

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.

SUNDAY NO SABBATH:

Proved by the Origin and History of its Observance.

Sunday was undoubtedly a very ancient heathen festival day—a day devoted to the pagan worship of the sun. Every historian of heathen mythology, of accredited reputation, attests this fact. Buck's Theological Dictionary says, "The ancient Saxons called it by this name, because upon it they worshipped the sun." The worship of the sun is spoken of in Holy Scripture with abhorrence. The day, Sunday, is never named; but in Deuteronomy 4: 15, 19, there is a solemn warning, saying, "Take ye therefore good heed unto yourselves, lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldst be drawn to worship them, and serve them." It is likely that Jehovah, who had given Israel such solemn warning against the idolatry of sun-worshippers, should ever revoke his own holy Sabbath day to command the observance of SUNDAY? It is universally confessed, that prior to the resurrection of Christ, no such command ever existed. The New Testament contains the history of Christianity during the first century, nearly, and affords not a particle of evidence of such a change. It is confessed, by the ablest writers on Sunday-keeping, that "there is no precept or passage of Scripture authorizing, in so many words, the change." All the inferential reasonings of first-day writers upon certain incidental circumstances mentioned in the New Testament, have been proved to be unsubstantial as "the baseless fabric of a vision." Besides, there are great facts against it, viz: The writers of the New Testament, whenever they have occasion to mention particular days of the week, always keep up the same distinction as their predecessors, the prophets of Israel, had done; the seventh day is uniformly called the Sabbath, and the first day of the week is never called by any other name than "the first day of the week." The Evangelist Luke, writing thirty years after the resurrection of Christ, says, "The women rested the Sabbath day according to the commandment." No instance is given of their secularizing the seventh day; whereas Paul and his company set sail from Troas on the first day of the week, and that on a long journey. Whenever the author of the Acts of the Apostles mentions the Sabbath, it is in connection with religious worship observed thereon.

In the next century, we have some writings of five Christian Fathers, so called, viz., Ignatius, Barnabas, Clement, Irenaeus, and Justin Martyr. In their epistles, whether interpolated or genuine, they do not speak of the first day of the week as the Sabbath. They speak of it as the writers of the next century do of other days which had then come into observance as festival days. Ignatius says, "Let us keep the Lord's day, on which our life arose." (Epis. ad Magnes. p. 36.) So Irenaeus says, "Some esteem that they must fast but one day, others two, others more, and some allow to this fast forty hours," i. e. the fast before Easter, beginning at twelve o'clock on Good Friday, about which time Christ was dying, and ending Sunday morning, when Christ arose." (See Lord King on the worship and ceremonies of the primitive church, vol. 2, p. 135; printed in the year 1713.) Indeed, their writings show that many differences of opinion respecting their observances had speedily grown up after the death of the apostles. (See Eusebius, who quotes Irenaeus, book 5, chap. 24, page 209 of Philadelphia edition.)

The Jews were a fractious people, and very much despised in all parts of the Roman Empire, from the days of Titus and Vespasian to the time of Constantine; and Christians were very careful to make it appear that they were not of that hated sect. The Gnostics, particularly, rejected the "Mosaic account of the creation and the fall of man, and would not listen with patience to the repose of the Deity after six days labor." Thus controversies ensued between Christian Jews and Christian Gentiles, and each party excommunicated the other. (See Gibbon's Decline and Fall of the Roman Empire, vol. I, page 224 and 226.) So also Dr. Neander says, "Opposition to Judaism introduced the particular festival of Sunday very early." (History, p. 184.)

Facts appear still plainer in Constantine's day. Gibbon, whose reputation for a veritable historian is established above all reasonable question, speaks of the matter as follows:—

"It was long since established, as a fundamental maxim of the Roman constitution, that every rank of citizens were alike subject to the laws, and that the care of religion was the right as well as the duty of the civil magistrate. Constantine and his successors could not easily persuade themselves that they had forfeited, by their conversion, any branch of the imperial prerogatives, or that they were incapable of making laws to a religion which they had protected and embraced. The Emperors still con-

tinued to exercise a supreme jurisdiction over the ecclesiastical order. The sixteenth book of the Theodosian code represents, under a variety of titles, the authority which they assumed in the government of the Catholic Church. But the distinction of the spiritual and the temporal powers, which had never been imposed on the free spirit of Greece and Rome, was introduced and confirmed by the legal establishment of Christianity. The office of a supreme Pontiff, which, from the time of Numa to that of Augustus, had always been exercised by one of the senators, was at length united to the imperial dignity." "The first magistrate of the State, as often as he was prompted by superstition or policy, performed with his own hands, the sacerdotal functions; nor was there any order of priests, either at Rome or in the provinces, who claimed a more sacred character among men, or a more intimate communication with the gods." (Decline and Fall, vol. I, page 375, Philadelphia edition.)

"Whatever symptoms of Christian piety might transpire in the discourses or actions of Constantine, he persevered till he was near forty years of age in the practice of the established religion, (i. e. of Pagan Rome). His liberality restored and enriched the temples of the gods; the medals which issued from his imperial mint were impressed with the figures and attributes of Jupiter and Apollo, of Mars and Hercules; and his filial piety increased the council of Olympus by the solemn apotheosis (i. e. deification) of his (deceased) father Constantine. But the devotion of Constantine was more peculiarly directed to the genius of the sun, the Apollo of the Greek and Roman mythology; and he was pleased to be represented with the symbols of the god of light and poetry. The altars of Apollo were crowned with the votive offerings of Constantine; and the credulous multitude were taught to believe that the Emperor was permitted to behold with mortal eyes the visible majesty of their tutelary deity, and that, either waking or in a vision, he was blessed with the auspicious omens of a long and victorious reign. The sun was universally celebrated as the invincible guide and protector of Constantine."

