

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.

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. (Continued.)

From the time of their passing the Red Sea, according to this author, the Sabbath was changed from the first day to the seventh, and that so indubitably as to be without question. Not less confident is Mede of a change from the first to the seventh day; but, according to him, this change did not take place "till the raining of the manna." In their zeal for the sanctification of the first day of the week, these authors thus gave us two entirely different times of the change of the Sabbath before its promulgation from Sinai. Mede fixes on the 22d day of the second month after the Israelites left the land of Egypt, as that on which his change was effected; while this later author, with the same object in view, fixes his change to the time of their passing the Red Sea. And let me not be supposed as here condemning either for a mere typographical error or verbal mistake. From the quotations made, it may be seen that I refer not only to the deliberate statements, but to the arguments of both—Mede resting simply, but decidedly, on the time at which the manna was given; the other, with yet greater minuteness and frequency, asserting that the day on which the Egyptians were drowned, was the Israelitish "new Sabbath," more than a month earlier, therefore, of necessity.

Now all this is not more destitute of proof, than it is inconsistent with truth,—and, to us, it seems not a little remarkable that in the work from which we have quoted most fully there is neither the shadow of proof, nor the least attempt at producing it. He does not even agree with Mede as to the period at which this new Sabbath began. It is indeed affirmed by both, that the Israelites had been led to take a long and wearisome journey on the Sabbath—which journey marked the imagined change. But they do not agree as to the particular Sabbath on which the change was effected. Mede supposes that it was not immediately on their passing through the Red Sea, but after they had left Elim. "Certain I am," says he of the seventh day, "the Jews kept not that day for a Sabbath till the raining of the manna." He confesses that we have in the Scriptural account of the time of Israel's journeying to the wilderness of Sin, the sole evidence on which he rests his notion of a change of the Sabbath at this time. And, as he says, "otherwise it could not have been known," it is more imperative that we give close consideration whether it is to be found there,—whether it be at all implied, as it is manifestly not declared.

That we may do the fullest justice to the objectors, we revert to the supposed evidence Mede adduces of the Israelites having so traveled a long journey on the first Sabbath after they left their Elim station—that alleged profanation of the day being the sole evidence for the imagined change. We are informed by the inspired historian, that "all the congregation of the children of Israel came into the wilderness of Sin, which is between Elim and Sinai, on the fifth day of the second month after their departing out of the land of Egypt." Ex. 16: 1. And again, that "the sixth day" they gathered twice as much manna as on other days, because that on the morrow was the Sabbath, ver. 22. A calculation is then made by which it is sought to show that reckoning forward seven days from the fifteenth day of the month, on which the supply of manna begun, the seventh of these days being a Sabbath, the first ought to have been so also, which the long journey proves it not to have been. If, in short, we add six days, on which manna was supplied, to the fifteen previously elapsed of the month, we are brought to the twenty-first, and that if the following day was a Sabbath, then so also would have been the fifteenth, which yet was spent by the Israelites in journeying. And then it is presumed, that the divine purpose in so leading them to journey on this special occasion on the Sabbath—seeing that every movement of the camp was under divine direction, and that it was only when the symbols of Jehovah's presence were taken up from over the tabernacle that the children of Israel went onward in all their journey,—was that they might be weaned from their former practice of sanctifying it.

If there were any force at all in such reasoning, what it seems to prove would be, not that the Sabbath was now changed from the first day to the seventh, but changed to the seventh from some day unknown. For although it were admitted that the Israelites' journeying on the fifteenth proved that it was not the Sabbath, this surely does not demonstrate that either the day before the fifteenth or yet the day after it was, which Mede's reasoning seems to require for the establishment of his conclusion. But all this argument is evidently founded upon a mistake, in not distinguishing sufficiently between the days of the week and the days of the month. The writer has assumed that the sixth day mentioned in Ex. 16: 22, refers to the number of days which had elapsed since the Israelites had come into the wilderness, or since the manna began to fall—not observing that this number refers simply to the enumeration of the days of the week,—the sixth day, by name, as immediately preceding the seventh, or day of rest. On reading the chapter, it is plain that this is not a reckoning of the number of days from the time the manna began to fall; but that God here intimates the law, by which at this time and afterwards, the supply of manna would be regulated, that the seventh day being the Sabbath, there should regularly be a double supply upon the sixth, to serve for both, whatever the day of the week may have been on which it was first given. And it came to pass that on the sixth day, they gathered twice as much bread, as on

cause "to-morrow is the rest of the holy Sabbath unto the Lord." It intimates neither on which day of the week the manna began to fall, nor how many days supply of manna there may have been previously to the sixth day, but contains instructions concerning the provision made for the seventh, and their duty in regard to the collection and preparation of it. It is not that now for the first time to-morrow will be a Sabbath—but "to-morrow is the rest of the holy Sabbath." Just as in the ordinary management of a religious household, the head of the house, with a desire to the sanctification of the Sabbath, might enjoin the servant to see that preparation be made for it, by the purchase of a double supply of bread on the preceding day, assigning the reason, in the way of remembrance, that to-morrow is the Sabbath, when we may not make purchases. The term "sixth day" is used here merely as a proper name, in exact accordance with the manner in which "the seventh day" is named in the same chapter. "Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore He giveth you, on the sixth day, the bread of two days; abide ye every man in his place; let no man go out of his place on the seventh day. So the people rested on the seventh day." Ver. 26—30.

And had God designed to win the Israelites from the observance of the Sabbath they had formerly enjoyed, it certainly would seem not a little strange that they should not have been told something of the fact, at least, of the change of which, however, not one word is uttered by the inspired historian, either for their information or for ours. And the wonder would have been increased, were it really so, that the discovery should have been one only of modern Christianity—that not a word of such a thing should ever afterwards have been referred to by any of the inspired writers of the Old Testament, nor even by any of the apostles, (to say nothing of those of subsequent ages,) had they meant to return, as our author would have us believe, to a Sabbath which existed by divine command before the exodus, and from which the Israelites had passed so quietly away, that not even a murmur of apprehension, not a word of doubt, escaped the lips of Moses or Aaron, or any of that vast multitude, people, priests, or leaders.

Mede says, and his whole argument is grounded upon this, that, beginning on the sixteenth of the month, it rained manna "six days together," that on the twenty-second day of the month it rained no manna—and that the Israelites were commanded to keep this twenty-second day as their Sabbath. Each and all of these, however, are gratuitous assumptions; not one of them is contained in the text. We neither are told how many days of the first week it rained manna before the Sabbath, nor whether the twenty-second day was a Sabbath; nor, consequently, whether upon that day the manna fell.

Now it is observable, how in all the chapter to which he thus refers, the Sabbath is regularly alluded to as "the seventh day," without the least reason for its being supposed to be any other than the old original Sabbath, or that the first day had ever previously been observed, as asserted, from the time of the institution of the Sabbath in Paradise. The "seventh day" is here called by God and his servant Moses, "the Sabbath," without the least appearance of its being the intimation of a novelty. We read nothing of a new Sabbath on a different day; the seventh, just as before, here still "is the Sabbath," "the holy Sabbath"—not that beginning from this time, it should henceforth be so reckoned—not that it shall be, but that it "is the Sabbath," as formerly declared, and already known, and for the full sanctification of which provision is made. It is not, as Mede would have us believe, that the sacredness of a new day is marked out for the first time by this arrangement; but the daily supply of the manna is interrupted, because of the sacredness of the day which from the beginning had been sanctified and blessed.

No one questions that the day marked out as the Sabbath by the ceasing of the manna was the same Sabbath which God shortly after proclaimed from Sinai. Yet so far from our there finding any evidence for a change having recently been effected, the fallacy of such a notion is farther proved by the divine declarations on that solemn occasion. We there find the Sabbath still declared to be the seventh day as it had previously been at creation. That this does not mean just any day of the seven, provided only that it be called a seventh by men, is proved by the continuation of the reason assigned by God for its sanctification at creation. Now this reason, as we have before shown, refers only to the day of God's own rest, and would have been wholly inapplicable had any change taken place. The reason by which the observance of the very seventh day on which no manna fell is at Sinai enforced, is, "for in

* It is, indeed, not a little remarkable, that the ingenuity of several of the early Gentile Fathers, (as Augustine, and Origen in Ex. Hom. 7; Leo, Patres in Synod. 6, cap. 8, quoted in White on the Sabbath, p. 210,) was displayed in inventing and maintaining a different reason, equally unauthorized, for the sanctification of Sunday—a reason the very opposite of that which here we have been called to discover. They asserted that in the wilderness, Sunday, the first day, was more honored of God, in that He did rain manna upon it, while He rained none upon the Sabbath, or seventh day! True, indeed, God did rain manna on the first day, but we have to add, what these Fathers seem not to have observed, or what at least they forbore to mention as unsuited to their purpose, that God rained the manna not only on the Sunday, but on all the other days of the week, except the Sabbath.—Are then all these six days on which the manna fell, to be sabbatized, in order that a reason may be found why the real Sabbath should be sanctified? To what absurdities will Christians have recourse rather than allow themselves to be persuaded of the duty of returning to the observance of the divine command, which has been so long transgressed!

six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20: 11. Would this reason have been assigned at Sinai for the observance of the seventh day—the same day on which the manna was withheld—if the day on which God really rested had been the first day? Had it been changed, we cannot believe a reason afterwards to have been assigned which would be applicable only to a different day. Whatever other reason might have been given for the sanctification of a new Sabbath, we may not believe that a reason true only as regarded another day would have been given. And with all this varied evidence upon the subject, we are left to marvel that Mede, or any other man, should have been led to adopt the notion we have been called to combat.

BURIAL OF THE SEED.

TRANSLATED FROM THE GERMAN.

Now, my seed, thy grave is made;
In thy silent chamber laid;
Thou mayest slumber lightly;
May the sun his radiance lend,
And the dew of heaven descend
On thy pillow nightly.

Could'st thou, gentle one,
Could'st thou feel what I have done,
Thou would'st whisper, weeping,
Ah, green earth, and bright blue skies,
Never more may greet my eyes,
All in darkness sleeping.

