

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

PRINTED BY EDWIN G. CHAMPLIN.

VOL. IV.—NO. 10.

NEW YORK, FIFTH-DAY, AUGUST 26, 1847.

WHOLE NO. 166.

The Sabbath Recorder.

NOTES OF A VOYAGE TO CHINA.

By Mrs. L. M. Carpenter, of the Seventh-day Baptist Mission.

(Continued.)

January 17th.—To day we had our first public service. Met on deck, to accommodate the crew. Mr. C. preached from the words, "Except a man be born again," &c. A very interesting sermon. I cannot but think our crew a remarkably orderly one, all moves on so quietly. Yet I am sure no ordinary specimen of humanity could be disorderly under such a captain as ours. He is at once the commander and the gentleman. Kind, polite, yet energetic, and firm. The first mate is in high estimation among the crew as well as passengers. The second mate is also a fine fellow; and it is difficult to realize, with such a specimen of seafaring life before us, that a "life before the mast," could be what Dana describes, or that such scenes as those described by J. Rosse Browne, ever had existence out of a disordered brain.

I have not yet mentioned that we have a Chinese on board, a cabin boy, named Khoo-a. He is a real addition to our social comforts, understands English sufficiently to make himself intelligible, but still preserves much of the genius of his mother tongue. He talks without reference to tenses of verbs, or inflections of nouns, speaks very rapidly, and is very pleasant and affectionate, and remarkably fond of kindly notice; says his age is "Merican 20, China 21," although he has not the appearance of being more than 16; dresses and wears his hair after the Chinese manner, and seems to have no thought of changing. During our sea-sickness he was very attentive, and I observed that whenever he passed us, or had occasion to bring us aught, he would look mournfully in our faces, until we would smile, when he would seem so happy, and bound away with a smile on his own kind face, which would have done your heart good. Sister W. has asked and obtained permission to spend a season with him every evening, after his work is done for the day, to instruct him in reading and spelling our language. In conversing with Mr. Carpenter about our going out to China, he thought it was very "nice," for us to go to teach little children to read, and tell them about Jesus, but that those who are grown up "have too much bad," and are hopeless cases. But enough about Khoo-a.

The deep blue sea! Now I have seen it, as I never did before, of the purest, deepest indigo, varying from that in every possible shade to that of the azure sky, and so clear that a white object dropped into it, can be followed by the eye, down, down, down, until it becomes a mere point in the distance. Truly it is for "those who go down to the sea in ships, who do business in the great waters, to behold the works of the Lord, and his wonders in the deep." We are now nearly under the tropic of Cancer, in long, 34° 30' W., rapidly leaving forever the home of our love, yet we say in the sincerity of our hearts,

"Dear us on, thou restless ocean;
Let the winds our canvass swell!"

Jan. 21st.—Last evening a flying fish came aboard with such violence as to dash its own brains out. It is the first live tenant of the deep that has greeted my eyes since coming aboard. Poor thing—this once, ignorance could not be bliss. The sailors gave it to the steward, who added it this morning to the luxuries of our already overloaded board. The variety and excellence of our food is truly astonishing. But our perverse appetites still refuse to do it honor. We have made 2,300 miles in the last 10 days.

Sunday, 24th.—Heard again the sound of the "church-going bell;" met on deck, listened to a sermon by Mr. Lord—(the brethren take turns in the order of their ages)—and returned to our several duties at home. I hope these meetings may be blest to all, but to me they are not like our dear little Sabbath exercises, when in the quiet retirement of our own state-rooms, we four kneel together and pour out our souls before God. Most deeply and sensibly have we been permitted to feel his presence; and our softened hearts flow more and more closely together, while they burn within us, as we commune in spirit, and talk of His goodness. There is a spirituality, an earnestness, in the devotions of our dear brother and sister, that does our hearts good. We feel that they are indeed fellow helpers. We still endeavor to fix our hour of worship at the same time with our brethren at home, but now it brings it late in the afternoon. Are we indeed so far removed from them all? Within 6-12 degrees of the Equator; our atmosphere is like summer. We have laid aside all our winter clothing, and can hardly find a cool place even in the shade. Thermometer at 82. Spent the evening on deck. Mr. L. and Mr. W. entertained us with their flutes, and most earnestly did we wish go round, that our dear absent friends could behold

us, and the pleasant scene which we enjoyed so much. The noble ship, with sails brilliant in the bright moonlight, moved quietly on to the music of the breeze; the stars one by one came out from their strange high chambers, and seemed to say, "who hath appointed us a place where ye sought us not." We often wonder at the rapidity with which they change their location, until they have almost become strangers to us. The great height of the zenith, too, compared with the diminished circle of the horizon, has often surprised me. Argo Navis has become quite a near neighbor of ours. But I missed our own dear polar star. I advanced to the mate, who stood leaning over the side of the ship: "Where is the North Star to-night, Mr. Low?" "You will not see it again until you cross the Equator to the North." "But, Mr. Low, we are not at the Equator yet; I thought we could always see the North Star, while in the Northern Hemisphere." "O no; we lose sight of it about five degrees North, near our present position." And so I must be content to say farewell for a season to that dear star which fugitives in happy America love so much, and poor wanderers on the stormy deep love equally well. No, never did I love the stars as I do now. They have familiar faces; they are the friends of my childhood. True, in the rapidity with which their location changes, they sometimes "lead to bewilder and dazzle to blind;" yet it is very difficult to realize that the fault is all in my own untraveled eye. They are forever the same, and their years fail not. I do not wonder that sailors are proverbial for kindness of heart. It is not in nature to withstand all the appeals that come to us unmingled with the earthiness of the rude, cold world. I feel my own heart warm, expand, and flow out to the whole human family; God is my father, and all they are my brethren.

Still none but flying fish seem to live here. We see them often flying about like swallows, for which they have been more than once mistaken by our land-wise-men. But we are growing in knowledge now, and I hope, by the time we reach the Indian Ocean, we shall be in no danger of mistaking a whale for a steamboat, or a porpoise for an omnibus.

January 26th.—I will not wait for the passing away of this beautiful shower before telling you how much I enjoy it. A real equatorial shower! I have sat and looked out upon the waves, and listened to the falling of the drops, and dreamed of home and all familiar things, until I am almost weary through excess of mournful delights. The falling of those great drops! Willis says, truly as poetically, "It is like the playing of musical glasses. The drops ring out with a clear bell-like tinkle, following each other so closely that they resemble sometimes the winding of a distant horn; and then, in the momentary intervals, the bursting of the thousand tiny bubbles, comes stealthily on your ear, more like the recollection of a sound, than a distinct murmur." Yes, truly, the recollection of a sound, the sound of those same great drops that used to fall before my father's door, whence a happy group of children were peeping out, and only anxious lest the ephemeral pond by the way-side should pass away with the shower that gave it birth, and so deprive a dozen little eager feet of their anticipated dabble in the mimic lake. The rain subsides, and the ocean, like a desert of sand, which it most resembles, is calmer for the shower that has fallen upon its surface, and wears for the first time that glassy appearance with which, in my land dreams, I had always invested it. What changes come over the spirit of one who for the first time is "out to sea." And now the steward comes along, and with his best smile, congratulates himself, us, and his proteges on deck, for the fine shower, which was so much needed. "And you have caught a quantity, have you not, steward?" "Yes, ma'am, about 500 gallons; enough to last the ducks and geese for some time." O those same poor fowls! I would you had enjoyed with us the luxury of witnessing their bath. Such gabbling and quacking, such a dipping and diving, such a soaking of dry plumes and shaking of wet ones; even the poor pigs, (for all our aquatics were brought out to enjoy it together), were in high glee, which, alas, was soon turned to mourning, when, like over-indulged children, they were obliged to be sent back to the unwelcome restraints of the nursery.

Feb. 4; lat. 21° 30' south, long. 29° west.—I cannot yet accustom myself, when I go on deck in the evening, to looking far away to the north for those same constellations whose familiar faces have hitherto looked down upon me from a southern sky. They are no longer there. Surely it is not for us to "bind the sweet influences of Pleiades, or loose the bands of Orion." Orion I we stand at his feet now, and in the direction of his old home we find only strangers. There is the sword-fish, (Dorado), the southern cross, (Crux), and many a twinkling gem until now hidden from our eyes. And there too are the "Clouds of Magellan,"

strangely bright nebulous bodies, which mark at their zenith the latitude of the straits whose name they bear; and, as if to deepen the impression of our total expatriation, the sun even is throwing our noonday shadows to the south, while our friends, whom we so recently left in all the chilly discomforts of mid-winter, are casting many a wishful glance toward this southern gate, (the tropic of Capricorn,) chiding his slow progress, and wondering "why his chariot is so long in coming." Ah, these are facts which make one realize the distance passed over, which a mere blue sky and blue sea could never do. These are our way-marks, and rapidly do we tell them. These are continually saying to us, "so far from home."