"The Christianity of Constantine must be allowed in a much more vague and qualified sense; and the nicest accuracy is required in tracing the slow and almost imperceptible gradations by which the monarch declared himself the protector, and at length the proselyte of the church. It was an arduous task to eradicate the habits and prejudices of his education, to acknowledge the divine power of Christ, and to understand that the truth of his revelation was incompatible with the worship of the gods. The obstacles which he had probably experienced in his own mind, instructed him to proceed with caution in the momentous change of a national religion; and he insensibly discovered his new opinions, as far as he could enforce them with safety and with effect. His ministers were permitted to signify the intentions of their master in the various language which was adapted to their principles; and he artfully balanced the hopes and fears of his subjects, by publishing the same year [A. D. 321] two edicts, the first of which enjoined the solemn observance of Sunday, [Constantine styles the Lord's day, *Dies Solis*, or day of the sun, a name which could not offend the ears of his pagan subjects.] At the same time the Christian party professed to honor it by worshipping thereon the sun of righteousness. Eusebius says, 'In memory, as it seems to me, of those events occurring thereon to our common Saviour.'" (Life of Constantine, book 4, ch. 18.) The second edict directed the regular consultation of the Auspices. While this important revolution yet remained in suspense, the Christians and the pagans watched the conduct of their sovereign with the same anxiety, but with very different sentiments. The former were prompted by every motive of zeal, as well as vanity, to exaggerate the marks of his favor, and the evidence of his faith. The latter, till their just apprehensions were changed into despair and resentment, attempted to conceal from the world, and from themselves, that the gods of Rome could no longer reckon the Emperor in the number of their votaries." (Ibid., pages 362—3.)

In all these testimonies to the sacredness of Sunday, as the "legal, most holy, and catholic day for prayers," we are unable to discover a single intimation that it was regarded as the Sabbath, or as the substitute for it. Nay, Eusebius expressly distinguishes it from the Sabbath, by saying, "He determined that those obeying Roman power should abstain from work upon the days named after the Saviour, that they should venerate also the day before the Sabbath, [i. e. Friday.] (Life of Constantine, B. 4, ch. 18.) Constantine, so far as we can find, left the Sabbath of Jehovah, without Roman law for or against it, to the consciences of his subjects. The ecclesiastical Council of Leodicea, A. D. 360, prohibited sabbatizing, while they confirmed the popular observance of Sunday as a festival day. In this character the Council of Orleans, A. D. 538, endeavored to enforce its better observance; as have other authorities of the Roman Catholic Church at different periods to the times of the Reformation. It is so held by them, and many other State churches, to the present day. Indeed, it was never regarded as the Sabbath till the rise of the English Puritans. Their views respecting it were first publicly promulgated by Dr. Nicholas Bound, A. D. 1595, in his famous book

"M. de la Bastie, Memoires de l'Academie des Inscriptions, tom. XV, pages 38 to 61, has clearly proved that Augustus and his successors exercised in person all the sacred functions of *pater maximus*, or high priest of the Roman Empire.

"Sabbatum Veritis et Novi Testamenti; or, The True Doctrine of the Sabbath."

In the fifth year of Edward VI., A. D. 1552, the British Parliament passed the following act:

"Be it therefore enacted, by the King our Sovereign Lord, with the assent of the Lord's spiritual and temporal, and the Commons, in this present Parliament assembled, That all the days hereafter mentioned, shall be kept holy days; that is to say, all Sundays in the year; St. Matthew's, St. Mark's, St. John the Baptist's, St. Peter's, St. James', &c., provided always, and it is enacted by the authority aforesaid, that it shall be lawful to every husbandman, laborer, or fisherman, and to all and every other person or persons, upon the holy days aforesaid, in harvest, or at other times of the year when necessity shall require, to labor, ride, fish, or work any kind of work, at their free-wills and pleasure, any thing in this act to the contrary in any wise notwithstanding."

This was in the very spirit of Constantine's Sunday edict, and all others of the Catholic Church. It was in consideration of these views, that the Puritans opposed the governmental Sunday, through the reigns of Elizabeth, James I., and Charles I., till at length they brought Charles to the scaffold. It was in opposition to the Puritan strictness, that these monarchs ordered the Book of Sports to be read on Sundays after public worship.

At the Reformation, there were two sorts of Dissenters; one, as the Puritans, who sought to model the state church according to their views of scriptural requirements; the other, as the Baptists of different grades, who were opposed to all state churches, sought a separate and purely voluntary association of Christian men, to be guided in their religious faith alone by the precepts and doctrines of holy scripture. These, being much in advance of the spirit of the times, never acquired much political importance, and were therefore at times suppressed and nearly exterminated by the ruling powers. The Puritans, on the other hand, combining with their religious views a reformation of the civil polity, and an enlargement of men's freedom, obtained considerable influence, and at length somewhat modified the views of the nation. They formed the codes of the New England colonies, and exerted a controlling influence in the early governments of the North American States.

The observance of Sunday as a *Christian Sabbath*, originated with them, and has been identified with their history. Its success has been owing, not to the truthfulness of the sentiment, but to its having been all along identified with a stern defense of human rights against arbitrary and oppressive power. It has been closely allied with much of the evangelical and vital in religion, against a withering and dominant formalism. Men took all for truth which had so close an alliance with what was obviously right and good. They had not time and interest to investigate single points, while time and soul and all elementary means were required to prosecute the great absorbing objects of their age and parties. Circumstances are changed; the war now is not for the reformation of state churches, but for their entire abolition; hence the Sunday observance, as part and parcel of the hierarchical system, is involved in the issue of the contest. Even the President of the Evangelical Alliance, Sir Culling Eardly Smith, thus pronounced against the compulsory Sunday laws. He says:—

"I will contend as strongly as my committee, for the duty of Parliament, in legislating on matters within its sphere, to embody avowals of divine truth. But it is one thing to acknowledge the law of God—another thing to enforce it. Religious liberty is with me a part of my religion; and desiring unfeignedly to hold myself open to conviction if I am wrong, I must avow my present opinion, that to forbid *Sabbath* (?) tracts by law would be inconsistent with religious liberty."

The Voluntary Church Association is spreading similar sentiments in England from Land's End to the Orkneys. A variety of sects and circumstances are urging forward the same sentiments in the North American States; and the *Puritan Christian Sabbath* must unavoidably soon appear before the nation in its true character. Reader, what is its true character? Has it any divine authority? Let Timothy Dwight, LL. D., late President of Yale College, say:—"The Christian Sabbath was originally introduced into the church much more successfully, and happily, than it could have been done by an express injunction." Theology, Ser. CVII. The American and Foreign Sabbath Union, say: "No identical period of duration is in itself intrinsically holy." They affirm that two colonies may keep two separate days, and yet conform to the spirit and to the letter of the *Sabbath law*." Permanent Documents, No. 2, page 7.

