

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.

NOTES OF A VOYAGE TO CHINA.

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

[Continued.]

Sunda Straits, March 27.—I did not think to add to my already long letter, but feel disposed now to make it still longer. For a few days past we have been in constant expectation of making land, but a counter current, head winds, and dead calms, have kept us floating about near the entrance of the Straits, making very little headway. This evening we are cheered again with the prospect that another sun will find us near Anjier. Have you ever seen the ocean in a calm? It resembles nothing so much as a sea of glass. A slight undulating motion just serves to perfect that complete mirror-like polish of the surface, which makes it so strikingly beautiful. Numerous little insects float and hover about on its unruffled surface, and leaves, buds, flowers, and fruit, from shore, are truly objects of delight to us. They tell us, land is near! Can one who has never "been to sea" imagine the ecstasy of delight which the cry of "land ahead!" awakens in the breast of a weary sojourner upon its bosom—in one who for eighty-two days has seen neither green tree nor bumble turf, neither flower nor shrub? O the very sight of these mementoes of land, as they float past the vessel, sends a thrill of rapture to the soul, to which it has long been a stranger. To-day a bamboo floated near us, on which were perched three little birds; then a large branch, or small tree; then several turtles, sleeping on the water. Yes, land is near, but it is a heathen land—a land of clouds and thick darkness, even as the region and shadow of death. O when shall the day dawn, and the shadows flee away? When shall the Sun of Righteousness rise upon all these isles of the sea? When shall they wait for his law? For us, we go far hence. Many days, perhaps weeks, may yet elapse before we enter the "land of Sinim," before we tread the soil of the "Celestial Empire." At some seasons of the year, the contrary monsoons produce long passages through the China Sea. We hope, however, not to meet with them at this season, it being somewhat too early. This morning, at four o'clock, the Captain spoke a ship, the first since we sailed. It was solemn, as well as novel, at that still hour, to hear the questions and answers through the speaking-trumpet. "Ship ahoy!" (Answered.) "What ship is that?" "The Liverpool." "Where from?" (Answer indistinct.) "Where bound?" "To Manila." Then on the other side: "What ship is that?" "The Houqua." "Where bound?" "To Canton." Another vessel was also near, which was not spoken, supposed to be also an English ship. They have been in sight all day.

This afternoon we saw a waterspout. First the Captain pointed out to us a strange dark cloud, like a long inverted cone suspended in the air, and pointing directly to a stream of vapor which seemed to be ascending from the waves to meet it. We saw it growing larger and more dense for some moments, when it gradually disappeared, first the column of water below, and the "cloudy pillar" fast following it.

This day has been Sabbath. We have spent it in our usual lonely way. How different from the Sabbath in our beloved America! While I write, I find it difficult to realize that the sun, which has long been hid to us, is beaming upon their morning preparations for the house of God. We can no longer fix our hour of worship at the same time as theirs. But we look forward to the time when our bright day shall witness our united devotions, while they mingle around the throne; for "there is no night there," neither sorrow, nor separation.

Mrs. W. is engaged as usual in teaching Khoo-a. He learns very fast, and she is a most faithful and competent teacher. I can but think her remarkably well qualified for that department of missionary labor. I love her more and more continually.

29th.—Drawing near to Anjier. A boat, full of natives, came off this morning, and they are still alongside, entertaining us with their unintelligible jargon, or trying to make themselves understood by an attempt at English. One among them, a leader, named William Penn, is on our ship, making himself quite at home with our captain and others. He speaks English very well, and dresses after the English costume, doubtless out of compliment to his fellow officers, for it seems that his dress is assumed for the occasion; he however goes barefoot. The poor creatures in the boat have only clothes about the waist. They have asked for old clothes, and seemed delighted with what was given them, putting them on at once. Several have been on board to sell the fruits, shells, &c., which they brought. We have made a fine lunch of their coconuts, oranges, and mangusteens, the latter of which exceed all I ever before tasted for richness and delicious flavor. The

Island is near enough to be seen distinctly, and it is so beautiful!—covered with the richest verdure, and gradually rising from the shore far back into the interior, where the sight loses itself in "cloud-capt hills." It seems highly cultivated, and the houses appear delightfully shaded with beautiful trees. The natives are small of stature, and of a dark red color. "William Penn," in apologizing for his people's begging, said they were poor men. He was asked if they were married men. "Oh no, they are not yet married." "Too poor?" "Yes, they pay great deal money for wife." "How much?" "Hundred dollars, hundred fifty dollars." "Do they always pay for their wives?" "O no; suppose both like, then no pay; if the woman like the man, then no pay; but if the man like the woman, and the woman no like the man, then he pay." "Are you married?" "Yes." "Did you pay for your wife?" "Yes, because I like her, she no like me." This then is the law of marriage in Java. I can hardly write for their continual jargon which is sounding in my ears. Beautiful, beautiful island! My eyes continually wander to it, in spite of all my efforts to fasten them on the paper. One bright red spot of ground appears a little back from the shore, said to be an excavation in the ground, and consequently shows the color of the soil. Can it be so red?

For dinner we had some of the plantain fruit boiled. It resembles the potato, but is not palatable, at least to my taste. The milk of the cocoa-nut, also, is far from agreeable; it tastes different from any I ever saw at home, being more fluid, and perhaps, too, more fresh.

And now, I imagine, I hear you reiterate the question, "What are your feelings, while you are thus greeted for the first time with the sight of heathen shores, and more still, of heathen immortals?" I cannot tell you, dear brother; my heart is drawn out for them, when I look upon their bright intelligent faces, and hear their voices, which are pleasant in spite of their unpleasant jargon. They certainly appear less *heathenish* than I anticipated, and show many traits of character which, under a European dress, would appear very much like civilization. I do not know that there are missionaries among these people now, but I know there have been from time to time, and that the New Testament, at least, has been translated into their language. No doubt the unhealthiness of the climate must do much to retard the progress of Christianity among them. They are reputed to be a most harmless and inoffensive people, and certainly carry that characteristic in all their features and gestures. They are remarkably small, and effeminate looking, having the hair long and done up at the back of the head, and being almost or entirely destitute of beard. They brought on with them, in addition to what I have mentioned, many curious birds and animals. One was called a *Mangoos*, resembling a weasel, (more than any thing I can mention,) except the color, which was brown and white. A female of the monkey tribe was also brought, holding in its arms its little one, with all the care and apparent affection of the most devoted mother. But I shall weary you with particulars. It does not seem to me that it would be difficult to conform to the necessity of living among such heathen, did duty require it, although, judging from my own observation, a dwelling among the Chinese would be more pleasant. Indeed, so much have all become attached to our Chinese, Khoo-a, that we almost feel like loving all Chinamen and women for his sake. But the view is, as yet, entirely prospective. A nearer observation may change every feature of it. One thing we know, they are perishing for lack of vision, and as such we would go to them. We would tell them the story of the cross, which our own hearts tell us must be the strongest appeal. O for life, for health, for ability to labor for them. Dear brother, will not the prayers of pious, faithful souls at home, go up and prevail with a prayer-hearing God for us, and for them?

Evening.—Our Javanese friends still accompany us, having fastened their frail bark by a cable to our ship; they dance merrily over the billows in the wake of the Houqua, enjoying life, and their pipes and fruits, almost as much as they do the valuable clothing with which the sailors and crew furnished them, and which, after having been worn a short time for their own gratification, and the edification of their fellows, they took off, folded down carefully, and laid aside for great occasions, namely, the boarding of English and American ships. One of the more enterprising among them, appeared out in his new suit, and came aboard, where he, with William Penn, has remained all day, parading the decks, and displaying more consequence than all our officers and crew, passengers included. Fires are bursting out in the surrounding hills, giving them a thorough home-look, in the evening, presenting to our eyes for the first time in twelve weeks the sight of a kindled fire. (Of course we are not admitted into the kitchen sanctum, of the ship,

where the fire is kept.) Ten o'clock—we are safely at anchor in Anjier road. The sails are furled, the natives have taken leave of us, the man at the wheel has retired, and the wheel itself for the first time is left desolate!—all is quiet, and we hasten to prepare by rest for an early departure in the morning.

THE VOICE OF THE GRASS.

Here I come creeping, creeping every where,
By the dusty road-side,
On the sunny hill-side,
Close by the noisy brook,
In every shady nook,
I come creeping, creeping every where.

Here I come creeping, smiling every where,
All round the open door,
Where sit the aged poor,
Here where the children play,
In the bright and merry May,
I come creeping, creeping every where.

Here I come creeping, creeping every where,
In the noisy city street,
My pleasant face you'll meet,
Cheering the sick at heart,
Tolling his busy part,
Silently creeping, creeping every where.

Here I come creeping, creeping every where,
You cannot see me coming,
Nor hear my low, sweet humming;
For in the starry night,
And the glad morning light,
I come quietly creeping every where.

Here I come creeping, creeping every where,
More welcome than the flowers,
In summer's pleasant hours;
The gentle cow is glad,
And deck your silent home,
To see me creeping, creeping every where.

Here I come creeping, creeping every where,
When you're numbered with the dead,
In your still and narrow bed,
In the happy spring I'll come,
And deck your silent home,
Creeping, silently creeping every where.

Here I come creeping, creeping every where,
My humble song of praise
Most gratefully I raise
To Him at whose command
I beautify the land,
Creeping, silently creeping every where.

From the Missionary Reporter.

THE TRIAL OF STRENGTH.

In a large dancing-house, belonging to Malietoa, the elderly chief of Savaii, one of the islands of the South Pacific, and a great company of natives, were assembled, seventeen years ago, in eager expectation. Presently two young girls entered, adorned with flowers, and laid down mats in the centre of the floor; and then the distinguished visitors, whose coming was such a wonderful event to the simple people, and who were no other than the missionaries, Mr. Williams and Mr. Barf, appeared and took their seats on the mats. Malietoa, having ceremoniously placed presents at their feet, seated himself opposite, and listened with great attention to their proposal to leave Christian teachers with him.

He replied, "I and my people must now go over to Upolu to war; but immediately after my return I will become a worshiper of Jehovah, and learn from the teachers. Meanwhile they can use this house, and when we come home from the war we will build a chapel, but the people who stay here can come tomorrow, if they like, and learn about Jehovah, Jesus Christ." Some teachers were left, and then the wonderful *alii papalagi* (foreign kings) sailed away.

Malietoa went and finished the war at Upolu. He sent one of his sons to help the teachers in building the chapel. When it was ready, a day was fixed for opening it. But just before, Malietoa called his family together to hear something important which he had to tell them. They assembled, and waited, not without curiosity, to know what it was. The old chief said, "I am going to keep my promise to the English kings; I have finished the war, the chapel is built, the teachers are here, and now I mean to become a worshiper of Jehovah." "Very well," replied his family, "if that is good for you, it is good for us; we will worship Jehovah too." But Malietoa said, if they did he would stick to the old customs! They looked surprised. "Don't you know," continued he, "that our gods are enraged at me for abandoning them, and will try to destroy me? Perhaps Jehovah may not have power to protect me against their anger. My proposal is, then, that I should try alone the experiment of becoming his worshiper, and then if we find him strong enough to protect me, you can follow my example; if not, only I shall fall a victim to their vengeance, you will be safe."