A pleasant episode in our life this morning. At half past three the Captain called at our door, and told us we could see land by coming on deck. We needed not a second summons; and there, just abreast of us, on our left, seven or eight miles distant, was the Island of Trinidad, so distinct in the bright moonlight that even "Nine Pin Rock," was distinctly visible. This rock is on the west side, almost detached from the Island, and is described by Horsburg, as of a cylindrical form, 850 feet high, with trees on it, called also, "The Monument." The Island is uninhabited, except by some wild animals; and is so difficult of access, owing to the high surf that breaks upon it on all sides, that vessels seldom stop there except in cases of extreme necessity for water. It was in sight until nearly eight this morning, but owing to the heavy rains which enveloped it, and which were as visible as the Island itself, the view was not as good as by moonlight, it being also far in the distance. This was the first land we had seen since leaving New York, and the last we expect to see until we make Java Head. Yet the time does not seem as tedious as one might suppose. The passage has been made rapidly thus far, and we have strong hopes for our speedy arrival out. Yesterday we had a pretty fair trial of our speed. A ship hove in sight ahead of us about seven in the morning, going the same way. In two or three hours we passed her, and at noon she had disappeared in our rear. This is the second ship we have passed sufficiently near to exchange signals, report numbers, and pass the usual compliments of the times. We have seen several others, but too far off to "compliment." None near enough to speak them.

Southern Ocean, Feb. 11.—Albatrosses and gulls, cape hens and stormy petrels abound here, and it affords a delightful variety to our somewhat monotonous manner of life, to watch their graceful motions, sometimes "wheeling their airy flight" away up to the very clouds, as if they would rest upon their snowy summits, then suddenly turning seaward, perform their descending gyrations as easily, until they will dip their various colored plumage in the white sea foam, or, alighting, sit gracefully upon the heaving billow, rising and falling with its restless swell. Yet what are all these to the delights of a home on land? There is nothing in the novelty or sublimity of sea life, to compensate for its peril, its tediousness, except the hope that it will lead us to a field of usefulness—that it is the path which our Redeemer would have us tread. Still we have found fewer annoyances than we anticipated, and enjoy better health perhaps than when on land.

[To be continued.]

RETIREMENT.

How necessary and how valuable, to a thinking, intelligent and moral being, is the opportunity of withdrawing from the noisy, exciting and tumultuous scenes of life, and in the quiet of rural scenes, in the seclusion of the closet, at the still evening tide, or in the hushed midnight hour, to engage in the sober, but profitable meditations, so appropriate to those seasons. For such moments, who will not respond with Young—

"Hail! precious moments, hail!
The world excluded, every passion hushed,
And opened a calm intercourse with Heaven.
Here the soul sits in council, ponders past,
Predestines future actions, sees nor feels
Tumultuous life, and reasons with the storm."

By such a course, the highest and best principles of the soul are called forth and stimulated; the wisest and best resolves are formed, and we return to the world like Moses from the mount, having the countenance illuminated with a heavenly radiance, and manifesting to all that the presence of the Divine One has indeed been with us. How pure and holy then are the heart's aspirations, aiming at what is only worthy of its pursuits, the attainment of wisdom, virtue and celestial happiness. In the land of the good and just, does it seek for its home and reward, where all is purity, peace and love. Having the mind thus raised, he fails not to invoke that

"Blest Spirit,
Who, studios of our peace, dost turn the thoughts
From vain and vile, to solid and sublime?"
and may well hope to be led by Him to
"Delicious draughts
Of inspiration, from a purer stream,
And filler of the God, than that which burst
From fam'd Castalia."
[Boston Reporter.]

Original. THE MISSIONARY'S FAREWELL.

Home of my happy childhood, one last, one sad adieu;
Too long, too fondly cherished, I go, sweet home, from you.
There is a clime more lovely—its glory who can tell?
It is for that I bid thee, my much-loved home, farewell.

Mother, dear mother, say not this heart can love you less,
E'en though my vagrant footsteps a distant soil should press;
Can love like ours be broken, though seas between us well?
By tears, alone, is spoken for you the last farewell.

Father, no earthly treasure could ever make me go—
No fading crown could win me, from thy embrace below;
But thy dear voice has bid me obey my Father's will,
And is not God my Father?—Guide of my youth, farewell.

Sisters, my gentle partners in life's young playfulness,
I go—and in your gladness one bounding heart you'll miss;
Then what shall cheer the wanderer, when life's rough surges
The hope to meet beyond them;—sweet sisters, all, farewell!

Brothers, the hour is coming, when we shall meet no more;
My tears for you shall henceforth fall on a foreign shore;
But Oh! to part forever—the anguish who can tell?
Avert it, blessed Saviour—we could not say, farewell!

Friends, when the pangs of parting shall all have passed away,
Where life's star knows no setting—the spoiler finds no prey—
Shall each dear voice the anthem of sweet deliverance swell:
Then I in peace can bid you, my friends, a short farewell.

Church where my vows were pledged, be every blessing thine,
And may a fair dew brighten thy undecaying vine;
De heaven's sweet dew upon thee, and love thy temple fill,
And every blessing crown thee—Church, Kindred, Home,
farewell. L. M. C.

AN INSTANCE OF PERSECUTION.

At Adar Bazan and Nicomedia, near Constantinople, infant churches have been gathered by missionaries of the American Board, which are visited occasionally by brethren from Constantinople. Rev. Mr. Schneider, in an account of a recent visit to them, gives the following instance of persecution:—

During the visit of the late native pastor of the Evangelical church of Constantinople to this place, an individual attended his preaching a single time. The poor man was at once imprisoned by a creditor for debt. Though the pecuniary demand was the ostensible object of the imprisonment, the real and only one was his attendance, on the Protestant service. He was retained in confinement sixty-three days, during twenty-four of which his feet were in irons; (the swelling of his feet had not subsided when I was there); and all this, though it is contrary to the laws of the land to put a man in irons for debt!

During his confinement, he was often urged by the enemies of the truth to retract, they offering him money, or promising to pay his debts, or to make some arrangements in regard to them. When they found him immovable, they reproached and reviled him, and even spat upon him, and struck him. The Governor likewise, doubtless incited to it by the Armenian primates, labored to persuade him to return to his church; and, on one occasion, one of the officers of the Governor threatened to beat him, if he would not yield. He told him to strike; but the man had not courage enough to attempt so unrighteous a deed.

But though this persecuted and suffering man, who has a family dependent on him, was in this condition for two months, plied by every means in the power of his opposers, he remained firm to the end. To some of them he said, that if they should tear the flesh from his body, he would not return to them. And what is peculiarly interesting, is the fact that he learned to read in prison. Before his confinement, he could not distinguish one letter from another, but knew simply their names, and the order in which one follows the other; and with this knowledge, slightly aided by a fellow prisoner, he learned to read, so that he can now peruse the Scriptures with considerable ease. He is a man of ready speech, and promises to be a valuable acquisition, if he perseveres.

POWER OF CASTE.

You may have heard, or have read, of what the caste of India is. You may have read of Brahmins; but I fear, from all that I have been able to ascertain since my arrival in this country, that it is as yet comparatively little that people know about these things in England. In reference to caste I will give you an illustration, and you will see how it bears on the conversion of the heathen to Christianity in one solitary case. I baptized a man some years ago, and I took the pains to ascertain how many individuals were placed out of caste by that one conversion. You will be astonished to hear that the number was four hundred and sixty-one! The Brahmins took good care to ascertain all the ramifications of this man's family connections, and found them out even to the extent of his very Scotch cousins. There is nothing left untouched; and it is not merely the man himself that is put out of caste, but it is every one of his connections.

