own disposal; my life is at yours. Do what you will, I shall do what I ought; and if I fall in the service of my country, I shall have more triumph in death than you in all your laurels."

Mr. Williams, in his lectures on the Domestic Life of the Chinese, states that it is estimated that in the river opposite Canton, not less than 250,000 people live on the water. Their habitations are a kind of boats or floating houses, which are moored in rows like streets. The advantages of this plan are, that there is no expense for ground; and the boats are built cheaper than houses, and not so exposed to the deprecation of thieves. Each of these boats usually contains three rooms. In the northern parts of the country, where the boats would be injured by ice, this practice is not very common.

Somebody advertises in Brooklyn for boarders, but stipulates that the gentlemen must not put their feet on the mantle in winter, nor out of the window in summer, nor use spittoons at meal time. If single, he must not play the trombone in his room, make love to the servants, nor comb his whiskers at the table. The ladies must not turn up their noses at everything on the table, unless they have a natural pug, and none of the party must drink or talk with a mouth full of victuals, nor must they fight for the top buckwheat cake.

Politicians are not likely to make much by speculating on Gen. Taylor for the Presidency. In conversing with a gentleman recently, who told him he had been named for that office, he replied, "I am sorry to see it, I have always thought, and still think, a civilian and none other ought to hold that office. I have no other ambition than to bring this war to an honorable close. I then go to my farm, and there in the bosom of my family live and die."

It has been ascertained that the shag-bark walnut may be successfully engrafted, and that the engrafted trees are much the surest bearers. The Maderia nut, which is usually sold at the shops under the name of the English walnut, at twelve and a half to sixteen cents a pound, may be cultivated here, and be very productive.

The Hamilton Journal says that a meeting has been held in London, Upper Canada, to extend the telegraph line from Hamilton to Windsor, opposite Detroit—stations to be at Hamilton, Dundas, Brantford, Woodstock, London and Windsor. Three-quarters of the stock is already taken, and in July it will be finished.

The Tartar colonists in Russia are said to make great use of tea, which is made into cakes, composed of the coarser parts of the fragrant herb. Of this they make a kind of soup, adding to it salt, pepper, and milk. 40,000 chests of this brick tea, as it is called, are imported yearly into Russia, from China, besides immense quantities of the superior kinds of tea.

When the lapwing wants to procure food, it seeks for a worm's nest, and stamps the ground by the side of it with its feet, after the manner of boys, in order to procure worms for fishing. After doing this for a short time, the bird waits for the issue of the worm from the hole, who alarmed at the shaking of the ground, endeavors to make its escape, when he is immediately seized and becomes the prey of this ingenious bird.

"My son," said an old turbaned Turk one day, taking his child by the hand in the streets of Cairo, and pointing out to him on the opposite side a Frenchman just imported, in all the elegance of Parisian costume, "My son! look there! if ever you forget God and his Prophet, you may come to look like that!"

When Gen. Washington, while President, visited the works of the James River Canal, the chief engineer caused the quarriers to charge some hundreds of blasts, which were exploded at Washington's approach. This internal navigation salute he pronounced the most gratifying he had ever heard.

However poor, an Arab is never without a good horse; and he will often take pleasure in looking at it for an hour together. The horse is washed, but never curried. As soon as a colt is a year old his mane and tail are shaved, to make the hair grow again as thickly as possible.

A very excellent food for milk cows, or indeed any kind of cattle to which it is desirable to feed grain, is boiled or steamed wheat. The farmer sometimes has a quantity of this grain which from some cause, is not marketable. Fed raw, it is quite unfit for milk cows; but boiled, it is highly wholesome and nutritious food, and will cause cows to give milk better than almost any other grain.

Great efforts from great motives, is the best definition of a happy life. The easiest labor is a burden to him who has no motive for performing it. One hundred and twenty-four young men took their degree of M. D. on Wednesday, 10th inst., at the commencement of the Medical Department of the New York University. Many operations, usually very painful, have recently been performed on horses, asses, and other animals, during the inhalation of ether vapor. One thousand Circassian females were imported into Turkey as slaves during the past year.

ALFRED ACADEMY AND TEACHERS' SEMINARY.

Board of Instruction. W. C. KENYON, } Principals, I. RA SAYLES, } Principals. Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

The Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage.

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

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.

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.

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

VALUABLE REPLICATION! CARLOW'S DEFENSE OF THE SABBATH. THE AMERICAN SABBATH TRACT SOCIETY has just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath.

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EDITED BY VOL. The HYPERION It was a... and instruct... able Pastor... a conversati... cation, after... by Pedobap... for the minis... tion, and the... attainments... them: "It is... takes a great... teachings of... little, very lit... take him at l... according to... I am often... made to me... tracing the... evade the e... and the pres... tute, in the... tutions of the... ture; a forcib... have had in t... dagator," on... columns from... The want... testimony," in... ning faith to... swerved from... truth, for the... and popular... the statutes... most ludicrous... the case with... which exem... not taking th... mighty rather... In referenc... Discussion," b... at Providence... lowing remar... "The form... fore, the mee... is a virtual s... "Is there su... prove the fir... Now, sir, us... vailing notio... first day," as... tatingly answ... the seventh... have binding... Sabbath do; I... ment, one syl... Sabbath was... pressed in la... carefully rec... being moral... none of its... statue or its... source with... where record... search in var... prejudice the... conceded fra... of the week... distinguished... after the res... ought to; Co... Sabbath, can... "In vain the... either by pre... stitution of... that "the fir... only lawful... to make good... nizes a Sabb... tion it. That... law." Where is... or has penn... the perpetua... to be sanctif... Yet, will it... so puerile a... deduction of... "If any br... ing Sunday... seventh day... law does he... not specify... the seventh... seventh day... If I, being a... master to go... go by railroa... transgressor... must walk th... the in the co... seventh day... you, my brot... law. Such a... would be ver... as why the... should mar... not on the... interpreted... impossibility... Written by... able, and a... to man. In... addition, the... tions, and o... ches. "Will... logic.