

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

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The Sabbath Recorder.

THE GERMAN SEVENTH-DAY BAPTISTS.

BY WM. M. FAHNESTOCK, M. D., BORDENTOWN, N. J.

[Concluded.]

These little things would not be considered worthy of any notice, but from fresh currency which has been given to them by a late popular work, which is extensively circulated throughout the State. We conclude our notice of the gratuitous aspersions, by a few words in reply to the charge of their denying the doctrine of original sin, and the eternity of punishment. They do not hold that Adam's fall condemns indiscriminately all born souls, for many are born and die without sinning; but they admit and teach, that in the fall of Adam all disposition to do good and holiness was lost, and that the whole race inherit a natural innate depravity, which will lead them to sin, and prove their sure condemnation, unless they repent, and are born again of the Holy Spirit. Beissel wrote a book on this subject, which is as curious as it is ingenious. He enters into long disquisitions on the nature of Adam, and his capabilities, before the fall; explaining many things of the fall, and with it elucidating several parts of the Scriptures, which have, and would easily escape the attention of men of less profundity of genius. His views are somewhat mysterious, yet deep and ingenious, but in the present day would be deemed little more than refined speculations, sublimated into visions. But none go to deny the depravity of the human heart, and the sad consequences which the fall of Adam has entailed on every succeeding generation, unless each creature be regenerated and born again through the sanctifying influence of the Holy Spirit. They do not believe in the universal salvation in the usual acceptance of the term—they teach the sure reward of submission and obedience to the requisitions of the Lord, through the mercy of God in Christ Jesus; and believe fully in the punishment of transgression, for "the wages of sin is death," death to the joys of heaven, and an exclusion from the presence of the Lord; "Cast into utter darkness, where there is weeping and gnashing of teeth, where the fire is never quenched, where the worm never dieth." The idea of a universal restoration did exist among some in the early days, and is to be attributed to attempts to explain the fifteenth chapter of the first epistle to the Corinthians, and the twentieth chapter of the Revelations, and reconcile some other parts of the Scriptures. It, however, is never taught as a doctrine, but is always approached with the greatest caution and delicacy, by their pastor in private conversations with the members, who desire to be instructed upon this subject; and who invariably admonishes them to be diligent in making their calling and election sure; to be prepared for the first resurrection, and not to depend on a second.

Though they considered contention with arms and at law unchristian and unbecoming professors, yet they were decided Whigs in the Revolution, and have, unfortunately, had to defend themselves too frequently in courts of justice. To set an example of forbearance and Christian meekness, they suffered for a long time to be wronged and plundered, until forbearance was no longer a virtue. In the French war (the war of 1756) the doors of the cloister, including the chapels, meeting-room, and every other building, were opened as a refuge for the inhabitants of Tulpehocken and Paxton settlements, then the frontiers, from the incursions of the hostile Indians, all of whom were received and kept by the Society during the period of alarm and danger;—upon hearing of which, a company of infantry was dispatched by the royal government from Philadelphia to protect Ephrata; and on representation of the character of the Society, by the commissioners who were sent to visit the place, the government made them a present of a pair of very large glass communion goblets, which was the only recompense they would receive. At an earlier period they attracted the attention of the Penn family, and one of the young ladies, in England, commenced a correspondence with the Society. Governor Penn visited them frequently, and, desirous of giving them a solid evidence of his regard, had a tract of five thousand acres of land surrounding Ephrata surveyed and conveyed to them, as the Seventh-day Baptist Manor; but they refused to accept it, believing that large possessions were calculated to engender strife, and as more becoming to Christian pilgrims and sojourners not to be absorbed in the gains of this world and the accumulation of property. After the battle of Brandywine, the whole establishment was opened to receive the wounded Americans, great numbers of whom were brought there in wagons, a distance of more than forty miles, and one hundred and fifty of whom died, and are buried on Mount Zion. Their doors were ever open to the weary traveler, and all visitors were cordially received and entertained, while they tarried, as is done in the hospices of Europe. They gave all the necessary supplies to the needy, even their own beds, and to stripping their own backs to afford some shelter from the "peltings of the pitiless storm," to those who were exposed to the weather in inclement seasons.

Many of the brethren being men of education, they established, at a very early period, a school, which soon gained for itself an honorable reputation, many young men from Philadelphia and Baltimore being sent here to be educated. A Sabbath School was also instituted for religious instruction, which flourished many years, and was attended with some remarkable consequences. It produced an anxious inquiry among the juvenile population who attended the school, which increased and grew into what

is now termed a revival of religion. The scholars of the Sabbath School met together every day before and after common school hours, to pray and exhort one another, under the superintendence of one of the brethren. The excitement run into excess, and betrayed a zeal not according to knowledge; which induced Friedsam to discourage an enterprise, which had been commenced, and was partly under way, namely, erect a house for their special use, to be called Succoth. Ludwig Hoecker, or Brother Obed as he was designated, who was the teacher of the common school, projected the plan of holding a school in the afternoon of the Sabbath, and who, in connection with some of the other brethren, commenced it, to give instruction to the indigent children who were kept from regular school by employments which their necessities obliged them to be engaged at during the week, as well as to give religious instruction to those of better circumstances. It is not known in what year exactly the Sabbath School was commenced. Hoecker came to Ephrata in the year 1739, and it is presumed that he began, soon after he took up his residence amongst the brethren. The materials for the building were furnished, as is recorded in the minutes of the Society, in the year 1749. (After the battle of Brandywine, the Sabbath School room, with others, was given up for a hospital, which was occupied as such some time; and the school was never afterwards resumed. Hoecker at that period was sixty years of age.)

To Robert Raikes is certainly due the honor of having projected and successfully introduced the present general system of Sunday School instruction, but there is much credit justly due to the Seventh-day Baptists of Ephrata, for having established and maintained in operation, for a period of upwards of thirty years, a Sabbath School, forty years before the first school was opened by the Gloucester philanthropist.

By this time (1777) the Society began to decline, but not from causes alleged by some writers—want of vigor of mind in the successor of Beissel, who died 1768; for his successor, Peter Miller, was a man of much greater powers of mind, and had the management of the establishment during Beissel's time; and to his energy and perseverance is mainly attributable the great prosperity of the institution in its early days. The institution was one of the seventeenth century, and in accordance with European feelings, most of the members being natives of Germany. The state of public opinion at Beissel's death was widely different from what it was during the first fifty years after Ephrata was established, in relation to politics and government; and with this march of intellect, different sentiments were entertained in regard to religious institutions. It was commenced as a social community in the midst of a wilderness—the hand of improvement made the desert bloom as the rose—and at that time (1768) was not surrounded by a dense, promiscuous population. These circumstances, connected with incessant persecution, the turmoil and contention into which they were thrown and constantly kept by some of their envious neighbors, were the principal causes of the decline of the Society.

There is still a small band who retain the principles, and meet together regularly to worship, on the evening and the morning of the Sabbath; but they are a flock without a shepherd—they have the forms, but not the spirit nor the zeal of their predecessors. The ancient community has been called "zealots." Zeal is, certainly, better than indifference, and enthusiasm better than deadness. Zeal is the life of Christianity, and it is an honor to the denomination to be designated by a title, even if it be in ridicule, which imports their activity and faithfulness. The people of Ephrata now lack that desirable quality for which those of old are stigmatized; for that zeal would be an honor to them should they merit it. Ephrata would be a paradise, as it was in former days, were the people now here such zealots, as those they have descended from. They now partake more of the cold Christianity of the world. It must not, however, be supposed that they were ranters, or made a noise and display in their zeal. It was a quiet, all-absorbing zeal, in which the world and all its vanities were sacrificed to pure and constant devotion; they were living and moving in this world, performing diligently all the duties that devolved upon them here; but their spirits, and all their conversation, were centered in heaven. Of them, who were derided with the epithet of "zealots," Mr. Winchester, speaking of the people of Ephrata, in his dialogues, says: "I remember the Rev. Morgan Edwards, formerly minister of the Baptist church in Philadelphia, once said to me: 'God will always have a visible people on earth, and these (the society at Ephrata) are his people at present, above any other in the world.'" Mr. Winchester says further, "They walk in all the commandments and ordinances of the Lord blameless, both in public and in private. They bring up their children, (now speaking of the married members), in the nurture and admonition of the Lord; no noise, rudeness, shameless mirth, loud laughter, is heard within their doors. The law of kindness is in their mouths; no sourness or moroseness disgraces their religion, and whatsoever they believe their Saviour commands, they practice, without inquiring, or regarding what others do. They read much; they sing and pray much; they are constant attendants upon the worship of God; their dwelling houses are all houses of prayer." But alas! alas! it is not so now. Ephrata has fallen—degenerated beyond all conception. It is now spiritually dead. Ichabod is written upon the walls of this branch of our Zion.

As early as 1758, there was a branch of this Society established at the Bermudian Creek, in York county, about fifteen miles from the town of York; some of the members of which still remain, though they have been without preaching many years. Another was established in 1763, in Bedford county, which still flourishes;

and many members of the present Society are scattered through the counties of the interior of the State; so that the truth which was left has not become extinct, but is still extending, which is particularly the case at Snowhill; and hope is still entertained, that the little one may become a thousand, and the small one a great nation.