Yet sleep on thou seedling dear;
Sweetly sleep, nor dream of fear,
Soon from slumber waking,
Once more again shalt thou behold
Morning sunlight, bright as gold,
O'er the green earth breaking.

I at last must sink like thee,
Hands of love shall bury me,
Heaping cold earth o'er me;
But when God from yonder skies,
Bids the slumbering dead arise,
May I awake to glory!

"WHAT CAN YOU SAY, SIR?"

When Thomas Hoopoo, a native of the South Sea Islands, had been about two years in the Cornwall Mission-school, he took a journey with a friend, and spent an evening in a select company, who were much entertained by questions proposed to him by an irreligious lawyer, and his amusing answers. At length Thomas said in substance:

"I am a poor heathen boy. It is not strange that my blunders in English should amuse you. But soon there will be a larger meeting than this. We shall all be there. They will ask us all one question, viz., 'Do you love the Lord Jesus Christ?' Now, sir, I think I can say, Yes—What will you say, sir?"

He ceased; a death-like stillness pervaded the room. At length it was broken by a proposition of the lawyer, that, as the evening was far spent, they should have a season of devotion, in which Thomas should lead. It was acceded to; and Thomas, in his accustomed meek and affectionate manner, addressed the throne of grace. Soon he prayed for the lawyer in person, alluding to his learning and talent, and besought that he might not be ignorant of salvation through Christ. As he proceeded thus, the emotion of the lawyer rose above restraint. He sobbed aloud. The whole company were affected, and sobs drowned the speaker's voice.

Soon they separated, and retired to their respective rooms. But there was no rest for the lawyer—'What will you say, sir?' He paced his room in anguish. The Spirit of God had touched his conscience. He found no rest until he could answer the question proposed by that "heathen boy," with an affectionate trust in his Redeemer.

SATAN A FISHERMAN.

I was some time since walking upon the wharf where a fishing boat lay, and as I was passing and re-passing, the master was uttering the most tremendous oaths. At length I turned to him, and standing beside his boat, said:

"Sir, I am unacquainted with your business. What kind of fish are these?"

He replied, "They are cod-fish."

"How long are you usually out in order to obtain your load?"

"Two or three weeks," was the answer.

"At what price do you sell them?"

He informed me.

"Well, have you not hard work to obtain a living in this way?"

"Yes, hard work," said he.

I inquired, "With what do you bait these fish?"

"With clams."

"Did you ever catch mackerel?"

"Yes."

"And I suppose you bait them with clams, too?"

"Oh no," said he, "they will not bite at clams."

"Then you must have different kinds of bait for different sorts of fish?"

"Yes."

"Well, now, did you ever catch a fish without a bait?"

"Yes," said he, "I was out last year, and one day, when I was fixing my line, my hook fell into the water, and the fool took hold of it, and I drew him in."

"Now, sir," said I, "I have often thought that satan was very much like a fisherman. He always baits his hook with that kind of bait which different sorts of sinners like best; but when he would catch a profane swearer, he does not take the trouble to put on any bait at all, for the fool will always bite at the bare hook."

He was silent. His countenance was solemn, and after a moment's pause, as I turned to go away, I heard him say to one standing by him, "I guess that's a minister." [Ch. Mirror.]

A MOTHER PRAYING A SON HOME.

What thoughts crowd around the heart at the mention of these words? Years may pass away; mountains, rivers and oceans may intervene between us and the spot where first we heard a mother's prayers, yet they cannot be lost to memory. Sickness, sorrow and neglect may be suffered, and even the heart may seemingly become callous to all good impressions, yet at the sound of a mother's—a praying mother's name—a cord is touched which thrills through the soul, and rarely fails to awaken better feelings. Does danger threaten? We hope, and, perhaps, fondly anticipate, that a mother's prayers, which have been offered in our behalf, may be answered.

Never did I see this more forcibly illustrated than in the case of a weather-beaten sailor, who resided in one of our coast towns. I had the narrative from the lips of the mother. In making his homeward passage, as he "doubled the stormy Cape," a dreadful storm arose. The mother had heard of his arrival "outside the Cape," and was awaiting, with anxiety a mother alone can know, to see her son. But now a storm had arisen, and as she had expected, when the ship was in the most dangerous place. Fearing that each blast, as it swept the raging deep, might howl the requiem of her son, with faith strong in God, she commenced praying for his safety. At this moment news came that the vessel was lost! The father, an unconverted man, had, till this time, preserved a sullen silence, but now he wept aloud. The mother observed:

"It is in the hands of Him that does all things well," and again, in a subdued and softened spirit, bowed and commended her son and her partner, in an audible voice, broken only by the burblings of a full heart, to God.

Darkness had now spread her mantle abroad, and they retired, but not to rest, and anxiously waited for morning, hoping, at least, that some relic of their lost one might be found.

The morning came. The winds were hushed, and the ocean lay comparatively calm, as though its fury had subsided since its victim was no more. At this moment, the little gate in front of their dwelling turned on its hinges. The door opened, and their son, their lost, their loved son, stood before them! The vessel had been driven into one of the many harbors on the coast, and he was safe. The father rushed to meet him. His mother, already on his neck, earnestly exclaimed:

"My child, how came you here?"

"Mother," said he, while tears coursed down his sunburnt face, "I knew you'd pray me home!"

What a spectacle! a wild, reckless youth acknowledging the efficacy of prayer. It seems that he was aware of his perilous situation, and that he labored with the thought—

"My mother prays: Christian prayers are answered, and I may be saved."

This reflection, when almost exhausted with fatigue, and ready to give up in despair, gave him fresh courage, and with renewed effort he labored, till the harbor was gained.

Christian mother, go thou and do likewise. Pray over that son who is likely to be wrecked on the stream of life, and his prospects blasted forever. He may be saved. [Children's Friend.]

"PRAY THAT SERMON."

A young licentiate, after throwing off a highly wrought, and, as he thought, eloquent gospel sermon in the pulpit and presence of a venerable pastor, solicited of his experienced friend the benefit of his criticisms upon the performance. "I have but just one remark to make," was his reply, "and that is to request you to pray that sermon."

"What do you mean, sir?"

"I mean literally just what I say, pray it, if you can, and you will find the attempt a better criticism than any I can make upon it." The request still puzzled the young man, beyond measure; the idea of praying a sermon was a thing he never conceived of; and the singularity of the suggestion wrought powerfully on his imagination and feelings. He resolved to attempt the task. He laid his manuscript before him, and on his knees before God undertook to make it into prayer. But it wouldn't pray; the spirit of prayer was not in it, and that, for the very good reason, as he then clearly saw for the first time, that the spirit of prayer and piety did not compose it. For the first time, he saw that his heart was not right with God; and this conviction left him no peace until he had "Christ formed in him the hope of glory."

With a renewed heart, he applied himself anew to the work of composing sermons for the pulpit; preached again in the presence of the pious pastor who had given such timely advice; and again solicited the benefit of his critical remarks. "I have no remarks to make," was his placid reply, "you can pray that sermon."

LITERATURE AND LEARNING IN CHINA.

The Chinese are a reading people, and the number of their published works is very considerable. In the departments of morals, history, biography, the drama, poetry, and romance, there are no lack of writings, such as they are. The Chinese Materia Medica comprises forty octavo volumes; of statistical works the number is very large. Their novels are said to be excellent pictures of the national manners. China is full of books; new authors are continually springing up; the press is active, and the traffic in books is a lucrative and most honorable branch of trade. When examinations take place in the capital or the palace, the most clever students are chosen to fill the office of bookmakers. There are, however, but few really new works, and all that appear are compilations and quotations; the author never venturing an idea of his own; and in this consists true learning, according to Chinese notions. There is one work in the Royal Library, on the topography of China, which is said to consist of 5,000 volumes;

some of the best translators that have had access to some extracts from this giant, were sadly disappointed, as it appears to be a mass of confusion, without any attempt at order or arrangement. There are numerous small treatises, similar to our tracts, gratuitously distributed by private individuals, inculcating morality and virtue. Printing is evidently cheaper in China than in Europe, when ten volumes, each containing 100 pages, can be purchased for less than a dollar. Every peasant and the poorest fisherman can read and write. Private and public schools are numerous in every province, and entirely independent of government. Occasionally an examiner visits all the schools to ascertain the qualifications of teachers.

EARLY RELIGIOUS EDUCATION.

Some persons contend that the young mind should be left to grow untaught in religious truth, until it is sufficiently matured to judge for itself. Coleridge and his friends were once talking upon this very subject, one of whom maintained that religion should not be instilled into the youthful mind, and Coleridge contending that it should. His friend observed that the mind should be left to itself upon that subject, and in mature years, it would of itself assume the right direction. After dinner, he walked into his garden, and showed him a spot full of nothing but mustard plants. "There," (said C.), "is a fine flower garden." "Flower garden!" said his astonished friend, "why they are all mustard plants." "I know that," (said Coleridge), "but after a while, some how or other, the mustard will all be rooted out, and we shall have a splendid variety of cultivated flowers! True religion never produces fanaticism or bigotry. The greatest fanatics I ever knew were infidels, the greatest bigots were Deists. They are the only men who will give you no liberty to think for yourself, while they strenuously claim that liberty for themselves. They remind me of the man who declared to one who disputed with him, that this was not a free country; he could not do as he pleased. 'How so,' said his companion; 'can't you do as you please?' 'Why, yes, pretty much, but I can't make you do as I please!'"

EARLY PIETY.

There was a young man, well known to the writer, who had very great talents. He could speak on almost every subject but one. He read many books, knew many languages, and thought a great deal on all he heard and saw. Yet, strange to say, he never or seldom spoke of God. He never loved nor sought him. He had finished his education, he had traveled to distant lands, and had gathered great stores of learning, when consumption came. It pleased God, in his mercy, to grant him a long period of illness, and in the early stage of his disease, God taught him the uselessness of all the learning which he had spent his life in gaining, compared with the knowledge revealed in Scripture, the knowledge of the one true God, and of Jesus Christ, his Son, the only Saviour of sinners. Now, his high intellect and proud heart were subdued. He bowed humbly before God, and, in the meek disposition of a little child, prayed for the teaching of God's spirit, and God heard and answered his prayers. One day, just before his death, a friend was reading to him the twenty-third Psalm. The dying young man listened as he read these words, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and staff they comfort me." "Stay," said the invalid, "stay; yes, God is with me, but, I think, the valley would not have been so dark had I sought him earlier!"

