

# The Sabbath Recorder.

DITED BY GEORGE B. UTTER.

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

PRINTED BY EDWIN G. CHAMP.

VOL. IV.—NO. 25.

NEW YORK, FIFTH-DAY, DECEMBER 9, 1847.

WHOLE NO. 181.

## The Sabbath Recorder.

JAMES A. BEGG ON THE SABBATH.

SECTION VII.

On an asserted change of the Sabbath prior to the promulgation of the Law from Sinai, and on two alleged predictions of another change since.

An amazing amount of perverse ingenuity has been exercised, in modern times, especially in devising reasons to justify the church in her refusal to hallow the Sabbath of divine appointment. Not choosing avowedly to claim, as the church of Rome has done, full power to make alterations at pleasure. Protestants have striven hard to obtain the same object by twisting statements of Scripture into divine sanctions of their apostasy. It may, therefore, be proper here to notice certain other allegations which have been made, and arguments which have been advanced, adverse to the view we maintain.

By some, as we have seen, it has been contended that the Sabbath was instituted for the Israelites alone, and was designed as a distinguishing mark of their peculiarity as a people, and that its institution was in the wilderness; but the class to which we now refer, acknowledging the pre-existence of a Sabbath from creation, maintain that in the wilderness a change was made in the day, itself by divine authority or contrivance. For although there is not a word in the Scriptures intimating this, or from which such an idea can be supported, and although, so far as we know, such a thing had never once been surmised when the Evangelists and Apostles wrote, yet in later times imaginary discoveries have been made of a "distinction between the Mosaic and Antemosaic Sabbath," and it has, confidently enough, been asserted by many that the day marked out by God's appointment of the Israelites' resting day and arrangement of the falling of the manna in the wilderness of Sin, was not the seventh in the order of creation—that although there is no intimation of the circumstance, the Sabbath had formerly been the first day of the week, and was then changed to the seventh.

Bishop Bloomfield, in his edition of the Greek New Testament, (notes on Matthew 28: 1,) says that from an elaborate sermon by Professor Lee, Cambridge, 1833, "there is great reason to think the Patriarchal Sabbath coincided with our Sunday; also that as it was thrown back to Saturday, in order to commemorate the Jewish Exodus—so that the return to the original Sabbath, when the purpose for which the new one had been appointed was answered, was just as reasonable as its former change." The Rev. Dr. Stone, of New York, also, (as appears from Sabbath Recorder, August 1st, 1844,) considers that "there is every reason to doubt the coincidence of the Jewish day with the one on which Jehovah rested from the work of creation."

All of these writers, we doubt not, and very many besides, have, to their shame, been led astray by the confident assertions of an influential author of a former age. Of the seventh day, Joseph Mede says, "Certain I am, the Jews kept not that day for a Sabbath till the raining of the manna. For that which should have been their Sabbath the week before, had they then kept the day which they afterwards kept, was the fifteenth day of the second month; and which day we read in the sixteenth of Exodus that they marched a wearisome march, and came at night into the wilderness of Sin, where they murmured for their poor entertainment, and wished they had died in Egypt; that night, the Lord sent them quails; the next morning it rained manna, which was the sixteenth day, and so six days together; the seventh, which was the twenty-second day, it rained none; and that day they were commanded to keep for their Sabbath. Now, if the twenty-second day of the month were the Sabbath, the fifteenth should have been, if that day had been kept before; but the text tells us expressly, they marched that day; and, which is strange, the day of the month is never named, unless it be once, for any station but this where the Sabbath was ordained, (Numb. 10:) otherwise it could not have been known that that day was ordained for a day of rest which before was none."

Jennings, in his Jewish Antiquities, gives in substance Mede's statement, and speaks of the view it offers as "probable"; and Dr. Wardlaw, while he quotes with approval Bishop Horsley as assigning to it the place of mere "conjecture," does so without the condemnation which such conjectures surely merit. It is indeed painful to hear Christian men speaking calmly of such unwarrantable liberties with the word of God, and even characterizing them as "ingenious," instead of giving expression to the deep sorrow which such presumption ought to excite. Williams' Dictionary of Religions, referring to Mede's view, more honestly remarks, that the proof of it "is far from clear, and besides does not seem to agree with the original appointment, Gen. 2: 2, 3."

An author already alluded to presents us with this idea of the original Sabbath being the first day, wrought out in a manner not less remarkable than that of Mede. Acknowledging himself indebted indeed for it to Beilford's Scripture Chronology, this writer, in letters addressed to one who denies the authority of any day being specially sanctified now, says, regarding the statement of the original institution of the Sabbath, "that it was appointed by God to commemorate His rest or cessation from His work of creation, there is no difference between Him and us, unless perhaps as it regards the day of the week." He says it was the seventh, we say it was the first; and yet we agree in

the identical day. This simultaneous difference and agreement would certainly be marvelous enough if true. Hear, then, his scheme for its establishment. "It was the seventh day, undoubtedly, from the first of creation; but it was the first day of the week to man." This statement is actually given by the writer in all seriousness; and, amplifying upon it, he afterwards adds, "This being man's first day, first day of his week, of his year, or of any other period by which he might afterwards reckon his time; it was also the Lord's Sabbath or day of rest." "Thus the first day of the week and the first day of his life was Adam's Sabbath day, and from Him was handed down to his descendants." P. 144.

As if the week might be begun and ended wheresoever the whim of man may please, in express contradiction of Scripture reckoning, according to which the day of Adam's creation is called the sixth day, and God's rest, invariably called the seventh, we are here told, "the first day of the week, and the first day of his life, was Adam's Sabbath day, and from him it was handed down to all his descendants." Once more, "And the first day of the week, as we have seen in the case of the first man, was the day which was observed universally as the Sabbath during the whole of the patriarchal age, till the time of Moses." P. 144.

What objection, we may ask, could there have been, upon this principle, to Cain's also dating his week from "the first whole day he ever saw," whichever day that may have been? There is something so fearful in "Scripture Chronologers" taking such liberties with the inspired word, and of Christian authors gravely quoting each reasoning as argument, nay, talking of its *throwing auster* on the subject of the Sabbath, that when we first read these passages, we could with difficulty believe that we had read correctly.

We now add the reason why all this labor is undertaken in order to convert the seventh into the first day of the week,—for, as may well be conceived, such a theory was not framed without an object. It would be a very desirable thing, no doubt, with these authors, that, when men are stumbled by the church's acknowledged departure from the observance of the seventh day of the week as the Sabbath of the Lord, it could be made even probable that in doing so they are only departing from a changed Sabbath, and are truly returning to the first and real Sabbath—that they have only left something which was instituted at a later period exclusively for the Jew, and are observing what God originally instituted at the creation, for the whole world.

Now, this is what they actually seek to have believed, "the completion of the great work of redemption, by the resurrection of Christ, on the same day of rest that was entered into at the creation;" (Letters, p. 34,) and that "the first day of the week, or the Christian Sabbath, is the seventh day computed from the beginning of time." (Jennings, p. 433.) This is what has led to all that tampering with the language of Scripture in the statements we have quoted, and of the gradual transmutation of the seventh day of the week by their own talk concerning the "first day of the week to man." And although we need hardly say, no text has been adduced, either to prove that during the Patriarchal ages the first day of the week was so observed as the Sabbath, or that, because of its being the first day to man, God therefore authorized this novel application of the name of the seventh to that of the first day, the author from whom we quote nevertheless proceeds to say, "when God delivered His people Israel from the Egyptian bondage by the hand of Moses, He appointed another day than the first day of the week for them peculiarly, as they were a peculiar people, to observe as the Sabbath in commemoration of that mighty deliverance He wrought for them. This was the seventh day of the week instead of the first." Letters, p. 145.

The boldness of such assertions, if we had not our Bibles to which again to refer, would certainly be ready to stagger, and make us doubt whether we had heretofore read them correctly. But a reference to the inspired account of the creation Sabbath, and the traces thereof in the history of the patriarchal ages, as well as the language of the historian concerning the time and manner of giving of the manna, demonstrate that such assertions are perfectly gratuitous, and without the shadow of countenance. What we have already adduced from that divine authority, and texts to which we shall still have occasion to refer, enable us to correct the mistakes and baseless calculations which we cannot but apprehend never would have been dreamed of but for the subsequent unauthorized change it is intended to help.

In alleged confirmation of the above reasoning, or rather as the basis on which it professionally rests, it is maintained that although the 15th day of the month was the Sabbath at the first journeying of the children of Israel upon their leaving the land of Egypt, that yet their "ancient Sabbath, the first day of the week, and the 15th of the month," was on this occasion neglected; "circumstances prevented it from being observed as a day of rest. PROVIDENCE had ordered it otherwise, no doubt to wear them from observing that particular day; and

Letters to Dr. Hamilton. Edinb. 1830. P. 144.