How did the so-called Christian Fathers regard it? Dr. Dwight quotes Ignatius, a companion of the apostles, as saying, "Let us no more sabbatize, but keep the Lord's day, on which our life arose." Eusebius calls it "a suitable time for prayers."—Constantine, and

all other legislators, but those under the influence of the Puritans, have always treated it as a festival day, and allowed agricultural labors, and public amusements, and common sports thereon. The established churches of England, Denmark, Germany, and France, and the whole Roman Catholic Church, have decided that it is a day of human origin, and supported alone by human authority.

It may be that the reader venerates Sunday as a sacred day. So does the Roman Catholic his saints' days, the Lutheran his Christmas day, and the Episcopalian his Good Friday; and these have as much divine authority for their generation of days, as the Puritan Congregationalists or Presbyterians or Baptists have for their holy Sunday.

There are a few things we would seriously commend to every reader. First, to whom will God say, "Who hath required this at your hands?" To him who has followed the popular customs of the day, and supported the powers of this world in their adulterous admixture of things human and divine?—or to him who, abjuring these, cleaves simply to the word of God? Who will be least in the kingdom of heaven?—he who, cleaving to traditions of his fathers, and breaking the fourth commandment, teaches men so?—or he who, fulfilling the royal law, according to the Scriptures, has taken hold of the Sabbath of the fourth commandment, to keep it? Who is giving countenance to profligacy and infidelity? The man who urges a human institution in the place of a divine law?—or the man who walks in all the law of the Lord, and keepeth all his righteous statutes diligently? On whom will ultimately come the blessing of the Lord?—on him who keeps a festival day?—or on "the man that doeth this, the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil?" S. D.

TRIUMPHANT DEATHS IN BENGAL.

Of Krishna Pal, and Ananda, another Brahman, it is said, "Thus the first and the last of native converts finished their course nearly together. Both died in full hope of eternal life." Thus did Krishna Pal maintain to the end the devotion of Christ expressed in his well-known beautiful Bengalee hymn—two verses from which we cannot refrain from giving:—

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

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

Abdoel Messeech, whose life and labors are well-known, composed the following lines a short time before his death, and joined with fervor in singing them on the day of his departure:—

Beloved Saviour, let not me
In thy kind heart forgotten be;
Of all that decks the field or bowers,
Thou art the sweetest, fairest flower.
Thy morn has fled, old age comes on;
But sin distracts my heart alone;
Beloved Saviour, let not me
In thy kind heart forgotten be.

Some of his last words were, that he felt perfectly resigned, that death had no fears for him, for that our Saviour had deprived death of its sting.

Bivindaban, at first a barrister and afterwards a devoted minister of the gospel, is said to have suffered much during the last few weeks of his life, but always happy, longing to depart and to be with Christ. When asked, the day before he died, if he would take any thing, he said, "No," and, putting his hand on a part of the Scriptures which lay near him, added, "this is my meat, drink, and medicine." This good man had said, on first presenting himself to the ministry, "I have a flower which I wish to give to some one who is worthy of it; I have for many years traveled about the country to find such a person, but in vain; but to-day I have found one that is, and he shall have it. Jesus Christ is worthy of my flower. He is worthy of my heart."

Hingham Misser was a Brahman of Monghyr, and the testimony to the excellence of his life is most decided. In his last illness he was during the whole time patient and cheerful. Just before he died, he called his wife to him, and gave her directions about his son, and exhorted her to trust in God, and then folding his spirit took its flight, and he fell asleep in Jesus, without a sign or a struggle. This believer had made many hymns, and translated the book of Genesis into Hindoo, all which were found only after his death.

The account of the dying experience of a youth named Madhu, at Burdwan, is another case in point. His minister said to him, "You appear to be dying; should you like to go to Jesus?" "O sir," he replied, "whom else have I now but Jesus? what earthly friend is of any avail to me?" To some other questions he added, "whom have I but Jesus?" Then joining his hands in supplication, and closing his languid eyes, he said, "O yes, Jesus, dear Jesus, thou art my Saviour; come, O come quickly, and save me. Send thy holy angels, and take me to thee."

A poor man at Khari, named Muchiram Singh, who died recently at the advanced age of eighty-five years, commanded, during the fifteen years of his Christian profession, the respect

and love of all. He was remarkable for the fervor with which he always spoke of the Saviour. When asked if he loved Christ, he would always put his hands together, and lift them up and his eyes to heaven, and with tears in his eyes would say, "Not love him who gave his life to save sinners? O yes, I loved him, and trust in him, with all my heart." For three or four years before his death he was blind, and spent much of his time in prayer.

[Calcutta Christian Observer.]

THE TEMPLE OF SOLOMON.

This structure, for beauty, magnificence, and expense, exceeded every building in the world. It was built with large white marble stones, hewn out in a most curious manner, and so artfully joined together that they deceived the eye and looked like one entire stone. Its inner walls, beams, posts, doors, floors and ceilings, were made of cedar wood, olive trees, and planks of fir, covered all over with plates of gold, engraved with works of all sorts, and adorned with most precious jewels of many colors disposed in recurring order. The nails which fastened these plates of gold, had heads of curious workmanship. The roof was of olive wood, covered with plates of gold, which made a glorious sight, and when the sun shone thereon it reflected such a dazzling brightness as dazzled the eyes of all who beheld it. The court in which the temple stood, and those without it, were built on all sides with stately buildings and cloisters, and the gates entering therein were very beautiful and sumptuous. The vessels consecrated to the perpetual use of the Temple were no less noble than the pile itself. Josephus counts one hundred and twenty thousand of them which were made of gold, and one million three hundred and forty thousand of silver, ten thousand vestments of silk and purple girdles for the priests, and two millions of purple vestments for singers. There were likewise two hundred thousand trumpets, and forty thousand other musical instruments, made up in praising God. By Villalpanda's computation of the number of talents of gold, silver, and brass laid out upon the Temple, the sum amounts to six thousand nine hundred and forty-four millions eight hundred and twenty-two thousand and five hundred pounds sterling, and the jewels are reckoned to exceed this sum, and according to Capel's reduction of the talents contained in the gold and silver vessels in the use of the Temple, the sum of the gold ones amount to five hundred and forty-five millions two hundred and ninety-six thousand and three hundred pounds and four shillings sterling, and the silver ware to four thousand and thirty millions two hundred and forty-four thousand pounds, and besides these there were charges for the other materials, and of forty thousand men per month in Lebanon, to hew down timber, seventy thousand to carry burthens, eighty thousand to hew stones, and three thousand three hundred overseers, who were all employed for seven years, whom, besides their diet, Solomon gave as a free gift, six millions seven hundred and thirty-three thousand nine hundred and seventy-seven pounds. The treasure left by David, towards carrying on this work, is, by Villalpanda, reckoned to be nine hundred and forty-four millions four hundred and sixteen thousand two hundred and seven pounds, to which, if we add Solomon's annual revenue, his trading to Ophir for gold, and the presents made him by all the earth, as mentioned I. K. 10: 24, 25, we are not to wonder at his being able to carry on so expensive a work.