A PIOUS DAUGHTER.

Children, says the Rev. William Gray, have conveyed religion to those from whom they ought to have derived it. 'Well, said a mother, one day, weeping, her daughter being about to make a public profession of religion, 'I will resist no longer. How can I bear to see my dear child love and read the Scriptures, while I never look into the Bible; to see her retire and seek God, while I never pray; to see her going to the Lord's table, while his death is nothing to me?'

'Ah!' said she, to the minister who called to inform her of her daughter's intention, wiping her eyes, 'Yes, sir, I know she is right and I am wrong. I have seen her firm under reproach, and patient under provocation, and cheerful in all her sufferings. When, in her late illness, she was looking for dissolution, heaven stood in her face. O that I was fit to die! I ought to have taught her, but I am sure she has taught me. How can I bear to see her joining the church of God, and leaving me behind, perhaps, forever?'

From that hour she prayed in earnest that the God of her child would be her God, and was soon seen walking with her child in the way everlasting. 'Is it superstitious? More than one eye, in reading this allusion, will drop a testimony to the truth of it. 'We speak that we do know, and testify that we have seen.' May God bless us and make us blessings.

ANECDOTE OF PATRICK HENRY.—When the celebrated Patrick Henry, of Virginia, was near the close of his life, and in feeble health, he laid his hand on the Bible, and addressed a friend who was with him. "Here is a book worth more than all others printed; yet it is my misfortune never to have read it with proper attention until lately." About the same time he wrote to his daughter, "I have heard it said that Deists have claimed me! The thought pained me more than the appellation of Tory; for I consider religion of infinitely higher importance than politics; and I find much cause to reproach myself, that I have lived so long and given no decided public proof of my being a Christian."

The Sabbath Recorder.

New York, December 30, 1847.

CHARITY FOR PROTESTANTS.

In discussing the subject of the Sabbath, those who maintain the claims of the seventh day are often brought into severe conflict with their Protestant brethren, and compelled to use very plain language in relation to their opinions and practices.

When a Sabbath-keeper enters into debate with an enlightened Protestant, the discussion assumes a very different character from what it does between a Sabbath-keeper and a Roman Catholic or a man of the world.

Now we ask, how is it possible to characterize such a course of reasoning, or, rather, such a piece of sophistry, without using severe language? If a man at one moment asserts his belief in the Protestant principle that the Scriptures are a sufficient rule of faith, and in the very next moment attempts to justify his neglect of a day plainly commanded in Scripture on the ground that he infers its abrogation, or that its abrogation is taught by the Fathers—what is this but beliving his own principles? True, it seems like severity to use such language in relation to one of whom we would gladly hope better things.

RECOMMENDATION FOR A MINISTER.—The Alabama Baptist publishes a notice of a revival during which Rev. T. G. Freeman did most of the preaching. The account of Mr. Freeman's labors closes thus:—"Without any pretensions to the highest grades of oratory, his delivery is fluent, chaste and pleasing. We have seldom heard a series of fifteen or twenty discourses more instructive, or giving more gen-

eral satisfaction to an intelligent community. If brother F.'s services should be desired in any of our churches, we may be pardoned for adding that, unless we and all others here are greatly deceived, his lady is a most admirable wife for a pastor—sensible, intelligent and accomplished, and devotedly pious."

PROVISION FOR THE POOR.

We have recently received, and read with deep interest, the Fourth Annual Report of the New York Association for Improving the Condition of the Poor. The Association was established for the purpose of elevating the moral and physical condition of the poor, and relieving their necessities so far as compatible with this object.

But the attention of the Association is not confined to simply supplying food for the needy. Stoves are loaned to them in certain cases, and clothing is occasionally distributed. Arrangements are also made for furnishing medical advice to the sick, and tracts are distributed upon the importance of industry and the right management of household affairs.

The receipts of the Association for the year closing Nov. 3, 1847, were \$24,659 35, and the expenses during the same time \$24,040 00.

SPORTS AND SUNDAYS IN NEW ORLEANS.

Our readers have occasionally heard about the cruel sports and desecrated Sundays witnessed in New Orleans. For the sake of giving them a clear and just idea of how things are done there, we publish the following advertisements, sent us by a friend now in New Orleans:

ON SUNDAY, Dec. 12th, 1847, on WASHINGTON SQUARE, Third Municipality. The proprietor respectfully begs to inform the public that a splendid BULL FIGHT will take place, as above. Four of the fiercest and largest Attakapas Bulls, will be brought into the Ring, two of which will be slain by the Matadores, and the other two Tossed by the Banderilleros and Capadores.

THE Proprietors of this splendid Ball-Room respectfully inform their friends and the public, that the opening of this establishment for the season will take place on Wednesday, the 10th inst., by a Grand Dress and Masked Ball; after which the arrangement will be—SUNDAY, TUESDAY, THURSDAY, and FRIDAY—White; MONDAY, WEDNESDAY, and SATURDAY—Quartermen Balls.

FALL Meeting, 1847. The Fall Meeting of the METAIRIE JOCKEY CLUB will commence on THURSDAY, December 23, and continue Four Days. FIRST DAY—Thursday, December 23—Purse \$300—two mile heats. SECOND DAY—Friday, December 24—Purse \$500—three mile heats. THIRD DAY—Saturday, December 25—Purse \$800—four mile heats. LAST DAY—Sunday, December 26—Purse \$250—mile heats, best three in five.

For the Sabbath Recorder.

STOP AND THINK.

Youthful reader, hast thou yet paused and thought seriously upon human life and its realities? Hast thou understandingly inquired about, and satisfied thyself of, life's true objects? It were well if every sentient being, in the coolness of reason, and the prudence of wisdom, had thought and reflected upon these subjects.

ALPHA.

A HINT TO TOBACCO-CHEWERS.

At the recent meeting of the Free-Will Baptist Triennial Convention, during the session of their Foreign Mission Society, after several warm and stirring addresses had awakened a deep interest in behalf of the perishing heathen, an animated scene followed in taking up donations and pledges for the Society.

Mr. Burns said: "I have seen much to admire and love in America. But I have seen some things that I could not admire. In many things you are in advance of us, and I shall want to learn all I can to carry back with me. And I want America, on the other hand, should conform to all that is good in England. Now I never saw in England, in all my life, a minister that was in the habit of chewing tobacco. Smoking is bad enough; and we have that; but chewing is infinitely worse. Now I will agree to pay into your missionary society a dollar a head to buy up smokers and chewers, to the amount of \$10." [Applause.]

D. B. Lewis said: "I have felt convicted in reference to using tobacco a great many times; and I now give it up. But instead of accepting the offer of brother Burns, I think I can afford to pay a dollar towards making him a life-member of this society."

"PIOUS AND PATRIOTIC."—A strange combination of virtues is sometimes developed by the discipline of the camp. Yet it is a rare thing to find the qualities of a good fighter and pious preacher combined in one man.

"I can not avoid noticing the personal gallantry of Chaplain McCarty, the only chaplain, I believe, who has followed the army, and whose conduct at Churubusco, in particular, was noticed by all. Ever foremost, and where the balls were flying thickest, he was not only ready to give consolation to the dying, but spur on the living to fresh deeds. He not only sought the best places for crossing the ditches with which the ground was cut up, but helped our advancing soldiers across as well; and as some of the volunteers were wading a ditch more than waist deep, where their flasks were touching the water, the worthy person pointed out the circumstance, and told them to be careful and keep their powder dry! Such a chaplain is worth having in a small army like ours. On Sundays he gives us a sound and sensible Episcopalian sermon, and his praise is in every mouth."

AN INDIAN MISSIONARY MURDERED.—The Western Christian Journal tells of a barbarous murder which was perpetrated by a party of Indians. A party composed of the Santee and Sioux tribes, passed the head waters of St. Peters, and when they reached the north fork of Platte, they fell upon a Pawnee village, and in the most cruel manner murdered a missionary preacher who was stationed there, and a number of Indians. About the same time, a war party of Otoes, at Council Bluff, started off and went to Benlock, in the Sioux country, and murdered a dozen Indians of the Sioux tribe.

WHAT TEMPERANCE SOCIETIES HAVE DONE.—There are now, says the Albany Spectator, more than 1,500,000 people in the United States who abstain from the use of ardent spirits, and from furnishing it to others; more than 5,000 Temperance Societies, embracing more than 600,000 members. More than 2,000 distilleries have been stopped; more than 5,000 merchants have ceased from the traffic.

FREE SYNOD OF CINCINNATI.—The Cincinnati Herald contains an account of the proceedings of a Presbyterian Synod, who exclude from membership slaveholders and their advocates, are opposed to affiliated secret societies, whether for temperance or otherwise, but most friendly to temperance associations.

"That we consider the war now waged by our Government against Mexico as clearly aggressive in its character, and avowedly originated and prosecuted by the slave power for the purpose of securing a portion of her territory in order to extend and perpetuate the curse of slavery and the domestic slave trade."

THE LARGEST CHURCH IN THE UNITED STATES.—The first African Church, (Baptist,) Richmond, is the largest body of communicants, in connection with a single congregation, in the Union being two thousand four hundred and seventy. The other churches of the same denomination in that city, report in addition two hundred and sixty-eight colored members. Total number, 2,728.

BAPTIST STATISTICS.—There are 564 Baptist ministerial associations in the United States, 9,888 churches, 5,657 ordained ministers, 1,199 licentiates, 731,966 church members. Number of baptisms in one year 36,509. In the entire world, there is said to be 13,804 Baptist churches; 8,469 ordained ministers; and 1,031,836 church members; and the number of baptisms in one year is set down at 57,605.

A SYNOD OF REFORMERS.—The Louisville Presbyterian Herald says that on the 4th of November, the Presbytery of Ripley, the Free Presbytery of Hillsborough, and the Free Presbytery of Mahoning, united in constituting the "Free Synod of Cincinnati," in the town of Ripley, Ohio. There were twenty-two members present, and one absent, viz: eleven Ministers and eleven Elders. The Synod addressed a Pastoral Letter to the churches under its care, and also an address to the public, setting forth reasons for its organization, and also bearing testimony against slavery, the Mexican war, secret societies, &c.