It may serve the purpose of rendering this exhibition of and pervasions more complete, simply to add here that of one author, Labini, on Gen. 2: 2, 3, says, "I would have you remember that it is called the seventh day, because of a perplexity which has arisen in the minds of some, concerning the change of the day of the week from the Jewish Saturday. The fact is, that neither the Jewish Saturday nor the Christian Sunday would be found by computation to be the exact seventh day from creation, inasmuch as the division of the year into 365 days, and of the day into 24 hours, does not give a precise even day or hour, and no division could it be kept every seventh day, and so the apostles changed it, but still keeping every seventh day. As Jews they kept it on the last day of the week. As Christians they kept it on the first, which was the day of our Lord's resurrection."—God's History of Man, P. 39. Confessing myself altogether unable to perceive what the author means as preventing the seventh day from being the exact seventh day by computation, I leave it to others to discover.

therefore, instead of resting on this Sabbath day according to the commandment, they traveled from Ramesses to Succoth, which could not be less than 30 miles." P. 146.

Thus, the author has, step by step, reached the height of affirming that the first day of the week had, previously to the Israelites leaving Egypt, been the "Sabbath day according to the commandment," at the very moment that he is seeking to establish the violation of this supposed "commandment" by the Israelites, through a kind of connivance of "Providence," without either involving God as having given an express charge to set it aside, or the Israelites of incurring the sin of wilful disobedience—and not only is this change pretended to have been effected without their knowledge or concurrence, but without their having ever afterwards been furnished with information of the weaning from the true Sabbath they are supposed to have undergone—so that, to this day, we have reason to believe, they remain utterly ignorant, not of the circumstance merely, but even of such a thing having ever been imagined by Jew or by Gentile.

Tracing on their history till the Israelites had passed through the Red Sea and praised the Lord in triumphant song upon its farther shore, the author from whom we quote continues: "From this time, therefore, the Israelites began to observe their new Sabbath on the seventh day of the week, instead of the first, which had uniformly been the day on which the Sabbath had been observed from its original institution at the creation of the world, and was, on that account, as a moral law, binding on all men; whereas this seventh-day Sabbath was peculiar to the Jews, who were indeed a peculiar people to God, and was therefore binding only on them." Letters, p. 147. Thus starting with the mere statement of fact, that the Sabbath was "the first day of Adam's life," and admitting that it was indeed "the identical" seventh day of the week, by his mere progress through four pages of his own words, without a single text in proof, without argument, (I had almost said without even attempt at argument,) this author seeks to lead us to the conclusion that "the Israelites began to observe their new Sabbath on the seventh day of the week, instead of the first," which, (says he with singular confidence, considering the nature of his premises,) had uniformly been the day on which the Sabbath had been observed from its original institution, at the creation of the world."

[To be continued.]

## LIBRARY OF THE SAMARITANS AT NAPLES.

I was now anxious to visit the Samaritan synagogue, being exceedingly curious to inspect the celebrated manuscripts which it contains. There was no difficulty in obtaining access. A Rabbi, but not the chief, who had remained engaged with the Pasha, led us to a small oratory, which was covered with straw mats, and not to be trodden, except bare-footed. Upon a book-shelf I observed about twenty manuscripts, chiefly upon parchment. To several I unhesitatingly accord an age of many hundred years. One exhibited by many peculiarities—for instance, that of being written in three columns—an antiquity of more than a thousand years. But I was chiefly occupied with the alleged exceedingly ancient manuscript which it is said to contain a statement to the effect that it was written thirteen years after the death of Moses, by Abschua, the son of Phineas, who was grandson of Aaron. The Rabbi brought us a tin case, within which lay the manuscript, like a large synagogue roll of parchment, enveloped in a costly covering of crimson silk, with embroidered golden letters. It bears undeniable traces of antiquity. I examined the parchment, the color of the ink, the system of the lines, the punctuation, the divisions, none of which have initials, and the characters, as well as they could be examined, without a knowledge of the Samaritan. All combine to convey the idea of a manuscript of the sixth century. Even under this supposition it necessarily holds a very distinguished rank among all the ancient parchment codices of both the East and the West. With respect to the alleged statement, it may not, in fact it exist, be considered otherwise than as a transcript carelessly copied from former documents and incorporated in it as a note founded on a remote tradition. Perhaps this Abschua took some share in writing the original Pentateuch. In that case, the statement in question would receive some elucidation from the practice in the Greek manuscripts of the Gospel, wherein is frequently noted that it was written by Matthew, by John, &c., as well as the year in which it was first promulgated. These notices have misled uninformed persons. For instance, I found in a celebrated library, inscribed in a manuscript of the Gospel, a remark from the pen of the librarian himself, to the effect that the manuscript was written by the rhetorician Habriades, in the tenth century after Christ's ascension, and referred to an ancient commentary. But what stood in this commentary? Nothing more than that the Gospel of St. Matthew was published ten years after Christ's ascension, and that in the Hebrew tongue.

[Fischendorf's Travels.]

## DR. BAIRD ON WORSHIP.

Dr. Baird, in his letters from Europe, to the New York Evangelist, speaks as follows of the worship of the evangelical church of Lyons, which he thinks is the most "living church" in all France.

"I was very much struck with one thing, which I remarked in the public worship in that chapel, and which I should be glad to see prevail in our churches. It was the hearty response at the end of every prayer offered, and at the termination of every sermon, of Amen, by all the people, or at least by the pious. I know not when I have heard any thing which was more pleasant. It was done in a solemn and heartfelt manner, which most favorably

impressed me. This is entirely in accordance with the primitive practice. Another thing also pleased me much. It was to see that almost all the congregation took part in singing the praises of God. The singing was good; good enough as to the manner. I should wish for nothing better. And what a contrast between this intelligent and hearty performance of a most important part of the worship of God, and that which prevails so extensively in some churches in our large cities—which consists in the whole congregation listening to the choir—just as in a theatre or opera. This is all wrong. It is outrageously wicked, and will attract the frown of God. Nothing would induce me to be pastor of a church where such a practice exists. If we cannot have choirs but upon such conditions, let us dismiss them and go back to the old plan of having preceptors, as in Scotland. Edification is much better than gratification, and spiritual life is better than fine music."

## THE ANGELS' INVITATION.

Hark! 'tis the angels' song,  
List to their lay;  
Bright is our starry home,  
Haste thee away.  
Come to the fragrant grove,  
Where all is peace and love,  
Here shall thou ever rest,  
Free from all pain.  
Hath life no charm for thee,  
Lone, weary one?  
Jesus thy friend will be,  
Come, pilgrim, come.  
Come, join the spirit-throng,  
Come, sing the angels' song,  
While we our notes prolong,  
Worthy the Lamb!

## THE UNCLEAN SPIRIT IN DRY PLACES.

BY CHRISTMAS EVANS.

I see the wrecked spirit, like a winged dragon, having a long tail, drawing circles, and flying in the air in search of a dwelling place. Casting his fiery look upon a certain neighborhood, he spies a young man in the bloom of his days, and in the strength of his powers, sitting on the box of his cart going for lime. "There he is," says the old hellish dragon, "his veins are full of blood, and his bones are full of marrow; I will cast the sparks into his bosom, and will set all his lusts on fire; I will lead him on from bad to worse until he commit every sin. I will make him a murderer, and will plunge his soul forever beneath the boiling billows of the great fiery furnace." With this I see him descending in all the vehemence of his character—but when close by the lad, the dragon hears him sing,

When on the cross the Saviour hung,  
The mid-day sun in midnight gloom;  
When guilty sinners were redeemed,  
The midnight burst in mid-day bloom.

Upon which the dragon cries out, "This place is too dry for me," and away he flies.

I see him again, a second time, hovering in the air, and seeking for a resting-place. In a flowery meadow, by a river of clear water, he sees a maiden, eighteen years of age, among the kine, picking up some beautiful flowers, here and there. "Behold her," says Apollyon, full of hellish joy; "I will poison her mind, and lead her astray from the paths of the almighty enemy. I will make her a harlot, and will ultimately cast her over the precipice, until she sing forever in the furnace of divine wrath." He hastens down; and approaching the maiden, finds her singing the following stanza, in a heavenly, transporting frame of mind, and with a voice that might almost melt the rocks:

Unto the righteous will arrive  
A day of rest serene,  
When to their joy they see the Lord  
Without a veil between.  
Then from the grave I shall arise,  
And take my joyful stand,  
Among the saints that dwell on high,  
Received at God's right hand.

"This place is too dry for me," says he, and off he flies.