For a further detail of the history of this Society, a description of the Monastic Institution at Ephrata, and an account of their extensive literary labors and numerous publications, as well as their music, which is peculiar to themselves, see the writer's "Historical Sketch," in Hazard's Register of Pennsylvania, vol. xv. page 161.

Out* of the foregoing church, another branch was established in Franklin county, at a place now called Snowhill, and similar to the mother church at Ephrata, under the superintendence and eldership of Peter Lehman and Andrew Snowberger, where the greatest body of the Society now reside. Several small branches have since been established in western Pennsylvania.

In regard to their religious tenets, they believe in one God, Father, Son, and Holy Ghost. And also believe, "that all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." And consequently they acknowledge the Holy Scriptures as their only rule of faith and practice.

They keep the seventh day of the week for the Sabbath, in honor of God's command, and contend that no other day has ever been instituted as the Sabbath, and that the one instituted in Paradise has never been abolished, by God himself, or by Jesus Christ, who acknowledged himself Lord of the Sabbath; and consequently is yet binding upon all mankind, as firmly and absolutely as upon the ancient Israelites. We can nowhere in the Scripture find an act repealing it; and therefore any other day instituted as the Sabbath, must of course be a human invention, and not of divine appointment; for the proof of which we might quote many passages from the Holy Scriptures, and also from respectable historians; but we wish to be as brief as possible with this article, and accordingly shall dispense with it. Baptism is administered among them by trine immersion; while the person is kneeling in the water, he is plunged three times forward under water, "in the name of the Father, and of the Son, and of the Holy Ghost," with the laying on of hands, and with prayer while the person is yet in the water. Baptism is administered upon none but adults, though children of believing parents are dedicated to the Lord and received in care of the church, for the laying on of hands, and calling upon the Lord to bless them, according to the example of Christ, Mark x. 16. They also practice the washing of feet before the Lord's Supper, which they celebrate in the evening. Open communion is an established rule of the church. They disclaim the right of withholding the holy sacrament from any one who expresses a desire to partake of the same, or to judge who is worthy or unworthy; but they rather adhere to the words of St. Paul, 1 Cor. xi. 28: "But let a man examine himself, and so let him eat of that bread, and drink of that cup." Chap. iv. 5: "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart; and then shall every man have praise of God." They also consider it essential to adhere literally to the time, manner, and practice, of all the ordinances and injunctions of Christ, as they are recorded in the gospel, as near as they are capable of comprehending them; as they believe, that to deviate from this portion is to deviate from the spirit of it.

* This portion is furnished by Eld. Andrew Fahnestock of Snowhill, Pa.

GREAT CLOCK AT STRASBURG.

From the bottom to the top it is not less than 100 feet, and above 30 feet wide and fifteen deep. The clock is struck in this way.—The dial is some twenty feet from the floor, on each side from which there is a cherub, or little boy, with a mallet; and over the dial is a small bell. The cherub on the left strikes the first quarter, that on the right the second quarter. Some fifty feet over the dial, in a large niche, is Time, a bell in his left, a scythe in his right hand. In front stands a figure of a young man with a mallet, who strikes the third quarter on the bell in the hand of Time; and then glides, with a slow step, round behind Time; or comes an front of him, with a mallet, and places himself in front of him. As the hour of twelve comes, the old man raises his mallet and deliberately strikes twelve times on the bell, that echoes through the building and is heard round the region of the church. Then the old man glides slowly behind father Time, and the young man comes on, ready to perform his part as Time comes round again. Soon as the old man has struck twelve and disappeared, another set of machinery is put into motion some twenty feet higher still. It is thus: There is a higher cross, with an image of Christ on it. The instant twelve has struck, one of the apostles, walks out from behind, comes in front, turns, walks the cross, bows, and walks around to his place. As he does so, another comes out in front, turns, bows, and passes on; so twelve figures, large as life, walk around, each to his place. As the last disappears, an enormous cock, perched on the pinnacle of the clock, slowly flaps its wings, stretches forth its neck, and crows three times, so loud as to be heard outside the church to some distance, and so naturally as to be mistaken for a real cock. Then all is silent as death. It was made in the year 1500; and has performed those "mechanical wonders" ever since, except about fifty years, when it was out of repair.

THERE IS NO GLORY IN A WAR.

Oh! tell me not, old soldier brave,
Though decked with plumes and broaches large;
Though, chief of all, you lead the van,
On prancing war-steed to the charge;
When face to face you meet the foe,
When arm with arm you strike the blow,
When human blood doth freely flow,
That there is glory in a war.

Oh! tell me not, old soldier brave,
Though you have battled long and well,
Though proud to fill a soldier's grave,
And long to lie with those who fell,
When liberty, that joyful sound,
From hill to hill was echoed round,
When hostile foes decked freemen's ground,
That there is glory in a war.

Oh! tell me not, old soldier brave,
When called to fight, from friends and home,
From father, mother, sisters dear,
Though drum and fife dispel the gloom;
When on your soil tread hostile feet,
When you the foe in battle meet,
And when the drum is loudly beat,
That there is glory in a war.

I speak the truth to you, vain chief,
Though all your deeds a future age
May carve on rocks in bold relief,
Or write the same on history's page;
When Gabriel's trumpet soundeth loud,
When comes our Saviour in the cloud,
Then you will say, great chiefest proud,
There is no glory in a war.

I speak the truth, old soldier brave,
Though these sweet lines inscribed may be
On marble stones that mark your grave,
Here lies a son of liberty;
When you shall meet the awful King,
And hear his angels round him sing,
Then in your ears these words will ring,
There is no glory in a war.

I speak the truth, young volunteer,
About to leave your native grove,
Your father, mother, sisters dear,
And all that here on earth you love;
If you could know the groans and cries
That long have wafted to the skies,
All caused by war, you would despise
These wishing glory through a war.

WALWORTH, W. T., May 10, 1847. G. R. C.

A MISSIONARY'S FAREWELL.

Rev. E. L. Abbott, the returned missionary to Arracan, attended the recent meeting of the Baptist Union, in Cincinnati, Ohio, and spoke his parting words to those who were present. The Western Christian Journal says of the occasion, that nothing remained but the farewell address of Br. Abbott. The audience had already experienced the mastery he had over their feelings, and they nerved themselves for the convulsive struggle. Some seemed afraid to gaze—to listen. It was a solemn occasion! deeply solemn—the brethren felt it, and he felt it. It was the last time that he should meet them on earth. Much was not said, but enough was said for the sublimity and the solemnity of the occasion. The sentences were compressed—broken—choking—the language of a soul struggling under intense emotion. There were no tears shed on his part, while others were weeping around him—his heart had been disciplined by stern trials than these—yet the effort to repress—to choke the emotion that was struggling for the mastery, revealed, distinctly what was passing within. The speech, evidently, was the offspring of the moment. There was more in the look—the tone—the gesture—occasion, than in the words. Of course these are indescribable.

"I have but a few moments, but as it is the last time, I desire to say a few words. I have been highly gratified with the spirit that has been manifested on this occasion. To you it has been a season of joy and festivity—to me, it has worn the aspect of a funeral! But the expression of feeling has been most gratifying to me. I shall return to my field with far different feelings than I would have done one month since. The spirit that has been manifested in this meeting has reminded me of an anecdote told in New York. In an antiquated book there was an engraving. In its center there was a bullock; on the right an altar; on the left a plow; and over them all, the inscription, Ready for either.

"I expect in six or eight weeks to bid farewell to my native land—the tenor of my feelings is sad—a pause.] Much has been said of self-denial. The pastor in Boston, in New York, in the West—each has his cup of self-denial. We shall have our trials in whatever situation God may cast us—each has some that others know not. Every heart knows its own bitterness. When the brethren spoke of breasting the keen blast of the north-west prairies, with the wolf and the bear howling around them; I thought of our missionary brethren in the East, toiling under the burning of a tropical sun by day, and exposed to the cold damp chills by night, sleeping in their frail cottages, while the howl of the tiger and the tramp of the elephant could be heard, and the snake and the lizard were crawling over their faces.

"While the man of the West is doomed to lay his wife and little ones in the grave, the man in the East is doomed to the same. I have known a man seated on the floor at midnight, (referring to himself,) a few native women watching the corpse of his wife—not a white face within a hundred miles—the children moaning, *Mamma must not die! Mamma must not die!* while the father pressed his lips to the cold cheek of the sleeper, and whispered, *We shall soon sleep in the grave together!*—but those cold lips answered not—the wail of the infant was heeded not by a mother's heart.

"These babes—orphans—will soon be separated from their dearest friend on earth 20,000 miles. When I am gone, who will take care of my orphans, cast out—to run the gawlet of the world's cold charities!

"These are the beginnings of sorrow. In six or eight weeks I expect to look upon these little ones for the last time. My mother has clasped her arms around my neck, and said, 'You are a broken down man! why will you go?' My children will cling to my last embrace and say, 'Papa! do you not love us?' Go to these orphan months hence, and you will find them dressed in mourning. Ask them,

Where is your father, and they will tell you he is buried alive! This is a sacrifice. We can bury our wives and children, and though for a moment we feel a weight that is ready to crush us, still we rise above it; but to leave those that are helpless and dependent without a father's or a mother's hand to guide and protect them; to bury them alive, is bitter indeed!—[a pause]—Oh! there is a feeling that comes over my soul sometimes so crushing!