I will relate more briefly a case that occurred a few years ago, in connection with the conversion of one of our native converts, now living and adorning the Gospel. This young man was about 16 years of age, the legal age at which a Hindoo can be baptized. In his own country he was in point of rank equal to an earl in England. He had four large landed properties, and was possessed in his own person of fifty-five thousand pounds. We placed his position before him in every light of difficulty we could conceive. We said, "Here are enlightened and educated Brahmins, as they call themselves. They are adopting all the habits of Europeans, rolling in their barchouzes, and living like princes. You can imitate that example, if you remain a liberal Hindoo. But if you put on Christ, all this must be sacrificed. Look at it." His father was dead, but he had a mother who loved him with all the tenderness of which a mother's heart is capable. Indeed, I have seldom seen more tenderness gushing from a mother's heart than from hers. She loved him as a mother will love her only son. When we placed before him all these difficul-

ties, he said, "I put the whole into one scale, and I put Christ in the other, and they are lighter than vanity. If you," addressing himself to me, "if you will not baptize me, I will go to another." He was baptized, and he is now a common writer in the treasury of Calcutta, in the receipt of about thirty rupees (fifteen dollars) a month.

When I was leaving Calcutta, I shook hands with him upon the beach for the last time; and when I looked upon him I wept, and he wept too. He said, "After all I have sacrificed, are you going to leave me?" I looked at him and said, "Is it come to this then? Did you make those sacrifices for me? He replied, "It is enough; I sacrifice them for the Master." Ah! how few are there in England who have made such a sacrifice for Christ as that! We talk of our guineas, as we put them on the plate, as a sacrifice. We talk of our ten pounds and twenty pounds as munificent donations. But look at this. Fifty-five thousand pounds and four estates! Look at the loss of all rank and title. The day only before his conversion, he would have been worshiped by the highest Brahmin in the country; the day after, the meanest servant in my house would not have performed the meanest office for him!

[Rev. T. Boaz.]

A MISSIONARY'S DEATH-BED.

The following account of the death of Mrs. Speer, of the Presbyterian Board of Missions, at Macao, is given in the Presbyterian Advocate:—

"She suffered much during her last illness; but she had many comforts; scarcely feeling the ordinary privations of the missionary lot. 'And now, my dear parents,' said she in the closing paragraph of her last letter, 'I have every comfort around me; and I trust you will be resigned to the weakness under which I labor. This seems to be the way in which God sees fit that I should glorify him, and not in an active manner. I am made willing, by his grace, to suffer, to get well, or to die.' Her husband writes to the same parents, since her decease: 'It must be a great source of consolation to you, that your daughter had a number of American and English friends here, who did all in their power to render her declining hours comfortable and happy. Her gentleness and sweetness of disposition, and her piety, filled all with admiration and affection, which was expressed in the strongest terms.'

"She was exercised intensely, with the Christian's conflicts and anxieties. After a few moments of deep reflection, or silent prayer, she remarked, 'It is a strange thing to die.' 'In what sense strange?' I asked. 'It is a dreadful thing to die; we do not know what death is.' But a moment after, as if the wind of faith had shaken off natural doubt, she said, in a tone of assured triumph, 'But I look beyond death; I sometimes doubt, but I think I can trust in Christ to save me.' A little before her death, she spoke of Heaven, desiring to be with Christ, in happiness. 'But you leave me here broken-hearted and alone.' She seemed affected, and replied: 'No, you will not be broken-hearted. God will be with you. I am going to be at rest and happy, but I will often think of you, alone and suffering. You soon will follow.' She had no particular messages to any of her friends; but wished me to beseech all our dear relatives and friends to turn to God and repent, repeating, 'O, tell them to repent.'

"Yet see how serenely she dies. 'The pulse continued to sink, and her face began to assume a rigid expression, gradually, and to become cold. I said, 'My dear wife, do you recognize me?' She replied, 'Yes; I feel like sleeping some.' Then she seemed to become conscious that she was departing, and said, 'I feel that I shall soon leave you—I soon shall leave you—I am going home.' This was very faintly. She continued to sink. I thought her beyond consciousness, and said, 'Are you still conscious?' She replied, very intently, 'I think I am.' Encouraged, I asked, 'Is your hope still fixed on Jesus?' She said, more faintly, 'Yes'—her lips refusing to articulate clearly. She then sighed or moaned a few times, though not from pain apparently, gave a few heaves of the breast, and was no more."

"And now, mark the spot where our beloved missionary sleeps—where her decaying body 'rests in hope.' The spot, selected for her rest, is beside the graves of the great and devoted Morrison, and his noble wife, Mary, close to those of his son, the lamented John R. Morrison, and the Rev. Samuel Dyer, an eminent missionary to the Chinese, who died in 1843. It is a beautiful and quiet spot. What a happy company they will be, on the judgment day, as they rise together to glory."

DEISTICAL HISTORIANS.

Gibbon, who, in his celebrated history of the decline and fall of the Roman Empire, has left a memorial of his enmity to the Gospel, resided many years in Switzerland, where, with the profits of his work, he purchased a considerable estate. This property has descended to a gentleman, who, out of his rents, expends a large sum annually in the promulgation of the very gospel which his predecessor insidiously endeavored to undermine. Voltaire boasted that with one hand he would overthrow that edifice of Christianity, which required the hands of fifteen apostles to build up. The press which he employed at Ferney, for printing his blasphemous works, afterwards actually employed at Geneva, in printing the Holy Scriptures; thus the very engine which he set to work to destroy the credit of the Bible, was employed in disseminating its truths. It is a remarkable circumstance, also, that the first provisional meeting for the formation of an auxiliary Bible Society at Edinburgh, was held in the very room in which David Hume, the infidel, died.

The Sabbath Recorder.

New York, August 26, 1847.

The last English steamer brought letters from our missionaries in China, containing intelligence some three weeks later than that received by the Sea Witch. The letters are dated at Hong Kong, May 20th, at which time the missionaries were in good health and spirits. Mr. Carpenter sailed on the day previous, in a Persian vessel, for Shanghai, the principal port in that part of China to which the missionaries were designated. His object was to learn the facilities of Shanghai as a missionary station, and, in case it should be determined upon, to make the necessary arrangements to accommodate the mission. The rest of the company were to remain at Hong Kong until they should hear from him. They acknowledge gratefully the many acts of kindness and attention which they have received from missionaries and others since their arrival. Mr. Dean, of the Baptist Mission, is particularly mentioned, and is spoken of as "decidedly a superior man and Christian, as well as missionary." One letter closes, "I must say adieu, commending ourselves and our labors to the prayers of our dear brethren. Forget not also to praise our kind heavenly Father on our behalf, who has brought us safely across the wide waters, and given us so many comforts in this land of strangers. Truly He has been good to us, and we desire to devote to his service the lives that he has thus graciously preserved. May you all be blessed at home, and gain with us admittance into the house prepared for those that love God." Farther extracts from these letters, adapted to give the reader a true picture of life in China, will be made in due time.

OUR ANNIVERSARIES.

The Anniversaries of our Tract Society and Missionary Association are drawing near, and it is hoped that our brethren in all parts of the denomination will feel sufficient interest in them to attend, or at least to help those attend whose influence may give importance to the proceedings. The prosperity of the denomination depends very much upon the vigor with which these institutions are sustained, and, yet, strange to say, our people have not as yet fairly taken hold of them. Some of us, who have been actively concerned in them from their origin, have gone up from year to year, each time feeding ourselves on the pleasing hope that we should greet a large company of brethren, but each time doomed to be disappointed. At our last anniversary in Berlin, we expected to see a numerous delegation; but what was our chagrin on arriving there to find only the same little company that had put their shoulders to the work from the beginning!—a chagrin which was still farther increased by the want of interest manifested by a considerable portion of the church itself. Indeed we were left almost without spectators, many of the inhabitants having strangely imagined that our meeting was of a private nature, and that they had no business there! A few, however, came in, and, by an effort made at the time, others were induced to attend, so that there was an increase of interest to the last. Those who did attend had their souls refreshed, and it is believed that before we left, a good impression was made in behalf of the objects for which we were assembled, and that there was a general regret with all, that they had not, from the beginning, availed themselves of the opportunity to be present. But, notwithstanding past disappointments, we still indulge the hope that our brethren will all come up to the work. This year we meet in DeRuyter, a very central spot. We shall go with the expectation of meeting a large company gathered from all parts of the denomination. Heaven grant that we may not be disappointed. Nothing is more chilling to the zeal of those who attend for the purpose of doing good to our common cause, than to find on arriving there a house almost empty, and to learn that brother A, whom we expected, will not be present; that brother B. has some secular business that keeps him away; that brother C., upon whose aid we relied, cannot attend; that brother D. forgot all about it, until his business was arranged, so as to prevent his coming, and, in short, that the very brethren of the place, perhaps, are so absorbed in their farms and their merchandize that they have no time for these objects of general interest. Such things are truly discouraging. But we will not allow ourselves to believe that it will be so this year. No doubt we shall have an interesting season, whether the delegation be large or small. We have the materials to make it such. The impetus which has been given the past year to the work of Foreign Missions, and the communications received from the missionaries, which will be embodied in the Annual Report, together with such proceedings as may be founded upon the same, cannot fail to make the coming season one of great importance. And with the blessing of God, ye also, brethren, helping together by your prayers, we do not doubt that the ensuing anniversary will be one long to be remembered. God grant that it may prove a blessing to the denomination, and to the church in particular, with whom we shall be assembled. But brethren, dear brethren, do attend. Send up your ministers, your deacons, your pious and influential members; and let us endeavor, one and all, to encourage each other in the

work of God. Consider how many eyes are upon us. Our Sabbath principles render us so odious in the eyes of other denominations, that our missionary undertakings,—though they dare not do otherwise than recommend the spirit which prompts them—are viewed with jealousy. We have no strength, therefore, but in union. But united among ourselves, and with the blessing of the God of truth, we shall do valiantly.