MORNING PRAYER.

So fit and useful is morning devotion, it ought not to be omitted without necessity; if our circumstances will allow the privilege, it is a bad sign when no part of the morning is spent in prayer. If God find no place in our minds at that early and peaceful hour, he will hardly recur to us in the tumults of life. If the benefits of the morning do not reach us, we can hardly expect the heart to melt with gratitude through the day. If the world then rush in and take possession of us, when we are at some distance, and have had a respite from its cares, how can we hope to shake it off when we shall be in the midst of it, pressed and agitated by it on every side? Let a part of the morning, if possible, be set apart to devotion; and to this end we should fix the hour of rising, so that we may have an early hour at our own disposal. Our piety is suspicious, if we can renounce, as too many do, the pleasures and benefits of early prayer, rather than forego the senseless indulgence of unnecessary sleep. What! we can rise early enough for business. We can even anticipate the dawn, if a favorite pleasure or an uncommon gain requires the effort. But we cannot rise, that we may bless our great Benefactor, that we may arm ourselves for the severe conflicts to which our principles are to be exposed! We are willing to rush into the world, without thanks offered, or a blessing sought! From a day thus begun, what ought we to expect but thoughtlessness and guilt. [Dr. Channing.]

KINDNESS.—Not only religion and humanity, but self-respect, forbids us to inflict one single useless pang upon a fallen foe. Genuine obedience to God is the free choice and adoption of a law, the great principles of which our minds approve, and our own consciences bind on us, which is not an arbitrary injunction, but an emanation and expansion of the Divine Mind; and which is intended throughout to give energy, dignity, and enlargement to our best powers. He, and he only obeys God, virtuously and acceptably, who reverences right, not power; who has chosen rectitude as his in-principle rule; who sees and reveres in God the fullness and brightness of moral excellence, and who sees in obedience, the progress and perfection of his own nature. [Channing.]

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New York, November 11, 1847.

POLITICAL THANKSGIVING SERMONS.

The season is at hand when the people of several States of the Union are expected to observe a day of public thanksgiving to God for his mercies bestowed upon them during the past year.

To us it seems almost impossible to review the events of the past year, sufficiently to speak understandingly of God's mercies, without touching upon some points which most people denominate political.

Closely connected with the war, and perhaps inseparable from it, is the subject of slavery. There is little room to doubt that the difficulties which led to the war grew out of a desire to extend the area of slavery.

By the foregoing we would not be understood as implying, that discourses condemnatory of war and slavery are appropriate to thanksgiving days only. They are appropriate to the Sabbath likewise.

LONGEVITY OF MISSIONARIES.—Dr. Devan, who recently returned from the Baptist Mission in China, has published in the Baptist Missionary Magazine for November, some interesting facts in relation to the longevity of missionaries in China and other places.

the field, whose service averaged five years and four months. In this number are not included ten missionaries temporarily absent from various causes, a part of whom will, probably, rejoin their respective missions.

JOHN QUINCY ADAMS AT THE THEATRE.—The New York Tribune of Thursday morning last says that John Quincy Adams visited the Park Theatre on the previous evening, and was greeted in a most enthusiastic manner by the crowded house.

THE CHRISTIAN CHRONICLE.

A good while ago there appeared in the Christian Chronicle a controversial examination of the Sabbath question, by two writers, who subscribed themselves respectively "E. W. D." and "Indagator."

STATISTICS OF THE METHODIST EPISCOPAL CHURCH.—From the official minutes of this Church, for 1847, we gather some rather interesting statistics, though not of the most gratifying character.

AN EXAMPLE.—Somebody, in one of our exchanges, says that he recently went to attend the dedication of a Roman Catholic Church in East Machias.

INFAMOUS.—The New York Tribune says that the Corporation of Washington, our National Capital, have passed a new edict, requiring all free colored persons in the city to give good white security each in a thousand dollars for their good behavior for one year; and to pay \$2 each for a certificate that they have given such security.

BISHOP ONDERDONK.—The case of this suspended "successor of the Apostles" occupied a large place in the discussions of the General Episcopal Convention recently held in this city.

MEXICAN HOSTILITY TO SLAVERY.—During the armistice between Gen. Scott and Santa Anna, the conditions of peace were considered by commissioners from this country and Mexico.

A FAMILY OF CLERGYMEN.—The Boston Traveler says that Mr. Jeremiah Taylor, late of the New Haven Theological Seminary, was recently ordained pastor of the Congregational Church in Wenham.

SIGNIFICANT SEAL.—The Alliance and Visitor says that the original seal of the Colony of Massachusetts Bay, who arrived and settled at Salem in 1632, had on it a North American Indian, with these words proceeding from his mouth, "Come over and help us!"

THE NEW YORK STATE ELECTION was held on Tuesday of last week. It resulted in the choice of Whig State Officers, and a majority of the same party for the Legislature.

JOHN YOUNG, of Livingston Co., Governor; HAMILTON FISH, of New York, Lieut. Governor; CHRISTOPHER MORGAN, of Cayuga, Sec. of State; MILLARD FILLMORE, of Erie, Controller; ALVAH HUNT, of Chenango, Treasurer;

ELD. C. CHESTER, having removed from Hopkinton, R. I., to Verona, N. Y., requests his correspondents to address him at New London, Oneida Co., N. Y.