From the meadow he ascends like a great balloon, with renewed rage, blowing smoke and fire from his mouth, and threatening damnation to all creation. "I will have a place to rest and dwell in," says Apollyon, "in spite of the purposes, covenant, and grace of God!" With this he spies an aged woman, sitting at the door of her cot, and spinning on her little wheel. "Ah, she is ripe for destruction," says the dragon; "I will give her a taste of the burning gall of damnation, and will cast her into the lake that burneth with fire and brimstone." With this he descends on the eaves of the cot, and hears the old woman, with a trembling voice, but with heavenly feelings, repeat the following beautiful passage: "For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee!" "This place is too dry for me," says the dragon, and is off again.

It might be thought that all these disappointments would discourage him from prosecuting his infernal designs farther; but not so; he is determined, if possible, to find a dwelling-place. For this purpose he rises again, to mark some spot where he may alight and find a welcome. He sees in a small village a neat and decent house of refreshment. "There," says he, "will I dwell, and lead to bondage every one that shall cross the threshold, and make him fast in eternal fetters." He flies down like lightning, enters the house, and walks into the parlor; but there he finds a company of ministers of the New Testament, returning from an Association, who are talking about the victory of Calvary, and exchanging appointments with each other. The wicked spirit can not stay within the sound of their voices, but retreats with hasty steps, muttering and growling as he goes: "This place is too dry for me; I will return to my house from whence I came out."

## ILLUSTRATION OF THE POWER OF FAITH.

ELD. JOHN PECK.

This venerable and much-beloved servant of Christ, has been called to drink the cup of affliction to the very dregs. His noble sons, Philetus and Linus, ministers of great promise, have just been laid in their graves beside their sainted mother. The calmness and serenity of the husband and father was a sublime illustration of the power of faith, and as such it was most happily and touchingly improved by Eld. Eaton, in a discourse delivered by him in Broad street, Utica, from the passage in John, "This is the victory that overcometh the world, even our faith."

On Wednesday, he said, he went to New Woodstock to attend the funeral of the youngest son, Linus. On entering the house of the well known and venerable father, he saw the beautiful corpse extended in his coffin in the parlor. The father had gone to bring the body of the other son, Philetus, who had died that day, with the same disease, a few miles off, that they might be interred from his dwelling the next day. In a short time the company arrived with the deceased, who was placed beside his brother, and there lay the manly forms of both, side by side, pale and motionless, which but a few days before were in the full vigor of active life. The serenity and calmness of the father was wonderful. When he took him by the hand, there was nothing which betrayed the deep emotion within, but the convulsive tremor of his grasp, and a quicker movement of the eye than ordinary. Said he, the hand of the Lord is heavy upon me, but I feel "underneath the everlasting arms." Amid the weeping company whose tears were flowing profusely, he stood up in the mild dignity of the Christian patriarch, the comforter of the mourners. The widows of the deceased in their desolating griefs fled to him for support, and threw themselves on his neck, and with indescribable tenderness and composure he presented to them promise after promise to sustain their spirits and assuage their sorrows. After doing this, he remarked to the assemblage, "We will now have a season of prayer." But, said he, we will sing first, and then repeated a verse of the hymn he desired sung—singularly touching, appropriate, and beautiful. The hymn was then sung, and prayer offered, and the speaker was then left to ponder on the sublimity of the scene, and the glorious triumph of Christian faith.

Another scene of equal sublimity was witnessed the next day at the close of the funeral services. After the interment of the deceased, the venerable father stood forth in patriarchal dignity, and after expressing thanks to his friends for their great kindness in his season of affliction, remarked to the vast concourse very much as follows:

Thirty-seven years ago I buried there—pointing to the spot where he lay—a little son. Three weeks ago the three who occupy these graves were all in health; but now, there lies my beloved wife, and there lies my dear Philetus, and there my darling Linus, and there, (pointing to a vacant spot) is the place I have selected for myself. It will not be long before I shall occupy it, and lie there among them, to rest until the resurrection morning. How glorious the thought of the resurrection! when this corruptible shall put on incorruption, and those who sleep in Jesus shall awake in his likeness! Then I with all my dear family shall arise, and ascend together to be forever with the Lord and the company of the redeemed—and sin and sorrow shall never intrude. How blessed the anticipation! [Bap. Reg.]

## WHAT CHILDREN CAN DO.

In Burlington, Vt., there is a Juvenile Missionary Society, embracing a day school numbering from twenty-five to thirty children, the average of whose ages is about 8 years. The society appropriate one hour of the first Wednesday of every month to a missionary meeting; when all lay aside the spelling book and the geography, to sing sweet juvenile missionary hymns, to listen to such facts about missions as are adapted to their years, and to pay their pennies into the treasury. A happier circle is not to be found, than these children are represented to be in their little meetings. These have been held for something more than a year, and a short time since the society sent twenty dollars to the Treasurer of the Missionary Union as their first annual contribution to the Karen mission.

These children have a female teacher who loves the cause of missions. She is teaching them to do so. Who can estimate the influence which this little Society may exert on the children—on their parents—on the world? Should the Society continue in its present form, it would be a matter of no small interest, at the end of ten years, to observe the service and character of those who are now its members.

## PRACTICAL BENEVOLENCE.

Benevolence is not in word and in tongue; but in deed and in truth. It is a business with men as they are, and with human life as drawn by the rough hand of experience. It is a duty which you must perform at the call of principle; though there be no voice of eloquence to give splendor to your exertions, and no music of poetry to lead your willing footsteps through the bowers of enchantment. It is not the impulse of high and extatic emotion: It is an exertion of principle. You must go to the poor man's cottage, though no verdure flourish around it, and no rivulet be nigh to delight you with the gentleness of its murmurs. If you look for the romantic simplicity of fiction, you will be disappointed; but it is your duty to persevere in spite of discouragement. Benevolence is not merely a feeling; but a principle; not a dream of rapture for the fancy to indulge in, but a business for the hand to execute. [Dr. Chalmers.]

The Sabbath Recorder.

New York, December 9, 1847.

DEEDS AND PLANS OF THE SABBATH UNION.

In several of our exchange papers, we find what purports to be a statement of the good deeds and wise plans of the "American and Foreign Sabbath Union." It is signed by eight of the officers, and may no doubt be considered as authentic; on which account our readers will probably feel interested to know something about it.

In the way of good deeds, it seems that "the Secretary of the Union has visited twenty of the United States, and traveled more than thirty thousand miles, addressing public bodies of all descriptions, and presenting reasons why, as a nation, we should keep the Sabbath; all secular business, traveling, and amusement, be confined to six days in a week; and all people assemble on the Sabbath and worship God, acknowledge him as the author of their blessings, and render that thanksgiving and praise which are justly his due, and our reasonable service." Besides this, he has prepared, and raised money extensively to circulate, a Permanent Sabbath Document, embodying numerous facts to prove the utility, as well as duty, of keeping holy the first day of the week, which the document in question most pertinaciously and unreasonably persists in calling the Sabbath.

The plan upon which the pecuniary means to carry forward these operations has been raised, is interesting, not only as showing how cheap it has been to profess the doctrines of the Union, but also as showing who compose this Union, which claims to be both American and Foreign. As to the plan of raising funds, the statement says: "It has not been our practice to appeal to public bodies, or ask them for money; but to go before them and show how, by keeping the Sabbath day holy, they may save money, save their children, save their country, and save their souls, and thus do them all the good in our power, and then leave them, without asking for any contribution. By so doing, we have been able to reach a greater number and variety of people, to make a stronger moral and religious impression, and do greater good. To obtain the needful means, we have applied to known friends of the Sabbath, who are blessed with property, and are in the habit of doing good with it, stated to them what we are doing, and requested them to aid us in this work. About fifteen men, at first, furnished a hundred dollars each, to start this movement. A part of them concluded, should they live, to give the same annually for five years. Others have given smaller sums." Here, then, we have the mode of operations by which the Union has been enabled to get up its great conventions, and make such a loud noise in the world. A few wealthy men have combined to raise a sum of money, which has been expended in proving to those who profess to regard themselves as bound by God's commandment to keep holy the Sabbath, that by doing so "they may save their money" and "save their souls!" The result has been, that a great many people, particularly judges and doctors, have declared their conviction of the advantage of keeping the Sabbath and the danger of neglecting it. And this is regarded as a sort of triumph for the American and Foreign Sabbath Union—so much so, that now, after the first five years for which funds were provided are closed, an appeal is made to the public at large for means to continue operations.