NOTICE TO PERSONS WISHING TO ATTEND OUR ANNIVERSARIES.—The Anniversaries of the Sabbath Tract Society and the Seventh-day Baptist Missionary Association, will be held at DeRuyter, Madison Co., N. Y., on the 16th and 17th days of September. The church in DeRuyter, through its Pastor, has authorized us to give notice, that there will be teams at the Chittenango Railroad Depot, on the arrival of the afternoon train of cars the day previous to the commencement of the Anniversaries, to convey to DeRuyter those who may wish to attend the meetings. By this arrangement, persons may leave New York at 7 o'clock third-day evening, and reach DeRuyter about 10 o'clock of the following evening.

BAPTISTS IN OREGON.

The Baptists have two missionaries, Rev. Messrs. Fisher and Johnson, in Oregon. Letters recently received from them state that they and their families were enjoying good health, and the prospects of the mission were in several respects encouraging. Mr. Fisher has removed to Astoria, where he will probably become permanently settled. He expected in the course of the spring to organize a church at Astoria, and beside supplying it as their pastor, would extend his labors in the settlements around. Mr. Johnson remains at Oregon City. There is but one other Baptist minister in the Territory from Puget's Sound and Astoria to the head waters of the Willamette—a distance of more than 200 miles. The services of five or six devoted Baptist ministers—men in whom the denomination have confidence—are greatly needed immediately. The missionaries request donations of religious and juvenile books, periodical religious pamphlets, stationery, and elementary school books. The Corresponding Secretary of the Missionary Society has given notice that a vessel for Oregon will sail from New York in September, and adds, that "crochery, cutlery, wearing apparel, bedding, and all necessary articles for housekeeping and domestic use—needles, pins, thread, &c., cannot be obtained at less than three or four times their usual price in this country—and some of them cannot be obtained at any price. We think we know many who only need to read this article in order to be prepared by the 1st of September with a generous donation."

WRITTEN COVENANT AND ARTICLES OF FAITH.

DEAR BROTHER SOMMERBELL,—Sickness, and an unusual pressure of business, have kept me from replying to you. Your apology for the injustice of which I complained, is my "ambiguity," as you call it. You say that you "wrote under the impression that I espoused and vindicated the enforcement of written articles of faith and covenant, as a test of church membership and fellowship, and a wall of sectarian demarcation." But, dear brother, I have advanced no such idea. It is neither expressed nor implied; so that I am still of the opinion that the objectionable feature of your letter of Jan. 15th, is not so much the result of my "ambiguity" as of some other cause. But enough of this.

You seem to think that "written articles" have made many an infidel. I think not. The difficulty with the infidel is not that we have our differences "written;" the objection is to the difference, and not to its being written; so that this objection will amount to nothing.

Again you say, "If by 'written articles' he means disjointed parts of God's whole truth, I can say, that in the substance I cordially agree with him, while from the mutilation I dissent." About all this I have said nothing. You say that you cordially embrace those doctrines which I call Existence of God, Atonement, &c., but would use them only as they are used by the Word of God, "in the same connection, and by the same language." I do not know that I fully understand you, when you say, "in the same connection, and by the same language." I suppose that we have a right to speak of the existence of God, and the atonement, whenever it becomes necessary; the connection need only be observed when that will affect the sense of the doctrine. As to the "language," that is a matter of no great consequence. "Words are signs of ideas;" and if the idea is fully conveyed, that is enough; whether it is Greek, Hebrew, or Dutch, is a matter of no importance. It is possible that I have misunderstood you now, for you have neither given the "connection" or the "language" of your quotations.

You say again, "I object to any other system, because I see no authority for selecting these or any other from among God's truths, and giving them a more prominent place than other truths." If you have not found any authority, it seems to me that I have; read, if you please, 1 Cor. 13th chapter, especially the last verse. It is there declared, that the greatest of those important graces is "charity." Matt. 23: 23—"Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithes of mint, and annis, and cummin, and have omitted the weightier matters

of the law, judgment, mercy, faith," &c. Other passages might be quoted, but these are worth a thousand, for they fully affirm the point which you deny.

You say again, that you "do not object to any church giving an exposition of its views, but to its making those views a test of Christianity, and enforcing them on others." This is admitting the entire question in dispute. "Inquirer" did not ask if we might "make them a test of Christianity, and enforce them on others." With this admission the controversy ends.

As to your mode of restoring "Christianity to its original symmetry," it seems to me quite objectionable; and until you can change the fountain by changing the stream, your system must fail. Every honest man acts according to his faith. If his faith is wrong, his actions are necessarily wrong. If his faith is right, his actions will be right. Our works show what our faith is; so James teaches—"I will show you my faith by my works."

Again, you say that you "object to all human formularies, because they preclude the right of private judgment." I cannot see why they should. Every man has a right to believe for himself. We have a right to express our views of biblical doctrine in whatever language will best convey them to our fellow men. We are not tied up to Scripture language always. The Evangelists, in giving an account of the miracles wrought, and the parables put forth by Christ, seldom if ever make use of the precise "language;" nor do the apostles always; in quoting from the Old Testament, use the language of the prophets, but the ideas. It appears to me that your view of this matter, when fully carried out, would prohibit all exposition of the Scriptures, whether oral, or written, in an individual or collective capacity. Again, it would seem to me that you have become a violator of your own views, since you have been explaining in your own language your views of Christian liberty and obligation, and have written several "articles" indicative of your faith. I suppose that if you have a right to do this, others have a right to adopt them as their views; and if they are right, they have the liberty of being governed by them in their actions.

Again you say, "the Bible is your God made creed." Such assertions do not amount to much in the discussion of this question, for all Christians say the same.

Last of all, and most of all, you say, that to you "all truth is equally dear, wherever or whenever in God's word you find it." I am not a little disappointed that an enlightened Christian should entertain such strange views of God's word. I should like to know if Bro. S. can see no difference in importance between Balaam's answer to the ass, (Num. 22: 27,) and the word of the Lord as delivered amidst the thunders of Sinai; or between the story of Ahab, who got mad, and went to bed, and would not eat, because Naboth would not let him have his vineyard for a garden of herbs, and the ever-memorable events of Calvary. I must say, that as instructive as these events of Balaam and Ahab may be, to me there is a vast difference between them and the others named. It seems to me that your view of Scripture truth is quite incorrect, and calculated to lead one into error; and I hope you will reconsider the matter, and attach to each portion of God's truth its proper weight.

I shall not probably write again on this question. Enough has been written. I will now fully state my views of this matter. I have no objection to a church having "a written covenant and articles of faith, only let them be gospel-wise; and if they do not want them, then let them have none, just as they like. It appears to me that you have anticipated too much in this matter, and we are led consequently to differ to a degree that we would not under other circumstances. I believe it to be the duty of a disputant to confine himself strictly to the question proposed. This would save much time and labor. I would respectfully suggest, if you should write again, that you would read the original question. For myself, I have neither time nor disposition to say anything more; neither do I think the question of sufficient importance to be worth the space it occupies in the Recorder.

Yours in gospel bonds, V. HULL. Scott, July 16, 1847.