"My brethren, you have never known what sacrifices mean. But why talk of sacrifices? When I think of sacrifices, I make my way to Gethsemane, to Calvary, to the Cross. Oh, how trivial then do all these appear! God forbid that I should glory save in the cross of our Lord Jesus Christ.

"My purpose is fixed. Notwithstanding the entreaties of my mother—the thought of my orphan children—my purpose is fixed—never shaken for a moment. I left converts—I left pastors. Their affectionate attachment to me, their love, their devotion, have won my heart. When I left them, the probability was that I should see them no more. 'Teacher,' said they, 'we shall see you again, you shall not die. We shall be constantly praying for you. We shall be looking for you at the setting sun.' They will be looking, looking, and I expect to see them. I ask no more, only that I may be preserved to see them.

"One word more. The varied scenes through which I have already passed are enough for one man's life. I shall be slow to enter into any engagement that will make the recurrence of such scenes possible.

"Now, dear brethren, I go away—but I rely with unwavering confidence on the Union. We shall be sustained. I behold the pledge in your countenances, we shall be sustained. I have not a single wavering doubt.

"Brethren! we part—but not forever. In the morning of the Resurrection we shall come up from the East and the West together, bringing our sheaves with us."

RULES FOR GOVERNING CHILDREN.

1. Exercise your authority as seldom as possible, and instead of it employ kind persuasion and deliberate reasoning; but when you exercise it, make it irresistible.

2. Be careful how you threaten, but never lie. Threaten seldom, but never fail to execute. The parent who is open-mouthed threaten, and threatens hastily, but is irresolute to punish, and when the child is not subdued by the first threat, repeats it half a dozen times, with many shakes and twitches of the little culprit, will certainly possess no authority.

3. Avoid tones and gestures expressive of agitation for trivial matters, indicative of no depravity, and exhibiting only heedlessness or forgetfulness of children, for perhaps nothing is more common to all young animals, than a love to use their limbs. In all such cases, the tones should be kind and persuasive, rather than authoritative; and even the gravity of authority should be reserved exclusively for cases of disobedience and depravity, or for the prevention of serious evil. A perpetual fretting at children for little things, will inevitably harden their hearts, and totally destroy parental authority and influence. There never was a fretting parent, who often threatened, and seldom performed, that had a particle of efficient government. [E. D. Griffin.]

HORRORS OF THE FINAL JUDGMENT.

And the gay glory of time shall depart; and sportful liberty shall be bound forever in the chain of obdurate necessity. The green earth with all her blooming beauty and bowers of peace shall depart. The morning and evening salutations of kinsmen shall depart; and the ever-welcome voice of friendship, and the tender whispering of full-hearted affection shall depart, for the sad discord of weeping and wailing and gnashing of teeth. And the tender names of children, father and mother, wife and husband, with the communion of domestic love and mutual affection, and the inward touches of natural instinct—which family compact, when undivided by discord, wraps the livelong day into one swell of tender emotion, making earth's lowly scenes worthy of heaven itself; all, all shall pass away: and instead shall come, the level lake that burneth, and the solitary dungeon, and the desolate bosom, and the throes and tossing of horror and hopelessness, and the worm that dieth not, and the fire that is not quenched.—Ed. Irving.

THE PERILS OF FALSEHOOD.—In the beautiful language of an eminent writer, "when once a concealment or deceit has been practiced in matters where all should be fair and open as the day, confidence can never be restored any more than you can restore the white bloom to the grape or plum, which you have once pressed in your hand." How true is this! and what a neglected truth by a great portion of mankind. Falsehood is not only one of the most humiliating vices, but sooner or later it is most certain to lead to many serious crimes. With partners in trade—with partners in life—with friends, with lovers, how important is confidence? How essential that all guile and hypocrisy should be guarded against in the intercourse between such parties? How much misery would be avoided in the history of many lives, had truth and sincerity been guiding and controlling motives, instead of prevarications and deceit? "Any vice," said a parent in our hearing, a few days since, "any vice, at least among the frailties of a milder character, but falsehood. Far better that my child should commit an error or do a wrong and confess it, than escape the penalty, however severe, by falsehood and hypocrisy. Let me know the worst, and a remedy may possibly be applied. But keep me in the dark—let me be misled or deceived, and it is impossible to tell at what unprepared hour a crushing blow—an overwhelming exposure, may come."

* One letter, from lady Juliana Penn may be found in the Memoirs of Daniel Rittenhouse, LL. D., F. R. S.

The Sabbath Recorder.

New York, June 24, 1847.

THE "SABBATH DISCUSSION."

In our last it was remarked, in substance, that the day which God blessed and sanctified, was the very day in which he rested from all his works, and that the weekly return of the day became holy from that circumstance. If God did actually bless his own rest-day, as the Scriptures declare, then there is no getting clear of the inference that the Sabbath originated in Paradise, and all the suggestions of our opponents—offered, as they often are, with a great swaggering air of triumph—that there is no instance on record of the observance of the Sabbath from the Creation to the Exodus, are as foolish as they are irrelevant.

But we need not go beyond the limits of the fourth commandment itself to prove, that the Sabbath is an institution which concerns the whole race of mankind, and not the Jews only. The language of the commandment shows, that the Sabbath is a commemorative ordinance. That which it commemorates is a great fact, in which all men of all nations are as much interested as the Jews ever were. It commemorates the work of creation; and not merely the work itself, but the order and manner of the work as distributed over a period of six days, and succeeded by a rest on the seventh. Why this perfectly obvious character of the Sabbath is so little noticed by a large class of writers, or why it is that they make so little account of it, is to us most marvelous. Stop! Not so marvelous either. It is a "foregone conclusion" that the Sabbath is a Jewish institution; and who does not know how difficult it is for one who has prejudged a case, to see the force of truths which contradict his theory? But we do insist upon the commemorative character of the weekly rest, as its grand and primary feature. "Remember [commemorate] the Rest-day to keep it holy. Commemorate it, because in six days Jehovah made all things, and rested on the seventh. The Rest-day is therefore a holy day." We insist upon it, that we are as much the creatures of God, as the Jews. We insist upon it, that there is as much creative skill and power displayed in the structure of our bodies, and in the quality of our minds, as in the bodies and minds of the Jews. We insist, that the earth was made as much for us, as for them;—that the heavens were intended to be a canopy over our heads, as well as over theirs;—and that it was meant that we, as well as they, should "look through nature up to nature's God," and bless the love, and wisdom, and goodness inscribed upon all. And we challenge any man to find, in the condition of the Jews as the creatures of God, a reason why they should commemorate the great work of creation, which does not apply with equal force to us.

Now we have strangely mistaken the Book of God, and the rules of interpretation, if we are not bound to regard every precept, which that Book enjoins, so far as the reasons of the precept are applicable to us. It matters not whether such precept is in the Old Testament, or in the New;—whether it is in the Pentateuch, the Prophets, or the Evangelists;—whether spoken immediately to the Jews, or addressed to a Gentile church;—if the reasons of it apply to us, that is sufficient to show that it is our duty to obey. The mere fact, that the precept was originally addressed to the Jews, does not by any means limit its application to them. It might as well be argued, that the directions to the Corinthian Church about going to law with brethren, (1st Epist. chap. 6.) or about one having his father's wife, (chap. 5.) because addressed directly to that church, concerned nobody else. Whereas common sense, as well as every just principle of interpretation, suggests, that though addressed to the Corinthians in the first place, they are applicable in all other cases where the reasons are the same. So in reference to precepts spoken to the Jews;—we would not say that the Passover was binding upon any other people; because the reasons of the ordinance apply to no other. So of the Atonement day, the Feast of Tabernacles, circumcision, the ordinance of the red heifer, and generally of the whole Levitical service. But the Sabbath does not, nor can an "Indagator's" ingenuity make it, stand upon the same footing. A mere glance at the law enjoining it, shows that it is founded in a reason which just as much concerns all mankind, as it did those to whom it was immediately spoken; and this reason we are not left to excogitate by dint of our own hard thinking, but it is expressed fully, and without the least ambiguity, in the commandment itself. Who cares then, whether the Sabbath appears any where else than in that body of laws which was given to the Jews at the mount, or not? Who cares whether any traces can be found of its actual observance, from Adam to Moses? Who cares whether the withholding of the manna on the seventh day was the means of reviving the knowledge of it, or not? Who cares whether it is enjoined, in so many words, in the New Testament, or not? All this is nothing to the purpose. It is only necessary for us to ascertain whether the reasons for its observance are applicable to us; and having ascertained that—which we may do from the commandment itself—there is, or ought to be, an end of the controversy.

But will the controversy end there? No. It

is a "foregone conclusion," that the Sabbath is an institution purely Jewish. "Indagator" has labored hard to uphold this popular dogma. We mean not any disparagement of his general candor by insinuating that he is more ready than others to prejudge a case; he is but one of ten thousand. But when we consider that the terms "Jewish Sabbath" and "Christian Sabbath" are stereotyped terms, and that every body hears them from his cradle, and grows up under the influence of the ideas they convey, it is next to impossible to find a man who has not prejudged this question, however candid in the main, and however acute his intellect. Even those who advocate the contradictory doctrine of the transfer of the Sabbath to the Sunday, are accustomed to mouth these terms, and think it quite an outrage upon orthodoxy to call them in question; and, notwithstanding the manifold and praiseworthy efforts to oppose the doctrine which explodes the Sabbath *in toto*, they are themselves—by reason of their determination to make the observance of the "seventh day" a Judaizing practice—more than half under the influence of the sentiments they condemn.