It is probably needless for us to say how little sympathy we have with this popular movement. Not that we suspect the motives of those who are engaged in it, for we have no doubt that many of them, if not all, think they are doing God service. Not that we question the right of any number of men to raise money and expend it as they please, in holding conventions or distributing publications, for they have an undoubted right to do so when they can without infringing upon the privileges of others. But there are reasons, which seem to us good and substantial, why we cannot give our sympathy to this movement, although it avowedly aims at an object exceedingly dear to us—the better sanctification of the Sabbath. In the first place, the Union professes a desire to promote Sabbath-keeping, not by compulsory means, but by enlightening community in regard to the duty; yet, while making such professions, its conventions have been characterized by a spirit of illiberality unknown in connection with any other reformatory movement. Any thing like a frank expression of opinion in relation to the claims of the day which it seeks to have sanctified, has never been allowed; on the contrary, it has often been prevented by most unjustifiable means. In proof of this we may refer to the reception of Messrs. Brown and Crandall at the New York State Sabbath Convention (so called) held at Saratoga; also to the treatment of Messrs. Hull, Magruder, and Lemmon, in the National Sabbath Convention at Baltimore. These gentlemen attended the conventions in question, as delegates, in exact conformity with the call which had been published. And yet, in one instance, they were denied seats except upon condition of being gagged; and in the other, although admitted to membership, they were refused a hearing when they wished to express their opinions. Thus was belied the profession of a desire to enlighten the public mind. In the second place, the Union professes

to issue only such publications as agree with the belief of evangelical Christians generally. Instead of its publications being of this stamp, however, they represent the opinions of only a small portion of Christendom—opinions which date no farther back than two hundred and fifty years ago, and are now received among Christians only to a limited extent. In view of such facts, what friend of free inquiry and religious liberty can be blamed for not giving his sympathies to this organization? Though it may have said many good things in its conventions, and published many good things in its Permanent Sabbath Documents, it has refused to say, or allow to be said, many other equally good and important things. It has thus shown an unwillingness to let the whole truth be known. From such an organization we can expect but little good. We cannot say, therefore, in popular phrase, that we hope its appeal for aid will meet a generous response.

DIVINITY OF CHRIST THE BASIS OF CHRISTIANITY.

There is not a doctrine of the Bible perfectly solvable by a finite creature. If men try to reduce the system of divinity to their comprehension, they will get bewildered in their own darkness. Not that any thing revealed by God is unreasonable, but beyond the grasp of reason. The divinity of Christ is rejected by many because they can not understand how divinity and humanity can exist together. If, however, there is one doctrine more prominent than another in divine truth, it is this. The reason is obvious; it is because the whole of the Christian fabric rests upon it. Take away the divinity of Christ, and the whole world stands condemned, without the least fragment of a hope of deliverance. However perfect a created being may be—(though there may never have been one solitary deviation from the requirements of the law)—where shall be found an atoning sacrifice for a world of transgressors? Perfect obedience is the requirement of the divine law; and hence how could a created being, upon whom this was binding, cancel the vast debt which rebellious man had contracted? Yea, if all holy intelligences in the universe had laid their offerings at the feet of the Eternal, how could they have obliterated one crime committed against God? If pardon is procured for rebels against the perfect government of God, it must be in accordance with the justice of Heaven and the claims of the divine law. If, in order to divine acceptance, a sinner must be justified through the imputed righteousness of another, that person must certainly have righteousness to impute, or the sinner must stand in all his native deformity before the eyes of infinite purity, and be driven away from the presence of a faithful God, who has affirmed that "the soul that sinneth shall die." Whether we understand how divinity dwelling in human nature could constitute a person capable of offering an infinite atonement and procuring a transferable righteousness better than any other way, this is the way revealed to us in the Bible. When Isaiah called the Messiah Immanuel, the mighty God, the everlasting Father, (or the Father of Eternity, as it may be translated), he did not tax his understanding to comprehend it. When Paul said, "Great is the mystery of godliness, God manifest in the flesh," he prostrated his spirit before the divine throne, and would not allow a controversy. The prophets of old, and the apostles of Jesus, based all their hopes upon the work, merits, and death of this great and mysterious personage. This person, whom angels are commanded to worship, who was worshipped by inspired men, from whose presence devils hasted away, and whose voice all nature obeyed, is called the chief corner-stone, or the key-stone of the building. Take away this stone, and the whole Christian fabric falls into ruin; in other words, we are all lost, and lost forever.

Christian brethren, hold fast this glorious doctrine, as for your life, lest you sink in the "swellings of Jordan." Oh, ye ministers of the sanctuary, let all your sermons exhibit this truth; let them be full of a divine Saviour. Oh, tell poor sinners of infinite love displayed in the God-man, Christ Jesus, dying on the cross to save a sinking world from hell, and procure for them a mansion in the skies, that their hearts may be subdued, that they may repent and live. W—R.

SALEM, N. J. JEWS AT ODESSA.—The Russian government has just erected at Odessa a school for Karaites Jews, a sect which admits only the written law, and which dissents from the rest of the Jews, called by them Rabbinites, who acknowledge the Talmud and the oral law. In the southern provinces of Russia there are a great many Karaites. The school was opened on the 15th of September. Religion, the Hebrew language, the Russian and French languages, arithmetic, book-keeping, the knowledge of commercial law, and penmanship, are taught in this school.

MOVEMENTS IN DELAWARE.—The Tribune says that a large meeting was held at Wilmington a few days since to mature plans for calling a convention to amend the Constitution of the State. If a convention is called, the question of providing for the final extinction of all that remains of slavery in Delaware will doubtless have to be discussed and settled. Thus in Virginia, Kentucky, Maryland, and Delaware, there are indications of hostility to slavery which bid fair to result in direct measures to procure its overthrow.

ROMAN CATHOLIC MISSIONS.

The "Annals of the Propagation of the Faith," for July, contain a long "letter of the Right Reverend Dr. Retord, Vicar-Apostolic of Western Tonquin," giving an account of his apostolic labors and successes, a few brief extracts from which will give some insight into the missionary policy and movements of Romanists. He gives an account of his success on a missionary excursion, as follows:—

"Upon the 31st of August we quitted Kenon to proceed to Kedam, a Christian congregation of nearly one thousand souls, and the central district of the parish of the same name. During the twenty days that we remained there, between us three we heard six hundred confessions and baptized twenty adults. Our efforts seemed at first a failure, but at last they were crowned with the utmost success. The greatest sinners suffered themselves to be caught in our nets, and the most dangerous spiritual maladies were healed by the unction of divine grace."

He then tells about "the edifying lives" of the nuns in the monastery of Kedam:—

"Moreover, we have founded at Kedam a new monastery, which reckons already twenty-five subjects, thus raising already to thirty the number of these establishments over the whole mission, and to six hundred and sixteen that of the *Lovers of the Cross*. These good daughters live for the greater part very edifying lives: they never eat meat; they fast and discipline themselves twice a week. They are very badly housed, and still worse fed. They live by the labor of their hands, cultivating a few fields, spinning cotton, and selling in the markets some medicinal pills."

These nuns not only lead "edifying lives," but "regenerate little pagan children in the water of baptism," thus transforming them into so many "little angels."

"They visit and console the sick, assist us in instructing the women who are admitted as catechumens, and some of them are always engaged proceeding from village to village, in search of pagan children who are at the point of death, in order to regenerate them in the water of baptism. Last year they baptized about one thousand of these little creatures, who are now so many little angels, beaming with innocence and happiness before the throne of God."

He speaks thus of his great labors and great success:—

"Mr. Titaud and myself exerted ourselves at Langdoan like angels. The mountains were brought low, the valleys filled, the crooked paths made straight, the weeds extirpated by the root, the good grain reaped, and the harvest abundant. Langdoan is one of the places where I experienced most consolation in my apostolic excursions. We heard there more than one thousand confessions, and baptized fifteen adults. Upon both feasts of All-Saints and of All-Souls I celebrated pontifical mass before a concourse of people."

In his aggregate of "sacraments administered during the year" are "4,162 baptisms of children of pagans upon the point of death," in the year 1844. He tells of the great success they met with at a place called Ke-luon, "where the inhabitants came forth in mute astonishment, in order to see him whom they called the king of religion:—"

"At the commencement of our labors appearances wore rather a chilling aspect; but a movement shortly took place; the country became electrified, and we were overwhelmed with work; we caught so many and such large fish, that our nets broke. I must state to you one of my chief means of attracting sinners. I publish and cause to be circulated, that on such a day I shall bless little children, on such another day I shall bless the village, that I shall say mass for the prosperity of the Christians of the parish, that is to say, that they may have a numerous family, that they may have a sufficient harvest of rice, that they may long enjoy good health, that they may live and die saintly. 'But know,' I say to them, 'that I do not mean to bless the children of those who refuse to observe their religious duties, nor do I mean to offer the holy Sacrifice for them.' Now, this threat terrifies them more than all the sermons; this is a blow which strikes home to the heart, and overpowers them all; for they have great faith and great confidence in the Priest's blessing, and much more so in that of the Bishop. I then keep my word and execute my promise."