AN EXAMPLE.—It is stated, says the Christian Observer, that not one of the 722 congregations connected with the Free Church of Scotland, has failed to send up contributions to the Boards of Missions and Education, during the last year. The sum received for these objects amounts to \$350,000. What a noble example this for other churches. Many of them pressed with famine, and with heavy liabilities for local objects, yet not one delinquent church! The whole amount of their benefactions for religious purposes, since the disruption, only four years, is more than six millions of dollars.

QUAKER MISSION.—The Quakers of England are attempting a mission to this continent to the Iowa Sac Indians. They say, "The Indians look upon the followers of William Penn as their true and faithful friends; and shall not this confiding attachment be confirmed, by an effort to rescue them, in the hour of their perils? Who is to say how great, how blessed might be the permitted results?" We hear as yet of only one "amiable and exemplary lady" that has embarked in this cause.

SHARP-SIGHTED.—Some two months ago, we copied from "The Liberator" certain rather severe comments upon the course of Dr. Edwards in connection with the "American Sabbath Union." A week or two afterwards, the editor of the Christian Observer, a paper published in Philadelphia, copied the same paragraph, with this remark appended:—"The editor of the Sabbath Recorder, if he were aware of the estimate in which Mr. Garrison's religious principles are held by intelligent men, would never cite his scurrilous paragraphs in support of an effort to revive the Jewish Sabbath, or any thing else connected with religion." We were not surprised to find this remark in the Christian Observer, for we never knew its editor to be guilty of seeing any thing good come out of Nazareth. But we must confess ourselves somewhat surprised to find the Observer's article copied into a recent number of Zion's Advocate, a Baptist paper of the orthodox school, which is generally quite free to express its own opinions in respect to the reforms of the day. All we have to say in reply is, that we are tolerably well acquainted with "the estimate in which Mr. Garrison's religious opinions are held by intelligent men," and think we see therein a good reason for copying his remarks. Be that as it may, however, we have one source of consolation in the premises, which is that the eagle-eyed editors of the papers in question have copied the very paragraph for publishing which they take us in hand.

PREMIUM TRACT ON BENEVICENCE.—Rev. Wm. A. Halleck, Secretary of the American Tract Society, gives notice, that a merchant of twenty years' experience in active business has placed in his hands two hundred and fifty dollars, to be awarded to the author of the best-approved treatise on the importance of systematic beneficence, and of stately appropriating certain portions of income for benevolent objects. His experience has taught him, that the love of money strengthens with the increase of property, and that employments, highly praiseworthy in themselves, often betray men into covetousness, because they have adopted no system of benevolent action calculated to counteract this tendency. He believes that the danger of becoming miserly and covetous in after life is greatly overlooked by the young, and that the consequence follows, that when fortunes are amassed men fail to comply with a title of the new obligations which God imposes upon them. He is of opinion also, that the systematic and constant calls which the Mosaic law made for the surrender of property, were designed as a preventive to covetousness; and that under the Gospel, God had a similar design in his demand that all should be consecrated to his service.

FUGITIVES WELCOMED.—We learn from the Emancipator, that in a single day, not long ago, these arrived in Canada between ten and twenty poor panting fugitives from American Slavery. In the afternoon, from fifty to one hundred white and colored persons, from the city of Detroit, crossed over into Canada, on the Anti-Slavery ferry-boat, to congratulate them on their safe arrival. A short address was delivered to them by R. Gorjen, of Detroit, by way of encouragement; after which the fugitives sang a very affecting and appropriate hymn, which was listened to in profound silence, and caused many to weep tears of joy as well as sadness. Mr. Henry Bibb, a fugitive slave who has been lecturing in different parts of the country, then delivered an address in support of the following resolution:—"Resolved, That we hail these fugitives as our fellow countrymen and brethren, and in behalf of the citizens of Canada, we bid them welcome on this soil as freemen, and that we do here, in the presence of Him who is no respecter of persons, pledge our lives, our fortunes, and our sacred honor, if need be, that no fugitive who has or shall hereafter escape from American slavery to us for protection, shall ever be taken back into bondage."

RELIGIOUS CONDITION OF THE NORWEGIANS.—We mentioned some weeks ago the fact that the Norwegians were forming settlements in Wisconsin. The following account of their religious condition is given by a correspondent of the American Bible Society:—"All can read the Danish language, but few comparatively can read English. Their children and youth are fast learning our language, so that our tracts and Bibles distributed among them will find some one to read them in very many of their families. The state church of their own native land embraces almost the entire population, so that all who come here are already members. The mass, however, are wholly destitute of evangelical knowledge and vital piety. Such is the condition of the ministers of the establishment, a few of whom are here, doing what they can to keep out the light of truth, and continue the people under the dominion of their dead forms and ceremonies. There is but one evangelical minister among them, who has already organized five evangelical churches in their different settlements. Connected with this evangelical minister is a young Norwegian student for the ministry; by the name of Anderson, who devotes his vacations to the work of a Colporteur in the distribution of Bibles and tracts; he distributes both Danish and English books. The distribution of English reading will tend to promote a knowledge of the English language, a knowledge of importance to them and to the country."

Rev. Joshua Leavitt has retired from the editorial chair of the Emancipator, which he has occupied about ten years. His successor is not yet announced.

MISSIONARIES FOR CHINA.—Mr. B. F. Teft has published in the Western Christian Advocate a long and spirited letter advocating an attempt on the part of the Methodists to send missionaries to China. Speaking of the characteristics of a missionary suited to that field, he says:—"He must be emphatically a man of thought, of study, of active, untiring intellectual enterprise. No hater of books need set his foot on the soil of China. Unless he is ready, like the apostle to the Gentiles, to labor till he makes himself familiar with the entire literature, philosophy, and science of the people, in addition to his reading and speaking fluently their language, he should not undertake the conversion of that book-loving nation. Nor can this taste for books be assumed at pleasure, or conferred by an election to this mission. A man must be found who has already formed, confirmed and evinced it, by a long course of patient and extensive study."

ONE IN A THOUSAND.—The Hampshire Gazette, after mentioning some recent donations to Amherst College, by the Hon. Samuel Williston, remarks thus:—"The above sums, given to the College by Mr. Williston, with a professorship, previously endowed by him, amount to fifty thousand dollars! But to form an adequate idea of the liberality of Mr. Williston to the public, it should be recollected that he has appropriated, within seven years, more than fifty thousand dollars for the establishment of 'Williston Seminary' at Easthampton. His donations, therefore, to the cause of public education, without regarding several smaller sums for the same general purpose, have amounted, during the period of seven years, to upward of one hundred thousand dollars! Such public munificence is probably without a parallel, especially when we consider that the donor's whole property has not been rated higher than two or three hundred thousand dollars."

INTERESTING MISSIONARY FACTS. Rev. Mr. Abbott, the Baptist missionary to Arracan, sailed from Boston last week. In his farewell address previous to sailing, he gave the following interesting particulars relative to the Burman Mission:—"In 1816 Mr. Judson wrote to Luther Rice, his messenger to this country, and his companion in the first mission, 'If any inquiry is made about our prospects, tell them our trust is in Almighty God; and if they will give us bread and send you back, in twenty years they may hear from us.' Mr. Judson was then the only missionary in that vast kingdom of darkness. In a little time five or six strong men embraced Christianity, and commenced in earnest the instruction of their countrymen. One of these, who had killed 30 men with his own hand, was converted by reading a tract he had stolen. He went immediately out among the Karens, a wild people inhabiting the mountains and the jungle, and read to them his tract and the New Testament, and the hearts of many were turned to the Lord, and the entire transformation of their characters and their habits of living attested their sincerity. The Karens, 16 years ago, had no written language; now they have the New Testament, tracts, and school books in their own language; and, during the last year, four young Karens from the theological seminary in their own land, have received ordination, and are now preaching the Gospel. Mr. Abbott, who speaks their language, has directed the native assistants in their labors, and himself explained the Word of Life to thousands of the Karens. He has also with his own hands baptized 1,700 converted Karens; 1,200 more have been baptized by native preachers, and 1,500 are now awaiting his return to receive the ordinance—making more than four thousand who have professed the Christian religion, most of them since 1836, the commencement of Mr. Abbott's labors among them."