FINANCES OF THE AMERICAN BOARD.—At a missionary meeting held in this city on the first Monday evening of November, in reference to the missions of the American Board of Commissioners for Foreign Missions, it was stated that the receipts of the Board the last month had amounted to \$25,000; yet the debt had still increased, during the past three months, \$15,000, owing to the manifestly pressing call for sending out several companies of new missionaries.

BAPTIST MISSION IN HAYTI.—A correspondent of the Albany Spectator says that the Island of Hayti is about 400 miles long and 150 broad, and is second only in size to one other of the West India islands. Its population is near one million. This population is colored, but sustain a government of their own, which is free and independent.

THE RIGHT SPIRIT.

It is common for private Christians to throw off from themselves upon their ministers the responsibility of engaging in active labor for the salvation of men.

"I feel very much at home, feel contented and when most diligently engaged in distributing books and tracts, or recommending religion from house to house, I am the most happy. It is my calculation now, that if God permits me to live till the time expires that I leased my farm for, to return to New York and sell it and move West.

SOUTH AFRICA.

Mr. Lewis Grant has written a letter giving an account of the land journey of himself and Mrs. Grant to the station of Mr. A. Grout, in South Africa. They traveled in an ox wagon, as is the custom in that country.

Polygamy is practiced by all; the wives being bought in exchange for cattle; sometimes on trust—the woman working for her husband till she has earned her own price. A poor man will buy an old woman, or widow, and with her labor raise the means to buy a more agreeable wife, when the old woman is turned off to perform the same service for another, or die of neglect.

On the fourth of June, two German missionaries arrived on the Cape Coast, having been sent out by the German Missionary Society, instructed to settle in the neighborhood of the River Danger.

We cheerfully make room for the following article, which was sent us from the office of the American Peace Society. The object at which it aims is one in which we feel a deep and lively interest.

RENEWED PETITIONS FOR PEACE WITH MEXICO.

We all have, in this land of freedom, an acknowledged right to address our rulers upon every question of public interest submitted to their decision; and, as Congress is soon to assemble in the midst of a war whose continuance or cessation depends more or less upon them, the American Peace Society would respectfully submit to all good citizens, but especially to those who are also professed followers of the Prince of peace, whether their obligations to God and their country do not imperatively require of them far greater efforts than they have yet made to arrest the progress of this war, and restore to these bleeding Republics the blessings of settled, permanent peace.

This duty we would press upon men of all parties alike. It is a matter strictly common to them all; and earnestly do we hope they will treat it as such, and use their best endeavors, without reference to political parties, for a speedy termination of this war.

We would not dictate in what way the friends of peace should address Congress. The mode we leave to them, and merely urge the duty of general, earnest petitions for this object.

We cannot think so. Our rulers will and must heed the people's voice; and, if the latter should as a body express unequivocally their desire for the speedy termination of this war in some way—it is not their province to say precisely how—the men at the helm of the State, whose business it is, would soon find a way to get peace.

Here, at all events, is one way, and a very good one, of making known the principles and aims of Peace. The occasion calls for it, and opens the general ear to our testimony on this great, momentous theme of common interest. It is a fitting as well as hopeful opportunity; and we may, if we will, use the government as a sort of flag-staff on which to hang out the peace colors before all men.

We rejoice, that the religious press has so generally taken a firm, decided stand on the side of peace; and we trust that we shall not rely in vain upon its spontaneous, efficient seconding of our present endeavor to rally good men of all parties for the speedy termination of this war.

In behalf of the Am. Peace Society, GEO. C. BECKWITH, Cor. Sec. Boston, Nov. 3, 1847.

PETITIONS

To the Honorable Senate and House of Representatives in Congress assembled:—The undersigned, inhabitants of _____, in the State of _____, respectfully but most earnestly petition your Honorable Bodies to use all your constitutional powers, in whatever way your collected wisdom may deem best, for bringing the present war with Mexico to an immediate close.

OR,

The undersigned, &c., painfully impressed with the sins and calamities inseparable from war in any case, deeply deploring especially the manifold evils already occasioned by the present war with Mexico, and dreading still more the evils which its continuance threatens to both the belligerent parties; regarding the sword as neither a Christian nor a rational arbiter of right, and believing it incumbent particularly on Christian Republics, in such an age as this, to employ other and better means for the adjustment of their difficulties; respectfully but very earnestly petition your Honorable Bodies to use all your constitutional powers for a speedy termination of this war by withdrawing our troops within the limits of our own territory, and then settling the points in dispute either by negotiation, or by some form of fair and honorable reference.

N. B. The petition, when properly signed, should at once be sent in an envelop to some member of Congress, with a note requesting his special attention to the subject. It might be well to have two petitions signed at the same time—one for the Senate, and the other for the House of Representatives.

THE STEAMER... THE DISASTROUS... THE CORN MARKET... THE COTTON... THE PROSPECT... RAILROAD... BULL FIGHT... THE SKIRMISH... WAR NEWS... AT ADAMS...

Miscellaneous.

THE BLIND BOY.

BY REV. DR. HAWKS.

"Dear Mary," said the poor blind boy, "I see the bird on yonder tree; Say, do you hear him sing his song, And is he pretty as his song?"

Ere long disease his hand had laid On that dear boy, so meek and mild; His widow'd mother wept and pray'd That God would spare her sightless child.

He felt her warm tears on his face, And said,—"O never weep for me; I'm going to a bright, bright place, Where, Mary says, I God shall see.

"And you'll come there; dear Mary too; But mother! when you get up there, Tell Edward, mother, that 'tis you; You know I never saw you here."

He spoke no more, but sweetly smil'd, Until the final blow was given; When God took up the poor blind child, And open'd first his eyes in heaven.

TRUTH AND HONESTY.

A LESSON FOR LITTLE BOYS.

Two boys, of nearly the same age, were one day amusing themselves with that dangerous, though not uncommon pastime, pelting each other with stones. They had chosen one of the squares for the playground, thinking by this means to avoid doing mischief. To the consternation of the thrower, however, a missile, instead of resting on the shoulders of the boy at whom it was aimed, entered the library window of one of the lordly mansions forming the quadrangle.