THE GOSPEL AMONG THE INDIANS.—At a meeting of the Indian Mission Society, according to a correspondent of the Christian Messenger, the following statement was made of events which transpired at an Indian mission station:—"About four years since an old negro man from one of the Southern States came there. He could not read, yet he conversed on religious subjects; the Indians listened to him, and Mr. Islands, among others, was convicted. He saw himself a sinner—he prayed; soon he rejoiced in the pardon of his sins. Then he could not refrain from talking to his countrymen. They met the old negro—talked, and prayed; Mr. Islands also would talk. About this time Rev. S. Dyer, a Baptist Missionary, came among them, was convinced they were Christians, heard their Christian experience, and baptized twenty of them. A church was formed; Mr. Islands was licensed to preach. Mr. Dyer returned soon and baptized 40 more. The chiefs opposed their meeting, and determined to punish those that met; but those who came to report the Christians at the meeting remained to be prayed for. Oh how powerful is the gospel, to change the savage into a lamb! In 1847 Mr. Islands was ordained. Now their church numbers 160. He too has worn himself down, his constitution is impaired, and he asked for help, and the Board at their last meeting concluded to send him help."

CONGRESSIONAL PROCEEDINGS.

Congress was in session only three days last week, having adjourned over from Wednesday to Monday. There will not probably be much done until the holidays are past. After that, the various plans for continuing or terminating the war, of which some half-a-dozen have been presented, will no doubt be taken up. The following summary embraces the principal things done.

In the SENATE—A bill has been introduced to establish a Territorial Government in Oregon. Any number of petitions have been presented in relation to providing for the widows and orphans of officers and men killed in the Mexican war. The resolutions from the Legislatures of New Hampshire and Connecticut, adverse to slavery and its extension by the acquisition of territory, have been presented. Mr. Calhoun's resolutions in relation to the war were called up, and, after some debate, laid over until Tuesday, January 4. Mr. Hale presented two anti-slavery petitions, and made strenuous efforts to induce the Senate to depart from its settled practice of not receiving petitions of that import.

In the HOUSE OF REPRESENTATIVES—A resolution has been introduced, inquiring into the expediency of substituting American for foreign coin. A joint resolution has been introduced, which lies over, declaring the expediency of opening diplomatic relations with the Papal States, and requesting the President to transmit a copy of the resolution to Pope Pious IX. A resolution has also been offered, inquiring as to the expediency of authorizing postmasters to receive subscriptions and transmit moneys for newspapers free of postage.

A JEW'S OPINION OF THE SAVIOUR.

Mr. Noah, of New York, himself a Jew by profession, has expressed the following opinion of Jesus, the true Messiah, which will be new to many of our readers, and contains some sentiments not unworthy of an avowed professor of the Christian religion:—"It has been said, and with some commendations of what was called my liberality, that I did not in this discourse term Jesus of Nazareth an impostor. I have never considered him as such. The impostor generally aims at a temporal power,—attempts to subsidize the rich and weak believer, and draw around him followers of influence, whom he can control. Jesus was free from fanaticism; he was a quiet, subdued, retiring faith; he mingled with the poor, communed with the wretched, avoided the rich, and rebuked the vain-glorious. In the calm of evening he sought shelter in the secluded groves of Olivet, or wandered pensively on the shores of Galilee. He sincerely believed in his mission. He courted no one, flattered no one; in his political denunciations he was pointed and severe—in his religion calm and subdued. These are not characteristics of an impostor; but, admitting that we give a different interpretation to his mission, when one hundred and fifty millions believe in his divinity, and we see around us abundant evidences of the happiness, good faith, mild government and liberal feelings which sprang from his religion, what right has any one to call him an impostor? That religion which is calculated to make mankind great and happy, cannot be a false one."

A MAN'S TITLE-DEEDS TO HIMSELF.—An English publication, entitled "Monthly Illustrations of American Slavery," with a view to show how they manage things in the model Republic, prints the Deed of Manumission by which Frederick Douglass, once a chattel, was put in possession of himself. Our readers will no doubt be interested in perusing it. In order that it may be understood; it is only necessary to say, that the "divers good causes and considerations" alluded to as moving his former master to manumit him, were the receipt of seven hundred and eleven dollars and ninety-six cents, from the agent of Douglass' friends in England, who saw fit to contribute that sum for the object. Here is the Deed:—"To all whom it may concern: Be it known, that I, Hugh Auld, of the city of Baltimore, in Baltimore county, in the State of Maryland, for divers good causes and considerations, methought moving, have released from slavery, liberated, manumitted, and set free, and by these presents do hereby release from slavery, liberate, manumit, and set free, MY NEGRO MAN, named FREDERICK BAILY, otherwise called FREDERICK DOUGLASS, being of the age of twenty-eight years, or thereabouts, and able to work and gain a sufficient livelihood and maintenance; and him, the said negro man, named FREDERICK BAILY, otherwise called FREDERICK DOUGLASS, I do declare to be henceforth free, manumitted, and discharged from all manner of servitude to me, my executors or administrators forever.

"In witness thereof, I, the said Hugh Auld, have hereunto set my hand and seal, the fifth of December, in the year one thousand eight hundred and forty-six. HUGH AULD."

THE WIFE.—It is astonishing to see how well a man may live on a small income, who has a handy and industrious wife. Some men live and make a far better appearance on six or eight dollars a week than others do on fifteen or eighteen dollars. The man does his part well; but the wife is good for nothing. She will even upbraid her husband for not living in as good style as her neighbor; while the fault is entirely her own. His neighbor has a neat, capable, and industrious wife, and that makes the difference. His wife, on the other hand, is a whirlpool into which a great many silver cups might be thrown, and the appearance of the waters remain unchanged. No Nicholas, the driver, is there to restore the wasted treasure. It is only an insult for such a woman to talk to her husband about her love and devotion.

General Intelligence.

FIFTEEN DAYS LATER FROM EUROPE.

The steamship Hibernia arrived at Boston on Saturday morning last, with foreign dates to Dec. 4. She brings intelligence of several heavy failures, and the continued depression of the money market.

The British Parliament was opened on the 23d of Nov., when the Queen's Speech was read. The subject of trade and the financial condition of the country, was under discussion up to the time of the steamer's departure.

The civil war in Switzerland has been virtually terminated, when scarcely commenced, by the complete prostration of the Catholic or Conservative party.

The affairs of Italy are in a fair way for adjustment. The Pope has opened the new Council of State at the Vatican, and his speech elicited unqualified approbation.

Wretched Ireland seems as hopelessly wretched as ever—a land given over to famine, despair, and the horrible vengeance of the desperate. The Clare Journal gives the following affecting details, which may be taken as a specimen: "There are 700 paupers in the Scariff workhouse, and hundreds daily—nay, hourly, seeking admission; with their countenances emaciated and fully depicted with the destination that is hourly augmenting in that locality. Parents are deserting their children there and leaving. One child was brought into the workhouse, four years of age, and could not tell its name. Last week, three or four hundred persons, men, women, and children, from the parish of Killard, entered an extensive turnip field belonging to Mr. James Shannon, of Craganock, and tore away and eat on the spot the greater part of the turnips growing thereon, to stay for the moment the cravings of hunger."

A great storm ravaged the coast of Mayo, Ireland, on the 8th ult., when over thirty poor creatures lost their lives. Nine persons, natives of Innisturk, were drowned in an endeavor to reach home with some provisions for their starving children. Nineteen fishermen were drowned in the Sound of Achill, and five others off Achill Head the same day.

The Auckland steamer, has been on a visit to the Laccadive Islands, and supplying the islanders, whose land has been entirely washed over by the sea during the hurricane of the 18th of April; no fewer than 1,800 are said to have perished—the survivors had been left famishing and destitute from April to September.

The Manchester Examiner, and other British papers, anticipate another visit of the Asiatic cholera, and advise that attention be paid to cleanliness and ventilation, as the best means to lessen its dreadful attacks. Of 100,000 attacked in Russia, less than 20,000 died.

The Premier of England, in the Commons, has announced his intention to move for leave to bring in a bill to remove the civil disabilities affecting the members of the Jewish persuasion.

The University of Oxford was to have met on the 14th inst. to petition Parliament not to admit Baron Rothschild, or any other Jew, to a seat in Parliament.

A preacher, under the name of Rev. Mr. Bertram, has been apprehended in Edinburgh as a deserter from the 71st regiment. He was a very agreeable speaker.

A party of gentlemen, on Nov. 20, started from Paris and reached London in 12 hours 50 minutes.

Eight lobster fishers were drowned off Caithness on the 22d of November, leaving six widows.

The Asiatic cholera is stated to have advanced to the Prussian frontier.

Hon. Joseph Cunard, of Miramichi, the celebrated royal mail contractor, has been compelled to yield to the pressure of the times, he having stopped payment.

LATE FROM CAMPEACHY.—By the arrival of the Yucatan schr. Rafele, we have intelligence from that section of the Mexican territory up to the 29th ult.

A battle had been fought on the 16th of Nov., between Col. Zetina's revolutionary forces, 1,800 strong, and Rozado's, 1,000 strong; in which the latter gained a complete victory, and took four pieces of artillery from the former.

Zetina made the attack on the City of Valladolid, and the action lasted three hours. He lost 70 men killed, among whom were three officers. He and his defeated troops retreated in disorder, and took the road to Espita and Tizimin.

The Governor of Yucatan (Mendez) was, on the 29th, on his way to Maxcanu, in company with Barbachano (the person whom the insurgents wanted for their Governor,) to check the revolution of the Indians against the whites. This revolution having a more alarming aspect since the pronunciamento of Zetina, as the whites are fighting among themselves.

These Indians, numbering upward of 5,000, under the command of a renowned chief by the name of Pratt, made an attack on the 27th ult., on the town of Tijosuco, whose inhabitants united with those of the neighborhood, made a stand against the Indians, and fired upon them during 26 hours; after which time, having no ammunition, they were compelled to retreat, with their women and children, and took a position on the road to Texas. The population of Tijosuco amounts to about 6,000, and that town was entirely left in the possession of the Indians.