It is plain that the chief was still ignorant. He had not left off believing in his old gods. He thought of Jehovah as only one among many other deities, though as one who might possibly chance to turn out the most powerful; much as those Assyrians who were settled in the land of Israel, and afterward became the Samaritans of Christ's time, thought of God. The young men sitting around looked on each other and at their father in fear. They could not understand such a request. They would rather refuse an offer which they thought might endanger his life. One asked at length, how long a time Malietoa would think necessary for his perilous experiment? He determined to continue it about a month or six weeks. Unwillingly his family had to yield.

And so this singular trial of strength between the great God and the Samoan idols (Papo, the god of war, was a piece of rotten matting) was begun. The news spread abroad, and greatly were the people moved by it. It was a time of intense excitement all over the island. People, of course, felt differently about it. The teachers were glad the thing was put in earnest to a fair trial; they doubted not that God would triumph; and yet perhaps they might feel anxious sometimes. Malietoa's mind was probably the most agitated. He had done a noble thing in putting himself forward

as the pioneer of his people, into what he considered danger of death. Very likely, while in his half-enlightened way he daily offered worship to God, even his brave heart beat sometimes with apprehension, lest calamity should overtake him from the angry gods whom, though he had forsaken, he still believed to be powerful. As for the people, they looked on with lively interest, suspending their own decision till they should see how the new religion agreed with Malietoa, and whether he would escape punishment for his boldness. Some of the more superstitious were no doubt watching for him (as the Melitans watched for Paul) to have swollen or fallen down dead suddenly. As day after day passed and left him in safety, messengers were frequently dispatched to carry tidings of Jehovah's triumph to the people in the more remote parts of the island; and Malietoa's own spirits rose high.

The patience of the young men, his sons, did not hold out for more than three weeks. "No harm has happened to you, father," said they, "we too will become worshipers of Jehovah." Every chief in these islands has a peculiar animal set apart to him, called his *etu*, in which the spirit of the god is thought to dwell. The *etu* of Malietoa's sons was a fish, called *anac*. To show that they were in earnest, they invited a large company to a solemn feast, and ate, though trembling, of the *anac* before them all, thus rendering it unholy forever. The people soon followed the example of their chiefs, though some mocked, and said Mr. Williams would never return. When, after more than a year, he did return, how delightful to him was the welcome he received from a people already half-Christianized! How rejoiced he to find that the Lord had already "triumphed gloriously!"

THE OLD MAN AND HIS YOUTH.

FROM KRUMMACHER.

Geron, an old man of eighty years, was one day sitting before the door of his rustic dwelling, enjoying the bright and cheerful autumn morning. His eyes rested now upon the blue hills in the distance, from whose tops the mist was stealing upward, like the smoke of burnt offerings, and now upon his mirthful grand children, who were sporting around him.

A youth from the city now approached the old man, and entered into a discourse with him. When the youth heard the number of years from his own lips, he wondered at his vigorous age and his ruddy countenance. Whereupon he asked the old man whence it came that he enjoyed such strength and cheerfulness in the late autumn of life.

Geron answered: "My son, these, like every other good thing, are gifts which come to us from above, the merit of which we cannot claim to ourselves, and still we can do something here below to enable us to obtain them." Having uttered these words, the old man arose, and led the stranger into his orchard, and showed him the tall and noble trees, covered with delicious fruit, the sight of which gladdened the heart.

Then the old man spoke. "Dost thou wonder also that I now enjoy the fruit of these trees? See, my son, I planted them in my youth; thou hast the secret of my happy and fruitful old age."

The youth cast a look full of meaning upon the old man; for he understood his words, and treasured them up in his heart.

A SUNDAY IN ROME.

By a correspondent of the Pittsburgh Gazette.

To-day is Sunday—which is always a *Festa* in Rome. It is the day especially when all the country people turn out. The men in roundabouts, comical hats and knee breeches; the women in gay bright costumes, red, blue, yellow, and all wearing on their heads a piece of cloth or linen, white or striped. It is the rarest thing to see a person dressed unpicturesquely in Rome. In the women particularly there is something in the mode of wearing their dresses as graceful as their faces are beautiful and their figures fine. To-day I have seen numbers gaily dressed from all classes crowding to see the Pope's carriage and horses come from the blessing. For you must know that for some days the annual ceremony has been taking place of all the animals (horses chiefly) going to some church to be blessed.

A picture of half an hour's duration in any principal street in Rome, would amuse you greatly, could I describe it faithfully. For instance, at this moment a *Pifferaria*, or Piper from the country is playing close by, a dull, monotonous *no-tune*, on a kind of bagpipe, and two little boys squealing away on tiny fifes of their own. He is an old fellow with a gray beard, conical cap, coat and leggings; the very top of Italian picturesque; look out of the window—he is joined by a professional fifer; both squeal away the same old dull strain. These are a couple of the throng of artist models we meet every where; especially on the Spanish steps, where they all congregate in fine weather. Look out again, you will see men and boys on queer little donkeys; side by side with magnificent gilded carriages, the drivers and the trio of footmen shining in their gayest liveries. Beggars all in rags looking wishfully at windows where beautiful faces pop out to see the show, or take off their hats for *bayoccos* to the passers by. Old withered apple women, as hard and cross as their apples, stand at the corners—others have hot roasted chestnuts twice or three times the size of ours. Respectable black shovel hats, with comely sleek priests under them in black shorts, go by. Troops of snuff-colored Capuchins—sometimes chanting a funeral service with torches, sometimes separate—other troops of students from the Propaganda, likewise shovel hatted and long robed, taking their afternoon stroll, watched from behind by elders, as though they were prisoners—long-bearded, slouched, bat-

artists with camp stools and portfolios under their arms—logs, monkeys, and hand organs, Neapolitan Orange Vendors, fishermen, screaming at the top of their extraordinary lungs—smells of all shapes and colors—as palpable to feeling as to nose, in fact what is there not that is queer and ancient and cheery and fishlike and outlandish, mixed up with picturesque and beautiful and stately and venerable objects, in these narrow old Roman streets? It needs a more graphic pen than mine to convey to one who has never been in Italy, the oddity and strangeness of almost every thing he meets.

ORIGIN OF THE SISTERS OF MERCY.

In a sermon preached by Bishop Hughes, on the occasion of a young lady's taking the black veil, he gave the following account of the origin of the order of the Sisters of Mercy:—

"It was about the year 1815, that a girl of very respectable family in Dublin was left an orphan, and adopted by an aged couple, who were members of the Society of Friends. She was a beautiful and highly accomplished girl, and used to spend a great part of her time in reading to these people from such books as fell in her way. She was a member of the Established Church of England. Her mind generally turned on books of devotion, mercy, and benevolence. After a while doubts began to arise in her mind with regard to religion, and finally, after much reading and thinking, she became a Catholic by conviction! But this had no influence with regard to the feelings of the aged couple towards her. They said they loved their dear adopted daughter, and would leave her all their property, which amounted to thirty or forty thousand pounds sterling, because they knew she would make no bad use of it. At last they were brought over themselves to the Catholic faith, and died in that belief. This young girl was therefore left alone. But instead of coming out into the world, and mingling with its pleasures and gayeties, she sought a school in an obscure part of the city, composed of children that she had gathered from the lanes and bye-ways of that city. She was the first who founded the order of the Sisters of Mercy, and when she died, in 1840, seven years ago, she left all her property to this institution."

AMBITION.

"I am weary," said the aspiring Cornelia, "of being called Scipio's daughter. Do nobly, my sons, and men shall style me the mother of the Gracchi!"

It is indeed a blessed thing to be a mother, when you are the mother of children distinguished for their goodness. Children grown to maturity, who are eminent for their intellectual and moral acquisitions, marked among men for the expression of noble thoughts, and the performance of noble deeds, reflect honor on her who gave them birth. She lives in them. Her character shines in their glory.

Mothers, what shall be your children? Catch the spirit of the Roman matron, and chastening this spirit, by the pure spirit which is from above—baptizing it into the name of the Father, the Son, and the Holy Ghost—burn with an inexhaustible ambition of being the mothers of Christian sons and daughters—sons and daughters who shall be blessings to the church and the world—and receive the plaudit, "Well done, good and faithful servants," in the presence of an assembled universe! These are jewels indeed, whom the Saviour acknowledges to be such, and sets in his crown to sparkle there forever. Shall those now your little ones; so shine in bliss and glory? We hope, we pray, that they may.

PREPARATION FOR DEATH.

When you lie down at night, compose your spirits as if you were to sleep till the heavens be no more. And when you awake in the morning, consider that new day as your last, and live accordingly. Surely that night cometh, of which you will never see the morning, or that morning of which you will never see the night, but which of your mornings or nights will be such, you know not. Let the mantle of worldly enjoyments hang loose about you, that it may be easily dropped when death comes to carry you into another world. When the corn is forsaking the ground, it is ready for the sickle; when the fruit is ripe, it falls off the tree easily. So when a Christian's heart is truly weaned from the world, he is prepared for death, and it will be more easy for him. A heart disengaged from this world is a heavenly one, and then we are ready for heaven, when our heart is there before us. [Boston.]

AN EXAMPLE.—Cyrus had taken the wife of Tigranes, and asked him what he would give to save her from servitude. He replied, all that he had in the world, and his life into the bargain. Cyrus, upon this, generously restored her, and pardoned what had passed. All were full of his praises on this occasion, some commending the accomplishments of his mind, others those of his person. Tigranes asked his wife "whether she did not greatly admire him?" "I never looked at him," said she. "Not look at him! Upon whom then, did you look?" "Upon him," she replied, "who offered his own life to redeem me from slavery." This charming example should be copied into our behaviour in the house of God, where we should behold and contemplate the beauty and perfection of that blessed person alone, who actually did give his life a ransom for all. [Bishop Horne.]

We have high authority for the opinion that perfect loveliness is only to be found where the features, even when most beautiful, derive their peculiar charm from sweetness and gentleness of disposition, which the countenance expresses.

The Sabbath Recorder.

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SEPARATION AND SECESSION.

Some good people are easily frightened with the idea of separation and secession among the churches. The New School General Assembly of the Presbyterian Church, in 1846, went so far as to declare, that "separation and secession among the churches and their members, are not the methods God approves and sanctions for the reformation of his church." But we believe a candid examination of history will show that this is a mistaken notion, and that separations are invariable, if not indispensable attendants upon reformation. Take the Waldenses as an illustration. Their entire history for a dozen centuries is little else than a history of separation and secession, persevered in with unparalleled tenacity and boldness. They may be found under a variety of titles, such as Novatians, Donatists, Paulicians, Cathari, Paterines, etc., but they are still the same people, ever pursuing the truth, and never afraid to withdraw from those who either reject it or hold it in unrighteousness. Throughout the dark ages they were the conservators of pure religion. They were exposed to every species of persecution which could be invented, and thousands of them perished by violent hands or in dens and caves of the earth. Still they persevered in rejecting the dogmas of Romanism, and steadfastly maintained the simple faith of the gospel. God smiled upon and prospered them, and now the world admires their Christian valor and heroism. Yet more notorious separatists and seceders than these same Waldenses, never had a place upon the face of the earth. It is a mystery to us how any person acquainted with their history, and especially any person who recognizes the hand of Providence in it, can assert that "separation and secession are not the methods which God approves and sanctions for the reformation of his church." Good men of old were commanded to come out from among the unfaithful, and be separate. There has never been a time since the gospel was proclaimed when this command would not apply to them. All the existing denominations—the Presbyterians, the Baptists, the Methodists—are monuments of secession. Those who acknowledge that these denominations are an improvement upon the state of things which preceded them, ought to be slow to denounce secession. But perhaps all that the General Assembly meant was, that separations and secessions from the Presbyterian Church—or that branch of it to which the Assembly belongs—are not the methods God approves for the reformation of his Church! No doubt they think so; but the promulgation of the doctrine does not strike us as indicative of a very earnest desire for the investigation of the foundation upon which their denomination is built. For our part, we are not particularly afraid of secession. We think there is much more reason to fear from the tenacity with which religious men, particularly in the popular churches, cling to their time-honored dogmas and practices, which a little candid investigation would show to be not only unscriptural but unprofitable.