He describes the rapid process by which he takes wicked pagans, and in a very short time makes them Christians, "joyful and fervent as angels:—"

"I have not as yet stated to you how we manage to reclaim to God those poor Pagans who are seated in the shades of death; hear in a few words our method. I announce publicly to our Christians, that he who shall convert an idolater shall obtain a medal or cross. I exhort them to seek out for those pagans who are their acquaintances, their friends or their relations, to speak to them of the gospel, and to lend them religious books. I receive information concerning those pagans of the environs who present some hope of success; I send sometimes catechists, sometimes Christians, both men and women, to preach to them our holy truths. I cause prayers to be offered in the church for the conversion of infidels; and presently some are brought before me; then others come in succession. I place them in a family which supports them at my expense, and I station a catechist with them, in order to instruct them day and night. The rumor is soon spread, and other pagans ask of their own accord to be made Christians. When I have about ten adults well instructed and tried, I procure a white dress to be made for each of them, and when the day of baptism arrives, I announce the ceremony to the Christians with whom I am staying. I cause my catechumens to be conducted to the church with music playing, and I baptize them solemnly. On the next day I confirm them and give them holy Communion, then I make them a present of beads and a medal, and they retire joyful and fervent as angels. From that moment they become preachers, who announce religion to the other pagans, and secure us other conquests."

REAL HELP TO MEXICO.—Now that the Government has subdued the Mexicans and humbled their pride, it is well that somebody should try kindness and conciliation. The American Tract Society has sent a colporteur out there to do good, and the officers of the United States stationed at Vera Cruz have asked for tracts, which have been sent and distributed in the ranchos and hospitals. They have been read with great interest, both by Mexicans and Americans; and so much gratified was the Catholic Bishop with one of the tracts, that he caused it to be printed for general circulation. Two liberal donations have been received by the Tract Society, one of \$200 and the other of \$500, to sustain colporters in Mexico, and one, we understand, is now on his way to Vera Cruz. Instead of bombs and grape-shot, let the efficacy of kindly intercourse and the distribution of works which shall improve their minds and warm their hearts be tried, now the fierceness of the contest is over. A few thousand dollars judiciously distributed in this way would probably bring about peace quite as quick as the use of gunpowder. At least, the effort merits the friendship and support of every good citizen. The experiment is worthy of trial. So says the New York Tribune.

KEY TO NATIONAL PROSPERITY.—At a recent meeting of a Colporteur Association in Cincinnati, Rev. Dr. Beecher, in a characteristic address, remarked that Napoleon once said to one of his generals, on the eve of a most important battle, that the battle was fought, and the victory won. He meant that he had the key to the battle, and he knew how to turn it. So, said Dr. B., I feel that I have got the key. This great battle is fought, and the victory is ours. Here is the key in what we have heard here to-night. This colporteur works the key to this great battle. I have looked upon the masses of Germans, rushing like an avalanche upon this land, till I trembled and my heart grew faint. Prof. Stowe and I have often considered the matter, and have been on the point of sending circulars to the evangelical ministers of Germany among us. And now God is converting these Germans in their own land and here too, and driving them away by persecution, that they may come over here and work among their countrymen.

DR. JUDSON IN BURMAH.—It is said, in a letter to the Christian Chronicle, dated August 12, that Dr. and Mrs. Judson had permission to proceed to Ava, the capital of the Burman Empire, and were preparing to go, when, by returns from Maulmain, they learned that remittances from the Board were 1,000 rupees, about \$500, short of meeting necessary demands; which left, for their support, only 17 rupees a month; hence they must wait or return to Maulmain until more funds came. There had been much sickness in Rangoon; Dr. Judson and the children had been very ill. Spies were set upon them, and their disciples no longer dared congregate for worship. Mrs. Judson says: "We do not feel that our coming to Rangoon has been in vain—we go not back to Maulmain empty-handed; the two young men that the Dr. baptized here, go with us to pursue studies in reference to preaching the everlasting gospel to their benighted countrymen."

LAW vs. DIVINITY.—It was stated by a minister of a New York church a few weeks ago, in the pulpit, that the number of students in one of the principal colleges of the country, which has furnished a larger proportion than any other of ministers of the gospel, who have graduated for the ministry for the last two or three years, has not been half so great as in previous years, and that the number of those who graduated for the profession of the law has proportionally increased; and that, on inquiry, a similar state of things is found to exist in the other colleges of the United States.

THE AMERICAN TRACT SOCIETY.—This society has recently fitted out two colporters with a boat-load of tracts and religious books, for distribution among the boatmen and travelers on the Tennessee and Mississippi rivers. The boat will be under the colporters' own direction, and they will touch, as they may see fit, at the various landing places on the way to New Orleans. It is said that the society, since the 1st of April, has issued publications to the amount of \$136,000.

BLACKWOOD'S MAGAZINE for November has been republished by Leonard Scott & Co., 70 Fulton-st. The following is its table of contents. The Navigation of the Antipodes—American Copyright—Evenings at Sea, No. 2—Was Rubens a Colorist?—The American Library—Units, Tens, Hundreds, Thousands—Research and Adventure in Australia—Magus Muir—A November Morning's Reverie—Valedictory Visits at Rome—Highland Destitution.

The January number of the Youth's Cabinet lies before us, and a beautiful thing it is. It opens with a splendid steel engraving of the Editor, Rev. Francis C. Woodworth, and contains besides more than a dozen original cuts, in the study of which grown-up children, as well as the real little folks, might find amusement and instruction. We do not know of a magazine of the kind which furnishes better evidence of diligence and taste on the part of both editor and publisher. The third volume begins with the new year, rendering the present a favorable time to subscribe. Published by D. Austin Woodworth, 135 Nassau-st., N. Y.

RELIGION AND FIGHTING.

Just before the new regiment of volunteers from Nashville, Tennessee, started for Mexico, a great meeting was held for the purpose of presenting them with a banner. The Reverend C. D. Elliott delivered a speech on the occasion, of which the following is a report. Who can read it, and then look at the real history of the Mexican war, without blushing that a man calling himself a minister of Christ should dare to use such language? To talk about our army "seeking peace" is a perfect burlesque:—

"How can an American look upon this scene and not exult? Before me are brave men, ready and willing to dare anything—to die—for the honor of their country. Around me are the fair daughters of Tennessee, with their smiles and benediction, eager to cheer and bless their noble countrymen. Thus it should be, and while it is thus, our country can but remain free, prosperous and happy. I will make to you one remark—I make it as a minister of the Religion of your country. Whatever else the future historian may write in regard to this war, he will certainly write, in connection with it, one of the brightest pages written in our history or in the history of any nation enlightened by the sun—it will be this—before each battle we have said to our implacable foe, 'give us peace,' in the moment of victory, before the echo of our cannons died away, the same—'give us peace.' No man doubts but this offer has been made in sincerity. This 'seeking peace and pursuing it,' and hence is fulfilling the command of God; and my faith is that no individual—no nation—obeying the commands of God, can fail of glorious success in the end. We now entreat you all, when far away in a hostile country, also to have respect for the precepts and commands of our holy religion. From many a consecrated home, and from pious ministers, will ascend daily prayers that God may protect you all.

"And now, in conclusion, we, as a minister of the religion of your country, with a heart free to the deed and full of its solemn import, do invoke the blessing of the God of Washington upon your Colonel—upon you all. Should any fall, may He be nigh in the great Redeemer, to save; and if his will, may you all be restored to your happy homes and loving friends and families."

ARRIVAL OF MISSIONARIES IN CHINA.—A letter from Rev. Mr. Dean to the editor of the New York Recorder, dated Hong Kong, August 18, says that the following missionaries had arrived at that port within a month:—

- Per *Advantee*, July 25. Mr. and Mrs. Shuck, (Southern Bap. Con.) for Shanghai. Mr. and Mrs. Tobey, " " Canton. Mr. Johnson, " " Shanghai. Mr. Spalding, (Am. Epis. Society) " Shanghai. Per *Hugh Walker*, July 27. Mr. and Mrs. Hobson, (Lon. Miss. Society) Hongkong. Dr. Hiersberg, " " " " Miss Selmer, (Soe. Fem. Education) Ningpo. Per *Heber*, August 14. Mr. and Mrs. Doty, (A. B. C. F. M.) Amoy. Mr. Talmage, " " " " Mr. and Mrs. White, (Am. Methodist) Fu-Chau. Mr. Collins, " " " " Per *T. W. Sears*, August 17. Mr. and Mrs. Yates, (Southern Bap. Con.) Shanghai.