"E. W. D." has acquitted himself well in his resistance of the pernicious doctrine of his opponent. Nobody could have done better, trammelled by such an interpretation of the fourth commandment as he avowed at the outset. "Indagator" also acquitted himself well; and, but for his error in ascribing the origin of the Sabbath to the transaction in the wilderness, and in considering it an institution exclusively for the Jews, might have done still better. Both disputants evince much strength of intellect; we hope their strength may yet be enlisted in the cause of truth. We did not mean to devote so much time to the consideration of the notion, which dates the Sabbath at the withholding of the manna; but, as it is the main pillar of the system espoused by "Indagator," our prolixity is, perhaps, not out of place. In a future number, we shall examine the "Discussion" still farther.

CENTRAL SEVENTH-DAY BAPTIST ASSOCIATION.

The Central Seventh-day Baptist Association held its Twelfth Anniversary with the 3d Church in Brookfield, on the 4th, 5th and 6th days of the week, June 9th, 10th and 11th. The introductory discourse was preached by Eld. G. M. Langworthy, from 1 Cor. 15: 58— "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." After preaching, the Association was called to order by the Recording Secretary, and a Committee appointed to nominate officers. Adjourned for half an hour.

Met pursuant to adjournment, and appointed JAMES BAILEY, Moderator, and GURDON EVANS and A. L. SAUNDERS, Secretaries.

After reading the letters from the various churches, and appointing the usual standing committees, proceeded to the hearing of communications. Interesting reports were received from the Home Missionaries of the Association, one from James Bailey as agent to the Legislature of this State, and one from Eli S. Bailey as Corresponding Secretary, in relation to correspondence between him and Wm. M. Fahnestock and S. Davison, all of which was approved. A Select Committee was appointed to take into consideration the communication from Wm. M. Fahnestock, the report from the agent to Albany, and the whole matter of Sabbath Legislation. A. L. Saunders, James Bailey, O. P. Hull, James H. Cochran, and G. M. Langworthy were that committee. The following is their report, which was adopted:

Whereas, W. M. Fahnestock, in behalf of the German Sabbath-keepers in Penn., asks through our Corresponding Secretary assistance in bearing the burden of carrying the case that is now pending in the highest Court of that State, and in which Sabbath-keepers generally in the Union are alike interested, to the Supreme Court of the United States, should the case (as it probably will) be decided against them where it is now pending; therefore, Resolved, That we approve of the encouragement given by our Corresponding Secretary, and recommend to the churches comprising this body to take the subject into prayerful consideration, and contribute according to the necessities of the case and their several abilities, when they shall be informed that the case is before the Supreme Court of the United States. And with reference to the matter of Sabbath legislation, we recommend—1st. The vigorous prosecution of our claims for religious toleration before the Legislature of this State. 2d. In furtherance of this object, we recommend that the members of the churches composing this Association be requested to use their influence to secure the election of members of the Legislature who shall pledge themselves to use their utmost exertions to obtain our constitutional rights. 3d. We would recommend that the address which Bro. James Bailey presented to the Judiciary Committee of the Senate, be published, in a cheap form, and circulated extensively among our first-day friends, so that they may understand the reasonableness of our claims and be induced to sign our petitions and give us their influence in furtherance of our object. 4th. We would also recommend that the churches be earnestly requested to continue their exertions to circulate petitions, and forward them to the Legislature at its next session. 5th. We recommend that a committee of three be appointed to correspond with members of the next Legislature, to urge upon their attention our claims and constitutional rights.

Brethren R. G. Burdick, O. P. Hull, David Maxson, and A. L. Saunders, were appointed delegates to the Western Association; and E. S. Bailey, Wm. B. Maxson, and James R. Irish,

were appointed as delegates to the next session of the Missionary Association, with instructions to make an effort to get the constitution so amended as to remove the objection to our becoming auxiliary to that body.

The following are some of the resolutions which were adopted:

Resolved, That the Constitution of the Association be so amended as to constitute its standing officers, together with those other brethren who shall be appointed annually, an Executive Committee for transacting and carrying into execution the business of the Association during the intervals between its meetings.

Resolved, That this Association recommend that each church take up a semi-annual collection for home missionary purposes; and that their pastors and preachers call their attention to this work semi-annually.

Resolved, That Eld. R. G. Burdick be appointed to labor as a missionary during the coming year, at Pinckney and vicinity, Diana and vicinity, and Philadelphia and vicinity.

Resolved, That this Association recommend to each church to take up a monthly collection for the support of the foreign mission.

The following resolutions were submitted by the Business Committee, and after animated discussion were unanimously adopted:—

1. Resolved, That we do not regard the late decision of the Legislature upon the license question as evidence that legal means should not be used for the advancement of the temperance cause, but that it is our duty, as Christians, to persevere in our efforts to the traffic in intoxicating liquors, and the practice of dram-drinking, be banished from our land.

This resolution was advocated by Eli S. Bailey, James H. Cochran, and L. Cottrell.

2. Resolved, That to give our influence and support to the sale of intoxicating drinks as a beverage, is to give our influence and support to the wretchedness, misery, and crime arising from their use, and that such acts should not be suffered to tarnish the character of church members.

Sustained by V. Hull, J. D. F. Randolph, G. M. Langworthy, and James H. Cochran.

3. Resolved, That this Association deprecate the unchristian principles which have thrust this nation into war with Mexico, and that we deeply deplore the principles and evils of war.

Advocated by E. S. Bailey, A. L. Saunders, R. P. Hull, James H. Cochran, G. Evans, and R. G. Burdick.

4. Resolved, That in view of the antichristian nature and tendencies of Secret Societies, we advise our brethren to have no connection or fellowship with them.

Sustained by S. B. Crandall, Gurdon Evans, James Bailey, L. Cottrell, J. D. F. Randolph, and James H. Cochran.

5. Whereas, American Slavery is incompatible with the principles of the gospel, opposed to the law of God, and consequently subversive of morality and destructive to the true interests of the church; therefore, Resolved, That this Association deem it their duty, as Christians and philanthropists, to enter a solemn protest against the sin of slaveholding as it now exists in these United States; and we believe it to be the duty of Christians to separate themselves from all connection with the system, and to labor in all proper and reasonable ways for its speedy and total overthrow.

This resolution was sustained by V. Hull, O. P. Hull, P. B. Burch, and A. L. Saunders.

The Association adjourned to meet on the fourth day before the second Sabbath in June, 1848, with the church in Lincklaen, Chenango County.

Religious Exercises.

On Sabbath morning, a Missionary Discourse was preached by Eld. James H. Cochran, from 2 Cor. 14: 15—"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead. And that he died for all, that they which live should not henceforth live unto themselves, but unto him who died for them and rose again;" after which a collection was taken up for the foreign mission of \$26 05. Preaching in the afternoon by Eld. Charles M. Lewis, from Rom. 6: 1—"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?" J. B. W.

SOUTHERN BAPTIST FOREIGN MISSIONS.

The Southern Baptist Board of Foreign Missions met at Savannah, Ga., May 14. The Annual Report presented on that occasion stated that since the last meeting, four male and two female missionaries have been appointed to China, and two to Africa (both colored.) The only station at present occupied by the Board in China is Canton, where there are four preachers, two of whom have wives, and five native assistants, making eleven in all. But the Board has determined to have a station at Shanghai, in the northern part of China, and has sent out three missionaries, with their wives, to occupy that station. The population of Shanghai is estimated at 200,000. From the Treasurer's Report we learn that the balance on hand at the close of the last year was \$9,504 13, and that the receipts during the year have amounted to \$17,965 69—making a total of \$27,469 82. More than one quarter of the money contributed during the year was from Virginia.

INTERESTING SCENE.

A scene rivaling in interest those of "old time," was witnessed not long ago in one of the Swiss Cantons. On the 11th and 12th of November, 1845, nearly two hundred and fifty of the pastors and licentiates connected with the Reformed Evangelical Church of Vaud—being almost the whole of the ministry belonging to that Canton—assembled at Lausanne, and, after serious and prayerful deliberation, unanimously agreed to sever the ties that bound them to the State, which virtually required the renunciation of their Divine Head, the Lord Jesus Christ, and the surrender to the civil magistrate of their most cherished spiritual immunities.

PEACE PRAYER DAY.

The New School Presbyterian General Assembly, at the recent meeting in Cincinnati, passed a resolution recommending the churches composing that body to observe the second Sunday in July, as a day of prayer, in view of the war existing between this country and Mexico, and also recommending to the ministers to preach on that day a sermon on the subject of peace.

A GOOD DEED OF THE POPE.—Among the many good things which have been said about the liberality and piety of the present Pope of Rome, no one has pleased us so well as the following, from the London News. It seems that on the 5th of May, being the feast of St. Pius, whose best achievement (his bringing about the battle of Lepanto) once rescued the south of Europe, great doings were planned to honor the name in the person of its present possessor, who bids fair to effect a similar European rescue. Hearing of these projects (for strict orders are issued to inform him of every matter) our monarch at once intimated his wish that the waste of blue lights and Roman candles should be superseded by a general distribution of bread. To wish is to be obeyed. Sixty gentlemen met immediately at the Doria palace, organized themselves for a combined effort among the affluent, and each member cheerfully climbed the stairs of the palaces allotted him in quest of donations; 7,000 dollars were quickly forthcoming, and 60,000 bread tickets put in circulation. The remnant is kept to establish an infant school.