FACTS CONCERNING SOUTHERN SLAVERY.

A correspondent of the New York Observer, who has been in the habit of visiting the South occasionally for the last twenty years, has collected a variety of facts to show that important changes are taking place in public sentiment at the South relative to slavery. He says that the time has been when only a few southern men were accustomed to think of slavery as an evil, whereas it is now generally acknowledged to be a sore and dangerous evil. Once it was a law of Louisiana, that "no black man should presume upon an equality with the whites"; but now they may be seen together in the same church, counting-room, and stage-coach, shaking hands and conversing familiarly. Indeed, they are frequently to be met with in ecclesiastical bodies, taking part in their deliberations, or seated with their white brethren at the same domestic table—circumstances which would have produced a mob twenty years ago, but are now looked upon with approbation. At one time the black man was regarded as incapable of performing any but the most menial services; but now it is a common thing to find him employed in the most curious and difficult branches of the mechanic arts, or standing at the desk of his master, keeping his books, and carrying on his correspondence. The time has been when public sentiment united with the law in prohibiting the education of the slave; but now, although the letter of the law stands, public sentiment is in favor of letting every man do as he pleases about educating those under him. Again, it was the settled conviction at the South twenty years ago, that white laborers could not endure the climate, and that the labor of blacks was therefore necessary; but now this notion is refuted by the thousands and tens of thousands of Irish and Germans who are scattered throughout the South, and may be seen every where, rolling cotton bales or hogsheads of sugar, driving hacks or drays, and actually supplanting the blacks in many departments of labor. Finally, many large plantations at the South are coming to the conclusion, that they can make more money than they now do off their plantations, by cutting them up into small farms, erecting little cot-

tages, and renting them to families of emigrants, they bringing to the sugar-houses a certain amount of cane annually for the rent.

The foregoing are given by the Observer's correspondent as specimens of the changes going on—changes which, he thinks, will sooner or later compel slaveholders to inquire, not how they can keep their slaves, but how they can get rid of them. If these statements can be relied upon, we agree with the writer, that there is hope for the slave, and much to encourage the hearts of his friends. But how he can see in these facts, as he pretends to see, an argument for colonization in Africa, is a mystery to us. If the slaves at the South, under such changes of public sentiment as he says are going on, are becoming good mechanics, book-keepers, and clergymen, mingling freely with the whites in all the avocations of life, surely there is no occasion to transport them across the ocean to a benighted and unhealthy country for the sake of getting rid of them. They may safely be allowed to go free here, and will be sure to take care of themselves much better than they are now taken care of.

FORCED WORSHIP OF THE HOST.

Some time ago, a statement was made by letter-writers, that a portion of the American troops had been compelled, by an order from the Military Governor of Jalapa, to kneel to the Catholic host when carried along the street. This statement, doubted by many, and denied by a few, was soon forgotten. But a returned officer of a company of Philadelphia Rangers, declares that the statement was true. The orders were issued to the officers of the guard and to the officer of the day, Col. Roberts, of the second regiment of Pennsylvania Volunteers. Both regulars and volunteers, officers and men, were compelled to obey the order at the peril of their lives! As the host passed by, the men were brought to present arms, then dropped to one knee, the bayonet falling to the ground, the butt of the musket reversed, under the right arm, while the left hand lifted the cap from the head and hung it upon the cock of the musket! The men were during the whole morning drilled to this ceremony by the officer of the guard. The men protested. The officer of the guard replied, "My orders are to drill you to the performance of this duty. If you refuse to perform it, you know the consequences." Colonel Roberts kneeled down with the rest. If this story be true, as it certainly has the appearance of being, it is quite time that the question was raised, whether citizens forfeit their rights of conscience by enlisting in the army.

THE WAY TO STOP THE WAR.

David Hale, the senior editor of the Journal Commerce, a man who is supposed to share in the secrets of the present administration, has come out over his own signature against the origin and prosecution of the war with Mexico. The following paragraph from his letter will show in what way he thinks we are most likely to get out of the difficulty. If the editors of all the leading newspapers of the country would take the same ground, who can doubt that a speedy cessation of hostilities would be witnessed?

"In the midst of the dangers which surround us, there is but one clear way of either sound morality or sound policy. It is to come out of the difficulty by the same path through which we entered it; in short, to abandon the war, to call home our young men, and leave Mexico whole and entirely to her own management, and ourselves to the full enjoyment of the boundless prosperity which Providence bestows upon us. The cry, No more appropriations for the war, must go up from all parts of the nation. It is the only cry that can place us in safety. To express opposition to the war, without declaring that the war is to be abandoned; to oppose it, and still vote supplies for it, is only to support the administration in carrying it on. No man in the nation would be more relieved than the President by seeing an end of the war. If I understand his feelings, he would have been happy if Congress had refused appropriations at their last session. But no one dares to take the responsibility of recommending an abandonment of the war. What a disgrace it implies upon the Christianity of our country!! The President recommended the war, and Congress, afraid of the people, voted it. He points out the means of carrying it on, and they vote the men and money through fear of the people. In my judgment the President and Congress underrated the intelligence and morality of the people. Let the people speak, then, and undeceive their rulers. Let them know that they stand at the head of a nation, not of military rowdies, but of Christian men, full of the wisdom of Peace and Good Will. At any rate, the tide must be turned by the people, and it can only be done by a bold and loud demand that the war should be abandoned. NO MORE APPROPRIATIONS FOR WAR!! COME AWAY!! LET MEXICO ALONE!! must be proclaimed through the land. Let no man call himself a friend of peace who is not willing to take this attitude. All other opinions are, upon the whole, in favor of war. But whatever my countrymen may please to do or say, I do not intend to live or die with any of the blood-stains of this war upon me. DAVID HALE."

THE CHURCH IN PERSIA, N. Y.—Eld. Ray Green informs us, that the church in Persia, Cattaraugus Co., N. Y., which has been for some time past in a very low state, is now in an improved condition. Four persons have recently been added to the church, and two have embraced the Sabbath. At Clear Creek, also, some eighteen miles distant, the prospect is encouraging.

THE LELAND FAMILY MEETING.—Henry Leland was one of the army of regicides who sought an asylum in America during the Commonwealth of England. His lineal descendants have been for some time past making great preparations for a family meeting to erect a monument to his memory. The meeting took place at Sherburne, Mass., about three weeks ago, and was attended by nearly 1,500 persons, from the east, west, north, and south. Services were held in the meeting-house, where an eloquent address was delivered "to the kindred of Henry Leland," upon the perpetuity and importance of individual influence, by Rev. Baron Stow, one of the family. Afterwards the assembly gathered around the place chosen for the monument, where another address was delivered, also by a member of the family, and the monument was let down into its bed of granite. The procession was then formed, and proceeded to a large tent, where a collation was provided, the disposing of which, together with various toasts and speeches, closed the exercises in honor of Henry Leland.

SHAMEFUL.—The Washington Union publishes a notice of the commitment to jail, as a runaway slave, of a negro woman, who calls herself Ann E. Hodges. She is about 22 years of age, and says she is free, having served her time out with a Mr. Benjamin Daltry, of Southampton, Va. She has two scars on her left leg, near the knee, one on her left wrist, and one on the point of her breast bone. The owner is required to come forward and prove her, or she will be sold for her prison expenses, as the law directs. So it seems that a woman who claims to be free, may be seized, upon bare suspicion, imprisoned for a while, and then, without any proof that she is a slave, sold into a slavery worse than death. While such things are done in the city of Washington, the Capital of the United States, who can wonder that our boasts of freedom are held in derision by intelligent foreigners.

MISSIONARY PROSPECTS IN SIAM.—Zion's Advocate publishes a letter from Mr. Jencks, missionary to Siam from the State of Maine. He sailed first to Macao, China, where he arrived on the 6th of October last. He had an opportunity of seeing considerable of China before embarking for Bangkok; which was on the 3d of November—the voyage occupying a fortnight. Riots in Canton he speaks of as being frequent, and questions whether there will be any great change for the better very soon. The city is closed against missionaries as well as other foreigners. Hong Kong, he says, is a British town, and an expensive place, and doubts whether it is more favorable than Canton for missionary operations; but neither of them appear to him as encouraging as Bangkok.

RETURN OF A MISSIONARY FROM CHINA.—Dr. Devan, who was for a while stationed at Canton in connection with the Baptist Mission, is daily expected to reach New York by the ship Houqua. Ill health is the cause of his return. He had become quite familiar with the dialect of Canton, and was beginning to point the followers of Confucius to the Lamb of God that taketh away the sin of the world. Under such circumstances, it was almost as bad as death to be obliged to relinquish the field. But the advice of the missionary band and the resident physicians, has prevailed with him to return to his native land, where he will no doubt receive a warm welcome.

BAPTISM AT RANGOON.—In a letter to a female friend at Utica, says the Baptist Register, Mrs. Judson thus alludes to a baptism at Rangoon: "The last time the Doctor baptized was in Utica, and there were crowds of lookers on. Now the only spectator is one of the assistants; and they have gone away to a tank seldom visited. A public baptism would send us from the country, if nothing worse, in double quick step, and expose the candidate to every kind of persecution, which might even result in death. I should be very sad at the strange contrast between the present scene and that nine months ago, but I am too much rejoiced at there being any body to baptize."

RELIGION AMONG THE CHEROKEES.—A letter from Rev. Evan Jones, dated July 12, and published in the Macedonian, gives the following account of prospects among the Cherokees: "The friends of our blessed Redeemer will, no doubt, sincerely rejoice to hear that the sacred influences that have been graciously shed on our feeble labors, in past years, have not been altogether withdrawn. Our brethren have received and baptized, since the 20th of April last, fifty-two Cherokees, on the profession of their faith in Jesus."

NOBLE EXAMPLE.—We learn from the Boston Whig, that Mrs. Farwell, of Cambridge, Mass., recently deceased, left her entire property, some \$30,000, to the Baptist Board of Missions and the Newton Theological Seminary. It is stated that Mrs. Farwell, with her husband, the late Deacon Farwell, gave for benevolent objects, during their lives, equal to \$100,000.