Since this successful affair for the Indians, eight towns have united to them, raising their number, it is said, to 15,000.

THE ARREST OF GEN. PILLOW AND WORTH.—A correspondent of the New-Orleans Delta, writing from Vera Cruz, gives the following account of the difficulties between Gen. Worth, Pillow and Scott:

A lamentable feeling pervades the army at Mexico, owing to jealousies and heart-burnings, envy and malice, and political prejudices. Gen. Scott has arrested Pillow and Worth. The circumstances which led to this step are believed to be these: Two letters, emanating from

the American camp, published in the United States, have been read by Gen. Scott. In an order published to the army he prematurely decides who wrote them, and most bunglingly impeached the honor, patriotism and services of the two Generals, who are eulogized in those letters. One of the Generals (Pillow) denies, in a card published in Mexico, the authorship of the letter attributed to his pen by Gen. Scott. The other General (Worth) prefers charges against Scott, and Scott arrests him for contempt. Gen. Pillow was arrested because he appealed from an opinion of Scott, requesting the latter to transmit the appeal to the Secretary of War. Scott refused in a hasty manner; whereupon the former remarked, "I will do it, sir." "Then I arrest you, sir," was Scott's reply. So matters stand at the last dates.

LIFE IN MEXICO.—A letter from a young soldier, in the Philadelphia Inquirer, dated at Perote, last month, thus notices the comforts of privates in the army:

"Oh, the misery of this Hospital life, who would believe it! Bad treatment from officers and Doctors! Falling into the hands of the Mexicans would be little worse. I am sick of it. I have lost all energy, all ambition—many, very many have died here, to be buried in the sand like so many dogs—taken out, piled in a cart, a dozen at a time, some with nothing but a shirt on, and some sewed up in blankets, if they are fortunate enough to have one left unstolen when dying, pitched into a hole just deep enough to let the Mexican dogs and hogs root them out for food! A coffin only for officers! The climate is very trying. What do you think of snow in July, and the next day so hot you could scarcely stand it! We have the lofty peaks of three snow mountains in view, and are 1,900 feet above the level of the sea."

SUMMARY.

A dispatch to the N. Y. Tribune says that a serious affray occurred at New Haven, on the evening of Dec. 23d, between two tutors of Yale College, named Emerson and Goodrich, and a couple of students named Towar and Ewen, which it is feared will prove fatal to one of the parties. During the fray one of the tutors was stabbed with a sword cane and the other was knocked down with a bar of iron. It is feared the latter will not survive his injury. Goodrich is a son of Prof. Goodrich of Yale College. Towar is from Philadelphia, and Ewen is from Tennessee. The students have been held to bail in the sum of \$4,000 each.

A slip from the office of the Norfolk Herald, dated Dec. 23, 1 P. M., contains the following extract of a letter from Major Hunter, one of the Commissioners of wrecks in Princess Anne, to a house in Norfolk: "I am sorry to have to inform you, that the new schr. Sea Witch, of New-York, came ashore on the beach six miles south of Cape Henry, in the snow storm of Thursday, and all on board have perished. Both masts are gone, or at least are floating alongside. We have had her boarded this morning, and it is thought she was in ballast. Three men have been found along shore."

A letter to the Tribune, dated Philadelphia, Dec. 22, says: An elephant at the Zoological Institute in this city this afternoon became greatly enraged, when he attacked and nearly killed his keeper, named William Kelly. He next broke open several of the cages containing wild beasts, and set them at liberty. He then proceeded to kill several monkeys, whom he dispatched in a hurry. There was great excitement and alarm among the people. After considerable trouble he was finally mastered and secured.

A dispatch to the Tribune, dated Boston, Dec. 20, says that the brig Falconer, of Belfast, Capt. R. Sidney, master, bound for Boston, was wrecked on Ipswich beach, two miles from the light-house, in the gale on Friday night last. Of about 50 persons on board, the Captain, his wife, 2 children, 15 passengers, and some of the crew, perished before assistance could be rendered. Eighteen of the bodies were picked up on Saturday and carried to the town of Ipswich.

The papers from the West contain full accounts of the great flood in the Ohio and its tributaries. Many lives were lost, and a vast amount of property destroyed. Two or three large pork houses at Mayville, Ky., have been washed away by the flood, by which very heavy losses have been sustained. A large brick house occupied by a company of Socialists (very new lights—some call them Sonnambulists) on the Ohio River in Claremont Co., fell down, crushing seventeen persons to death, and severely wounding several others. Water to the depth of 10 feet surrounded the building.

The Newburyport Herald says that in the midst of the great ledge on the Northern (New Hampshire) Railway, which is chiseled 30 or 40 feet deep out of solid rock, for more than a quarter of a mile, a body of peat is found, so wet and spongy that it was found necessary to dyke it with large timbers to keep it from the track. How this dripping peat muck found its way to this summit—the highest between the Merrimack and the Connecticut—is a marvel. But here it is, and as full of water as any muck on our low meadows.

Dr. Lee, of Hartford, Conn., who has practiced extensively at the South, states that he has treated five cases of rattlesnake bite, and all them successfully. His remedy is alcoholic liquor—either rum, brandy or gin—given in large doses. A half pint in every fifteen minutes, making a quart in an hour, is not too much, to be given as soon as possible after the bite. This remedy has been used at the South to a great extent, and has never been known to fail of a cure. The liquor absorbs or deadens the fatal virus, and never intoxicates the subject so long as the virus of the reptile is in the system.

The tolls on the Welland Canal have netted \$120,000 this year—a great increase. Many new vessels have been added to the lake trade, of 200 to 400 tons burden. The canal was free of ice on the 10th inst. Now that the Welland and St. Lawrence Canals are in a fit state to pass vessels of 400 tons from Lakes Michigan, Huron, Erie, or Superior, to the ocean, the trade will increase greatly.

At the City Hall, in New York, says the editor of the Courier, we met a soldier who served as a private in the battles before the Capital. At Churubusco, while crossing the corn-field, and within ten or fifteen rods of the enemy, just as he was biting the end from a cartridge to load his musket, a ball struck his temple, passed behind one eye, under the bridge of his nose, behind the other eye, and out at the other temple! Being exposed to a cross fire from our troops, he thinks the ball came from them. It did not knock him down, nor has he suffered any other result from it than the loss of sight, which is almost total. He can distinguish light from darkness, but nothing more. His eyeballs have fallen in, and the lids are closed; but his general health has not suffered at all.

A letter dated Washington, Dec. 25, says:—The sudden decease of Senator Fairfield, of Maine, has thrown a deep gloom over the city. By the event, the insecure grasp by which we hold on to life is made more manifest to every one—the abrupt termination of his career shows the common, urgent danger of all mankind. He died—as I learn—from the effects of a surgical operation. His affection was dropsy in the knee. This caused him pain, and qualified his usefulness. In the double hope of giving more comfort to himself, and more time to the Republic, he submitted to an experiment which has proved fatal.

The N. O. Picayune of Dec. 14 says that the Arco Iris of the 7th records a tragic affair which took place in the village of Medelin on the evening of the 4th inst. A detachment of American soldiers was quartered there for the night. About 11 o'clock some of them started for a ball in the village, but with perfectly peaceable intentions. Some of the party at the ball took alarm, however, and one of them, a black fellow, and a guerrillero, went to the door and discharged a pistol at the advancing Americans. The Americans immediately returned the fire, killing six persons and wounding ten, one of whom died shortly afterward. One of the wounded was a woman.

A correspondent at Angelica, Allegany Co., writes as follows, on the 20th inst.: "A horrible accident happened in this town on Sunday, the 19th inst. A team with four persons was crossing the Genesee River, near the residence of P. Church, Esq. The bridge fell, precipitating two young ladies, Miss Smith and Miss E. King, into the river, who were instantly drowned. The body of Miss King has been recovered; that of Miss Smith has not. About eleven rods of the bridge fell at a height of about twenty feet. The horses, owned by Mr. Burrell, of Phillipsburgh, were both drowned. Miss Burrell and Mr. Mathews escaped unhurt."

A daughter of Gov. Morton, (as we learn by the Springfield Republican,) who was visiting at the house of W. Thompson, Esq., of that village, was awakened by a strange man, who entered her bedroom at 2 o'clock last Friday morning, thoroughly searched the drawers, closet, &c., taking out such articles as he chose. Miss Morton at length asked him what he wanted, when he threateningly shook what glittered like a knife at her. She instantly called loudly on Mr. Thompson for help, and the thief fled.

It is said that Hon. J. R. Poinsett, formerly Secretary of War, and afterward Minister to Mexico, has recently written to Washington that the attempt to sustain our army by contributions derived from the external or internal commerce of Mexico, will prove ridiculous and futile. Mr. Poinsett has resided a long time in Mexico, and understands thoroughly the character of her people.

New Orleans and Philadelphia, as legatees of Stephen Girard, claimed 200,000 acres of land, situated in Louisiana—part of the Ouchita region, given to Count Bastrop in '96. A jury at New Orleans, in the U. S. Court, have declared the claim valid, and the decision affects the titles of many persons in New Orleans favorably.

Mr. S. B. Horton, of Nantick, was killed on the Worcester Railroad at that town on Saturday. He was thirty years old, and leaves a wife and two children. He was standing on one track, looking at the freight train, and knocked down by the train from this city. A man was also killed on the Old Colony Railroad at Middleboro'.

A bill is before the Ohio Legislature "to secure to every family a Homestead exempt from execution," and it provides that the articles of furniture, &c., at present exempted, as also a home owned by any person having a family, and not worth over \$500, shall be exempt from seizure or sale for debt.

The Standard, at Salem, N. J., states that a noble bald eagle, measuring six feet five inches from tip to tip, and with beak, talons, etc. proportionably large, was shot by Mr. David Bassett, in Mannington Meadows, a few days since.

Vermont has decreed, that if any peddler carry and offer for sale any plated or gilded ware, jewelry, watches, or any patent medicine, the composition of which is kept secret from the public, he must pay \$60 for a yearly license.