FEMALE TEACHERS FOR THE WEST. The Board of National Popular Education propose to collect a second class of Teachers to be sent out this Fall. It is intended that they shall go through a course of preparation similar to that pursued by the teachers sent out last Spring. That course consisted of lectures on the details of teaching the primary branches—on history—on physiology, with special reference to the preservation of health; on the modes of organizing and conducting different kinds of schools in different places, and embraced also various other topics of advice and instruction. Instruction was also given in Calisthenics and composition. The whole course occupied four weeks; at the close of which time, the teachers (thirty-three in number) proceeded from Albany to Buffalo, where they divided into separate companies, destined to Detroit, Michigan—Milwaukee, Wisconsin—Chicago, Illinois—Indianapolis, Indiana—Springfield, Illinois—and Burlington, Iowa. At each of these places, Gov. Slade had previously organized committees, who received the teachers on their arrival, and provided them with schools. One of the teachers has gone to the territory of Minnesota. To teachers who may be willing to enter this field of labor, the Board of National Popular Education will furnish a gratuitous preparatory training, and the means of defraying their traveling expenses to the places of their destination; and will also secure the necessary arrangements at the West for their reception and employment, with compensations which shall furnish them a respectable support. In return, it is expected that the teachers will continue in the employment for at least two years, and that the traveling expenses advanced to them will be refunded, to aid others, in cases in which such income may be secured, as shall furnish the ability to do it. Applications are invited from ladies wishing to be employed. They will please address Miss C. E. Beecher, post paid, at Brattleboro, Vt., at some time between the 10th and 25th of August, stating in what branches they are qualified to teach, and their views and motives in seeking the employment, and transmitting testimonials from their clergymen or teachers, in reference to all the following particulars: Name, residence, age, religious denomination, amount of school education, general appearance and manners, and moral and religious character.

A frightful accident at the arsenal at one persons were made, and ten persons were injured. A fire burnt for three hours. A letter from the 26th inst. had arrived at B. authorities not their residence intercession of Vienna, who returned to law to any part of the factory. Up to accounts left suspended, and anticipated. The nor, Keying, for eigners, and he attempted to treaty, especial cession to the dwellings, west of the river, a in the vicinity space for the Whampon. Mr. to inspect the g been obliged to these circumstances Canton was exp The Augsburg several sanguin places in the Ca and Circassians, ing letter from May, the Circas proch of the Ru the Cauban, wh On the 20th of of Zerebra valiantly, and Russian officer the explosion of the most part of this catastrophe, after a desperate tion. Afterwar a terrible batti commanded by ers; under the Nearly five thou of battle, neither victory. The G powder. It is as 300 Turkish p Struck with ing telegraph New York to Livingston, who a daily paper for the Day the news severa bers. He call was anxious to could get it. h heard

Miscellaneous.

A NAME IN THE SAND.

BY MISS HANNAH F. GOULD.

ALONE I walked on the ocean strand, A pebbly shell was in my hand, I stooped and wrote upon the sand My name, the year, the day, As onward from the spot I passed, One lingering look I fondly cast; A wave came rolling high and fast, And washed my lines away. And so, methought, 'twill shortly be With every mark on earth from me! A wave of dark oblivion's sea Will sweep across the place Where I have trod—the sandy shore Of time—will be to me no more; Of me my day, the name I bore, Will leave no track nor trace. And yet with Him who counts the sands, And holds the waters in his hands, I know a lasting record stands, Faded again to me no more, Of all this mortal part hath wrought— Of all this thinking soul hath thought, And from these fleeting moments caught For glory or for shame.

KING'S EVIL.

The name of King's Evil was applied to scrofulous diseases because the kings of England and France claimed, and were supposed to possess, the power of curing by the simple process of touching the afflicted with the hand. The hand of the seventh son of a seventh son, and also the hand of a man who had been hanged, possessed the same healing property—which last must have been a flattering association for the monarchs. In England, it is said, the miracle was first wrought by Edward the Confessor; nor did the lapse of centuries impair the faith of any of the parties concerned—Charles II. having, in the course of twenty-two years, during which exact registers were kept, touched 92,107 scrofulous persons. Wiseman, who held the office of sergeant-surgeon, a man of great repute in his day, and of undoubted skill (for the folio volume on surgery which he has left behind him may be consulted with advantage even at the present time,) bears the following testimony to the efficacy of his royal master's treatment:—

"I must needs profess that what I write, (that is, on the subject of scrofula,) will do little more than show the weakness of our ability when compared with his Majesty's, who cureth more in one year than all the surgeons in London have done in an age."

Brown, who was also one of his Majesty's surgeons, and surgeon of his Majesty's hospital in London, makes a statement similar to that of Wiseman, and asserts that Cromwell was anxious to exercise this as well as the other prerogatives of royalty, but that the practice failed in his hands, "he having no more right to the healing power than he had to the legal jurisdiction." It seems, however, that the faith of Wiseman was not so absolute but that he deemed it expedient to add to his other dissertations, sixty-four closely-printed pages on the history of the king's evil, and the mode of treating it by ordinary means. It is probable that there were others who had no faith at all, although it might be dangerous to express their sentiments—one Thomas Rosewell having, in the year 1664, been tried on a charge of high treason, for having publicly said that "the people made a flocking to the king upon pretence of being healed of the king's evil, which he could not do, but that they, being priests and prophets, could not do as much." Rosewell was found guilty, but afterwards pardoned. King William declined to exercise this part of the royal prerogative, but it was resumed by Queen Anne, as is shown by a passage in the "Life of Dr. Johnson," in which it is stated that he was taken to her Majesty when a child, "to be touched for the evil, by the advice of an eminent physician, Sir John Floyer." The good sense of King George I. put an end to this absurdity, but it continued to flourish in France under Louis XV., and in this country it was soon followed by others, over which the royal authority had no control. [Review.]

CASE OF SOMNAMBULISM.

Although the most curious case of somnambulism on record is that of a young ecclesiastic, the narrative of which, from the immediate communication of an archbishop of Bordeaux, is given under the head of "Somnambulism" in the French Encyclopedia. This young ecclesiastic, when the archbishop was at the same seminary, used to rise every night, and write out either sermons or pieces of music. To study his condition, the archbishop betook himself several nights to the chamber of the young man, where he made the following observations: The young man used to take paper and write. Before he wrote music he would take a stick and rule the lines with it. He wrote the notes, together with the words corresponding with them, with perfect correctness. Or when he had written the words too wide, he altered them. The notes that were to be black he filled in after he had completed the whole. After completing a sermon, he read it aloud from beginning to end. If any passage displeased him, he erased it, and wrote the amended passage correctly over the other: on one occasion he had to substitute the word "adorable" for "divine," but he did not omit to alter the preceding "te" into "ce," by adding the letter "t" with exact precision to the word first written. To ascertain whether he used his eyes, the archbishop interposed a sheet of pasteboard between the writing and his face. He took not the least notice, but went on writing as before. The limitation of his perception to what he was thinking about was very curious: A bit of amissed cake that he had sought for he ate approvingly; but when, on another occasion, a piece of the same cake was put in his mouth, he spat it out without observation. The following instance of the dependence of his perceptions upon, or rather their subordination to his preconceived ideas, is truly wonderful: It is to be observed that he always knew when his pen had ink in it. Likewise, if they adroitly changed his papers when he was writing, he knew it; if the sheet substituted was of a different size from the former, and he appeared embarrassed in that case. But if the fresh sheet of paper, which was substituted for that which he had written on, was exactly the same size with the former, he appeared not to be aware of the change. And he would continue to read off his

composition from the blank sheet of paper as fluently as when the manuscript lay before him; nay, more, he would continue his corrections and introduce his amended passages, writing it upon exactly the same place on the blank sheet which it would have occupied on the written page. [Blackwood's Magazine.]

WHAT TEMPERANCE CAN DO.

In Mrs. Hall's book on Ireland, occurs the following passage, which a person will hardly read without emotion:—

"We entered one day a cottage in the suburbs of Cork; a young woman was knitting stockings at the door. It was as neat and comfortable as any in the most prosperous district of England. We tell her brief story in her own words as nearly as we can recollect them:—My husband is a wheelwright, and always earns his guinea a week; he was a good workman, but the love of drink was strong in him, and it wasn't often he brought me home more than five shillings out of his one pound on Saturday night, and it broke my heart to see the poor children too ragged to send to school, to say nothing of the starved look they had out of the little I could give them. Well, God be praised, he took the pledge, and the next Saturday he laid twenty-one shillings upon the chair you sit upon. O! didn't I give thanks upon my bended knees that night? Still I was fearful it wouldn't last, and I spent no more than the five shillings I used to; may be the money will be more wanted than it is now. Well, the next week he brought me the same, and the next, and the next, until eight weeks had passed; and, glory to God! there was no change for bad in my husband, and all the while he never asked me why there was nothing better for him out of his earnings, so I felt there was no fear for him, and the ninth week, when he came home to me, I had this table bought, and these six chairs, one for myself four for the children, and one for him; and I was dressed in a new gown, and the children all had new clothes, and shoes and stockings, and upon his chair I put a bran new suit, and upon his plate I put the bill and receipt for them all, just the eight sixteen shillings, the cost that I'd saved out of his wages, not knowing what might happen, and that always went for drink. And he cried, good lady and good gentleman, he cried like a baby, but 'twas with thanks to God; and now where's the healthier man than my husband in the whole county of Cork, or a happier wife than myself, or decenter or better fed children than our own?"