CHURCH AND STATE.

The evils growing out of a union between the Church and the State, are beginning to be freely discussed in England. A series of lectures was recently delivered in Norwich, at the conclusion of which a public meeting was held, and it was unanimously resolved, That the establishment or endorsement by the State of any religious sect, is unscriptural, unjust, and inexpedient; That the adoption of compulsory means for the maintenance of religion, implies a distrust of its inherent power and energy, a disregard of the principles and practices of the apostolic churches, and an ignorance of the fact that Christianity flourished most where all secular power was opposed to it, and its sole earthly support was the free will of the people; That the alliance between the Church and the State has subverted the independence of the Church; That the most sacred calling is openly made a matter of bargain and sale; That these and many other gross abuses arise entirely out of the connection between the Church and the State; and that the only sufficient remedy for all these evils and inconsistencies, is to be found in the entire abandonment by the State of all interference with the religion of the people. The promulgation of such sentiments, which are every day becoming more popular in England, must sooner or later bring about the happiest results. Even in our own country, although the theory is generally approved, there is yet much occasion to urge its practical application.

THE CHRISTIAN CHRONICLE—AGAIN.

Much against our inclination, and without any previous suspicion of such a thing, we are threatened with a war of words about the "almost discussion" between the Christian Chronicle and the Catholic Herald. The last number of the Chronicle contains an article, more than a column and a half long, upon the subject. If we could learn from it exactly what the editor wants, we would gladly fulfill his largest desire, so far as it could be done consistently with truth. But as we are not sure that we have learned definitely what he wants, we will state in few words just how the matter strikes us, and hope that it will end the controversy. Many weeks ago, the editor of the Catholic Herald published an article in which he expressed the opinion that "all consistent Protestants should be Sabbatarians." To this the editor of the Christian Chronicle replied, that "the Herald probably had not examined the question in regard to the Sabbath and the Lord's Day very fully, or he would hardly have affirmed so confidently, that the absence of express authority in Holy Scripture for the change, would compel all consistent Protestants to become Sabbatarians." The editor of the Herald, in his next paper, referred to this subject, and said of the editor of the Chronicle, "His strictures have left us in doubt as to the ground on which he advocates the abolition of the Jewish Sabbath, and the institution of Sunday in its place; and as this is the main point, we must be fully enlightened in regard to it, before we can attempt a reply. We must therefore inquire, whether he professes to find in the Holy Scriptures alone a sufficient warrant for the change?" Now we, the editor of the Sabbath Recorder, alluding to the discussion, ventured to say, "To the above question, the editor of the Christian Chronicle has not deigned to reply." For that remark—together with another in the same paragraph, suggesting the probability that he "hoped the matter would blow over"—the editor of the Chronicle takes us in hand. He seems to claim that an article in his paper of March 17 was a reply to the Herald's question, and that, therefore, our assertion was false; yet he does not say so, and, although we have read this article carefully for that express object, we can not find in it any attempt to answer the question. So that we remain just as much as ever in the dark respecting "the grounds upon which he advocates the abolition of the Jewish Sabbath, and the institution of Sunday in its place." In such circumstances, we ask, What more can we say than we have already said, namely, that the Editor of the Chronicle has not yet replied to the Herald's question? No doubt it would be very gratifying to the editor in question to have us say that we were mistaken; but he should remember, that we have something else to consult besides his gratification. When we have made a very plain assertion, it is our business to defend it—not half a dozen new issues which he may see fit to set up. This is our reason for dismissing the subject here, instead of expending more words upon the irrelevant matter which his last article contains.

"ONCE A PRIEST, ALWAYS A PRIEST."—A curious case has recently occurred in France, showing how thoroughly this dogma is believed and acted upon by the civil as well as the ecclesiastical authorities of that country. Mr. Vignaud, formerly Romish priest of the congregation at La Croix, had resigned his office some years ago, and he became a Protestant. He was about to marry and legitimate the offspring of a former connection. The bans were published; but the Attorney General protested, declaring that his priestly consecration was a hindrance to marriage forever. The lower court refused the protest of the attorney general, but the higher court reversed the sentence. The case came next before the court of Cassation at Paris, which declared the canon of the law to be binding, and a Romish priest unable to enter marriage.

JEWISH MERCY.—A correspondent of the National Era, gives some account of a visit to Albany to solicit the interposition of the Governor to prevent the vile usage made of certain Maryland laws by New York policemen. He says that, having occasion to solicit the cooperation of certain individuals concerned, *the most merciful of them were Jews!* "Under the influence of those Christian prejudices instilled into my mind from infancy, I had felt disposed to pass them by; but I finally concluded to approach them as *men*. I did so, with the result stated—a result which may be profitably pondered by those who may have erroneously inferred, from a single act committed by some of the progenitors of this despised people, that they are not *naturally* actuated by the same impulses as Christians."

INSANE ASYLUM AT PROVIDENCE, R. I.

A correspondent of the N. Y. Tribune says that the edifice of the Butler Asylum for the Insane is nearly completed. It will be ready for occupation before the close of the year. It is an immense pile, covering, including the courts, we should think about an acre. The style is a sort of mixture of the castellated Gothic and Lombard. All the windows are ornamented and strengthened with facings of freestone. The halls and passages are airy and ample, and the whole arrangement is on an improved plan. Dr. Ray, the Superintendent, is a gentleman of experience in the economy of such benevolent establishments, and his judgment in matters thereto pertaining is, doubtless, worthy of all confidence.

GERMAN PROTESTANT SEMINARY.

The New York Tribune recently stated that a clergyman by the name of Zimmerman, expected to sail soon from Switzerland for New York with his family. He proposes to buy a large tract of land in one of the Western States, Wisconsin or Iowa, as the locality of a German Protestant Seminary, combined with an agricultural school. The intention of the establishment is to provide the Germans who reside in the far west, with clergymen and school teachers. Next spring several others are to follow, who are to be connected with the Institution. It is a purely private enterprise, and will be richly supported by the Gustavus-Adolphus Union and Basle Missionary Society.

EXPENSIVE CHURCHES.

The New York correspondent of the Puritan says that the bills toward building the Trinity Church, have all been computed, and the cost is found to be \$358,630. The Church of the Holy Trinity, Brooklyn, has just been opened for inspection, after the same style as Trinity, New York; but perhaps its finish is more elegant and graceful; perhaps it will cost about one-half as much, and is owned wholly by one man. The steeple is to be 275 feet high, that it may be higher than the Trinity of New York, which is now said to be the highest object in the United States, being 264 feet.

SANDWICH ISLANDS.

The general letter from this mission, being a review of the affairs of the mission for the year, states that the whole number of natives received into the churches from the commencement of the mission, is 33,198; of these 5,565 have died, and about the same number are under cure; making the present number of church members in regular standing nearly 23,000; the number admitted during the past year is 1,789. The progress of the islanders in general civilization is steady, and their improvement within the past 25 years is believed to be without parallel in the history of the world. Special religious influences still continue to be enjoyed. The seminary for boys at Lahainaiuna, and a district under the charge of Rev. Mr. Hunt, are particularly mentioned as having recently experienced special divine influences.

SPIRIT OF THE AGE.

The receipts of benevolent societies, as reported during the Anniversary week in New York, were as follows: Board of Missions of the Presbyterian Church \$95,682; American and Foreign Bible Society \$31,739; Seamen's Friend Society, \$17,515; American Anti-Slavery Society \$8,797; American and Foreign Anti-Slavery Society \$12,636; New York Colonization Society \$5,813; Foreign Evangelical Society \$14,820; American Baptist Home Missionary Society \$30,794; Female Moral Reform Society \$6,693; American Tract Society \$160,150; American Home Missionary Society \$119,453; American Bible Society \$210,386; Society for Relief of Jews \$6,690; American Temperance Union \$1,522; American Protestant Society \$19,709.

FROM BURMAH.

The New York Recorder has received from Burmah the interesting intelligence, that fourteen hundred converts, in the field of Rev. Mr. Abbott's labors, are waiting for baptism.