THE NEW HYMN BOOKS are now in the hands of the binder, and will be turned out complete at a rapid rate. Several hundred copies will be taken to the Anniversaries next week. It is hoped that the churches in central and western New York, particularly those in which only a few copies are wanted, will make arrangements to receive them at that time.

ELD. JAMES L. SCOTT requests his correspondents to address him hereafter at Berlin, Rensselaer Co., N. Y.

WEALTH OF HARVARD COLLEGE.—The New Haven Journal says that the bequests made to this institution are enormous. In the annual report of the overseers of the institution, we notice not less than nineteen bequests, which average more than \$20,000 each! The available funds of the College, given for specific purposes, the interest of which is used, exceed six hundred thousand dollars! The Law Department has funds exceeding \$40,000, and the Theological School more than \$80,000! This opulence is the result of individual liberality of citizens of Massachusetts.

FOREIGN MISSIONS.—The Missionary Herald for September states the amount of donations and legacies, received by the American Board of Commissioners for Foreign Missions during the month of July, to be 21,776 dollars. Total receipts for the year ending July 31, 1847, 209,365 dollars. This is a deficiency, as compared with the receipts of 1846, of about 50,000 dollars. The expenditures of the past year have been 264,783 dollars; and the Board has entered upon the current financial year with a debt of 30,000 dollars.

D. D.'s.—The Journal of Commerce says that one college has turned out five pair of "D. D.'s" the present season; and as the 100 colleges in the country would at the same rate yield an aggregate of 500 pair in a single year, suggests the propriety of dubbing all the clergymen in the United States "D. D.," without distinction of sect. This would satisfy all, and leave no room for suspicion of favoritism. And what a glorious country we should be, with 25,000 or 30,000 Doctors of Divinity among us.

RETURN OF A MISSIONARY.—Rev. Daniel B. Bradley, who has spent the last 13 years as a missionary of the A. B. C. F. M. at Bankok in Siam, arrived in this city on the 11th ult., with his three motherless children, and a daughter of Rev. F. B. Thompson, of Borneo. The children are all between the ages of three and eleven years.

ENGLISH DEPUTATION.—Rev. Messrs. Burns and Goadby, the deputation from the General Baptists of England to the General Conference of the Freewill Baptists of America, arrived in the Cambria on the 18th ult.

BENEFACCTIONS OF THE WEALTHY.—The Boston Chronotype publishes a list of Peter G. Stuyvesant's benefactions to the various benevolent Societies, and appends the following timely and suggestive remarks:—

"How this benevolent millionaire came to think of it to leave just one-tenth of one per cent of all his estate to these benevolent institutions, does not appear. Probably he attached to them a value, compared with other things, corresponding to this per centage. If a man worth \$1,400 should in his will leave 50 cents to the Bible Society, 10 cents to the Tract Society, 30 cents to the Institution for the Blind, and 50 cents to an Orphan Society, it would be considered rather queer, but it would be precisely proportioned to what has been done by Mr. Stuyvesant. Millionaires appear to be blessed either with small souls or small knowledge of arithmetic beyond addition. If a man worth but \$2,000 in the world gives \$50 to some public object, it is not thought worth making a very great fuss about—but if, being worth \$2,000,000, he gives \$50,000, the universal newspaper press is expected to go into ecstasies—and for the rarity of the thing it very well may."

WRITTEN COVENANT AND ARTICLES OF FAITH.

BRO. HULL.—It is with pleasure that I respond to your kind letter in the Recorder of August 26. Perhaps, if we understood each other more perfectly, we should be agreed touching this point. I think you are not in favor of those formularies called articles of faith, or creeds; I mean, in favor of them as they exist, and are used, when they designate, and give identity to, a thousand splits, fragments, parties and sects, each disjointed from Christ's otherwise beautiful Church; whilst each sect, with its own peculiar creed for a foundation, arrogantly proclaims itself the true Church. I think you are in favor of faith—living, practical, good-works-begetting faith—wherein ALL that God has thought of sufficient importance to reveal or record, is of sufficient importance to demand our credence. Have I judged rightly? Can we, or can we not, meet upon this mountain of truth? We ought. But methinks I hear you object, that in your last letter you make certain allegations which, if true, would seem to prevent so desirable a consummation. This brings us properly to a review of your letter. I have read it with care. At first I almost thought that I had fairly become a trespasser against you, my brother, and against truth, my guide. But I soon became convinced that what you had assumed could not be sustained, nor stand the test of sound criticism. Whether I have misapprehended you or not, is of no importance to the question at issue. The negative of the question I am perfectly willing to discuss. Will you meet me on the question? I have proved, and will continue to bring additional proof, that it is not proper for churches to have a written covenant and articles of faith.

But to your letter. I will not pronounce it to be replete with instances of getting away from the question, nor with cunning sophistry. This is unnecessary. 1. After an interval of six months, you deem the question of sufficient importance to introduce it again to the Recorder, when our early correspondence is mostly forgotten; and then charitably conclude your epistle by saying, that "the subject is not worthy the room it occupies." Consistency, thou art a jewel! You, my brother, wrote the first article, and evidently wish to write the last—not per argument, but per force. You seem to understand the saying of Solomon, "He that is first in his own cause seemeth just," but his neighbor cometh and searcheth him out." 2. You disclaim all ambiguity. If at one

time saying that you think that a written covenant and articles of faith are proper, and that we may have them, and at another time that you do not advocate the enforcement of man-made creeds and human formularies, is not ambiguous, it is at least very uncertain of signification. But again, you are "in favor of them, only let them be gospel-wise." How are we to know that they are gospel-wise? This position is full of ambiguity, or I know not the meaning of the word. The Methodist, Presbyterian, and Roman Catholic, all profess that theirs is "gospel-wise." The representatives of five hundred others step forward, and each of these conflicting witnesses proclaims his to be the only "gospel-wise," all the rest are wrong. Last of all, Bro. Hull may be seen lugging his along at six months' intervals, and it of course is "gospel-wise." Prove that articles of faith and creeds are in accordance with the spirit of the Gospel, the genius of Christianity, which says, "Call no man master," or "Rabbi," or "Father, or Pope." "Other foundation can no man lay than that which is laid, which is Jesus Christ." 1 Cor. 3: 11. "Upon this rock will I build my church." Matt. 7: 24 and 16: 18. Until you can reconcile your creeds with these and numberless other passages of Scripture, and the laws of mind, to qualify yourself behind a convenient "gospel-wise," is an armor of war which will melt away before the scorching rays of truth. To discover the sophistry of the position, look at its parallel in the following paraphrase on Phil. 2: 27—"You need not let your conversation be as becometh the gospel of Christ, neither stand ye fast in one spirit, with one mind, neither strive together for the faith of the Gospel; only converse, stand and strive, gospel-wise." Gospel-wise makes all the wrong right, does it not? Or this—Wrong is proper, only let it be right-wise. How convenient!

3. Infidels do not object to our differences, but to their being written authoritatively, in infallible but contradictory creeds. This objection to creeds amounts to something. See, if you please, Volney's Ruins, an infidel work, p. 94. In his problem of religious contradictions, each creed is represented, speaking of itself, as crying out, "None but ours are true; all the rest are false." Infidel replies, "Be it so, but if they contradict each other, who shall reconcile them?" If you are not satisfied, read for yourself. Human opinions may change and differ on the same subject, on every subject; on religion, on morals even, the same mind may vary its opinion, according to the evidence of truth presented. Not so a creed. However false, a creed has no mind to change. It cannot compromise with or assimilate to truth; but, if false, it is immutably false. Now, says the infidel, "Pray tell which of your multitudinous, contradictory, infallible, and unchangeable witnesses, must I believe?" You reply, "We may take our choice." Suppose you a judge would thus reply to his jury, if a number of witnesses testifying of the same thing contradicted each other? The same objection, based upon the same premises, is found in Thomas Payne's Age of Reason. When Campbell and Owen met to discuss the evidences of Christianity, Mr. Owen offered the same objection. Had Mr. Campbell attempted the defense of creeds in the Christian system, he could not have triumphed over the wily infidel. See Campbell & Owen's Debate. The Church was the exclusive vicar of God. She must have the tonnage and poundage of all free-spoken truth. To accomplish this end, and establish her dogmas (creeds) she burnt men, beginning with Priscillian and the six Gnostics in the fourth century, at Tours, and ending, no one knows where, or when, or with whom. It had such zeal for the "unity (of articles) of the faith," that it put prophets in chains, and asked the sons of God if they were greater than Jacob. It made belief take the place of life. See Parker on Religion, p. 429. "For it must needs be that offences come, but woe to that man by whom the offence cometh." Matt. 18: 7.

4. To prove that it is more our duty to believe some of God's truths than others, great truths rather than small ones, you quote 1 Cor. 13: 13—"Now abideth faith, hope, and charity, these three, but the greatest of these is charity." Faith, hope, and charity, are Christian graces, not truths of God; and if they were truths, I do not dispute that some truth is greater than other, but this does not argue that we have a right to say to God, "This, thy little truth, 'one talent,' we will hide; but this, thy great truth, 'ten talents,' we will put out to usury." You cannot well hold to charity and the creed at the same time; they are opposed in principle. "Thou canst not serve God and Mammon." The reverse of charity is true of the creed. Articles of faith behave themselves unseemly, they seek their own aggrandizement, are easily provoked, think evil, rejoice in iniquity, but not in truth, (all truth,) have little knowledge, are not gospel-wise, shall vanish away. 1 Cor. 13: 4-8. Again, paying tithes of mint, anise, and cummin is not a lesser truth, whilst judgment, mercy, and faith are greater truths! They are acts. Ought the latter to be done? "Leave not the other undone."

5. I have less to do with "Inquirer" than with "Answer," my brother; you perceive, therefore, why I am not so anxious to end the controversy as yourself. "Come, let us reason together?"

6. James says truly, "I will show you my faith by my works;" but you want a creed to show your faith by. Agree with James, if you can.

7. The manner in which human formularies preclude the right of private judgment is plain enough. If a man would join a church having a creed, he has his articles of faith ready "cut and dried." He does not compose, and he must not oppose them, but adopt them as they are, or God's house, the Lord's table, and kindred privileges, are not for him. 8. With reference to your handsome allusion to Balaam and his donkey, and to Ahab, what reason have you to suppose that these are less true than the thunderings of Sinai, or the groanings of Calvary. That Sinai and Calvary are the greatest truths, I doubt not. What if the waters of Abna and Pharper were better than the little streams of Israel? Proud Naama, must dip in Jordan. So I think you may find the smallest truths to be important. Hoping that in truth God "will confirm us unto the end, that we may be blameless in the day of our Lord Jesus Christ," is the prayer of your brother in faith, JAS. SUMNERBELL. PLAINFIELD, N. J., Aug. 29, 1847.