RELIGION IN PRUSSIA.—The Jewish Chronicle publishes a letter from Rev. Mr. Hirschell, a native of Germany, and a converted Jew, who labored in this country for a while as a missionary among the Jews. The following is a paragraph from his letter:— "The state of the Church in Prussia is very remarkable just now. There are three distinct parties. 1st. The Orthodox, who hold by *positive Christianity*; and with this they hold very strongly the principle of a Church Establishment; and, I am sorry to say, they think far too favorably of Romanism, owing to their great dread of Rationalism. 2. There is a moderate or middle party, who have a strong desire for religious independency—*state support*, but no state interference, is their cry! Their religious views rather lean toward Orthodox, but their hatred to Popery and desire for spiritual freedom, make them lean toward the Rationalists. These are strong and very numerous, and with them the great conflict begins; for the King must take measures to turn them out of the Established Church, and this will bring the whole Prussian system into a state of revolution."

RELIGION IN GERMANY.—Dr. F. W. Krummacher, in a recent number of his "Palmbitter," states that the theology of Germany, which for so long a time has persisted almost wholly in denying the fundamental truths of Christianity, is now approaching a purer faith, and becoming reconciled with the Gospel. In nearly all her great Universities, the science of true theology is making rapid advances.

LIFE OF BUNYAN.—Lewis Colby & Co., of 122 Nassau-st., have just published "The Life of John Bunyan, Author of the Pilgrim's Progress, compiled from his own writings, and from other authentic sources, by Ira Chase, D. D." It is a neat little volume of 166 pages, and contains the pith and soul of Bunyan's biography of himself, as recorded in Grace Abounding.

JEWISH CONGRESS.—A Congress of reformists Israelites was to meet in the course of the last month, at Berlin, Prussia, to discuss questions relative to exterior worship, and to the reforms of which Judaism may be susceptible, in accordance to the wants of the age.

"AN HOUR IS NOTHING TO YOU."—Having some business to transact with a gentleman in the city, I called one day at his counting house; he begged I would call again, as I had much more time to spare than he had, who was a man of business. "An hour is nothing to you," said he. "An hour nothing to a clergyman!" said I; "you seem little to understand the nature of our profession. One hour of a clergyman's time rightly employed, sir, is worth more to him than all the gains of your merchandize."

The new our last is Nothing of Santa near Vera off in a Br 28th stati 1,500 rag his future The Mex moved to Valadolid) can. It ap always there, therefore, t with all the require. A revolu in favor of dency. A tween his t In the actio of "Farias" party was v and has op archy, secon Some of the ble hatred desire for p EPOPE The Buffa previous re pelter. Theo the 21st ult. stated in the lowing parti Capt. Riv which arriv converted v on board the from him th the 21st ult board some emigrant pa side the cre cabin pass Maintow weather, for She let go heavy that selves from She had pro Sheboygan, that place n off shore, hold. Every and with go doomed to mastered the between d from the b and blowing for her being confined to mand devy greatest re second app the vessel then made Bliss, of s mind and 'drove the mate to away. He room, and rected som boat left himself ren The prop the time th raised on U time to sav a vain hop rived in sat come up w and all on perished, e a victim to among the This cal of human event, upo board were be realized which carr more than chance for Only 30 sa by the bur than above says that (large and and 25 of -45 is all were left in the trae she fell in number of standing women children, of the passen dress, and heads to th STEAM morning St. Louis, steamers the forme There were and the Missouri were lost account Another of the lost, princ Mar in est gift of his word health the And give ford not



Miscellaneous.

From the Southern Churchman.

THE PARSON GOING TO MILL.

The parson sat in his house one day, While wintry storms did rage; High-rapt, he drank in lofty thought From Hooker's classic page. But as he sat, an holy dream Into his heart did steal. His sweet wife opened the door and said, "My dear, we have no meal!" With saddened brow and heavy sigh He laid aside his book, And with a meek, despairing eye, Upon the earth did look. "My people think that I must break To them the bread of heaven. But they'll not give me bread enough Three whole days out of seven." But hunger is a serious thing, And it is sad to hear Sweet children's mournful cry for bread, Loud ringing in your ear. So straight he mounted his old horse, With meek and chastened will, And on his meal-bag, patched and coarse, He journeyed to the mill. The miller bowed to him, and said, "Sir, by your tall church steeple, I truly give you praise for this. But none to your church people." The parson mounted his old horse, He had no time to lag, And journeyed like a hero home, Upon his old meal bag. But as he rode, he overtook A proud and wealthy layman, Who, with a close, astonished gaze, The parson's bag did scan. "My reverend friend, the truth to tell, It makes me feel quite wroth, To see you compromise this way The honor of your cloth. "Why told you not, my honored friend, Your meal was running low? What will the neighbors think of us, If to the mill you go?" "My wealthy friend," the parson said, "You must not reason so; For 'tis a fixed and settled thing, My meal is always low. "If my dear people wish to know How to promote my bliss, I'll simply say, a bag of meal Will never come amiss. Just keep the store-room well supplied, And I will be right still; But if my meal give out again, Then I must go to mill." Laymen! it needs no miracle, No hard, laborious toil, To make the parson's meal-bag like The widow's cruse of oil. Pour forth into his wife's store-room Your gifts right plentiful; The miracle is simply this, To keep it always full.

THE SOFT ANSWER.

BY T. S. ARTHUR

"I'll give him law to his heart's content, the scoundrel!" said Singleton, walking backward and forward, in an angry state of excitement. "Don't call harsh names, Mr. Singleton," said lawyer Trueman, looking up from the mass of papers before him, and smiling in a quiet, benevolent way, that was peculiar to him. "Every man should be known by his true name. Williams is a scoundrel, and so he ought to be called!" responded the client, with increasing warmth. "Did you ever do a reasonable thing in your life when you were angry?" asked Mr. Trueman, whose age and respectability gave him the license to speak thus freely to his young friend, for whom he was endeavoring to arrange some business difficulty with his former partner. "I can't say that I ever did, Mr. Trueman; but now, I have good reason for being angry, and the language I use, in reference to Williams, is but the expression of a sober and rational conviction," replied Singleton a little more calmly. "Did you pronounce him a scoundrel before you received this reply to your last letter?" asked Mr. Trueman. "No, I did not; but that letter confirmed my previously formed impression of his character." "But I cannot find, in that letter, any evidence proving your late partner to be a dishonest man. He will not agree to your proposed mode of settlement, because he does not see it to be the most proper way." "He won't agree to it, because it is an honest and equitable mode of settlement, that is all! He wants to over-reach me, and is determined to do so if he can!" responded Mr. Singleton, still excited. "There you are decidedly wrong," said the lawyer. "You have both allowed yourselves to become angry, and are both unreasonable; and if I must speak plainly, I think you are the most unreasonable, in the present case. Two angry men can never settle any business properly. You have unnecessarily increased the difficulties in the way of a speedy settlement, by writing Mr. Williams an angry letter, which he has responded to in the like unhappy temper. Now, if I am to settle this business for you, I must write all letters that pass to Mr. Williams, in future." "But how can you properly express my views and feelings?" "That I do not wish to do, if your views and feelings are to remain as they now are—for anything like an adjustment of the difficulties, under such circumstances, I should consider hopeless," replied Mr. Trueman. "Well, let me answer this letter, and after that, I promise that you shall have your own way." "No, I shall consent to no such thing. It is the reply to that letter which is to modify the negotiation for a settlement, in such a way as to bring success or failure; and I have no idea of allowing you, in the present state of your mind, to write such an one as will most assuredly defeat an amicable adjustment." Singleton paused for some time before making a reply. He had been forming in his mind a most cutting and bitter rejoinder to the letter just alluded to, and he was very desirous that Mr. Williams should have the benefit of knowing that he thought him a "tricky and deliberate scoundrel," with other opinions of a similar character. He found it, therefore, impossible to let the unimpassioned Mr. Trueman write this most important epistle. "Indeed, I must write this letter, Mr. Trueman," he said. "There are some things that I