"Why don't you take to your heels, you blockhead; you will have the police after you whilst you are standing staring there," was the exclamation of his companion, and he caught him by the arm in order to drag him from the spot. The author of the mischief still retained his thoughtful position.

"If your father is obliged to pay for this, you will stand a chance of having a good thrashing, Jack," the other boy urged. "Never mind, Tom; leave me to myself," was the reply, and the young delinquent moved with unflinching step towards the door of the mansion, the knocker of which he unhesitatingly raised. The summons was answered by a footman.

"Is the master of the house at home?" he with some diffidence inquired. "He is."

"Then I wish to see him if you please." "That you can't do, my man, but I will deliver any message for you."

"No, that will not do. I must—indeed I must see the gentleman himself." The earnestness and perseverance of the boy at length induced him to comply with his request, and opening the door of the library, he apologized for asking his master to see a shabby little fellow; and added, that he could neither learn his business nor get rid of him.

"Bring him in," said the gentleman addressed, who having witnessed the transaction, and overheard the conversation, was curious to know the object of the boy's visit. The poor child, whose ideas had never soared above his father's second floor, stood for some moments in stupefied amazement when ushered into an elegantly furnished apartment; but remembering the painful circumstances which had brought him into this scene of enchantment, he in some measure regained his self-possession.

"I am very sorry, sir," he began in a faltering voice, "but I have broken your window. My father is out of work just now, and cannot pay for it; but if you will be kind enough to take the money a little at a time, as I can get it, I will be sure to make it up," and as he spoke, he drew a few half-pence from his pocket and laid them on the table.

"That's an honest speech, my lad, but how am I to be sure that you will fulfil your engagement?" Mr. Cavendish returned. "Do you know that I could have sent you to the station house till the money is made up?" "Oh, don't send me there, sir! it would break my dear mother's heart. I will pay you all—indeed I will sir," and the poor boy burst into tears.

"I am glad you have so much consideration for your mother's feelings; and for her sake, I will trust to your honesty."

"Oh, thank you, sir—thank you!" "But when do you expect to be able to make another payment? This is a very small sum towards the price of a large plate glass," and as he spoke he glanced at the four half-pence which the boy had spread out.

"This day week, sir, if you please." "Very well, let it be so. At this hour I shall be at home to see you." Poor Jack made his very best bow and retired.

True to his appointment, our high principled boy appeared at the door of Mr. Cavendish's mansion. As the footman had previously received orders to admit him, he was immediately shown into the library.

"I have a shilling for you to-day, sir!" he said excitedly, and his countenance was radiant with smiles.

"Indeed! That is a large sum for a boy like you to obtain in so short a time. I hope you came by it honestly?"

"A flush of crimson mounted to the cheek of poor Jack, but it was not the flush of shame. He turned every penny of it, sir, excepting one, my mother gave me to make it up," he energetically replied; and he proceeded to

say, that he had been on the look out for jobs all the week; that he held the horse, for one gentleman, and run on an errand for another; in this way accounting for eleven pence.

"Your industry and perseverance do you credit, my lad," Mr. Cavendish replied, his benevolent countenance lighting up with a smile. "And now I should like to know your name and place of residence."

"I will write it, sir, if you please. Indeed I brought a piece of paper for the purpose of putting down the money. I hope I shall be able to make it all up in a few weeks, for I am trying to get a situation as an errand boy."

"You can write, then? do you go to school?" "Oh yes sir, I go to free school!" And Jack stepped forward to take the pen which Mr. Cavendish held towards him.

"You write a tolerable good hand, my little man. You may, I think, do better than take an errand boy's place. Let me see if you have any knowledge of arithmetic."

Jack stood boldly up, and unhesitatingly replied to the various questions which were put to him.

"That will do, my good boy. Now, when do you think you will be able to come and bring me more money?"

"I will come again this time next week, if I'm alive and well, sir."

"That was wisely added, my lad; for our lives are not in our own keeping. This I see you have been taught."

Another week passed, and again Jack appeared, but his countenance wore an aspect of sadness.

"I am very sorry, sir," he said, "I have been unfortunate and have only a small sum to give you." And as he spoke, he laid three penny-worth of half pence before Mr. Cavendish. "I assure you, sir," he earnestly added, "I have offered my services to every gentleman on horseback that I could see."

"I believe you, my boy; I am pleased with your honest intentions. Perhaps you will meet with better success another time. Let me see, you have now paid one shilling and five-pence, that is not amiss for the time; and with an encouraging smile Mr. Cavendish suffered him to depart.

Though Mr. Cavendish had, from the first, cooed his intentions, his heart was planning a work of benevolence, which was nothing less than to befriend the poor boy whose noble conduct had won his admiration. For this end he, a few days subsequently, paid the parents a visit, when he knew that the son would be at school. He related the incident which had brought him under his notice, and proceeded to ask whether his conduct toward themselves was equally praiseworthy.

"Oh yes sir," exclaimed his mother, her eyes filling with tears. "He has ever been a dutiful child to us, and always acts in this honest, straight-forward manner."

"He has, indeed, a noble spirit, sir," the father rejoined; "and I am as proud of him as if he were a prince."

"Would you part with him?" Mr. Cavendish asked. "I have something in view for his future benefit."

"Undoubtedly we would for his benefit," was the reply of both.

"Well, then, purchase him a new suit of apparel with these two guineas, and bring him to my residence this day week. I will acquaint you with my views for him for the future."

Language cannot describe the heartfelt gratitude which beamed in the eyes of the happy parents, nor could they find words to give it utterance.

When next our young hero came into the presence of his benefactor, his appearance was certainly altered for the better, though no disadvantages of dress could rob his noble countenance of its lofty expression.

Mr. Cavendish had previously made arrangements for him to become an inmate of his own house, and had also entered his name as a pupil in a neighboring school.

John Williams is now receiving a liberal education, and enjoying all the advantages which wealth can procure. Such a sudden change of position and prospects, would in many instances prove injurious to the moral character, but with a mind based upon the solid principles which our young friend possesses, little fear may be entertained that such will be the result.