THE SABBATH RECORDER. The Sabbath Recorder. New York, June 24, 1847. THE "SABBATH DISCUSSION." In our last it was remarked, in substance, that the day which God blessed and sanctified, was the very day in which he rested from all his works, and that the weekly return of the day became holy from that circumstance. If God did actually bless his own rest-day, as the Scriptures declare, then there is no getting clear of the inference that the Sabbath originated in Paradise, and all the suggestions of our opponents—offered, as they often are, with a great swaggering air of triumph—that there is no instance on record of the observance of the Sabbath from the Creation to the Exodus, are as foolish as they are irrelevant. But we need not go beyond the limits of the fourth commandment itself to prove, that the Sabbath is an institution which concerns the whole race of mankind, and not the Jews only. The language of the commandment shows, that the Sabbath is a commemorative ordinance. That which it commemorates is a great fact, in which all men of all nations are as much interested as the Jews ever were. It commemorates the work of creation; and not merely the work itself, but the order and manner of the work as distributed over a period of six days, and succeeded by a rest on the seventh. Why this perfectly obvious character of the Sabbath is so little noticed by a large class of writers, or why it is that they make so little account of it, is to us most marvelous. Stop! Not so marvelous either. It is a "foregone conclusion" that the Sabbath is a Jewish institution; and who does not know how difficult it is for one who has prejudged a case, to see the force of truths which contradict his theory? But we do insist upon the commemorative character of the weekly rest, as its grand and primary feature. "Remember [commemorate] the Rest-day to keep it holy. Commemorate it, because in six days Jehovah made all things, and rested on the seventh. The Rest-day is therefore a holy day." We insist upon it, that we are as much the creatures of God, as the Jews. We insist upon it, that there is as much creative skill and power displayed in the structure of our bodies, and in the quality of our minds, as in the bodies and minds of the Jews. We insist, that the earth was made as much for us, as for them;—that the heavens were intended to be a canopy over our heads, as well as over theirs;—and that it was meant that we, as well as they, should "look through nature up to nature's God," and bless the love, and wisdom, and goodness inscribed upon all. And we challenge any man to find, in the condition of the Jews as the creatures of God, a reason why they should commemorate the great work of creation, which does not apply with equal force to us. Now we have strangely mistaken the Book of God, and the rules of interpretation, if we are not bound to regard every precept, which that Book enjoins, so far as the reasons of the precept are applicable to us. It matters not whether such precept is in the Old Testament, or in the New;—whether it is in the Pentateuch, the Prophets, or the Evangelists;—whether spoken immediately to the Jews, or addressed to a Gentile church;—if the reasons of it apply to us, that is sufficient to show that it is our duty to obey. The mere fact, that the precept was originally addressed to the Jews, does not by any means limit its application to them. It might as well be argued, that the directions to the Corinthian Church about going to law with brethren, (1st Epist. chap. 6.) or about one having his father's wife, (chap. 5.) because addressed directly to that church, concerned nobody else. Whereas common sense, as well as every just principle of interpretation, suggests, that though addressed to the Corinthians in the first place, they are applicable in all other cases where the reasons are the same. So in reference to precepts spoken to the Jews;—we would not say that the Passover was binding upon any other people; because the reasons of the ordinance apply to no other. So of the Atonement day, the Feast of Tabernacles, circumcision, the ordinance of the red heifer, and generally of the whole Levitical service. But the Sabbath does not, nor can an "Indagator's" ingenuity make it, stand upon the same footing. A mere glance at the law enjoining it, shows that it is founded in a reason which just as much concerns all mankind, as it did those to whom it was immediately spoken; and this reason we are not left to excogitate by dint of our own hard thinking, but it is expressed fully, and without the least ambiguity, in the commandment itself. Who cares then, whether the Sabbath appears any where else than in that body of laws which was given to the Jews at the mount, or not? Who cares whether any traces can be found of its actual observance, from Adam to Moses? Who cares whether the withholding of the manna on the seventh day was the means of reviving the knowledge of it, or not? Who cares whether it is enjoined, in so many words, in the New Testament, or not? All this is nothing to the purpose. It is only necessary for us to ascertain whether the reasons for its observance are applicable to us; and having ascertained that—which we may do from the commandment itself—there is, or ought to be, an end of the controversy. But will the controversy end there? No. It

General Intelligence.

WAR NEWS.

The war news for a week past, may be summed up in few words. Gen. Scott has gone to Puebla, where he will be able to concentrate a force of about 6,000 men. Gen. Taylor seems to be standing nearly still, which he is compelled to do on account of the number of volunteers leaving the army at the expiration of the time for which they enlisted. The fever at Vera Cruz is increasing, and there is more or less sickness among all our troops. There is much trouble in the city of Mexico to elect a President. Santa Anna is said to have been elected, but declined. Other reports say Herrera has been elected. The opinion of the captured Mexican officers, particularly La Vega, is that there is little or no prospect of immediate peace. They assert, that Mexico will not make peace so long as the Americans have a hostile foot this side of the Nueces.

SIXTEEN DAYS LATER FROM EUROPE.

By the steamship Cambria, which arrived at Boston on Thursday last, European news to June 4th was received. The price of Flour and Grain has fallen considerably since last advices, a result which is attributed to the unusual fineness of the weather, promising a favorable home harvest. There is a report of the partial failure of the potato crop both in Ireland and Jersey, but the report does not seem to be fully credited. The Cotton market has improved since last advices. The financial prospects of England are represented as animating.

This arrival brings intelligence of the death of two distinguished individuals—Daniel O'Connell of Ireland, and Rev. Dr. Chalmers of Scotland.

Mr. O'Connell died at Genoa on the 15th of May. His health, which had been feeble for a long time, was decidedly worse for several days previous to the 15th of May, in consequence of congestion of the brain, of which he died. He was attended by his son, several Catholic clergymen, and other friends. His heart is to be embalmed, placed in a silver urn, and deposited at Rome. His body is to be embalmed and conveyed to Ireland. His son, John O'Connell, is appointed his successor in the Repeal Camp. At the funeral of O'Connell, at Genoa, which was celebrated with great pomp, the United States Consul appeared in his official costume, and the Consuls of the other nations, except England, were present.

Dr. Chalmers died at his residence at Moon-bridge, near Edinburgh, very suddenly, and unattended by any person in his last moments. He went to church on Sunday, the 30th ult., and retired to bed in the evening apparently in good health, and on Monday morning, the 31st, he was found dead in his bed by a servant. It is supposed that the cause of his sudden decease was an apoplectic stroke. He was in his sixty-seventh year. It is stated that a very great sensation was created throughout Edinburgh when this melancholy intelligence became known. "It was like a shock which seemed to electrify the public feeling! It was generally felt," says the Edinburgh Advertiser, "that an eminent character, a renowned master in Israel, had been cut off; that a champion had fallen, whose name, for the last thirty years, had filled so prominent a space in our ecclesiastical annals." The North British Mail says that he has been justly extolled as the most distinguished and able of Scottish divines. His works fill twenty-five volumes. Dr. Chalmers has left a widow and six daughters, two of whom are married. The Mail remarks, that Dr. Chalmers' reputation was European; he was universally beloved as well as admired; and will be followed to the grave by the tears of his country and the world.

The eldest son of Jerome Bonaparte has just died at Florence. It would appear that the French Government had denied him permission to proceed to the waters of Vernet, near the Pyrenees, from which, at the beginning of his illness, he might have derived benefit.

A letter from Leeds, gives an account of an explosion of fire damp which recently took place about two miles from that town. The explosion was of a very terrific character, and resulted in the death of nine human beings, the serious injury of another, and the destruction of much of the property used in the working of the mine.

Speaking of the Irish emigrants to the United States, the Tyrway Herald says: "Already have the best and wealthiest portion of our farmers departed from our shores, and those who have at all the means at their command, are fast preparing to follow them. To some persons, this system of emigration may appear as calculated to lessen the evils which press on the country, as it will diminish the amount of the population, but it will not be attended with any good consequence. On the contrary, its effects will be found to be most injurious, for the persons thus emigrating are the very bone and sinew of the land, the men who alone were able to cultivate the farms and to give employment to laborers.

The emigration from Germany to the United States continues on a truly gigantic scale. It will this year far exceed that of any previous year.

The collection for the relief of the suffering Scotch and Irish amounts to \$7,523 in Western India alone. The natives have shown a deep interest in the calamity, and contributed liberally to the fund.

The latest intelligence from Hong Kong is to the effect that Canton the heat had been oppressive, and the residents were engaging houses for the summer at Macao. It was said that Sir John Davis would proceed north in her Majesty's steamer Vulture, and that he would visit Pekin, having power to treat for the prevention of riots at Canton. After leaving Pekin he was to visit Japan, and endeavor to open a trade with that country.

DISASTER AT THE SAULT ST. MARIE.—A letter from the Editor of the N. Y. Tribune, dated at Sault St. Marie, June 11, says:—"A fearful casualty took place here yesterday—namely, the upsetting of a row-boat in passing down the rapids, and the drowning of three of the nine men who embarked in her. One of them was Dr. Hugh T. Prouty, of Norwalk, Ohio, here on a tour of observation, accompanied by his wife, leaving several children at home to mourn their sudden bereavement. Thomas Riches, Engineer of the Propeller Independence on Lake Superior, was another; and, William Flynn, an intelligent and worthy laboring man, was the third. Among those who narrowly escaped death was Mr. Seymour, who represented this County in the last Legislature of Michigan. He had sunk, to rise no more when an Indian who was fishing in the rapids, seeing a man's body at the bottom of a lucid pool, seized a boat-hook and drew him up. The others generally preserved themselves till assistance could arrive by clinging to an oar or the capsized boat. The bodies of the three who were drowned have not been recovered.

TROPHY OF WAR.—A correspondent of the Auburn Advertiser, writing from Vera Cruz, gives the following graphic account of an incident in the capture of that town. One such scene is enough to fill the land with mourning:

"During my peregrinations I came to a lofty and noble mansion in which a terrible bomb had exploded, and laid the whole front of the house in ruins. While I was examining the awful havoc created, a beautiful girl of some seventeen years, came to the door and invited me into the house. She pointed to the furniture of the mansion torn into fragments, and the piles of rubbish lying around, and with her beautiful eyes filled with tears, informed me that the bomb had destroyed her father, mother, brother, and two little sisters, and that she was now left in the world alone!"