The Sabbath Recorder. Thursday, news to A below. A serious grain market of the broken wheat harvest at large, impo the market even exerc upon the tr The mon causes, has advices per to effect al severity, fo arily limit ble scale. The pol enough the Govern the latter and the fa The affa embarras King und done every of imposi attempt w Serrano, th by sendi In Switz the disolu being hosti The acc progress of Papal Stat both Franc Frauds ning Jour Scotch you modest an from Aber their father passage of at Boston sea, but no land-sharke vessels who extort ticket pur Buffalo, where they \$5 more b and regula through fr in which t have been T Wick chase tick canal west cheated. business, a boat ticke tickets at your pack lowing thi and secur AN INDU vocate say Nation rec been prop while in munion w a song, wh effect. Sh which hav own feeli was comm from her burial clo would tak then be s judge of the truth sections a many who and who, come alar ways. The S Sept. 24, 11 o'clock eighty-five the Long South T children the wom them; ol wagons w were wee were bare not unfre The of slaves country in ing its s It is bu notice th hundred The A produci IMPORT Y. Journ ceived he able sour last the K clarin th be born and that on the 25 the 25th free, with the nego ceded th them the Penation to give y any on small s

General Intelligence.

FIVE DAYS LATER FROM EUROPE.

The steamship Caledonia reached Boston on Thursday of last week, bringing European news to Aug. 19, of which we give a summary below.

A serious depression has taken place in the grain market since the departure of the steamer of the 4th—only occasionally arrested by broken weather. The certainty of a bountiful harvest at home, coupled with the continued large imports of foreign breadstuffs forced upon the market by the necessities of holders, must even exercise still stronger depressing influence upon the trade.

The money market, owing to a variety of causes, has become seriously depressed since advices per Cambria. The pressure continues to effect all branches of trade with unrelaxed severity, forcing prices downward, and necessarily limiting operations to the smallest possible scale.

The political aspect of France is threatening enough. A fierce contest is waging between the Government and the Opposition press. The latter charges Ministers with corruption and the failure of the financial administration.

The affairs of Spain still continue in a very embarrassed state. The Queen has placed the King under complete surveillance, and has done everything to destroy his influence—short of imposing personal restraints upon him. An attempt was lately made to destroy General Serrano, the reputed paramour of the Queen, by sending a "petard" to him through the office.

In Switzerland the federal diet has required the dissolution of the Catholic Sundenbund as being hostile to the general welfare.

The accounts from Italy are various; the progress of liberal opinions, particularly in the Papal States, is viewed with great alarm by both France and Austria.

FRAUDS ON TRAVELERS.—The Albany Evening Journal tells the sorrowful tale of two Scotch boys, of the ages of 13 and 15 years, modest and ingenuous looking lads who sailed from Aberdeen to join their mother at Buffalo, their father having deceased. After a tedious passage of some forty or fifty days, they landed at Boston, having escaped the dangers of the sea, but not destined to be so fortunate as to land-sharks that awaited them on shore. The vessel was boarded by a swindler named Ellis, who extorted \$18 from the lads, giving them a ticket purporting to be good for a passage to Buffalo. The ticket was repudiated at Albany, where they were obliged to pay between \$4 and \$5 more before they could proceed. The fair and regular price for sending both these boys through from Boston to Buffalo, in the manner in which they were sent from Boston, would have been \$7 80.

We frequently hear of persons who purchase tickets in New York for the railroad or canal west from Albany. They always get cheated. There is but one right way to do the business, and that is to purchase your steamboat tickets on board the boat, your railroad tickets at the regular office of the road, and your packet tickets on the packet. Following this advice will save all extra expense, and secure the best accommodations.

AN INDIAN PROPHECY.—The Cherokee Advocate says that a young girl of the Creek Nation recently fell into a trance, and has since been prophesying to the tribe. She says that while in this inanimate state she held communion with invisible spirits, who learned her a song, which she sings with great beauty and effect. She has predicted one or two deaths which have come to pass, and told, from her own feelings, of a murder, at the very time it was committed, at a distance of several miles from her home. She has also purchased her burial clothes, foretold at what time her death would take place, and certain signs which would then be seen, and from which the world could judge of the sincerity of her professions and the truth of her revelations. People from all sections are flocking to see her. There are many who consider her case a remarkable one, and who, believing in her inspiration, have become alarmed and forsaken the error of their ways.

THE SLAVE TRADE.—The National Era of Sept. 2d, says that last Thursday forenoon, at 11 o'clock, a coffee of slaves, to the number of eighty-five, was marched from this city, across the Long Bridge over the Potomac, for the South. They consisted of men, women, and children; the men chained together; some of the women carrying children, walking with them; other women and children riding in two wagons which accompanied the train. Some were weeping; many were ragged; nearly all were barefoot; one was playing a fiddle—a not unrequited accompaniment of such scenes!

The coffee, we presume, was chiefly made up of slaves purchased from the surrounding country in Maryland, which seems as if emptying its slaves wholesale into the "far South."

It is but two weeks since we had occasion to notice the departure of another coffee of one hundred slaves by the same route!

The Annexation of Texas with Slavery is producing its legitimate fruit.

IMPORTANT ABOLITION MOVEMENT.—The N. Y. Journal of Commerce says that letters received here by the Caledonia, from unquestionable sources, announce that, on the 28th of July last the King of Denmark issued a decree declaring that all persons who should thereafter be born in his dominions, should be born free; and that all persons in servitude in his dominions on the 28th of July last, and remaining so on the 28th of July, 1859, shall then be absolutely free, without compensation to the owners. In the negotiation with the colonies which preceded the issuing of this decree, he offered them the alternative of three years with a compensation of \$60 per head for each slave, or twelve years without any compensation, and they chose the latter. Denmark has three small islands in the West Indies, viz. St. Croix, St. Thomas, and St. John. St. Croix contains about 30,000 slaves. St. Thomas and St. John perhaps 5,000 more.

SUMMARY.

The St. Louis Union has information from a person directly from the scene of outrage, that the anti-Mormons in Lee county, Iowa, between Charleston and Montrose, have been engaged in stoning the houses of the Mormons who reside there. They made an attack upon the house of Mr. Hatch, a revolutionary soldier. At the time of the attack, the old gentleman and his wife were in bed; he arose, requested his wife to be still, took his rifle, and went out to look after the assailants. Mrs. Hatch became uneasy, also got up, and went out. The old gentleman saw her in the dark, and supposing her to be one of the assailants, fired at and killed her instantly, the ball taking effect in her side.

The Onondaga Standard announces the death of E. Sherman Keeney, Esq., editor of the Skeneateles Democrat, on Friday last,—his death having been caused solely by over application to mental and physical labor. His constitution was naturally feeble, and sunk under the weight of his necessary duties as editor, publisher, compositor and pressman, added to the labor of compiling a history of Mexico, a work upon which he was engaged at the time of his death. He was 30 years of age, and has left a wife and two children to mourn his loss.

During the month of August the number of emigrants arriving here has been as follows:—From Great Britain 8,241; France, 4,476; Bremen, 1,696; Hamburg, 630; Belgium, 1,114; Holland, 605; Norway and Sweden, 100; all other parts, 242. Total, 17,264. This is a very large number. It is a fact worth relating, that of the immense emigration this year, a larger number come with money, and go immediately to the West, than ever.

A correspondent of the New-York Journal of Commerce, writing from Vermont, states that there are in Addison county, in that state, over one hundred thousand good sheep that must be driven to other states or killed for their skins before winter, on account of the scarcity of fodder; owing to the deficiency of the hay crop and the destruction by grasshoppers.

The family of Mr. William Gorham, at Troy, consisting of himself, wife and child, contracted the ship fever from a family of emigrants whom he received into his house a few days since. Mr. G. was seized with delirium, and supposing his wife to be dead, started out to make arrangements for the burial, and fell dead in the street.

The St. Louis Republican of the 25th Aug. says: The telegraph has been fairly put in operation to Cincinnati, and last night's mail brought us the steamer's news and dates from New York to the evening of the 20th—four days from New York! When the connection is made to Louisville, we shall communicate with New York in three days; and, so soon as that wonder is accomplished, we must have the wires put on to St. Louis, and then our readers will be informed in the morning of all that has transpired during the previous day. Time and space will be thus annihilated!

The Louisville Journal of Aug. 27, says: We are informed that House's printing apparatus is to be attached to the battery of the electric telegraph in this city. By this arrangement the managers inform us that they will be able to furnish copies of the President's message for the newspaper offices in this city within five minutes after the reading of it by the Clerk of the House of Representatives!

Lt. Monroe, late of the second regiment of Life Guards, has been found guilty of the murder of Col. Fancett, whom he slew in a duel about four years ago. The verdict of the jury has caused considerable excitement and surprise.

Mr. Kleid, who was sent to Bogota to treat with the Government of New-Granada for the establishment of a railway across the Isthmus of Panama, has returned to France. He has completely succeeded in his mission, having obtained most advantageous conditions for the company he represented. The works will shortly be commenced.

The Buffalo Commercial Advertiser notices the death in that city by suicide, of Mrs. Mary E. Parker, who in a state of mental depression, caused her own death by taking a large dose of opium. She was about 25 years of age, and has left a husband and children in New York city.

The Newark Advertiser, giving a sketch of a recent conversational meeting, at which the subject of iron was discussed, says that iron ships were first introduced into this country by a company at Savannah in 1843, being imported from England in sections, and workmen with them, to put them together.

On Wednesday of last week, says the Amherst Express, there were mowing in the same field in Wendell, four generations of a family named Wilder, consisting of a great grand father, grandfather, father and son. The oldest was ninety-six, and the youngest ten years of age.

There is a starch factory in Lapeer Co., Michigan, which will consume 200,000 bushels of potatoes the present year. The average price paid is 10 cts. a bushel.

Mr. Terence Silby, of Massachusetts, on his way from Buffalo to Detroit, with his wife, left his state-room at night in a state of somnolent fright, leaped overboard and was drowned.

The site for a Free Academy in the city of New York has at length been decided upon. It is at the corner of 23d street and Lexington Avenue, opposite Gramercy Park. For ten lots \$25,000 is to be paid.

It is stated that in the fight between Major Lally's command and the guerrillas, Captain Lally's Company of Georgia Dragoons killed twenty-five Mexicans at one charge.

There was a fire at Potter's Hill, in West-ly, R. I., on Tuesday night last week, which totally destroyed Babcock's dye-house. Loss about \$2,000; insurance, \$1,000.

It is stated on good authority that the crops of corn from the North to the South of Germany are most abundant, and the harvest in many places is already completed.

In France the harvests are every where abundant, and prices of breadstuffs have declined in all parts of the country except Paris.

The Buffalo Courier says that two young men, who had been employed in the Republic newspaper, in this city, having foolishly got 'on a spree,' entered the office of that paper on Sunday afternoon, and wantonly threw three and a half pages of type, consisting of advertisements and other matter prepared for publication, into 'pi,' as it is technically termed by printers. The young men were sentenced to be each imprisoned in the county jail for three months, and to pay a fine of \$10 each—to stand committed until paid. They were previously tried on a civil suit, and a verdict of \$50 rendered against them, in favor of Mr. Q. Graves, the proprietor of the Republic, for the damage done him.

As a schooner, (name not ascertained,) was passing down the Connecticut on Wednesday afternoon, she was struck by lightning, and her mainmast shivered to pieces. The vessel was heavily laden with powder, from Hartford, (bound to this city,) and packed away on her deck were no less than one thousand kegs of that combustible material, and the lightning passed within four inches of one of these kegs, but fortunately did no harm.