The above little sketch is authentic in every respect, excepting the names of the parties concerned. The events occurred a few months ago, and are here made public with the hope that the truth and honesty, and judicious benevolence exhibited, may stimulate others to "go and do likewise."

HISTORY OF A MILLIONAIRE.

One great lion of the fashionable world to gaze at has been the house and establishment of the late Jonathan Hunt, the millionaire, which recently came to the hammer. As the origin of such as he gives a zest to subsequent history, it may be well to say, that Mr. Hunt was born at Troy, in this State, and commenced his career as a merchant by selling peanuts, cakes, and apples, from a basket. He soon extended his means, moved to Mobile, and, in the course of time, was known as a man of wealth, and retired to New York, where he fitted up an elegant mansion. After all was done his mind was shattered, and he engaged in speculations of the greatest hazard, yet all prospered. One of them was in cotton, which he bought to the extent of his credit, and made a fortune to the chagrin of those who doubted his sense, and refused him the facilities. He filled his house with the works of the painter and sculptor, and surrounded himself with all the luxuries of life—not forgetting a library, containing books the choicest scholars would covet. While his mind was wavering, it was a favorite recreation with him to talk with old apple-women, and tell them his present wealth and its origin, holding out to them the same golden future that attracted him. In his sane moments, like most others who have risen from honest poverty, he scorned the poor commencement, and hated malignantly those who brought it to mind. After years of impaired reason, he went to Charleston, and drowned himself by walking off the dock at night by mistake. He was a bachelor, and his remote kindred, after contesting his will, have at last been obliged to receive the proportion of his wealth he named. A thousand gibes have been uttered in the house of the old-woman apple-merchant, and he has passed off without causing a shade of grief.

A REMARKABLE EXPERIMENT.—A recent work of science gives the following novel experiment, which settles questions of some importance in philosophy:—

"Two hundred pounds weight of earth were dried in an oven, and afterwards put into an earthen vessel. The earth was then moistened with rain water, and a willow tree, weighing 5 pounds, was planted therein. During the space of 5 years the earth was carefully watered with rain water, or pure water; the willow grew and flourished; and to prevent the earth being mixed with fresh earth, or dust blown on it by the winds, it was covered with a metal plate, perforated with a great number of small holes, suitable for the free admission of air only. After growing in the air for 5 years, the tree was removed, and found to weigh 169 pounds and about 3 ounces; the leaves which fell from the tree every autumn were not included in this weight. The earth was then removed from the vessel, again dried in the oven, and afterwards weighed; it was discovered to have lost only about 2 ounces of its original weight; thus 160 pounds of woody fibre bark or roots were certainly produced; but from what source? The air has been discovered to be the source of the solid element at least. This statement may at first appear incredible, but on slight reflection its truth is proved, because the atmosphere contains carbonic acid, and is a compound of 714 parts, by weight, of oxygen, and 388 parts, by weight, of carbon."

A BEAUTIFUL EPITAPH.—At a mason's yard in this city is a headstone, with these words—only these words—"Our Dear Little Baby," and the marble upon which affection has cut the sentence, is as small and pure as an infant. Surely, here is perfection in an epitaph! The age of a dying child is nothing, and need not be recorded; and what is there in a name when the heart yearns for the form. This little stone has no mark for curiosity, and cold history would frown on it;—but a parent—any parent—entering the graveyard where that baby rests, and that small marble tablet may stand, would carefully avoid treading on the little grave, and yet would stand there conjuring up the once bright eyes of that baby fixed on a mother's love, and its arms opening for a father's fondness;—and then, alas, the dimming of those eyes, and the drooping of those arms—the silence, and what more sad of a dead child,—and the father and mother bereft of all but this cry of nature—"Our Dear Little Baby."

[Home Journal.]

ECONOMICAL SAW-MILL.—The Cincinnati Atlas says, nearly every body has heard of the saw-mill, some where "out West," which was driven by the "force of circumstances." This is as desirable a motive power for a mill as could be thought of, not only economical but having the very fine quality, as every body knows, of gaining force as the money market tightens. We traveled West a few miles the other day, and we found one driven by a power nearly as economical. Mr. Watkins, of Aurora, Ia., has a steam saw-mill lately put in operation, in which the only fuel is the dust made by the mill itself. There are two boilers, two engines, two saws, and the average work of this mill is about two thousand feet per day. Upon occasion this amount of work can be nearly doubled. We have heard of mills where the boilers were heated by the saw dust and slabs, but here the slabs are applied to other uses, and none of them used for fuel except a very small quantity when the dust has become very damp from wet weather.

HARVEST WITHOUT PREVIOUS SOWING.—In the Schnellpost we find an account of a method of compelling the wheat plant to become perennial, like grass, and to perfect its grains annually without annual sowing of seed, which has been successfully practiced at Constance in Germany. It was discovered by the steward of an estate named Kern. His method, after ploughing and manuring the land, and sowing it with summer or winter wheat, is to mow it in the spring before the ear makes its appearance. This process is repeated several times in the season, and the product is used as hay. The plant is then allowed to grow in the ordinary manner. The next year it ripens earlier, and bears more abundantly than wheat treated in the ordinary manner. It is mowed in the autumn like grass in the meadows, and in the spring cleared from weeds. In this manner, from one field four successive harvests have been gathered.

PRESERVED QUINCES.—Pare and core your quinces, taking out the parts that are knotty and defective; cut them in quarters, or round slices; put them in your preserving kettle—cover them with the pairings and a very little water—lay a large plate over them to keep in steam, and boil them till they are tender. Take out the quinces, and strain the liquor through a bag. To every pint of liquor allow a pound of loaf sugar. Boil the liquor and sugar together about ten minutes, skimming it well; put in the quince and boil them gently for twenty minutes. When the sugar has completely penetrated them, take them out, put them in a glass jar, and turn the juice over them warm. Tie them up when cold, with paper dipped in clarified sugar.

PRESERVED PIPPINS.—Pare and core some of the finest; put them in your preserving kettle, with some lemon peel and all the pairings, add a very little water, cover closely, boil till tender, taking care that they do not burn; take out the apples, spreading them on a large dish to cool; pour the liquor into a bag and strain it; put it in your kettle with a pound of loaf sugar to a pint of juice, adding lemon juice to the taste; boil them slowly half an hour, or till they are quite soft and clear; put them with the liquor into your jar, and when quite cold, tie them up with clarified, or with brandy paper. They are not intended for long keeping. Hard pears may be done in the same way, either whole or halved, flavoring them to the taste.