ANECDOTE OF STEPHEN GIRARD.

The following capital anecdote, illustrative of the peculiarities of the late Stephen Girard, of Philadelphia, is from the New Bedford Bulletin. We have never seen it published before:—

"Mr. Girard had a favorite clerk, one who every way pleased him, and who, when at the age of twenty-one years, expected Mr. G. to say something to him in relation to his future prospects, and perhaps lend him a helping hand in starting in the world. Mr. G. said nothing, carefully avoiding the subject of his escape from minority. At length, after the lapse of some few weeks, the clerk mustered courage enough to address Mr. G. upon the subject. "I suppose, Sir," said the clerk, "I am now free; and I thought I would say something to you as to my future course. What do you think I had better do?"

"Yes, yes, I know you are free," said Mr. G., "and my advice to you is, that you go and learn the cooper's trade."

This announcement well-nigh threw the clerk off the track, but, recovering his equilibrium, he said that if Mr. G. was in earnest, he would do so. "I am in earnest," said Mr. G.; and the clerk, rather hesitatingly, sought one of the best coopers, agreed upon the terms of apprenticeship, and went at it in earnest. "In process of time," the young cooper became master of his trade, and could make as good a barrel as any other cooper. He went and told Mr. G. that he had graduated with all the honors of the craft, and was ready to set up his business; at which the old gentleman appeared much gratified, and told him to make three of the best barrels he could get up. The young cooper selected the choicest materials, and soon put in shape, and finished his three barrels, and wheeled them up to the old gentleman's counting-room. Mr. G. said the barrels were first rate, and demanded the price. "One dollar," replied the clerk, "is as low as I can live by."

"Cheap enough," said his employer; "make out your bill and present it." And now comes the cream of the whole. Mr. G. drew a check for \$20,000, and handing it to the clerk-cooper, closed with these words: "There, take that, and invest it in the best possible way, and if you are unfortunate and lose it, you have a good trade to fall back upon, which will afford you a good living at all times."

A CURIOUS WILL.

The Courier des Etats Unis gives an account of a singular will left by a wealthy notary in Paris, about twenty-five years since, and which is yet in course of fulfillment. His greatest pleasure in life had been to gather his numerous friends around his table and treat them splendidly, being generous, and a good liver, and he conceived the notion of perpetuating these social gatherings after his death. Accordingly, by his will he instituted an annual banquet for twenty of his chosen friends, appropriating to the purpose, the sum of 2,000 francs. The details of the feast were strictly enjoined, directing the expense always to be 100 francs a head. The memory of the deceased was to be toasted, and to make the subject of conversation as friendship or politeness might dictate. The feast was to be inviolably the same, twenty-one plates to be always set, (one for himself as perpetual head of the table,) and the 2,000 francs to be expended. The first year the twenty friends were all there, but year after year they were removed by death, until in twenty years they were reduced to eight. These partook as customary of the feast, and toasted the memories of their departed companions. Last year, however, there were but two, who solely shared the luxurious but melancholy banquet. The two knew each other but little, and met yearly at

this table. Their positions were very different. One was very rich, while misfortune had reduced the other to destitution. The rich and the poor man sat coldly opposite to each other until, warmed by the wines, they had forgotten their different circumstances.

On the first of June, this year, the feast again returned, but the rich man was dead, and the poor and only survivor seated himself at the table laden with silver, and its twenty-one covers and its delicious viands. There he sat, the victim of poverty, subject to all its privations, preveaded by a feeling of sadness and desolation, to a magnificent banquet of 2,000 francs.

Pressed by his wants, he made bold to request that the sum which was applied to this yearly feast for himself might be appropriated to his daily sustenance. The lawyer showed him the positive clause of the will, which he was compelled to see executed to the letter. The poor man retired in sadness, thinking how many days he would be obliged to go without a dinner, while once a year he was compelled to be surfeited with a feast prepared for 21 persons and valued at 2,000 francs! A singular piece of folly truly.

KNOWLEDGE IS POWER.—CURIOUS ILLUSTRATION.—At a meeting which took place the other evening for the purpose of forming a North London Mechanism Institute, Mr. Basil Montague, as an illustration of the maxim that knowledge is power, related the following anecdote. He was walking a few months ago in Portland Place, when he observed a large mastiff dog having a lesser one in his grip. Several persons tried, by spitting the mastiff's ear, and by pinching his tail, to make it let go its hold, but in vain. At last a delicate and dandified young gentleman came up, and making his way through the circle, requested to be allowed to separate the dogs; assent was given amid jeers and laughter, when the dandy slowly drew from his pocket a large snuff-box, and having taken a pinch for himself, inserted his finger again in the box, and withdrawing a larger pinch, deliberately applied it to the mastiff's nose. The snuff operated so powerfully on the animal's olfactory nerves, that it not only immediately let go its hold, but made its escape as fast as it could. The dandy was loudly cheered, upon which he stopped for a moment and said, "Gentlemen, I have merely given you a proof that knowledge is power."

DEVICES OF THE STATES.—It is said that when the first Congress met after the adoption of the Federal Constitution, it was in contemplation, but afterwards abandoned, to have the seats of each delegation wrought with some device, descriptive of the staples of their several States, viz:—

- New Hampshire, to be represented by a pine tree. Massachusetts, by a barrel of fish. Rhode Island, a hamper of cheese. Connecticut, an ox. New York, a hoghead of flaxseed. New Jersey, a bundle of flax. Pennsylvania, a bag of wheat. Delaware, a bag of wool. Maryland, a pig and bar iron. Virginia, a hoghead of tobacco. North Carolina, a barrel of tar. South Carolina, a bag of cotton. Georgia, a barrel of rice.

LABOR IN SWITZERLAND.—None of the women are exempt from field work, not even in the families of very substantial peasant proprietors, whose houses are furnished as well as any country manse with us. All work as regularly as the poorest male individual. The land, however, being their own, they have a choice of work, and the hard work is generally done by the men. The felling and bringing home wood for fuel, the moving grass generally, but not always, the carrying out manure on their backs, the handling horses and cows, digging, and such heavy labor, is man's work; the binding the vine to the pole with straw, which is done three times in the course of its growth, the making the hay, pruning the vine, twitching off the superfluous leaves and tendrils, these lighter yet necessary jobs to be done about vineyards or orchards, form the women's work.

LUTHER'S MARRIAGE.—Catharine von Bora was a beautiful girl, of noble birth, who, having fallen in love with a poor student of Nuremberg, had been condemned by her parents to the cloister. Escaping with eight of her companions, after some years, she took refuge at Wittenberg. Here Luther became attached to her. Yet, with a sense of justice, rather unusual in a lover, he wrote to the Nuremberg student:—"If you desire to obtain your Catharine von Bora, make haste before she is given to another, whose she almost is. Still she has not yet overcome her love for you. For my part, I should be delighted to see you united." The student not responding to this offer, Luther married her. In this union he was most happy—the details of his domestic life are full of sweetness and tenderness.

A LESSEN FOR SCOLDING WIVES.—"And I dare say you have scolded your wife very often, Newman," said I once.

Old Newman looked down, and his wife looked up to reply:—"Never to reply—and if he has, I deserve it?"

"And I dare say, if the truth were told, you have scolded him quite as often."

"Nay," said the old woman, with a beauty of kindness which all the poetry in the world cannot excel. "How can a wife scold her good man, who has been working for her and her little ones all day? It may do for a man to be peevish, for it is he who bears the crosses of the world, but who should make him forget them but his own wife? And she had best for her own sake, for nobody can scold much when the scolding is all on one side."