A strange failure of an attempt to kill occurred in Baltimore on Monday. A Mr. Potts having suspected a Mr. Dorsey of improper intercourse with his wife, met him in the street, told him that he had but three minutes to live, and drawing a six-barrelled revolver, pulled every barrel, but without a single explosion, it being discovered that no barrel was capped. A struggle ensued, but the parties were separated, and Mr. Potts was committed to jail on complaint of Mr. Dorsey.

A baggage car attached to a passenger train, which left Syracuse, was discovered to be on fire when about six miles east of that place. Before the train could be stopped, the flames had made such progress that it was impossible to save the car, or any portion of its contents, which numbered about twenty packages and trunks, belonging to the passengers. The fire is supposed to have originated from a spark thrown from the smoke-pipe of the locomotive.

The steamer Washington will sail on the 24th inst., and she has a good number of passengers already engaged. The alterations in her are completed; they consist in the removal of the top hamper or houses, &c., from her deck, and the enlargement of her bilge, so that she will stand more steadily in the water. The result is that when fully loaded she will draw sixteen inches less water than before; her owners are now confident that she will make the voyage to Southampton in eleven days.

A proposition has been started in Philadelphia, to have a large iron tube, three feet in diameter, to extend from Port Carbon to Philadelphia, a distance of ninety miles, to convey coal from the mines of Port Carbon to Philadelphia. The expense is estimated at about \$14,000,000. It is said there is sufficient descent to make it practicable.

Mr. Russell, editor of the Redlander, was killed in San Augustine, Texas, by Mr. Kendall, of the San Augustine Shield. A very bitter newspaper controversy had been going on between the parties for several weeks, and finally led to the shedding of blood. Report says that Mr. Kendall and Mr. Russell fired three shots at each other without taking effect, and that in a day or two after they met again, when Mr. Russell fell mortally wounded.

One day last week, the children of the Catholic School in James-st., N. Y., went on an excursion to New-Rochelle accompanied by several ladies connected with the Church. While there a number of the boys left the main party and went in bathing at some distance from it, when several were drowned. Among the lost were Michael McGowan and John Mullin.

The N. Y. Tribune says that a colored man named Peyton Hays, formerly a slave-driver in Tennessee, was on examination before Justice Downing for tying up his wife, who was formerly a slave in North-Carolina, and inflicting upon her bare skin eight lashes with a rope's end. He had provided brine and molasses to stop the bleeding. At the request of his wife, though he pleaded guilty, sentence was suspended.

The Evening Post says that it is supposed that Silas Wright had prepared before his death the address he expected to deliver before the State Agricultural Society at the next Fair; and the same paper learns that it will probably be read at Saratoga by either Mr. Van Buren or Mr. Flagg.

Louis Philippe's yacht, the Comte d'Eu, during a trial excursion on the 3d of Aug., burst her boiler. Nine men were killed, and thirteen sent to the hospital with little hopes of recovery, two of whom have since died. The Government has decided that the sons of the persons who perished by the accident shall be admitted gratuitously to the Ecole des Novices.

The Prussian Government has consulted all the Universities of the kingdom upon the question whether any inconvenience can arise from the appointment of Jews to Professorships at the Universities. That of Berlin has expressed an opinion in the affirmative.

Two patriotic Poles, Wisniowski and Kauczinski, were executed on the 31st of July, on the scaffold. They urged the people to persevere for the liberation of Poland.

Great mortality prevails this year in Galicia among the peasants and the lower classes. In the district of Gadowiz, about 40,000 persons have died within a short time.

The Paris Constitutionnel states that the cholera is raging with intense severity among the Russian army of the Caucasus. It is added that the cholera has appeared in some of the mountain districts not under the domination of Russia.

John A. Sutter, of Helvetia, California, advertises for two threshing machines for wheat, of a size and sufficient power for a crop of forty thousand bushels! He is one of the largest farmers in the world, and supplies the Russian traders with grain and provisions.

The Chicago Tribune says, the recent Convention held in that city, put into the pockets of the citizens from \$50,000 to \$100,000.

It is said in a letter from London, that Fanny Elleler has lost 600,000 francs by the failure of a banker at Venice.

The Albany Atlas says the average rate of canal tolls per week the present season, for 12 weeks, is \$150,000. At the same rates for the remainder of the season, say 16 weeks, the tolls will be \$4,100,000. This would give over 1,000,000 for the public works. What is truly remarkable in connection with this large increase, and the present heavy receipts, is the fact that the average freight of a barrel of flour from Buffalo to Albany, in July, was less than it had ever been in that month, down to 1842. And in such good condition is the Erie canal, that boats make a passage from Buffalo to Albany in less time than they did in 1841, and carry double the cargo!

About a year since Boston capitalists got possession of the Michigan Central Railroad, which is now constructed from Detroit to Kalamazoo, and which will terminate, it is thought, at Chicago. The stock which then cost about \$75 per share is now selling for \$120, an advance of \$45 in one year, which is a net gain to the stockholders of \$90,000, the whole number of shares being 22,000. The earnings for May were about \$41,000. It is estimated that when the heavy track is laid over the road, the receipts will amount to \$1,000,000 per annum, and pay a dividend of 15 per cent.

A horrible murder was committed last week near Sing Sing, N. Y., by Amos Northrop, a shoemaker, 45 years of age, on a girl named Mary Godhart, 15 years of age. She refused to marry him, and he stabbed her with a shoe-knife so as to cause her death. He then fled to the woods, where he attempted in several ways to kill himself, first by cutting his throat, then by opening a vein in his arm, and twice by hanging. He was found alive, however, and it is thought will recover.

The Legislature of New York will reassemble at Albany on Wednesday, Sept. 8, to finish the business left undone at the late regular Session, and to effect such further changes in our Judicial and other institutes as the two great Commissions may respectively suggest or the New Constitution may seem to render necessary.

Mr. Kendall says, that the northern troops endure the climate of Mexico better than the southern. Seger, in his history of the expedition to Russia, states that the Italian troops and those from the South of France endured the horrors of the retreat better than the more northern men.

J. A. Taplin, of Union Willage, Washington County, in this State, has invented a threshing machine, which takes up little more room than a wheelbarrow, and with a Horse Power which the inventor has attached to it will thresh out one hundred sheaves in five minutes. So says the Scientific American.

Gen. Tom Thumb will be among the prominent American productions exhibited at Saratoga Springs during the approaching Great State Fair. In order to accommodate his numerous admirers, he has contracted for the erection of a building 100 feet in length expressly for his exhibitions, the building to be taken down at the end of the Fair.

The Chronotype says that a physician in Manchester, N. H., a few days ago opened the stomach of a patient, and removed several hard substances which had completely obstructed the passage from it. However singular this may seem, it is nevertheless true. The patient, we are glad to learn, is doing well, and will undoubtedly recover.

The Springfield Gazette thinks that the potato rot is more extensive than is supposed, and relates that a gentleman who had dug and put away a quantity in good order, found them fast decaying in a few days.

The Michigan Central Railroad Company are building a freight house at Detroit, of brick, 800 feet long by 400 feet wide. It will be capable of storing 100,000 bbls. of flour and 200,000 bushels of wheat.

The first cotton factory in the United States was built on the Brandywine, about four miles from Wilmington, where Dupont's lower powder mill now stands.

A whirlwind passed over the city of Schenectady, in the afternoon of August 28, prostrating trees; overturning barns, and carrying off portions of the roof of the buildings of Union College.

The Lowell Courier estimates that some fifteen hundred young women employed in the factories of that city, are now absent on summer visits to their friends.

In Stamford, Ct., on Monday, Aug. 30, the boiler of a steam engine used in the Logwood Extract Mill burst, injuring several persons so that they were not expected to survive.

Review of New York Market.

MONDAY, SEPT. 6.

ASHES—Pearls \$7 62 a 7 75. Pots 5 25.

FLOUR AND MEAL—The market for Flour is heavy. Genesee 5 62 a 5 75; Western mixed brands 5 25 a 5 37. Western and State Meal 2 50 a 2 75; Jersey 3 50. Rye Flour 4 25.

GRAIN—Wheat can be bought some five cents per bushel cheaper than before the steamer arrived. A cargo of inferior Southern sold for 1 05. Corn 65 to 70c. Rye 80c. Oats 45 a 47c.

PROVISIONS—No change worthy of note in the price of provisions since last report.

LETTERS.

S. S. Griswold, Ray Green, Jabez Burdick, Silvanus Carpenter, James Sumnerbell, L. G. Baldwin, G. W. Hinkley, A. D. Smith, D. E. Maxson, Maxson Green, John P. Livermore, Jason B. Wells, N. Y. Hall, Ephraim Maxson, George Greenman, Simeon Babcock.

MISSIONARY NOTICE.

ELD. CHARLES M. LEWIS having accepted the invitation to labor for the Eastern Seventh-day Baptist Association, has removed to Newport, R. I., and entered upon the duties assigned him by the Board.

TRACT SOCIETY NOTICE.

The Fourth Anniversary of the American Sabbath Tract Society will be held at DeRuyter, Madison Co., N. Y., on Friday day, September 16th, at 10 o'clock A. M. Auxiliary Societies, agents, and tract distributors, are requested to communicate to the Corresponding Secretary, without delay, such facts connected with the circulation of Sabbath Tracts as are calculated to show the usefulness of that field of labor.

MISSIONARY ASSOCIATION.

The Fifth Anniversary of the Seventh-day Baptist Missionary Association will be held at DeRuyter, Madison County, New York, on the sixth day of the week, September 17th, at 9 o'clock A. M. Sermon by Rev. L. Crandall, of Plainfield, N. J. N. V. Hull, of Alfred, N. Y., its alternate.

"Any person contributing one dollar annually to the funds is a member." Societies, Churches, or Associations, may become auxiliary by contributing to its funds, and shall be entitled to one vote for every five dollars. Each subscriber of twenty-five dollars at one time, shall be a member for life. Churches, Societies, or Associations, would do well to make some of their members life members, by the payment of twenty-five dollars, especially the Pastors of their Churches.

DUMBLE NATIONAL DAGUERREAN GALLERY AND PHOTOGRAPHERS' FURNISHING DEPOTS.

awarded the gold and silver medals, four first premiums, and two highest honors, at the National, the Massachusetts, the New York, and Pennsylvania Exhibitions, respectively, for the most splendid colored Daguerreotypes and best apparatus ever exhibited.

DERUYTER INSTITUTE.

JAS. R. IRISH, Principal. GURDON EYANS, Principal of Teachers' Department. CAROLINE E. WILCOX, Preceptress. 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 22 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, 1 75 Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at \$1 25 to \$1 50.

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

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

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

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

STATE OF NEW YORK, SECRETARY'S OFFICE.

Albany, August 3d, 1847.—To the Sheriff of the City and County of New York: Sir—Notice is hereby given, that at the next general election to be held on the Tuesday succeeding the first Monday in November next, the following officers are to be elected, to wit:

STATE—A Secretary of State, Comptroller, State Treasurer, Attorney General, State Engineer and Surveyor, Three Canal Commissioners, and Three Inspectors of State Prisons.