The editor of the New York Tribune heard, on Thanksgiving day, a preacher who said, "Some think that this matter of the war ought not to be touched in the pulpit. I do not agree with them. I think that the question of wars and fighting was a question of Christian morality some time previous to its becoming a question of American politics. My right to it is prior to that of the politician, and I shall not waive my right."

It was a saying among the ancients, says R. Boyle, that even Jupiter could not please all. But we find now that the true God himself is not free from the imputation of his audacious creatures, who impudently presume to quarrel with his revelations as well as his providence, and express no more reverence to what he hath dictated than to what he doth.

The Emancipator says that in two only of the slave states are the slaves numerically equal to the whites. These are South Carolina and Mississippi. In the former the slaves are 145 to every 100 whites—in the latter 109 to 100. In Florida the slaves are eight per cent. less than the whites, and in Missouri, eighty-two per cent. less. Leaving Delaware out of view, and the Southern States that have the smallest per centage of slaves, are Kentucky, Tennessee, Maryland, Arkansas, and Missouri.

Theron Rudd, of the State of New York, died at St. Louis on the 2d inst., at the advanced age of 80 years. He leaves a widow and a daughter in a strange city to mourn his loss. The Organ says that the great benefit derived to the community from the publication of the money market, is attributable to this gentleman, who was the first to originate it.

The New York Tribune says that Gen. Taylor was detained in New Orleans until Sunday morning, when he left in the steamer Missouri, en route to his plantation at Baton Rouge. He would pass a few days in quiet with his family, and then visit his country seat in Mississippi, so that if needed in Mexico he can return immediately.

We think it was 58,000 persons (besides the slaves) who were reported in the census of 1840, as being unable to read or write, though over 20 years of age, in North Carolina. That State expended on the education of all classes last year, \$105,978. Too little by far!

The Jefferson Inquirer states that Rev. Mr. Boone, of the Metropolitan, is not only Clerk of the Supreme Court, with numerous fees, and State Printer, with many jobs, but that he is Chaplain of the Missouri Penitentiary, and as such receives \$150 per annum for his religious services.

The Halifax Courier says, that Abraham Tagg, the unhappy young soldier who was tried last week for a violent assault on the woman he loved, has breathed his last. After being conveyed to the Hospital, he tore open the yet unhealed wound in his neck.

It is stated in an English paper, that a jealous wife recently tied her husband in bed while he slept, and then poured boiling water over him. When arraigned for trial, which resulted in transportation for life, she boldly confessed the crime.

Dr. John Sappington, of Saline, (Mo.), proposes to give \$10,000 towards establishing a Manual Labor School, whenever \$28,000 more shall have been raised by subscription for the same purpose.

A horse is on exhibition at Cincinnati, whose body is covered with a thick coat of fine wool, in the place of hair. His color is between that of a mouse and dun color. He was brought from the Rocky Mountains.

An Anti-Chewing-Tobacco-Society was recently organized at Union Hall, Boston. Among those who signed the pledge were several hard chewers.

In the columns of the Barre Patriot, says the Pathfinder, W. A. Bryant, the Secretary, calls upon the members of 'The Barre Thorough Going Thief and Rogue Detecting Society,' to meet for transaction of business.

During the year ending 1st Nov. last, fifty-six steamboats were built in Pittsburg, their aggregate tonnage being 9,554. Tonnage owned in Pittsburg 1st Sept. last, 27,018, viz: Steam 24,472 tons; other kinds, 2,546.

'There are two things,' says a noble historian, 'which are generally popular in their beginning; the first is war, and the second peace.'

Population of Chicago, by the census just taken, 16,841. Of Norfolk, Va., 15,000, an increase of 4,000 within seven years.

The Rev. Dr. Chapin, of Rocky Hill, has resigned his pastoral relation with the Congregational Church in that town. Dr. C. has officiated as pastor of that church fifty-four years.

The Ellipticville (N. J.) Whig says that as Rev. S. C. Copley of that village was writing in his study last week, a rifle ball grazed his head, which was fired from a rifle by a young man of that village who was shooting some fowl.

The New Haven Palladium says that the very rare phenomenon of a rainbow in the north at noonday was seen there on Thursday last, with unusual distinctness. The prismatic colors were well exhibited, and the circle was unbroken.

It is said that \$200,000 have been expended "by an old and respectable citizen" of Cincinnati in the purchase of marble in Italy for the entire front of a house he is erecting in that city.

The ex-editor of the Madisonian has started a little paper in Philadelphia, called "The Compact," in aid of Slavery.

Commander Wilkes, U. S. N., states that the depth of the ocean has never been ascertained. Capt. Ross, at 37,000 feet, found no bottom.

The editor of the Lebanon Courier says that Thomas M. Myers, who recently married a Mexican, Senorita worth \$300,000, is a printer, and a graduate of the Record office at West Chester, Pa.

Of U. S. soldiers, 503 have died in the general hospital, Perote Castle—nearly all of them victims to the climate.

Eggs wholly embedded in salt, the small end downwards, will keep from one to three years perfectly fresh.

Queen Victoria has consigned to the British Museum a tortoise-shell bonnet, sent to her from the Navigator's Islands.

LETTERS. Wm. M. Fahnestock, Geo. H. Perry, S. P. Stillman, Jos. L. Bliven, Geo. Crandall, Wm. T. Morgan, Albert Uter, Ephraim Maxson (please send us the law.) RECEIPTS. G. G. Crandall, Westerly, R. I. \$2.00 pays to vol. 4 No. 52 Bathsheba Lapham, " " 2.00 " " 4 " 52 Joseph H. Potter, " " 2.00 " " 4 " 52 Luke Crandall, " " 2.00 " " 4 " 52 Martha Burdick, " " 2.00 " " 4 " 52 John T. Thurston, " " 2.00 " " 4 " 52 Amos Stillman, " " 2.00 " " 4 " 52 Sam'l Merritt, " " 2.00 " " 4 " 52 Weeden Clarke, " " 2.00 " " 4 " 52 Daniel Saunders, " " 2.00 " " 4 " 52 Joseph Chapman, " " 2.00 " " 4 " 52 Peleg Babcock, " " 2.00 " " 4 " 52 Geo. A. Babcock, " " 2.00 " " 4 " 52 Franklin Barber, " " 2.00 " " 4 " 52 W. B. Babcock, " " 2.00 " " 4 " 52 C. C. Stillman, " " 2.00 " " 4 " 52 John Hiseox, " " 2.00 " " 4 " 52 Joseph L. Bliven, " " 4.00 " " 4 " 52 John Clarke, Petersburg, " " 2.00 " " 4 " 52 Aaron Cook, " " 2.00 " " 4 " 52 Sophronia Fisher, " " 2.00 " " 4 " 52 Thos. A. Kenyon, " " 2.00 " " 4 " 52 N. Burch, West Edmeston, " " 2.00 " " 4 " 52 Kenyon Crandall, " " 2.00 " " 4 " 52 S. B. Crandall, " " 2.00 " " 4 " 52 Abram Coon, " " 1.00 " " 4 " 52 Benj. F. Burdick, Brookfield, " " 2.00 " " 4 " 52

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CHRISTIAN PSALMOLOGY. THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles, to suit the tastes and means of purchasers. The price in strong leather binding is, 75 cents per copy; in imitation morocco, plain, 87 1/2 cents; ditto, gilt edges, \$1.00; ditto, full gilt, \$1.12 1/2; in morocco, gilt edges, \$1.25; ditto, full gilt, \$1.37 1/2. Those wishing books will please forward their orders, with particular directions how to send, to Geo. B. UTZER, No. 9 Spruce-st., New York.

Since the first publication of the above notice, it has been found necessary to increase the price of books in morocco. Persons ordering them in future, will please note the fact, and act accordingly.

VALUABLE REPUBLICATION. CARLOW'S DEFENSE OF THE SABBATH. THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional passages, which were not of general circulation. It is published in suitable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 50c. Orders, addressed to the General Agent, Paul Stillman, New York, will be promptly attended to.

DEBUTYER INSTITUTE. JAS. R. IRISH, Principal. GURDON EVANS, Principal of Teachers' Department. CAROLINE E. WILCOX, Preceptress. MELBA R. CLARKE, Teacher of Instrumental Music. Other experienced Teachers are employed the various Departments.

The Academic Year for 1847-8 will be divided into three terms of fourteen weeks each: First commencing Wednesday, Aug. 25, and ending Dec. 1 Second " " Dec. 15, " " March 23 Third " " April 5, " " July 13 TUITION, per term of fourteen weeks, from \$3.00 to \$5.00 EXTRAS—for Drawing 1.00 " Painting 2.00 " Piano Music 8.00 " Use of Instrument 2.00 Room-rent, including necessary furniture, 1.75 Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at \$1.25 to \$1.50. Every member of the school will be exercised in composition, and in reading or speaking select pieces.

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

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

IMPORTANT WORK! Forty Thousand Copies sold in England.

CHAMBERS' CYCLOPEDIA OF ENGLISH LITERATURE. A Selection of the choicest productions of English Authors, from the earliest to the present time, connected by a Critical and Biographical History, edited by Robert Chambers, assisted by Robert Carruthers, and other eminent gentlemen. To be issued semi-monthly, in 16 numbers, at 25 cents each, double column letter-press; with upwards of THREE HUNDRED ELEGANT ILLUSTRATIONS.

The Cyclopædia of English Literature now presented to the American public originated in a desire to supply the great body of people with a fund of reading derived from the productions of the most talented and most elegant writers in the English language. It is hoped hereby to supplant, in a measure, the frivolous and corrupting productions with which the community is flooded, and to substitute for them the pith and marrow of substantial English literature; something that shall prove food for the intellect, shall cultivate the taste, and stimulate the moral sense.

The design has been admirably executed, by the selection and concentration of the most exquisite productions of English intellect from the earliest Anglo-Saxon writers down to those of the present day. The series of authors commences with Langland and Chaucer, and is continuous down to our day. We have had specimens of their best writings headed in the several departments, by Chaucer, Shakespeare, Milton, Dryden, Bacon, Locke, by Hooker, Taylor, Barrow, by Addison, Johnson, Goldsmith, by Hume, Robertson, Gibbon, set in a biographical and critical history of the Literature itself. The whole is embellished with splendid wood engravings, of the heads of the principal authors, and of interesting events connected with their history and writings. No one can give a glance at the work without being struck with its beauty and cheapness. It is in fact a whole English LIBRARY FUSED DOWN INTO ONE CHEAP BOOK.