PREVENTION OF INFECTION FROM TYPHUS FEVER.—Dr. J. C. Smith obtained £5000 from Parliament for the following receipt:—Take six drachms of powdered nitre (saltpetre), and 6 drachms of sulphuric acid (oil of vitriol); mix them in a large tea cup. By adding one drachm of the oil at a time, a copious discharge of nitrous acid gas will take place. The cup to be placed during the preparation, on a hot hearth or a plate of heated iron, and the mixture stir-

red with a tobacco pipe. The quantity of gas may be regulated by lessening or increasing the quantity of ingredients. The above is for a moderate-sized room; half the quantity would be sufficient for a small room. Avoid as much as possible breathing the gas when it first rises from the vessel." No injury to the lungs will happen when the air is impregnated with the gas which is called nitrous gas; and it cannot be too widely known that it possesses the property of preventing the spread of fever.

VARIETY.

The Boston Journal says that a little boy, named William Hunter, had been for some months ill, at the Massachusetts General Hospital, and his mother was with him. On Thursday evening, he sent for the superintendent, and asked him to pray by his bedside. Then, after many thanks for his kindness, he said, "I shall die to-morrow morning, and I now am not afraid to die; but oh! do pray for my mother!" During the night he made repeated inquiries, as with earnest longings, for the approach of day. Morning came, and the child sank into a deep, sweet sleep, from which he never awoke on earth.

A distinguished foreigner landing at one of our ports, heard that the mother of Washington was at a hotel. Gaining access to her, he ventured to ask her a question, which he thought it would take her as long to answer as would be suitable for him to remain in the presence of such a personage. The question was, how did you train up your son to make him such a great man. "I taught him the lesson of obedience." This should be taught to all who would command like Washington.

It is asserted in the "Transactions of the Society of Arts" that there is a great advantage in fattening geese, turkeys, and, in short, fowls of every description on potatoes mixed with meal. On this diet they are said to fatten in less than one half the time ordinarily required to bring them to the same condition of excellence, on any kind of corn or even on meal itself. The potatoes must be boiled and mashed fine whilst they are hot, and the meal added, just before the food is to be presented.

There is a warehouse in Paris, with the title, "Dépôt for African Goods!" The firm of Regis & Co., carried on an extensive business with Senegal. When an African King has lost a battle, he dismisses his "gods," and orders new French ones from Regis & Co., who employ artists to make them of deal, with serpent's heads, lion's manes, and tiger's claws. When a Senegallian potentate obtains a consignment of new "gods," he goes to war in order to test their efficacy.

As early as 1682, there was a dispute between William Penn and Lord Baltimore respecting the construction of their respective grants, the debatable land being one degree or 69 English miles on the South line of Pennsylvania, and extending west as far as the State itself. The matter was in litigation over sixty years, when Charles Mason and Jeremiah Dixon were appointed to run the line in dispute. This line, boundary of Pennsylvania and Maryland, is the famous Mason and Dixon's line.

The best composition that can be prepared, to relieve carriage wheels and machinery from friction, is composed of hog's lard, wheat flour, and black lead, (plumbago.) The lard is to be melted over a gentle fire, and the other ingredients—equal weight—may be added, till the composition is brought to the consistency of common paste, without raising the heat near the boiling point. One trial of this paste will satisfy any one of its superior utility.

An honest man, remarkable for the singularity and doggedness of his opinions, had been several times on a jury, and always entertained notions of law and justice totally at variance with the judge and his brother jurors. One of the judges asked him how it was possible that he always gave so much trouble to the court? He replied, with the utmost gravity, "I don't know how it is, but it always happens to be my misfortune to be on a jury with eleven obstinate men."

To prove the soundness of the lungs, let the patient draw in a full breath, and then try to count as far as he can, slowly and audibly, without again inflating the lungs. The number of seconds he can continue is then to be carefully noted. In confirmed consumption, the time does not exceed eight, and is often less than six seconds. In pleurisy and pneumonia, it ranges from nine to four seconds. But, when the lungs are sound, the time will range as high as from twenty to thirty seconds.

The Western Lancet states that the Post Master of Geneva, Alabama, announces the marvelous fact, that among a population voting about eight hundred, some pretty large families, and the village containing about forty families, they cannot count one doctor. Geneva is on a stream navigable for steamboats, at the head of navigation, and in a cotton region.

The great influence of well-selected words is forcibly illustrated by the anecdote which ensues:—A superintendent called some men to come and help work an engine for him. Not a man stirred. "Come, my lads," said he, "come and play the engine." They complied with his wish at once.

A schoolmaster in Cornwall, advertising his establishment, says: "Every boarder must be supplied with a Bible and a Prayer book, a knife and fork, three towels, and a silver dessert-spoon; all of which, except the books, become the proprietor's requisites on the pupils quitting the school."

What a glorious world this would be, if all the inhabitants could say with Shakespeare's shepherd, "Sir, I am a true laborer. I earn that I get; get that I wear; owe no man hate; envy no man's happiness; glad of other men's good; contented with my farm."

When Charles Fox's house was on fire, he found all effort to save it useless; and, being a good draughtsman, he went up the next hill to make a drawing of the fire! the best instance of philosophy I ever heard of.

Samuel Williston, Esq. of Easthampton, has made another donation of \$30,000 to Amherst College, and Mr. Hitchcock of Brimford, \$10,000, both for professorships.

THE DAILY NATIONAL WHIG is published in the city of Washington; every day, at three o'clock P. M., Sundays excepted, and served to subscribers in the City, at the Navy Yard, in Georgetown, in Alexandria, and in Baltimore, the same evening, at six and a quarter cents a week, payable to the sole agent of the Whig, G. L. Gilliland, Esq., or his order. It is also mailed to any part of the United States for \$4 per annum, or \$2 for six months, payable in advance. Advertisements of ten lines or less inserted one time for 50 cents, two times for 75 cents, three times for \$1, one week for \$1.75, two weeks for \$2.75, one month for \$4, two months for \$7, three months for \$10, six months for \$16, one year for \$20, payable always in advance.

The "National Whig" is what its name indicates. It speaks the sentiments of the Whig party of the Union on every question of public policy. It advocates the election to the Presidency of Zachary Taylor, subject to the decision of a Whig National Convention. It makes war to the knife upon all the measures and acts of the Administration deemed to be adverse to the interests of the country, and exposes without fear or favor the corruptions of the party in power. Its columns are open to every man in the country, for the discussion of political or any other questions.

In addition to politics, a large space in the National Whig will be devoted to publications upon Agriculture, Mechanics, and other useful arts, Science in general, Law, Medicine, Statistics, &c. Choice specimens of American and Foreign Literature will also be given, including Reviews, &c. A weekly list of the Patents issued by the Patent Office will likewise be published—the whole forming a complete family newspaper.

The "Weekly National Whig," one of the largest newspapers in the United States, is made up from the columns of the Daily National Whig, and is published every Saturday, for the low price of \$2 per annum, payable in advance. A double sheet of eight pages will be given whenever the press of matter shall justify it.

The Memoirs of General Taylor, written expressly for the National Whig, are in course of publication. They commenced with the second number, a large number of copies of which have been printed, to supply calls for back numbers. CHAS. W. FENTON, Proprietor of the National Whig. P. S. All daily, weekly, and semi-weekly papers in the United States are requested to insert this advertisement once a week for six months, noticing the price for publishing the same at the bottom of the advertisement, and send the paper containing it to the National Whig Office, and the amount requested to be remitted. Our editorial brethren are also requested to notice the National Whig in their reading columns. July 15.—6m—\$10 C. W. F.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

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

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

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

- 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. Laying 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.

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; number much larger than from any other in the State.

Academic Terms. The Academic year for 1846-7 consists of three terms, as follows:—

- The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.
- The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.
- The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, except in special cases.

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

Expenses. Board, per week, \$1 00 Room-rent per term, 1 50 Tuition, per term, \$3 50 to 5 00 Incidental expenses, per term, 25

EXTRAS PER TERM. Piano Forte, \$10 00 Oil Painting, 7 00 Drawing, 2 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extra named above,) need not exceed seventy-five dollars.

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

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

SAMUEL RUSSELL, President of the Board of Trusts ALFRED, June 23, 1846.

The Sabbath Recorder.

PUBLISHED WEEKLY AT NO. 9 SPRUCE STREET, NEW YORK

TERMS: \$2.00 per year, payable in advance. \$2.50 per year will be charged when payment is delayed more than six months, at which time all subscriptions for the year will be considered due.

Payments received will be acknowledged in the paper so as to indicate the times to which they reach. No paper discontinued until arrears are paid, except at the discretion of the publisher. Communications, orders, and remittances, should be directed, post paid, to GEORGE B. UZZER, No. 9 Spruce St., New York