DISTRICT—One Senator for the Third Senate District, consisting of the First, Second, Third, Fourth, Fifth and Sixth Wards of the city of New York; One Senator for the Fourth Senate District, consisting of the Seventh, Tenth, Thirteenth and Seventeenth Wards of the said city; One Senator for the Fifth Senate District, consisting of the Eighth, Ninth and Fourteenth Wards of the said city; and One Senator for the Sixth Senate District, consisting of the Eleventh, Twelfth, Fifteenth, Sixteenth, and Eighteenth Wards of the said city.

COUNTY—Also the following officers for the said city and county, to wit:—Sixteen members of Assembly—One to be elected in each Assembly District.

Yours, respectfully, N. S. BENJON, Secretary of State.

SHERIFF'S OFFICE. New York, August 5th, 1847.

The above is published pursuant to the notice of the Secretary of State, and the requirements of the Statute in such case made and provided. J. J. V. WESTERVELT, Sheriff of the City and County of New York.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK. Adams—Charles Potter. Westery—S. P. Stillman. Alfred—Maxson Green. Hopkinton—S. S. Griswold. James H. Cochran. A. B. Burdick. Hiram P. Burdick. Newport—E. D. Barker. Berlin—John Whitford. Brookfield—And'w Babcock. Clarence—Samuel Hunt. Danvers—Ethan Saunders. DeRuyter—B. G. Stillman. Plainfield—W. E. B. Gillet. Durhamville—J. A. Potter. Salem—David Clawson. Edmeston—Ephraim Maxson. Friendship—R. W. Utter. Genesee—W. P. Langworthy. Honesdale—Wm. Green. Independence—P. Livermore. Leonardville—W. B. Maxson. Newport—Abel Stillman. Petersburg—Geo. Crandall. Portville—Albert B. Crandall. Preston—Clark Rogers. Parris—Elbridge Eddy. Pithairn—Geo. P. Burdick. Richburgh—T. E. Babcock. Rockland—Nath. Gilbert. Rodman—Nath. Gilbert. Scott—Luke P. Babcock. Verona—Hiram Sherman. Unadilla Forks—Wm. Utter. Unadilla—Hiram Sherman. Watson—Wm. Quibell. CONNECTICUT. Mystic Br.—Geo. Greenman. Waterford—L. T. Rogers. Walworth—Wm. M. Clarke.

Miscellaneous.

TOUCH US GENTLY, TIME.

Touch us gently, Time! Let us glide adown thy stream Gently—as we sometimes glide Through a quiet dream! Humble voyagers are we, Husband, wife, and children three— (One is lost—an angel fled To the azure overhead!) Touch us gently, Time! We've not proud or soaring wings; Our ambition, our content, Lies in simple things. Humble voyagers are we, O'er life's dim, unsmoothed sea, Seeking only some calm cove; Touch us gently, gentle time! [Barry Cornwall.]

A TALE OF CIRCUMSTANTIAL EVIDENCE.

A farmer in one of the western counties of England, was met by a man whom he had formerly employed, and who again asked for work. The farmer (rather with a view to be relieved from his importunity than with any intention of assisting him) told him he would think of it, and send word to the place where the man told him he should be found. Time passed on, and the farmer entirely forgot his promise. One night, however, he suddenly started from sleep, and awakening his wife, said he felt a strong impulse to set off immediately to the county town, some thirty or forty miles distant; but why, he had not the least idea. He endeavored to shake off the impression, and went to sleep again, but awoke the second time with such a strong conviction that he must start instantly, that he directly rose, saddled his horse, and set off. On his way he had to cross a ferry, which he could only do at one hour of the night, when the mail was carried over. He was almost certain he should be too late, but nevertheless rode on, and when he came to the ferry, greatly to his surprise, though the mail had passed over a short time previously, the ferryman was still waiting. On his expressing his astonishment, the boatman replied, "Oh, when I was on the other side I heard you shouting, and so I came back again." The farmer said he had not shouted; but the other repeated his assertion that he had distinctly heard him call. Having crossed over, the farmer pursued his journey, and arrived at the county town the next morning. But now that he had come there, he had not the slightest notion of any business to be transacted, and so amused himself by sauntering about the place, and at length entered the court where the assizes were being held. The prisoner at the bar had just been, to all appearance proved guilty, by circumstantial evidence, of murder; and he was then asked if he had any witness to call in his behalf. He replied that he had no friends there, but, looking around the court amongst the spectators, he recognized the farmer, who almost immediately recognized in him the man who had applied to him for work; the farmer was instantly summoned to the witness-box, and his evidence proved, beyond the possibility of doubt, that at the very hour the prisoner was accused of committing murder in one part of the country, he was applying for work in another. The prisoner was of course acquitted, and the farmer found that, urged on by an uncontrollable impulse, which he could neither explain nor account for, he had indeed taken his midnight journey to some purpose, notwithstanding it had appeared so unreasonable and causeless. "This is the Lord's doing, and it is marvelous in our eyes." [Churchman's Companion.]

NUTRITIVE QUALITIES OF FOOD.

The relative nutritive and digestive qualities of the food we eat are matters which concern the health of every individual. Various experiments and analyses have been made by competent persons to determine these points, and the result of them appears to be as follows:—Wheat is the most nutritious of all substances, except oil, containing ninety-five parts of nutriment to five of waste matter. Dry peas, nuts and barley are nearly as nutritious as wheat. Garden vegetables stand lowest on the list, inasmuch as they contain, when fresh, a large portion of water. The quantity of waste matter is more than eight tenths of the whole. Only one fortieth of a cucumber is capable of being converted into nutriment. The nutritious part of the different meats varies from one fifth to one eighth of the whole. Veal is the most nutritious; mutton next; then chicken; then beef; last pork. Fruits vary between two and three tenths of nutritious matter, and their order is as follows, the most nutritious being placed first: Plums, grapes, apricots, cherries, peaches, gooseberries, apples, strawberries, melons. Milk contains less than one tenth of nutritious matter, as it is mainly composed of water.

Of all the articles of food, boiled rice is digested in the shortest time—an hour. As it also contains eight-tenths of nutritious matter, it is a valuable substance of diet. Tripe and pig's feet (strange to tell) are digested almost as rapidly. Apples, if sweet and ripe, are next in order. Venison is digested almost as soon as apples. Roasted potatoes are digested in half the time required by the same vegetables boiled, which occupy three hours and a half—more than beef or mutton. Stewed oysters and boiled eggs are digested in three hours and a half—an hour more than is required by the same articles raw. Turkey and goose are converted in two hours and a half—an hour and a half sooner than chicken. Roasted veal, pork and salted beef, occupy five hours and a half—the longest of all articles of food.

CO-OPERATION OF THE WIFE.—There is much good sense and truth in the remark of a modern author, that no man ever prospered in the world without the cooperation of his wife. If she unites in mutual endeavors, or rewards his labor with an endearing smile, with what confidence will he resort to his merchandise or his farm, fly over-lands, sail upon the seas, meet difficulty and encounter danger, if he knows that he is not spending his strength in vain, but that his labor will be rewarded by the sweets of home! Solitude and disappointment enter the history of every man's life; and he is but half provided for his voyage, who finds but an associate for happy hours, while for his months of darkness and distress, no sympathizing partner is prepared.

A WOMAN OF GOOD TASTE.

The following very happy and equally true sketch is from the London Quarterly Review: "You see this lady turning a cold eye to the assurance of shopmen, and the recommendations of milliners. She cares not how original a pattern may be, if it be ugly, or how recent a shape, if it be awkward. Whatever fashions fashion dictates, she follows laws of her own, and is never behind it. She wears beautiful things which people generally supposed to be fetched from Paris, or at least made by a French milliner, but which as often are bought at the nearest town, and made up by her own maid. Not that her costume is either rich or new—on the contrary, she wears many a cheap dress, but it is always pretty, and many an old one, but it is always good. She deals in no gaudy confusion of colors—nor does she affect a studied sobriety; but she either refreshes you with a spirited contrast, or composes you with judicious harmony. Not a scrap of tinsel or trumpery appears upon her. She puts no faith in velvet bands, or gilt buttons, or twisted cordings. She is quite aware, however, that the garnish is as important as the dress; all her inner borders and beadings are delicate and fresh, and should any thing peep out which is not intended to be seen, it is quite as much so as that which is. After all, there is no great art either in her fashions or her materials. The secret simply consists in her knowing the three grand unities of dress—her own station, her own age, and her own point! And no woman can dress well who does not. After this we need not say that whoever is attracted by the costume will not be disappointed in the wearer. She may not be handsome, nor accomplished—but we will answer for her being good tempered, well informed, thoroughly sensible, and a complete lady."

DIFFICULTIES OF GENIUS.

Ambrose Pare, in the time of Francis I., introduced the *ligature* as a substitute for the painful mode of stanching the blood after the amputation of a limb, namely, by applying boiling pitch to the surface of the stump. He was, in consequence, persecuted with the most remorseless rancor by the Faculty of Physic, who ridiculed the idea of putting the life of a man upon a thread, when boiling pitch had stood the test for centuries! Paracelsus introduced antimony as a valuable medicine; he was persecuted for the innovation, and the French Parliament passed an act making it penal to prescribe it; whereas it is now one of the most important medicines in daily use. The Jesuits of Peru introduced to Protestant England the Peruvian bark, (invaluable as a medicine), but, being a remedy used by the Jesuits, the Protestant English, at once rejected the drug as the invention of the devil. In 1693, Groenvelt discovered the curative power of cantharides in dropsy. As soon as his cures began to be noised abroad, he was committed to Newgate, by warrant of the President of the College of Physicians, for prescribing cantharides internally. Lady Mary Montague first introduced into England small-pox inoculation, having seen its success in Turkey, in greatly mitigating that terrible disease. The Faculty all rose in arms against its introduction, foretelling the most disastrous consequences; yet it was in a few years generally adopted by the most eminent members of the profession. Jenner, who introduced the still greater discovery of vaccination, was treated with ridicule and contempt, persecuted and oppressed by the Royal College of Physicians; yet he subsequently received large pecuniary grants from government for the benefit he had conferred on his country, by making known his valuable discovery; and at the present time its observance is very properly enjoined by the whole medical profession and the legislature.

"THE UNKINDEST CUT OF ALL."

A jeweler in this city, who shall be nameless, was lately applied to by a "nice looking" man, to make a gold ring for him, having in it a blade very delicate and keen, concealed except on a narrow scrutiny, and opening with a spring. A bargain was made to finish it for thirty dollars. On the appointed day the purchaser paid the stipulated price, (which was fobbed very complacently) and with an air of high satisfaction put it on his finger. The jeweler, of course, very innocently asked what he wanted to do with such an article, to which he replied to "cut pockets open with." "Ah," replied the jeweler, doubtless in amazement, "how can you do such things with such an instrument, and not be detected?" The performer replied, that his art consisted in diverting the attention of people from every thing that looked like a design upon them—that he rubbed his forehead, adjusted his hat, &c., and that discovery came too late. He then bade him good morning, and went his way. Shortly after, the jeweler, as he walked round his counter, was accosted by his clerk—"Why! what is the matter with your pantaloons? How came you to tear them so?" "Nothing," was the answer, "that I know of. Why?" "Why, just look." When lo! his pocket was found to have been cut by the "artist," with his new instrument, and his pocket book gone, with not only the thirty dollars just paid, but four hundred besides. Verdict of the public—"Served him right." [Alb. Spec.]