CURIOS DISCOVERY.—In digging on Tuesday, among the foundations of Grace Church, at the corner of Broadway and Rector-st. which has recently been pulled down, a coffin, apparently of silver, was discovered, about two feet and a half in length, containing the body of a female child, with an inscription bearing date 1767. The coffin had a glass over the face, and a little farther down the coffin a looking-glass set in the metal. Near the foot of the coffin was an aperture closed by a glass stopper, which being opened it appeared that the coffin was filled with spirits of turpentine, in which the body was preserved, so that the features, though somewhat collapsed, were seen through the glass. The whole was enclosed in a strong lead outer coffin.

ANTI-SLAVERY IN FRANCE.—The Christian Secretary says that recent intelligence from Europe represents the tide of anti-slavery feeling in France as rapidly swelling, and already does it wear a formidable aspect. A very able and spirited debate, sprung up in the Chamber of Deputies not long since, in which strong anti-slavery speeches were made by several distinguished members. These speeches were highly spoken of by the better class of French papers. Petitions for the immediate abolition of slavery in the French colonies were signed by upwards of 11,000 persons, among whom were some of the most eminent of the clergy, magistrates, merchants and others.

SUMMARY.

The accounts from Grosse Isle, the quarantine ground, 30 miles below Quebec, are of the most alarming description—nearly 2,000 emigrants have died either on the passage out or at the quarantine station, and typhus fever of the most malignant kind is raging at Grosse Isle. The Quebec correspondent of the Montreal Herald has ascertained, that up to the 5th inst. 600 Roman Catholics and 75 Protestants, had been buried at Grosse Isle; that 1,300 lay sick in the churches, shops, and tents, and that 12,000 persons were in the ships at anchor there.

The English have discovered a new object for importation. The natives of Australia have magnificent teeth which they are willing to part with for mere trifles, as handkerchiefs, knives, or other things of like value. An English merchant in Australia has entered largely into this speculation, having sent several boxes of human teeth to London, where they have been eagerly bought up by the dentists.

A letter received from the Army in Mexico furnishes an account of the late duel between Lieut. Mumford, of Carrington's Company, and Lieut. Mahan, both of Virginia. They fought with muskets. Both were wounded at the first fire, Mumford receiving seven buck-shot. Mahan's friends have three letters, written on the evening of the duel, (28th May), when both were living, but not expected to recover.

A London paper has matured a plan by which it proposes in future to avoid railway collisions. It advises that an iron bar be constructed directly in front of the locomotive, and that one of the directors should sit therein on every trip. It thinks this patent railway buffer will effect the desired object.

Rev. J. J. Green, of the Sandwich Islands, has, we learn, in preparation, and designs to publish, if spared to forward to the United States, in the course of 1847, "The Life and Times of Bartimeus Puceaiki, the Blind Hawaiian Preacher, with a Sketch of the Sandwich Islands, their state, &c., up to this date."

By New-Orleans Picayune and Delta Extras, issued at noon, 9th inst. we have particulars of a dreadful explosion which occurred on board the steamer Eda, 4th inst., in the Ochitina river. Twenty-five persons were killed and eight wounded.

Old Parr died at the age of 152 years, leaving the following excellent advice to posterity: "Keep your cool by temperance—your feet warm by exercise, and if you are inclined to grow fat, keep your eyes open and your mouth shut."

The English shipbuilders are beginning to use mahogany instead of East India teak. The present low price of the former is caused by the extensive use of other woods, as black walnut, oak, &c., in the manufacture of cabinet ware.

A man calling himself Herr Ryninger undertook to walk across the Schuykill on a wire, below and parallel with the suspension bridge, at Philadelphia. The wire was stretched about 25 or 30 feet above the water, and a vast crowd assembled to witness the feat. The first time, the wire broke when he was a third of the way over and gave him a ducking. He tried again and had nearly reached the opposite side when he fell off into the water, striking his shoulder against a boat as he fell, and injuring himself severely. This ended the sport.

A man and his wife in Rochester, lately undertook to see who could do the most breaking. He commenced with a teacup and she followed with a saucer, and between them they smashed up all the crockery, and household furniture in the house. The woman thought she had the worst end of the bargain and entered a complaint at the police office, but the magistrate decided that it was a draw game, and sent the parties home to ruminate on their broken furniture.

Eight or ten years ago the Marquis Daligre of Paris, calculating that he should live to the age of 150, deposited with the New York Life Insurance Co., the Farmer's Trust, and the Ohio Trust, \$100,000 each, from which he realized a life annuity of \$49,200. He has died at the age of 83, and of course the above companies are immense gainers, making from \$25,000 to \$50,000 apiece.

It is stated in the English papers, as an almost unaccountable fact, that, while the distress in Ireland was at its height, the deposits in the Savings Banks in that country were larger than they had ever been before. A similar increase is also observable in the receipts into the treasury of the United Kingdom.

While a party of friends were recently passing through a wood in Glenville, near Schenectady, a root, mistaken for "spignet," was pulled up near a creek, and eaten, which caused the death of a young lady named Elizabeth A. Boyer. The action was so sudden and violent as to produce death before medical aid could be procured.

The following appears in a Scotch paper:—"Abstinence.—A gentleman, addicted to intemperance, will be received as a boarder in a genteel family, in the country, where efforts, successful in the reformation of others, will be used for his."

A collision took place upon Lake Erie, near Coneauct, Ohio, between a steamer and a schooner. Both were sunk, and the engineer of the steamer and thirteen others were missing, and were supposed to be lost.

A Mr. Holmes of Moscow, N. Y., has at length perfected a metallic hub, spoke and rim, carriage or wagon wheel, by bracing the spokes in two rows on the hub, which is in two parts, a cylinder, in which the spoke is screwed or riveted and the axle sheathed. The spoke is also riveted or screwed into the rim.

Thirty-four young ladies from the States of New York, Vermont, Massachusetts, New Hampshire, Connecticut, and Maine, have gone to the West in company with Rev. Mr. Hopkins of Milwaukee. They are to be employed as teachers.

A School of Design, with seven teachers, has been established by the British Government, in London, where 200 persons are instructed in drawing, shading, coloring, perspective, modeling, &c. A small tuition fee is charged, and the balance of expense is paid by the nation.

Abby Folsom once said to one of the Judges of the Massachusetts Supreme Court, while on the bench: "Cold water never gave you that red nose."

The streets of Baltimore are full of pigs. The City Council have passed an ordinance allowing any person, white or black, to capture strays, and appropriate them to their own use, without incurring any liability for the act. This will clear the streets of the article.

A cheap blaze can be made to last an evening, by filling a tea-kettle with knots, shavings, old shoes, or any thing similar, closing the lid, so as to exclude the air. Put the kettle over the fire for a few moments, and apply a torch to the spout.

No man hath measured the power of kindness, for it is boundless; no man hath seen its death, for it is eternal. In all ages of the world, in every clime, among every kind, it hath shown out a bright and beautiful star; a beaming glory!

Mehemet Ali has found a new source of revenue in the fine linen in which the immense deposits of mummies are wrapped, by applying it to the manufacture of paper. Calculations, founded upon mummy statistics, make the linen swathings of the ancient Egyptians worth \$21,000,000.

Some scoundrels in Boston have been throwing bottles filled with tar and grease through the house windows of Deacon Grant, the well-known temperance advocate and friend of Gough. Considerable damage was done to the carpets and furniture.

The total amount of the debts of the several States in the Union, according to the American Almanac, compiled from official returns, is \$224,023,827.

The money coined in the United States, during the forty-five years' operation of the Mint, in copper, silver and gold, amounts to \$122,500,000.

Neither a single bad action, nor a single bad habit, ought to condemn a man, for he may himself hate the one, and be trying to get rid of the other, all his life.

Not far from \$5,000,000 are yearly earned in Massachusetts, by females employed in various factories and manufactures of straw hats, stocks, &c. About 40,000 females are thus annually employed.

The Jacksonville (Fla.) News, records the arrival there of 70 barrels of Turpentine, the first which has been collected since Florida has belonged to the United States.

A boot maker in Paris has taken out a patent for the right of using brass wire for sewing the soles, which does not admit either moisture or dust.

Silver is not a legal tendency in England, and the Barings could not some time ago raise money upon silver bullion to the amount of £60,000.

The Court of Common Pleas at Cincinnati, Ohio, granted wreck before last twenty divorces to dissatisfied couples.

The following from the Picayune speaks for itself: "The parting scene between the Mississippi Regiment and Gen. Taylor, we are told, was affecting in the extreme. As the men marched by him to return to their homes, overpowered with the recollection of the high deeds which had endeared them to him, and, with their demonstrations of respect and affection, he attempted in vain to address them. With tears streaming down his furrowed cheeks, all he could say was, 'Go on, boys—I can't speak!'"

There appears to be considerable fog about the matter of the Watertown Bank. A letter from that place states that the Bank had been enjoined, and the Watertown Journal states the same fact, while the Albany Evening Journal says: "We are authorized to say that the Exchange Bank of this city has regularly redeemed, and will continue to redeem, the notes of the Bank of Watertown."