STORY OF A MURDERER.—I remember one man taken up twelve years after the deed. He made his escape, and though every search was made he could not be discovered. Twelve years afterwards, the brother of the murdered man was at Liverpool in a public house; he fell asleep, and was awoke by some one picking his pocket; he started, exclaiming, "Good God! the man that killed my brother twelve

years ago!" Assistance came to him; the man was secured, tried, and condemned. He had enlisted as a soldier, and gone to India, immediately after the deed was committed, and had just landed at Liverpool on his return; when his first act was to pick the pocket of the brother of the man he had murdered twelve years before. It was very extraordinary that the man waking out of his sleep should so instantly know him. [Lord Eldon.]

CURIOUS MARRIAGE CONTRACT.—In the Royal Library of Paris is a written contract, drawn up in 1297, between two persons of noble birth in Armagnac. The document bound the husband and the wife to faithful wedlock for seven years. It stipulated that the parties should have the right to renew the tie at the end of that time if they mutually agreed; but if not the children were to be equally divided, and if the number should chance to be unequal, they were to draw lots for the odd one.

There is, in the same alcove of the library, a contract between Saint Bernard, of the Diocese of Rheims, and the Seigneur of Chatillon, by which the Saint binds himself to give the said nobleman the same number of acres of land in heaven as the Church receives of him on earth.

ORDER OF AGRICULTURE.—The King of Prussia has lately created an Order destined exclusively to agriculture—that is to say, to cultivators and persons who distinguish themselves in this department of industry. The decoration bears on one side the effigy of the King of Prussia, on the other the motto, "For agricultural merit," surrounded with a crown of wheat, with vine and olive leaves. The exergue bears the name of the designer. Three classes are to be established in this order. The King reserves to himself the exclusive right to distribute the Order of the first class: the second and third will be granted to farmers, presented by the College of Economy. The distribution will take place annually, on occasion of agricultural festivals and the solemn session of Agricultural Societies in the Prussian Monarchy. [Scientific American.]

EXTRAORDINARY TREE.—We regret to state, says the Liverpool Mercury, that during a late heavy storm, a portion of the famed lime tree at Nestadt, in Wirtemberg, was blown down by the wind which prevailed. This tree, which was planted more than 500 years ago, is thirty-six feet, in circumference at the base, and the twelve main branches of this gigantic trunk were as thick as oak trees, being more than six feet in circumference. These twelve branches, thickly covered with foliage, formed a circumference of 450 feet, and rested upon 115 props, which, since the year 1554, were, for the most part, set up by noblemen, bishops, and other persons of distinction. The trunk of this once majestic tree is now standing, a mournful wreck of its ancient beauty.

COLD BEDROOMS.—A person accustomed to undress in a room without a fire, and to seek repose in a cold bed, will not experience the least inconvenience, even in the severest weather. The natural heat of his body will very speedily render him more comfortably warm than the individual who sleeps in a heated apartment, and in a bed thus artificially warmed, and who will be extremely liable to a sensation of chilliness as soon as the artificial heat is dissipated. But this is not all: the constitution of the former will be rendered more robust, and far less susceptible to the influence of atmospherical vicissitudes than that of the latter. [Journal of Health.]

VARIETY.

A stove has just been introduced from Paris, which in its use ingeniously manufactures superior gas for burning from the coal which is consumed. Thus the same fire which warms the building supplies the gas, without additional expense. It is stated that it can be applied to any other stove or furnace. An ingenious mechanic in the same city, has constructed an apparatus, which he has attached to an ordinary stove, and from experiments made, it is thought that this mode of obtaining a supply of gas in large buildings will be generally adopted.

There is no book so cheap as a newspaper; none so interesting, because it consists of a variety measured out in suitable portions as to time and quality. Being new every week, or day, it invites to a habit of reading, and affords an easy and agreeable mode of acquiring knowledge so essential to the individual and the community. It causes many hours to pass away pleasantly, and profitably, which would otherwise have been spent in idleness and mischief.

Uncourteous habits have prevented many a man's success in life. Hasty, hot-brained, care-for-nobody individuals often plunge themselves into difficulties in consequence of their arrogant or overbearing manners, or their rude and ungentlemanly language, though it may be thoughtlessly expressed. It is often, not the great, but the little acts of incivility that are treasured up and remembered.

Sheridan wrote: "Women govern us; let us try to render them perfect. The more they are enlightened, so much the more so shall we be. On the cultivation of the minds of women, depends the wisdom of men." Napoleon said: "The future destiny of the child is always the work of the mother."

A lawyer once wrote "rascal" in the hat of a brother lawyer, who, on discovering it, entered a complaint in open court against the trespasser, who, he said, had not only taken his hat, but had written his own name in it.

Dr. Achilli, who has recently seceded from the Romish church, and who is now Professor of Divinity in St. Julian's College, Malta, has under his tuition fifty students who were recently Romish priests.

The Presbytery of Harrisburgh, Canada, have declared dancing sinful, and resolved to suppress it by admonition and every other means in their power.

The number of Baptists in London is about 14,000, and 12,000 children are connected with their Sabbath Schools.

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

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

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

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

The Memoirs of General Taylor, written expressly for the National Whig are in course of publication. They commenced with the second number, to supply the calls for back numbers.

CHAS. W. FENTON, Proprietor of the National Whig.

P. S. Allegheny, 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.

ALFRED ACADEMY AND TEACHER'S SEMINARY

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

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical.

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

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

Regulations.

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

Apparatus.

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

Notice.

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

Academic Terms.

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

- The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.
The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.
The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.
As the classes are arranged at the commencement of the term, it is very desirable that students proposing 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 cases excepted.
Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

Table with 2 columns: Expense type and Amount. 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.

Table with 2 columns: Expense type and Amount. Piano Forte \$10 00; Oil Painting 7 00; Drawing 2 00.

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

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

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

SAMUEL RUSSELL, President of the Board of Trust.

ALFRED, June 23, 1846.

The Sabbath Recorder.

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TERMS.

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