CAPS FOR HAY.

It was an old adage, "in peace prepare for war;" but I say, in winter prepare for summer, so I proceed. A year ago last summer I used hay caps, that is, pieces of cloth about five feet square, with a stick some eighteen inches long fastened to each corner, and spread one over every cock of hay, and the sticks inserted in the hay, which prevented the wind from blowing them off. This I did every night, and did not allow even the dew to blacken my hay. When the weather looked bad I put up my hay, sometimes when it was hardly wilted; and had it stand, at one time, seven or eight days with almost incessant foul weather, and when I opened it, the hay was completely cured to the top. All that was injured was a little near the ground, and this so little, that the hay in winter was pronounced, by good judges, first rate. All my neighbors' hay that was out, was literally spoiled, for none wore caps. I have no doubt but that single storm fifty tons of hay were spoiled in the town of Sangerville, which would have commanded eight dollars per ton. Yes, four hundred dollars in the little town of Sangerville! [Maine Farmer.]

DOG STORY.—Mr. S. kept a calf tied in his yard, but the rope occasionally got untied and the calf was left loose. One day a neighbor called in and said, "Squire, I presume your calf has made his escape from the yard." Mr. Stone replied he presumed not, and inquired on what he founded his opinion. He replied, "I know your dog well, though I do not your calf. I overtook your dog near Mill Creek, with the rope in his mouth, leading a calf towards the city," (about a mile west of Mr. Stone's house.) Mr. Stone went into the yard, found the calf gone, mounted his horse, and took the road for the mouth of Mill Creek. When he had gone about half the distance, he met his trusty dog, tugging on with the rope in his mouth, leading the calf. He gave him a word of encouragement, and turned his horse and went home, leaving the dog to finish his undertaking. He had been home but a short time when the faithful dog brought the calf to the gate, and he was let in. [Cist's Advertiser.]

VALUE OF A NEWSPAPER.—Dr. Franklin remarks that a man as often gets two dollars for the one he spends in informing his mind, as he does for a dollar he lays out in any other way. A man eats up a pound of sugar and it is gone, and the pleasure he has enjoyed is ended; but the information he gets from a newspaper is treasured up to be enjoyed anew, and to be used, whenever occasion or inclination call for it. A newspaper is not the wisdom of one man or two men; but it is the wisdom of the age, and of past ages too. A family without a newspaper is always half an age behind the times in general information; besides, they can never think much nor find much to talk about; and then there are the little ones growing up in ignorance without any taste for reading. Who, then, would be without a newspaper?

STREET SWEEPING MACHINE.—The Scientific American says that a Mr. Whitworth has invented a machine for sweeping the streets of London. It is fixed on a cart drawn by one horse and attended by one man. It has on one of the wheels a toothed wheel working into a pinion, which gives motion to a drum over which pass two endless chains, passing around also another drum, which is at the lower extremity of a light frame suspended at the tail of the machine, forming an inclined plane depending from the drum frame. These endless chains carry a series of broad brushes formed of Indian rush, very elastic and durable; they travel at a velocity depending on the speed of the horse, and sweeping on the ground with a force which is regulated by a coiled spiral spring carrying the dirt up the inclined plane into the cart.

SCIENCE FOR THE KITCHEN.—Professor Liebig, in a letter to Professor Silliman, says: "The method of roasting is obviously the best to make flesh most nutritious." But it does not follow that boiling is to be interdicted. "If a piece of meat be put in cold water, and this heated to boiling, and boiled till done, it will become harder and have less taste than if the same piece had been thrown into water already boiling. In the first place, the matters grateful to the smell and taste go into the extract—the soup in the second, the albumen of the meat coagulates from the surface inward, and envelops the interior with a layer which is impermeable to water. In the latter case, the soup will be indifferent, but the meat delicious."

MAGIC CARRIAGE STEP.—The Scientific American says that a beautiful carriage step has been invented by Mr. D. Davis, of Wigmore street, London, called the Alhoktobathorn (a Greek word signifying "a step not required to be touched by the hand.") These steps are constructed to be folded up beneath the body of the carriage out of the way, so neatly made as to be invisible and well protected from dirt. From this snug depository the steps are projected by the act of opening the carriage, the shutting of which returns them again to their natural place. This is undoubtedly a valuable appendage to every description of pleasure carriage. The steps are moved by a spring acted upon by the door of the carriage. We expect to hear of some of our carriage makers adopting this step soon.

GLASS PENS.—Wonders will never cease. Glass is now made into all sorts of things. There is cloth manufactured in England of glass, and it has even been used as the main-spring of a chronometer, and answered well for such a purpose. But for a pen to be made of glass, who would have believed it? Yet it is so, and most excellent writing pens they are. It is well known that with a flux of lead in combination with the silicon, in right proportions, glass can be made very ductile. Those pens are now becoming not uncommon, and they are perfectly anti-corrosive by the most impure ink. [Scientific American.]

A CONSISTENT SERVANT.—A very good lady in Boston had in her employment a young man from the country. On a certain occasion, he was instructed to inform any company who might ring at the door, that "Mrs. — was not at home."

One day, John made this reply to an intimate friend of the lady, who shortly went away, leaving a card and a promise to call again. As the card was handed to Mrs. —, she said, "John, what did you say to the lady?" "I told her you were not at home." "Well, John, I hope you did not laugh?" "Oh! no, ma'am," said John, "I never laugh when I tell a lie!"

CREATURES WITH THOUSANDS OF EYES.—What would be thought of a quadruped whose head, with the exception of the mouth and places of juncture with the neck, was covered with two enormous masses of eyes, numbering upwards of 12,000 in each mass? Yet such is the condition of the organs of vision in the dragon-fly. In the common bee the same structure is not less apparent. The fiery eyes of many gad-flies, (*Tubyni*), when presenting vivid bands of purple and green, are composed of similar lenses, and each eye contains nearly seven thousand. The ant has fifty lenses; the house fly four thousand; while above seventeen thousand have been counted in the eye of the butterfly, and more than twenty-five thousand in that of a species of beetle. [Batterson's Introduction to Zoology.]

VARIETY.

The Eaton (O.) Register says that Preble County is the greatest flax growing County in that State or the Union. This year the crop exceeds any previous one, in the quantity sown; and the yield of seed will be about an average. It is computed that 100,000 bushels of seed will be raised this year; of this quantity one-tenth will be required for home consumption, leaving 90,000 bushels for market. This, at the price at which seed now rates, 55 cents, will bring into the county the neat sum of \$46,500. The flax crop, if some means of preparing the lint could be devised, would be very profitable. Lint, just as it comes from the brake, is worth \$15 per ton.

The Albany Evening Journal says that a young printer named Boyington, who served his time in the office of the New-Haver Palladium, was hung a few years since in Alabama, upon a charge of having murdered a companion, with whom he was traveling. He protested his innocence to the last; but without avail. Recently the landlord, in whose house the murder was committed, confessed the crime on his death-bed! Boyington was a young man of fine talents, and prepossessing appearance, whose guilt was deemed conclusive only from the fact that he was the last person seen with the murdered man.

The London Correspondent of the National Intelligencer says that it has been calculated, by those who possessed correct materials for so doing, that not more than one book in fifteen pays the expenses of printing, and not more than one in every fifty pamphlets; that only one of about two hundred books reaches a second edition, one in every five hundred a third, and one in every thousand a fourth. He also says, that there are probably not less than ten thousand persons who live by literary labors in London, and more than double that number who strive to do so.

Cowper says:—He that slanders me, paints me blacker than I am, and he that flatters me, whiter, they both daub me; and when I look in the glass of conscience, I see myself disguised by both. I had as lief my tailor should sew gingerbread nuts on my coat, instead of buttons, as that any man should call my Bristol stone a diamond. The tailor's trick would not at all embellish my suit, nor the flatterer's make me at all richer. I never made a present to my friend of what I dislike myself.

The Medical Intelligencer states, that from a Register of the Society of Friends, or Quakers, it appears as a consequence of their temperance, that one-half of those that are born, live to the age of forty-seven, whereas, says Dr. Price, that of the general population of London, one half live only 23—41! Among the Quakers, one in ten arrive at 70 years of age; of the general population of London, only one in 40! Never did a more powerful argument support the practice of temperance and a virtuous life.

The Rev. Eustace Carey, the missionary, was one day visiting a young native convert. Inquiring as to the state of her mind, she replied, "Happy! happy! I have Christ here," laying her hand on the Bible, "and Christ here," pressing it to her heart, "and Christ there," pointing towards heaven. There was no part of the universe in which this happy Christian could be deprived of Christ, or of the enjoyment of his love and favor.

A singular custom prevails among the Sioux Indians. Whenever a white man has resided among them for the space of a month, he is required to take unto himself a wife. The chief of the band, among which he is, at the end of this time, comes to him with a young and handsome squaw, whom he must espouse and protect according to their customs, or leave the country immediately.

Chatabriand, the great writer and good man, bears the following testimony in his closing remarks to a friend:—"If I could begin my life anew, I should not write a single line, and would wish to die unknown; but I should ever be a Christian, as I always have been, and even more than I ever was. All things considered, there is but one thing in life—religion! It is religion that gives order and liberty to the world, and after life a better existence."

An Arkansas hero was lately convicted of horse stealing, and when the sentence had passed on him, he took a survey of the court-room, and gave vent to his feelings in the following manner: "Well, this is rather the briskest place I ever did see. Traveled fifteen miles this morning, stood an election, and unanimously voted by twelve men to be maintained at the public expense ten years."

Prof. Johnson, the celebrated Scotch agricultural chemist, has an interesting article in Blackwood, upon the comparative substance in fine and coarse wheat flour. He argues conclusively to show that whole meal—or flour containing the entire of the ingredients of the wheat—is not only more healthy but more profitable, than fine flour, from which the bran, &c., is excluded.

A clever thief, named Chamescot, was brought up before the Correctional Police of Paris, charged with stealing four five franc pieces. He hustled a man who had money in his hands, and contrived to get possession of the several pieces by treading on them, after having covered the soles of his shoes with cobler's wax.

The London Lancet gives the particulars of an attorney who burnt his hands by endeavoring to extinguish the flames which had caught his bed curtains—the blisters were not broken, and the patient immersed his hands in a solution of chloride of soda in water, and wrapping his hands in lint, in the morning only one patch remained.

The Salem Observer gives the following—A dividend is the surplus, the remainder, result, end, of a transaction, divided amongst the shareholders—hence the words *divide ends*. An *Apothecary* originally carried his medicines about in jars—he was a pot carrier—and from thence came the word *A pot he carries*.

Some thieves in Paris dress as servants, and visit the different tradesmen, requesting certain accounts; they then dress as tradesmen, take the accounts to the parties, receive the money, and bolt.

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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 will be duly 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, 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 thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations. 1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

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

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

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The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

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

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

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

EXTRAS PER TERM. Piano Forte, \$10 00. Oil Painting, 7 00. Drawing, 2 00. The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars. For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense. The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement. SAMUEL RUSSELL, President of the Board of Trusts. ALFRED, June 23, 846.

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