want to say to him, which I know you won't write. You don't seem to consider the position in which he has placed me by that letter, nor what is obligatory upon me, as a man of honor. I never allow any man to reflect upon me, directly or indirectly, without a prompt response. "There is, in the Bible," said Mr. Trueman, "a passage that is peculiarly applicable in the present case. It is this—'A soft answer turneth away wrath, but grievous words stir up anger.' I have found this precept, in a life that has numbered more than double your years, to be one that may be safely and honorably adopted, in all cases. You blame Mr. Williams for writing you an angry letter, and are indignant at certain expressions contained therein. Now, is it any more right for you to write an angry letter, with cutting epithets, than it is for him?" "But, Mr. Trueman—" "I do assure you, my young friend," said the lawyer, interrupting him, "that I am acting in this case for your benefit, and not for my own; and, as your legal adviser, you must submit to my judgment, or I cannot consent to go on." "If I will promise not to use any harsh language, will you not consent to let me write the letter?" urged the client. "You and I, in the present state of your mind, could not possibly come at the same conclusion in reference to what is harsh and what is mild," said Mr. Trueman; "therefore I cannot consent that you shall write one word of the proposed reply—I must write it." "Well, I suppose, then, I shall have to submit. When will it be ready?" "Come this afternoon, and I will give you the draft, which you can copy and sign." In the afternoon, Mr. Singleton came, and received the letter prepared by Mr. Trueman. It ran thus, after the date and formal address—"I regret that my proposition did not meet your approbation. The mode of settlement which I suggested was the result of a careful consideration of our mutual interests. Be kind enough to suggest to Mr. Trueman, my lawyer, any plan which you think will lead to an early and amicable adjustment of our business. You may rely upon my consent to it, if it meets his approbation." "Is it possible, Mr. Trueman, that you expect me to sign such a cringing letter as that?" said Mr. Singleton, throwing it down, and walking backward and forward with great irritation of manner. "Well, what is your objection to it?" replied Mr. Trueman, mildly, for he was prepared for such an exhibition of feeling. "Objection! How can you ask such a question? Am I to go on my knees to him, and beg him to do me justice? No! I'll sacrifice every cent I've got in the world first, the scoundrel!" "You wish to have your business settled, do you not?" asked Mr. Trueman, looking him steadily in the face. "Of course I do—honorably settled!" "Well, let me hear what you mean by an honorable settlement." "Why, I mean—" The young man hesitated a moment and Mr. Trueman said, "You mean a settlement in which your interest shall be equally considered with that of Mr. Williams." "Yes, certainly, and that—" "And that," continued Mr. Trueman, "Mr. Williams in the settlement shall consider and treat you as a gentleman?" "Certainly I do; but that is more than he has done." "Well, never mind. Let what is past go for as much as it is worth. The principal point of action is in the present." "But I'll never send that mean, cringing letter, though." "You mistake its whole tenor, I do assure you, Mr. Singleton. You have allowed your angry feelings to blind you. You certainly carefully considered before you adopted it, the proposed basis of a settlement, did you not?" "Of course I did." "So the letter which I have prepared for you states. Now, as an honest and honorable man, you are, I am sure, willing to grant to him the same privilege which you asked for yourself, viz: that of proposing a plan of settlement. Your proposition does not seem to please him; now it is but fair that he should be invited to state how he wishes the settlement to be made—and in giving such an invitation, a gentleman should use gentlemanly language." "But he don't deserve to be treated like a gentleman. In fact, he has no claim to the title," said the young man. "If he has none, as you say, you profess to be a gentleman, and all gentlemen should prove by their actions and words that they are gentlemen." "I can't say that I am convinced by what you say; but, as you seem to be bent on having it your own way, why, here, let me copy the thing and sign it," said the young man, suddenly changing his manner. "There, now," he added, passing across the table the brief letter he had copied. "I suppose he'll think me a low-spirited fellow, after he gets that; but he's mistaken. After it's all over, I'll take good care to tell him that it didn't contain my sentiments." Mr. Trueman smiled, as he took the letter, and went on to fold and direct it. "Come to-morrow afternoon, and I think we'll have things in a pretty fair way," he said, looking up with his usual pleasant smile, as he finished the direction of the letter. "Good afternoon, Mr. Singleton," he said, as that gentleman entered his office on the succeeding day. "Good afternoon," responded the young man. "Well, have you heard from that milk-and-water letter of yours? I can't call it mine." "Yes, here is the answer. Take a seat, and I will read it to you," said the old gentleman. "Well let's hear it." "DEAR GEORGE: I have your kind and gentlemanly note of yesterday, in reply to my harsh, unreasonable, and ungentlemanly one of the day before. We have both been playing the fool; but you are ahead of me in becoming sane. I have examined, since I got your note, more carefully the tenor of your proposition, for a settlement, and it meets my views precisely. My foolish anger kept me from seeing it before. Let our mutual friend, Mr. Trueman, arrange the matter according to the plan mentioned, and I shall most heartily acquiesce. Yours, &c., THOMAS WILLIAMS." "He never wrote that letter in the world!" exclaimed Singleton, starting to his feet.

"It's Thomas Williams's own hand, as I live!" ejaculated Singleton, on glancing at the letter. "My old friend, Thomas Williams, the best-natured fellow in the world!" he continued, his feelings undergoing a sudden and entire revolution. "What a fool I have been!" "And what a fool I have been!" said Thomas Williams, advancing from an adjoining room, at the same time extending his hand towards Singleton. "God bless you, my dear friend!" exclaimed Singleton, grasping his hand. "Why, what has been the matter with us both?" "My young friends," said old Mr. Trueman, one of the kindest-hearted men in the world, rising and advancing towards them, "I have known you long, and have always esteemed you both. This pleasant meeting and reconciliation, you perceive, is of my arrangement. Now, let me give you a precept that will make friends and keep friends. It has been my motto through life, and I don't know that I have an enemy in the world. It is, "A soft answer turneth away wrath, but grievous words stir up anger." A TURKISH DEAN SWIFT.—Nasreddin, the Joe Miller of Turkish story, it is recorded, once being at a mosque, was moved by the spirit of drollery to step into the pulpit and look down upon the spiritually-an-hungered audience: "O true believers!" said he, "do you know what I am going to say to you?" "No," was the general response. "Then I will not waste my words on so stupid a rabble," said the extempore D. D., and coming straightway down in high dudgeon went his way. On a second occasion, he renewed his experiment and his inquiry, and the audience, moved by their previous disappointment, replied, "Yes." "O well!" said the Doctor, since you know, there's no use in my telling you, and again he made his exit. A third time he mounted the pulpit, and made his inquiry, and the audience, resolved not to be baffled again, replied, "Some of us know, and some don't know." "Well," said he with great coolness, "let those who know, tell those who don't know,"—and again girded up his loins and vanished in silence. THE POOR BOY'S COLLEGE.—"The printing office," says the New Orleans Globe, "has indeed proved a better college to many a poor boy, has graduated more useful and conspicuous members of society, has brought out more intellect and turned it into practical, useful channels, has awakened more mind, generated more active and elevated thought, than many of the literary colleges of the country. How many a drone or dolt has passed through one of these colleges, with no tangible proof of his fitness to graduate, other than his inanimate piece of parchment, himself, if possible, more inanimate than his leathern diploma. There is something in the very atmosphere of a printing office calculated to awaken the mind, and inspire a thirst for knowledge. A boy who commences in such a school, will have his talents and ideas brought out; if he has no mind to be drawn out, the boy himself will be driven out." CELLARS.—Probably one of the chief causes why vegetables of certain kinds, particularly carrots, beets, and turnips, rot so soon after being deposited in the winter bins, is the want of proper care in ventilating the cellars in which they are deposited. The Germans, who are famed for their exemplary domestic economy, are rigidly circumspect in this particular. In all or most of their houses there is a communication maintained between the cellar and the principal chimney, in order to facilitate the escape of the noxious and stagnant gases engendered by the vegetable or other contents. It is a well-known fact, that the air in cellars, from its rapid deterioration and impregnation by noxious miasma, soon becomes highly deleterious to health; and to this fact, doubtless, is attributable, in a great measure, the almost uninterrupted ill health of many families among us, both in town and country. BE ECONOMICAL.—No matter if your parents are worth millions, it is not the less proper that you should know the value of money, and the honest, honorable means of acquiring it. What multitudes of young men, particularly in our cities, make fatal shipwrecks of health and reputation, and eventually of property, by a neglect of this simple maxim! They are aware that their fathers obtained their wealth by habits of industry, but they are ashamed of the very name. They forget that wealth in this country passes rapidly from one to another, and that he who is rich to-day, may be poor to-morrow; or that he who relies on wealth amassed by his father, may end his days in a poor-house. It is for the young man to say, whether by industry and economy he will secure a competence and respectability, or by extravagance and idleness become a worthless beggar and a sponging outcast. JUDICIAL INTEGRITY.—Judge Sewall, of Massachusetts, who died in 1760, went one day into a hatter's shop, in order to purchase a pair of second-hand brushes for cleaning his shoes. The master of the shop presented him with a couple. "What is your price?" said the Judge. "If they answer your purpose," said the other, "you may have them and welcome." The Judge upon hearing this, laid them down and bowing, was leaving the shop; upon which the hatter said to him, "Pray, Sir, your Honor has forgotten the principal object of your visit." "By no means," answered the Judge; "if you please to set a price I am ready to purchase; but ever since it has fallen to my lot to occupy a seat on the bench, I have studiously avoided receiving to the value of a single copper, lest at some future period of my life, it might have some kind of influence in determining my judgement." POST-OFFICE STATISTICS.—The Norwich Aurora publishes some notes from the charge of Judge Judson to the Grand Jury, at the late term of the Circuit Court of Hartford, relative to private mails. In 1790 the whole number of post-offices in the United States was 75, and the amount of postage collected was \$37,934 00. In 1845, the post-offices numbered 14,003, and the revenue amounted to \$4,289,841 00. In 1790, the amount of postage, collected in Hartford was \$74 24,—in 1831 the net revenue, after deducting compensation to postmaster, was \$1,714 78. The amount collected in New York in 1790 was \$1,067 08,—in 1831 the net revenue was \$136,500 28.