The editor, Robert Chambers, is distinguished as the author of several historical works connected with Scotland, and as joint editor of Chambers' Edinburgh Journals.

As an evidence of the great popularity of the work in England, it may be stated that more than forty thousand copies have been sold in less than three years; and this almost without advertising or being indebted to any notice from literary Reviewers.

The publication of the American edition, commencing with December, will be continued, two numbers each month, until the whole work is completed. Persons remitting Four Dollars, can receive the whole work promptly by mail, or otherwise, as soon as published. Booksellers and Agents supplied on the most liberal terms.

The publishers of any respectable paper or periodical, who will give this notice THREE insertions and send us the papers containing it, shall be entitled to the work complete. The numbers will be forwarded per mail, unless otherwise directed, as they are issued from the press.

GOULD, KENDALL & LINCOLN, Publishers, Boston.

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Miscellaneous.

GIVE ME THY BLESSING, MITHER.

BY ORITA.

"Give me thy blessing, mither, For I must now away, To meet my bonnie Agnes, mither, Upon her bridal day.

"Ah! Willie, how my heart o'erflows When thus I hear thee speak; My tears are glistening on thy hair, And dropping on thy cheek.

"Ye look sae like him, Willie dear, Ye look sae like him now; Ye hae the same dark, tender een, The same broad, noble brow.

"Puir child, her heart is beating now, As it never beat before; Puir child, I ken her hazel een Wi' tears are running o'er.

"I weel remember, too, the hour When, wi' a heavy sigh, I turned, a wife sae young and sad, To bid them a' good bye.

"But then, how kind he took my hand, And gently whispered—'Come, The same soft star shines o'er my cot That shines above thy home.'

"We loved lik'ither weel, Willie, We loved lik'ither lang; Ah me! how happy was the heart That thrilled the organ sang.

"Oh! fondly cherish her, Willie, She is sae young and fair; She has not known a single cloud, Or felt a single care.

"When first I knew a mither's pride, 'Twas when I gazed on thee; And when my father flowers died, Thy smile was left to me.

"Then tell thy bonnie bride, Willie, She has my first-born son; I tak' the darling from my arms, And gie him to her hand.

"I dinna fear to die, Willie— I ever wished to gang; The soft green mound in yon kirkyard Has lately been too lang.

"Then gang awa', my blessed bairn, And bring thy gentle dove, And dinna frown if I should greet To part wi' her they love.

"And may the God that reigns above, And sees ye a' the while, Look down upon your plighted troth, And bless ye wi' His smile.

PERSONAL APPEARANCE OF DISTINGUISHED MEN.

SAMUEL ADAMS was of common size, of muscular form, right blue eyes, light complexion, and erect in person. He wore a tie wig, cocked hat, and red cloak. His manner was very serious.

FISHER AMES was above middle stature, and well formed. His features were not strongly marked. His forehead was neither high nor expensive. His eyes blue, and of middling size; his mouth handsome; and his hair black and short on the forehead, and in his latter years unpowdered.

JOHN BROOKS was of middle stature, well formed, and of soldierly dignity of manner. He was Governor from 1816 to 1823, and died in 1825, at the age of 73.

GEORGE CABOT was a tall man, well formed, of courteous and elegant manners, and refined aspect; his complexion light, his eyes blue. He was born in Salem in 1752, was several years Senator in Congress, President of the Hartford Convention, and died in 1823, aged 71.

SAMUEL DEXTER was nearly six feet in stature, of well proportioned, muscular frame. His hair was black, loose, unpowdered, and

worn rather long; it came lightly over his high, expansive forehead. His face was long, his complexion dark, his eyes large and light blue. He was Secretary of War and of the Treasury under John Adams, and served in both Houses of Congress, and died in 1816, aged 55.

CHRISTOPHER GORE was rather tall, and in middle age of full person and erect, but began to bend forward at an earlier age than common. He was bald on the whole upper surface of the head, at an unusually early period. His hair was tied behind and dressed with powder. His face was round and florid, his eyes black, his manners courteous and amiable. He was Governor in 1809, and Senator in Congress for three years from 1814. He died in 1827, aged 69.

CURIOSITIES OF ART.

It is singular how many men have directed their energies of mind to perfecting toys, which, although displaying wonderful inventive powers, yet have never conferred any benefit on mankind, nor ever been used for any other purpose than as a piece of amusement—the childish exhibition of masculine mind, the fame of foolery, the foolery of fame.

Thus, Jerome Fabra, an Italian priest, and a native of Calabria, exercised himself in a species of industry, wonderful from its difficulty. He finished a work of box-wood, which represented all the mysteries of the Passion, and which might be put into the shell of a walnut. To him was attributed a coach the size of a grain of wheat, within which there were to be seen a man and a woman, a coachman who drove it, and horses that drew it. These were presented to Francis I. and Charles V.

In China, the tomb of Confucius has been made in small miniature, no larger than a nut, but wonderfully composed of precious metals, and adorned with a profusion of gems, but its value consists of the labor expended on its execution. Its landscapes, dragons, angels, animals, and human figures, would require several pages of description, which would, after all, without a view of the model, prove tedious and unintelligible.

Charles V., of Spain, had a watch which was confined in the jewel of his ring, and a watchmaker in London presented George III. with one set in the same manner. Its size was something less than a silver two-pence, and it contained one hundred and twenty-five different parts, and weighed altogether no more than five pennyweights and seven grains.

The tomb of Raphael, executed by an Italian named Raccavalva, is indeed a wonder. It is only twelve inches in height, and from an inch to four inches in diameter. It is adorned with various architectural ornaments in the richest style of Gothic, and also figures of the Virgin and child. The work is said to be of unrivaled merit and beauty. The model is contained in a case of wrought gold, and is itself of box-wood. The general design may be regarded as architectural, embellished with several compartments of sculpture or of carving, consisting of various groups of figures. These display different events in the life of Christ. Some of the figures are less than a quarter of an inch in height, but though thus minute, are all finished with the greatest precision and skill; and what renders this execution still more curious and admirable is, the delicacy and beauty with which the back and distant figures are executed. [Sc. Am.]

LEARNING TO BACK.

If you would have your cattle learn this art, put them to an empty cart and let them back it down hill. Never pound their noses, for this gives them pain and wens, and makes them hold their heads down to avoid your blows. In such a position of the head the ox has no power over the yoke, for his throat is brought to bear on the lower part of the bow, and he can not do much if he would.

By all means keep his head up, and then the yoke itself will bear against the upper side of the neck—the tough side—and against the horns. If you use a stick or whip, touch the fore legs with it; keep your stick under, and your steers will not put their heads down to come in the way of it. At first they will refuse to walk backwards, and will straddle away from the cart tongue in order to go sideways and see where they are to step.

But while the cart is drawing them back, it will be your principal business to keep the steers in a line, that they may track after the cart. Be patient now, the cart is helping you, and the steers will soon choose to go backwards after the cart, rather than to stand still and hold it. In a short time your steers will learn to step backwards and keep their bodies close to the tongue, with their heads up. Soon you will teach them to run an empty cart back, on level ground; and eventually your cattle will run back any decent load, with nearly as much ease as they will draw it forward.

Mr. Jonathan Rice, of Marlborough, recently told us that he taught his steers to back by hitching them to a rock in front of them, and then inviting them to back away from the rock, making them haul it after them and endeavor to avoid it as it comes along. He says they will hold up their heads and pull stoutly to get away from their load in front. We have no doubt this is a good mode of using cattle to run a load back. [Mass. Ploughman.]

FASCINATION OF THE RATTLE-SNAKE.

"When I was a boy, about fourteen years old," says Mr. Willard, "my father sent me into the fields to mow briars. I had not been long employed, when I discovered a large rattle-snake, and looked for something to kill him, but not readily discovering a weapon, my curiosity led me to view him. He lay coiled up with his tail erect; and making the usual sipping noise with his rattles. I had viewed him but a short time, when the most vivid and lively colors that imagination can paint, and far beyond the powers of the pencil to imitate, among which yellow was the predominant, and the whole drawn into a bewitching variety of gay and pleasing forms, were presented to my eyes; at the same time my ears were enchanted by the most rapturous strains of music, wild, lively, complicated and harmonious, in the highest degree melodious, captivating and enchanting, far beyond anything I ever heard before or since, and indeed far exceeding what my imagination in any other situation could have conceived. I felt myself irresistibly drawn towards the hated reptile: and as I had been often used

to seeing and killing rattle-snakes, and my senses were so absorbed by the gay vision and rapturous music, I was not for sometime apprehensive of much danger; but suddenly recollecting what I had heard the Indians relate (but had never before believed) of the fascinating power of these serpents, I turned with horror from the dangerous scene: but it was not without the most violent effort that I was able to extricate myself. All the exertions I could make with my whole strength were hardly sufficient to carry me from the scene of horrid yet pleasing enchantments; and while I forcibly dragged off my body, my head seemed to be irresistibly drawn to the enchanter by an invisible power. And I fully believe that in a few moments longer it would have been wholly out of my power to make an exertion sufficient to get away.

DRESS OF THE NEW-ENGLANDERS.

The boots and shoes worn by the earlier settlers of New England, were coarse, clumped, square-toed, and adorned with enormous buckles. If any boots made their appearance, prodigious was the thumping as they passed up the aisles of the church; for a pair of boots was expected to last a man's life. The tops were short, but very wide; formed, one might suppose, with a special adaption to rainy weather; collecting the water as it fell, and holding an ample bath for the feet and ankles!

The women, old and young, wore flannel gowns in winter. The young women wore, in the summer, wrappers or shepherdess; and about their ordinary business, did not wear stockings and shoes. They were usually contented with one calico gown; but they generally had a calimanco gown, another of camlet, and some had them made of poplin. The sleeves were short, and did not come below the elbow. On holidays, they wore one, two, or three ruffles on each arm—the deepest of which were sometimes nine to ten inches. They wore long gloves coming up to the elbow. Round gowns had not then come in fashion; so they wore aprons. The shoes were either of thick or thin leather, broadcloth, or worsted stuff, all with heels an inch and a half high, with peaked toes turned up in a point. They generally had small, very small muffs, and some wore masks. [Book of the Feet.]