Gov. Young has issued a proclamation calling a session of the Senate of the State of New York, to meet at Albany, on Tuesday, June 29, for the purpose of receiving and considering such nominations as shall be presented to them, for filling any offices that now are or then may be vacant.

The ship Miracle, Elliot master, from Liverpool to Quebec, 34 days out, with 408 passengers, was wrecked at the Magdalen Islands, on the 19th May. Sixty-four were drowned, and thirty others died of fever. Two schooners had arrived at Pictou, N.S., with part of the passengers.

In North Hampton, N. H., where the population is but about 900, the expense for the support of paupers for ten years ending in 1846 was \$3,548. It has been ascertained by a committee that \$3,212 of the expense was caused by intemperance.

St. Peter's Church, at Rome, is capable of holding 54,000 persons. The Milan Cathedral, 37,000. St. Paul's, at London, 32,000. Notre Dame, at Paris, 32,000. Cathedrals at Florence and Antwerp, 24,000 each.

In the year 1843, eight million one thousand four hundred and forty nine pounds, one shilling and four pence, was spent by the people of England in tobacco; a tolerable round sum to "end in smoke."

The people of Smyrna profess three distinct religions, and observe three different days of the week for Sabbath. The Jews, Saturday; the Christians, Sunday; and the Mahometans, Friday.

Several German engineers have arrived in Egypt, in order to make the necessary surveys for cutting a ship canal through the Isthmus of Suez.

A clock or a watch is said to have the least self-esteem of any article of manufacture—is continually running itself down.

An editor out West heads his list of marriages with "noose items"—another calls them "feats of the ring."

DIED.

At Ephrata, Pa., on Sabbath, the 12th inst., Mrs. MARGARET KONIGMACHER, wife of Benjamin Konigmacher, Esq. The day previous to the departure of our much-beloved sister, (an aged member of the German Seventh-day Baptist Society,) she enjoyed a comfortable degree of health; was unusually cheerful; walked about the garden with delight, admiring the rich productions of a bountiful Providence; ate her supper with customary relish; spent the evening very pleasantly in conversation with a friend; retired at nine o'clock, and talked with her two daughters until a late hour. During the night she was seized with paralysis, became insensible, and expired the following afternoon, without suffering any pain whatever.

In this afflictive dispensation of the Arbiter of Life and Death, the remnant of the little flock at Ephrata, has sustained a severe, an irreparable loss. She was truly a Mother in Israel—one who, for many years, adorned the doctrine of God her Saviour; was a living epistle known and read of all men—a pattern of unostentatious piety and Christian gentleness. Ripe in years and ripe in the graces of the Spirit, she was, particularly for the coming of the Master, to be transplanted into the Paradise of God.

But few persons' walk in life is characterized by such uniform, prudent deportment and conciliatory manners, as to win the warmest affections of all within their immediate circle, and end their pilgrimage on earth with the universal esteem of the whole community in which they reside; which it was the happy lot of our departed sister to enjoy in a prominent degree, and to an unlimited extent, for an unintermitted period of upwards of three score years and ten: Of her it may be justly said:

None knew her, but to love; None nam'd her, but to praise. W. M. F.

LETTERS.

Samuel Davison, Maxson Green, Charles M. Lewis, E. D. Randolph, B. D. Barker, John Forsyth, C. Crafts, L. D. Titeworth, G. P. Burdick, Byron Pond, G. W. Hinckley, Eph. Maxson, Joseph Goodrich, Stillman Coon (the money was received, and credited on our books, but we can not account for its non-appearance among the receipts.)

ACKNOWLEDGMENTS.

Table with 3 columns: Name, Amount, and Date. Includes entries for D. P. Williams, H. J. Williams, Caleb Green, John W. Green, Calista Jones, I. Williams, H. Williams, J. D. Williams, E. M. Osgood, Royce Stillman, Edward Emerson, Asa Burdick, M. Stillman, S. N. Stillman, Jesse Whitford, Geo. Sherman, R. P. Thomas, E. D. Randolph, T. R. Green, T. P. Lapphar, N. Babcock, W. C. Ames, C. B. Cottrell, Adam Holt, Lucy Green, David Dunn, I. H. Dunn, J. W. Brown, Squire Dunn, Jas. Williams, Wm. Dinham, J. Forsyth, M. Bonham, Seeley Tomlinson, G. P. Burdick, E. W. Eliza, Mercy Tyrne, Varnum Hull, E. Maxson, Ezra Stillman, V. M. Burdick, John Congdon, Geo. W. Weeden, S. Hamilton, G. S. Burdick, O. M. Grandin, T. M. West, B. Edwards, Dan'l Burdick, Betsy Burdick, Abram Allen.

ELD. VARNUM HULL wishes communications for him addressed to Scott, Cortland Co., N. Y.

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.

VALUABLE REPLICATION!

CARLOW'S DEFENSE OF THE SABBATH

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1734, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in malleable covers at 10c. or five malleable gilt back and side 30c., or full gilt 50c. Orders, addressed to the General Agent, Paul Stillman, New York, will be promptly attended to.

DEBUTER INSTITUTE.

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

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 2. Third " " April 5, " " July 12. Tuition, per term of fourteen weeks, from \$3.00 to \$5.00. Extras—for Drawing 1.00 " " Painting 2.00 " " Piano Music 8.00 " " Use of Instrument 2.00

Room-rent, including necessary furniture. 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, will be given to them for their respective duties.

Every member of the school will be exercised in composition, and in reading or speaking select pieces. In respect to government, the experience and observation of the Faculty have convinced them, that while they hold their seats 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 interests in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeLafayette, or Lucius Crandall, of Plainfield, N. J., Agents.

ALFRED ACADEMY AND TEACHERS' SEMINARY.

Board of Instruction. W. C. KENYON, Principals, IRA SAYLES, Principals. Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department. THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical. Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

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

REGULATIONS.

- 1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian. 2d. Punctuality in attending to all regular academic exercises, will be required. 3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings. 4th. Playing at games of chance, or using profane language, can not be permitted. 5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted. 6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

APPARATUS.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

NOTICE.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

ACADEMIC TERMS.

The Academic year for 1846-7 consists of three terms, as follows:— The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846. The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847. The Third, commencing Thursday, March 23d, 1847, and ending Thursday, July 1st, 1847. As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinary exceptions excepted. Students purposing to enter classes already in operation, can be admitted at any time in the term.

EXPENSES.

Table with 2 columns: Expense Item and Amount. Includes Board, per week; Room-rent, per term; Tuition, per term; Incidental expenses, per term; Extras per term; Piano Forte; Oil Painting; Drawing; and other items.

Miscellaneous.

I AM OLD.

Above her poor boy's bedside, A shriek, mother weeps;

"Oh mother, I am aching, Do take me to your heart;

"Where is my father dear? And where is sister dear?"

"I love the birds, the flowers; Dear mother, must I die?"

"The eye has lost its brightness, The oil which fed it dry;

"The little fellow smiled faintly—it was like an angel's smile—but he did not answer.

"It's a long—long ways up there—but there are bright angels among them.

"The little fellow smiled faintly—it was like an angel's smile—but he did not answer.

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PRIMITIVE METHODS OF ADVERTISING.

There is a very simple and very ancient way of assembling the people in Norway for public business.

"I could not answer, for my heart was full—here was the being to whom, but a few hours before, I had owed my life—

"You have been kind to me, sir—kinder than most people are to a poor orphan boy.

"Can I do nothing for you, Dick?" said I; "you saved my life. I would coin my blood to buy yours."

"I have nothing to ask—I don't want to live—only, if it's possible, let me be buried by my mother—

"Anything—everything, my poor lad," I answered, chokingly.

"The little fellow smiled faintly—it was like an angel's smile—but he did not answer.

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THE HOUSEWIFE.

RICE MILK.—This dish is an excellent one, and very simple and quickly made.

INDIAN PUDDING.—Place over the fire a quart of milk, and add to it a quart of molasses,

PLAIN RICE PUDDING.—To make a plain rice pudding, boil a pint of rice until it is quite soft.

ROAST BEEF.—When meat is put on the fire, salt should be sprinkled on it, and the bony side turned towards the fire first.

RICE BREAD.—Take one pound of rice, and boil it gently to a thick paste,

VARIETY.

A very small object near at hand makes as large a figure on the retina as a larger object at a proportionally greater distance,

GATES.—Every field on the farm should be entered by a good self-shutting and self-fastening gate.

COURT ENQUETTES.—A stranger, wishing to be presented at the Court of St. James,

THE KING AND THE REAPER.—In one of his excursions during harvest, the King of England passed a field where he saw only one woman working.

CRUMBS FOR THE BIRDS.—Good children will be careful never to waste a crumb of bread,

THE SABBATH RECORDER.

CHRISTIAN PARLOR MAGAZINE.

REV. J. T. HEADLEY, EDITOR.

THE CHRISTIAN PARLOR MAGAZINE, formerly under the care of Rev. D. Mead,

It will continue to maintain its high moral tone, and nothing will be admitted into its columns which will minister to the corrupt passions and tendencies of youth,

It is issued monthly, containing 32 pages of original matter, printed on fine paper, in handsome covers,

Price, two dollars a year. Three copies for five dollars.

COMMENTARY FOR THE PEOPLE!

NOW PUBLISHING, THE ECLECTIC COMMENTARY ON THE BIBLE, from the works of Henry and about one hundred other writers.

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