JAMES T. WOODBURY, Esq., brother of Hon. Levi Woodbury, when delivering lectures on the subject of slavery, not unfrequently adverts to the circumstance which first drew his attention to the subject. During his stay in the capital of the United States, he had a wish to visit the tomb of Washington. He was attended by an aged negro, whose business it has been for many years to guide travelers to that consecrated spot. This old man was formerly the slave of General Washington. Mr. Woodbury asked him if he had any children. "I have had a large family," he replied. "And are they living?" inquired the gentleman. The voice of the aged father trembled with emotion, and the tears started to his eyes, as he answered: "I don't know whether they are alive or dead. They were all sold away from me;—and I don't know what became of them. I am alone in the world—without a child to bring me a cup of water in my old age." Mr. Woodbury looked on the infirm and solitary being with feelings of deep compassion. "And this," thought he, "is the fate of slaves, even when owned by so good a man as General Washington! Who would not be an abolitionist?" FRESH AIR.—Horace Mann has well said:—"People who shudder at a flesh wound, or a tinge of blood, would confine their children like convicts, and compel them, month after month, to breathe quantities of poison. It would less impair the mental and physical constitutions of our children, gradually to draw an ounce of blood from their veins, during the same length of time, than to send them to breathe, for six hours a day, the lifeless and poisoned air of some of our school rooms. Let any man who votes for confining children in small rooms, and keeping them on stagnant air, try the experiment of breathing his own breath only four times over; and if medical aid be not at hand, the children will never be endangered by his vote afterwards." VARIETY. The statistics of shipwrecks are curious. It appears that in 1833, 1834, and 1835, when there were 24,500 vessels belonging to Great Britain, the average loss each year was 610 ships, averaging 210 tons each; and the number of lives lost on these occasions was 1,550. In 1841 and 1842, when the shipping had increased to nearly 29,000, the average loss was only 611, and the loss of life 1,050, a diminution of 100 on the former periods. Since that, though the commercial marine has gone on increasing at a rapid rate, the number of ships wrecked in 1844 had decreased to 517; in 1845, 539; and in 1846, when the number of ships belonging to Great Britain and its dependencies was 32,000, the number lost was 537. Coleridge, in a lecture twenty years ago, divided readers into four classes. The first he compared to an hour-glass, their reading being as the sand—it runs in and out, and leaves not a vestige behind. A second class, he said, resembled a sponge—which imbibes every thing, and returns it in nearly the same state, only a little dirtier. A third class he likened to a jelly-bag—which allows all that is pure to pass away, and retains only the refuse and the dregs. The fourth class, of which he trusted there were many among his auditors, he compared to the slaves in the diamond mines of Golconda—who, casting aside all that is worthless, preserve only the pure gem. We mentioned, some weeks ago, that the British Government had consented that the provinces in North America should arrange the postage as they might agree among themselves. For this purpose, delegates from Canada, Nova Scotia and New Brunswick have recently assembled in Montreal, and have agreed that a rate of three pence Halifax currency, per half ounce, be the charge for letters sent a distance of not more than three hundred miles, and beyond that distance sixpence. Sixpence Halifax money is equal to ten cents. During the regime of the Peel Administration, an important situation in Ireland became vacant, to which an Irish relative of the Duke wished to be appointed. He therefore wrote to his Grace, and, after stating his wish, concluded his letter with these words: "One word from your Grace will be sufficient." The Duke sent the following laconic and characteristic reply:—"Dear ———. Not one word—from y'r's, aff'y, Wellington." It was said of a work, which had been inspected by a severe critic, in terms which at first sight appeared very flattering, "There is a great deal in this book which is new, and a great deal that is true." So far good, the author would think; but then came the negation: "but it unfortunately happens that those portions which are new are not true, and those which are true are not new!" We found the other day, in an old and rare book we were turning over, a mention of the first use of rouge, which, by this account, seems to have been somewhat perverted from its original purpose. It "was worn by the Roman Generals in their triumphs, that they might seem to blush continually at their own praises!" A Scotch professional gentleman, who was called upon to visit the Queen in the course of her journey, asked one of the gentlemen in attendance on the royal party, if any particular manners were necessary. "None, sir," was the reply; "you will only recollect that the Queen is a lady." Some mathematical genius calculates, that a man who shaves daily, cuts off nearly half a foot of beard per annum, and that at eighty years of age he will have removed, in his time twenty-seven feet of hair from his own visage! The English papers say that the Archbishop of Lyons, a conservative Roman Catholic, has ordered prayers to be put up for the conversion of the Pope, who is too liberal for him. A writer in Graham's Magazine very justly remarks, that "economy is a good thing, and should be practiced by all; but it should show itself in denying ourselves, and not in oppressing others." Rev. E. M. Johnson, of Brooklyn, built St. John's Church, and has preached in it for twenty years, without "fee or reward;" in other words, he has received no salary whatever.

FIRESIDE READING For Christian Families, Bound in uniform style, in Muslin, with fine Cuts and Engravings. LIVES OF THE TWELVE APOSTLES. By Rev. R. W. Cushman; with portraits from the old masters. "Who will ever tire of reading the Biographies of the disciples of our blessed Lord; especially when they are presented in so delightful a form as in the neat volume before us, and in a style of language so pure, unaffected, and every way fitted to its subjects?"—Albany Spectator. A Pure Religion the World's Only Hope. By Rev. E. W. Cushman. "We commend it to all who love religious freedom, as worth study and admiration."—N. Y. Evangelist. Facts for Boys: Selected and arranged by Joseph Belcher, D. D.—A world of philosophy often lies in a simple narrative, and lessons of wisdom may spring from a little fact, which whole tomes can never impart. Facts for Girls: By the same author. The London Apprentice: An authentic Narrative; with a Preface by W. H. Pearce, Missionary from Calcutta.—"I should be glad if my notice of this little work—'The Happy Transformation'—should induce numbers of young men to purchase and read it."—Rev. J. A. Jones. Sketch of my Friend's Family. By Mrs. Marshall. Intended to suggest some practical hints on religion and domestic manners. Every-Day Duty; or Sketches of Childish Character.—The Author, in this book, in plain and simple language, enters into the sports and incidents of childhood, and would show to children that they are always happiest when doing right. The Way for a Child to be Saved. By Abbott.—This entertaining book, which has already had a wide circulation, can hardly fail of being a means of good to every child that reads it. Charles Linn: or, How to Observe the Golden Rule. By Miss Emily Chubbuck (now Mrs. Judson).—The stories are most admirably adapted to the wants of the rising generation, by the wholesome morals which they inculcate.—Christian Secretary. Allen Lucas, the self-made Man. By the same author.—"Whatever Fanny Forrester writes bears the stamp of excellence—not this only. It also bears the stamp of moral excellence."—Charter Oak. Wonders of the Deep. The design of this volume is to state, in a style which shall both instruct and amuse, the most remarkable facts connected with the natural history of the products of the sea. The Guilty Tongue.—It is somewhat on the plan of Mrs. Opler's Illustrations of Lying. My Station and its Duties. The design of this volume is to enable facility in the various stations in which it has pleased God to place us. The House of the Thief, or the Eighth Commandment Practically Illustrated.—This little volume illustrates its point by tracing the flagrant violation of the command "Thou shalt not steal," to the first departures from strict honesty in the ordinary commerce of life. Visit to Nahant.—Designed to interest the minds of the young in the natural history of the shell and soft fish, found on the coast of this celebrated promontory; and by an easy and felicitous method to lead them "through nature up to nature's God." L. COLBY & CO., Publishers, 122 Nassau Street, New York. PUBLISHERS OF NEWSPAPERS who will give the above six insertions, and send us a copy, shall be entitled to a set of the books. 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 particular be 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 by written consent by the expressed wish of such student's parent or guardian. 2d. Punctuality in attending to all regular academic exercises, will be required. 3d. The use of tobacco for chewing or smoking can not be allowed either within or about the academic buildings. 4th. Playing at games of chance, or using profane language, can not be permitted. 5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted. 6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals. Apparatus. The Apparatus of this Institution is sufficiently ample, to illustrate successfully the fundamental principles of the different departments of Natural Science. Notice. The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State. Academic Terms. The Academic year for 1846—7 consists of three terms, as follows:— The first, commencing Tuesday, August 11th, 1846; and ending Thursday, November 19th, 1846. The second, commencing Tuesday, November 24th, 1846; and ending Thursday, March 4th, 1847. The third, commencing 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. 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 twenty-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 Trustees. ALFRED, June 23, 1846.