MUMMY CLOTHS FOR PAPER.—The latest idea of the Pacha of Egypt for a new source of revenue is the conversion of the cloth which cover the bodies of the dead into paper, to be sold to add to the treasury. It is estimated that for the year 2097 B. C. to the year 1 of our era, four hundred and twenty millions of Egyptians have died in the "Valley of the Nile." All these millions were embalmed, and all wrapped more or less fully in linen, furnishing 8,400,000 metrical quintals of cloth, which may be used for the manufacture of paper. This calculation does not include the land of Ethiopia, nor the three centuries that elapsed before Egypt began to bury its dead with spices, &c. And, as to the value of the resuscitated wrappings, the estimate is as follows:—

The cloth which encloses the mummies is all of the finest linen; and every body knows how superior the paper manufactured from yarn is to that made from other substances. The rags that serve for the preparation of paper are now sold in France at the rate of £70 per metrical quintal. Subtracting from the sum 100 piasres for expenses, there will nevertheless remain a total of 420,000,000 piasres, or 21,000,000 dollars, (about £4,000,000 sterling.) Only admitting the half of this result, viz., 10,500,000 dollars, every one will agree that this industrial resource, reduced to its very lowest proportions, would, nevertheless, yield an immense profit to the government of his Highness, the Pacha of Egypt.

FEMALE DRESS OF THE PRESENT DAY.

We are inclined to think that the female attire of the present day is, upon the whole, in as favorable a state as the most vehement advocates for what is called nature and simplicity could desire. It is a costume in which they can dress quickly, walk nimbly, eat plentifully, stoop easily, loll gracefully, and, in short, perform all the duties of life without let or hindrance. The head is left to its natural size, the skin to its native purity, the waist at its proper region, the heels at their real level. The dress is calculated to bring out the natural beauties of the person, and each of them has, as far as we see, fair play. Flounces are a nice question. We like them when they wave and flow, as in a very light material—muslin or gauze or berege—when a lady has no outline and no mass, but looks like a receding angel or a dissolving view; but we do not like them in a rich material, where they flop, or in a stiff one, where they bristle; and where they break the flowing lines of the petticoat, and throw light where you do not expect it. In short, we like the gown that can do without flounces, as Josephine liked a face that could do without whiskers, but in either case it must be a good one. [Quart. Rev.]

CAMEOS.—Cameo breast-pins are made of conch-shells. The art was confined to Rome for near half a century, and to Italy until the last twenty years. The first cameo made out of Italy was by an Italian in Paris, and now about two hundred are employed in making cameos in that city. The number of shells used annually thirty years ago, was about three hundred, the whole of which were sent to England, the value of each in Rome being about seven dollars. The number used in France last year was 1,000,500, in value (shells) \$44,800. The average value of large cameos made in Paris is about one dollar twelve and a half cents each. The whole value of cameos made in Paris last year was about \$200,000. In England not more than six persons are engaged in the trade. In America about the same number; but Yankee genius has entered the field of cameo art, and soon we shall be provided with republican gems, carved with republican hands.

CHINESE KITES.—In our evening walk on the wall we saw a curious specimen of the kites they use. Looking at it from the front, it had precisely the appearance of an enormous worm, twenty or thirty feet in length, with long tentacula stretching out on each side. It was black on the back, and white underneath, and the whole representation was horribly astural. To

see it wriggling about in the air, its tail floating aloft, and its enormous head moving about as if in search of its prey, and apparently just ready to drop upon you, might call forth an involuntary shudder from one of ordinary strength of mind. It was composed of elliptic pieces of stiff paper, attached, at short intervals, to a string; with light strips of bamboo passed through them, to constitute the feelers. A common form of the kite is that which is so cut as to resemble a large bird on the wing. The delusion is so perfect that it requires some scrutiny to distinguish the kite from the bird when seen together. The wings are sometimes constructed of light silk, and so attached as, with a little management, to flap like a bird flying. To lend a greater interest to this sport, it is common to attach an Æolian harp, which gives forth a loud musical sound, so that we are sometimes entertained for days with the music of three or four kites.

CRIB-BITING.—Horses sometimes contract the habit of biting their mangers, or whatever hard substance they can lay hold of. The habit results in considerable injury to the animal, in consequence, as is commonly supposed, of his sucking or drawing in air. Mr. Youatt says the crib-biting horse is notoriously more subject to the cholera than other horses. He says also, that this is one of those tricks which are very contagious and difficult to cure. The habit is so inveterate that when horses addicted to it have been turned to pasture for the purpose of curing it, they have been known, according to Mr. Youatt, to gallop across a field for the mere purpose of having a gripe at a rail. Mr. Y. suggests that a strap buckled tightly round the neck, by compressing the wind-pipe, will prevent the horse from "crib-biting."

Wells Lathrop, Esq., of South Hadley, Mass., had a very valuable horse which had this habit for some time; but by the use of a small strap, fastened round the neck just so tight as to bear on the wind pipe, he is effectually prevented from biting, and the horse is not in the least injured. [Albany Cultivator.]

BUTTER CONSUMED IN LONDON.—Butter was unknown to the ancient Greek and Romans in cooking. The ancient medical writers do not mention it as an article of food, though they, as well as writers on agriculture, have given its particular notices of milk, oil and cheese. It is very little used in Spain, Portugal, and the south of France, but in England its consumption is very great, both for food and culinary purposes. It is believed that in London, the yearly consumption, for each individual, is no less than 26 pounds; and supposing the metropolis to contain 1,450,000 inhabitants the total consumption would be 16,830 tons. Add to this 4,000 tons for victualling ships, and we arrive at a total of 21,000 tons, which, at ten pence per pound, would be worth \$8,002,400. It is estimated that a good cow will produce in a year 168 pounds of butter, on which calculation, 280,000 cows would be a requisite for the supply of London market, alone, in this one article of food and luxury.

VARIETY.

A distinguished physician, in a work on physiology, says:—"The transmission of food through the gullet should be gradual; and when persons eat rapidly, the food does not pass immediately into the stomach, but is retained in the gullet, which thus becomes distended, causing pressure upon the arterial trunk, which lies close at its back. This impediment to the flow of blood in one of its chief canals, in persons predisposed to such calamity, causes their uptake of one of the vessels of the brain, an effusion of blood takes place, and death from apoplexy is the result."

An exchange notices a new method of paving, which is said to have been substituted for the old mode. The stones are now placed two or three inches asunder, and the intervals are choked with small gravel, through which asphalt is poured so as to render the whole impenetrable to water from above, and afford a firm footing for horses.

A stranger passing through one of the mountainous towns of New England, inquired, "What can you raise here?" The answer was, "Our land is rough and poor; we can raise but little produce, and so we build school-houses and churches, and raise men."

At a late sale of books in England, the auctioneer put up "Drew's Essay on Souls," which was knocked down to a shoemaker; who very innocently, but to the great amusement of the crowded room, asked the auctioneer "if he had any more works on shoemaking to sell."

"Once," said a Quaker, in a dispute concerning the propriety of titles, "I had the honor of being in company with an Excellency and a Highness. His Excellency was the most ignorant and brutal man I ever saw, and his Highness measured four feet eight inches."

He who forgets the fountain from which he drank, and the tree under whose shade he gambled in the days of his youth, is a stranger to the sweetest impressions of the human heart. Have a place for every thing, and when you have done using it, return it to its place. This will save much time in hunting after articles which are thrown carelessly aside, and lie you know not where.

"I have been talking some time to D—," said an artist to Northcoat, "and I find there is nothing in him." "You have been lucky," was the reply, "for I have found the man full of himself."

Beware of the man who finds every thing to be well; of him who meets with every thing wrong; and still more, of the man who is indifferent to every thing.

On the 19th ult., H. & H. Freeman, of New-Haven, (says the Courant,) mailed \$700 to Bultrick & Cobb, Boston. It never reached them, and \$690 of the money has been paid into the Suffolk Bank.

Wm. Paulin and a companion, of Salem, West Jersey, bought a quart of rum on Sunday morning, and started on a spree. Next day Paulin's body was found in a neighboring meadow, dead. He left a wife and two children.

THE DAILY NATIONAL WHIG is published in the city of Washington, every day, at three o'clock P. M., Sunday excepted, and served to subscribers in the City, at the Navy Yard, in Georgetown, in Alexandria, and in Baltimore, the same evening, at six and a quarter cents a week, payable to the sole agent of the Whig, G. L. Gilchrist, Esq., or his order. It is also mailed to any part of the United States for \$4 per annum, or \$2 for six months, payable in advance. Advertisements of ten lines or less inserted one time for 50 cents, two times for 75 cents, three times for \$1, one week for \$1 75, two weeks for \$2 75, one month for \$4, two months for \$7, three months for \$10, six months for \$16, one year for \$28, payable always in advance.

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

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

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

The Memoirs of General Taylor, written expressly for the National Whig, are in course of publication. They commenced with the second number, a large number of copies of which have been printed, to supply calls for back numbers. CHAS. W. FENTON, Proprietor of the National Whig.

P. S. All daily, weekly, and semi-weekly papers in the United States are requested to insert this advertisement once a week for six months, noticing the price for publishing the same at the bottom of the advertisement, and send the paper containing it to the National Whig office, and the amount will be duly remitted. Our editorial brethren are also requested to notice the National Whig in their reading columns. July 15.—6m—\$10 C. W. F.

ALFRED ACADEMY AND TEACHERS' SEMINARY

Board of Instruction. I. R. KENTON, { Principals, W. A. 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, since a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

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

Apparatus.

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

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 desiring 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, extra terms 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 extras named above,) need not exceed seventy-five dollars.

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

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

SAMUEL RUSSELL, President of the Board of Trusts.

ALFRED, June 23, 846.

The Sabbath Recorder.

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Payments received will be acknowledged in the paper so as to insure the times to which they reach. No paper discontinued until arrearages are paid, except at the discretion of the publisher.

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