

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

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WHOLE NO. 161.

The Sabbath Recorder.

The following article appeared in a recent number of the Christian Chronicle, and we publish it for the purpose of giving our readers the benefit of all the light which can be shed upon this increasingly important subject. Whether the editor of the Chronicle will show a similar disposition toward its readers, by copying the articles we are publishing in relation to the "Sabbath Discussion," remains to be seen. We did not doubt, several weeks ago, that he would do so, particularly as he had expressed not a little anxiety to see our review of the discussion. Nor dare we even now allow ourselves to question that he will give his readers both sides. If he does, he will honor his station by doing justice to all. If he does not, he will disappoint the reasonable expectations of many of his readers. In the latter case, we shall have a few words to say upon the subject, and may accompany them with pretty liberal extracts from the Chronicle, to show how much easier it is to preach than to practice. [Ed. S. A. R.]

SABBATH DISCUSSION.

Mr. Editor:—When I consented to reply to your respected correspondent, "Indagator," on the Sabbath question, I did it reluctantly. Pressed by other engagements and cares, I was unable to enter into points; and likely failed to satisfy, in many things, the minds of your readers. But my views were clear and settled—my convictions firm; and I supposed myself able to express them intelligibly. In this, it seems, I judged incorrectly. You inform your readers that "E. W. D." regards the fourth commandment as binding Christians to the observance of a seventh day. You certainly never read my articles. Such language, I never penned. I discard the idea altogether. The day that follows the sixth is the seventh. The expression a seventh day, in this connection, conveys no intelligible idea. When time is divided into portions of seven days each, there can be but one seventh day in each portion. The proper, and only intelligible designation for it, is the seventh day; whether you call it Wednesday, or Saturday, or Sunday. God has appointed the seventh day, in distinction from the sixth, or eighth; not Saturday, in opposition to Sunday. I oppose the appointment of God to the tradition of men. Some of your correspondents have gone into learned discussions concerning Hebrew particles, to show that Moses meant a particular day—the seventh day. The labor was quite useless. I admit it all. "Six days shalt thou labor"—and the seventh—"is the day that follows"—is the Sabbath of the Lord thy God." After all your correspondents have said, I am compelled to think that they have not studied, with due care, the terms and provisions of the sabbatic law. Their interpretation makes the observance of the law, under some circumstances, an impossibility. I wish some one of your correspondents would explain how Saturday comes to be exclusively the seventh day.

Again, your statement, Mr. Editor, contains another error. I do not rest the sabbatic institution solely on the fourth commandment. This your language evidently implies. I rested it partially on a moral basis—its essential utility. This was a principal point in the discussion. "Indagator" denied; I affirmed. This he has, in his last communication, fully conceded, and woven out of it a sort of apology for the observance of a day of worship.

Your correspondents, again, have affirmed the sabbatic institution to be exclusively a civil provision intended for the Jews. I affirmed, in opposition to this, that it existed before the Jew, and was made for man. It was designed, in part, certainly, to be commemorative of the rest of God. "In six days God made the world; and rested on the seventh day; wherefore, the Lord blessed the seventh day, and hallowed it." Before any specific law was given to the Jew on the subject, he, in common with the rest of mankind, was required to keep the seventh day. Has this nothing to do in determining the nature of the institution? When the institution is enforced specifically on the Jews, the ground of it is expressly referred to. How, in view of all this, it can be called a purely civil institution of the Jews, I am unable to see. The Jews had their peculiar Sabbaths. Your correspondents confound "the Sabbath of the Lord our God" with these. Their opinions are supported by quotations from commentators. Something different is needed. I dissent, for reasons already named. Their logic is lame. I deny that those passages cited by them from the New Testament are in point. The word day, and even Sabbath days, has no necessary reference to "The Sabbath of the Lord our God." The Sabbath was made for man. Its mellow light shone on his fair Eden home; and remains to cheer him in his wanderings—an emblem of peace on earth; of rest in heaven. The law of Moses enjoins the observance of the Sabbath on the Jews, for two obvious reasons: 1. Because they were men. The Sabbath was made for man. The same reason that determined the institution originally, is assigned as the ground of this particular enactment. 2. It was committed to the Jews, as a part of the "Oracles of God"—to be preserved for man.

Again, finding this old ordinance in the moral code of Moses; and being itself moral, as much so as any other law in the code, so far as I can discover—my convictions of its permanency are confirmed. The awful and peculiar manner in which that law was given, and the position assigned it—although these things make no impression on the minds of your correspondents—have weight, I confess, with me. I believe God does not act without a reason. This code, so sanctioned and distinguished, is referred to repeatedly by Christ and his Apostles, as permanently and universally binding. It is adopted, as a whole, in both its tables. Nay, more; the Apostles, and early Christians, according to "Indagator's" own clear showing, retained the institution; and gave to it all the weight of their example. They modify, as they might do, but do not change. Even "Indagator" himself asserts the necessity of a weekly season of something very like the sabbatic institution.

A weekly season of worship is the seventh-day season of worship. How all this accords with the oft repeated affirmation that the Sabbath was purely a civil arrangement pertaining to the Jewish nation, I shall not explain. These, Mr. Editor, are, in brief, the grounds on which I rest the permanency of "the seventh-day Sabbath of the Lord our God." I have no idea that you intended to represent my views unfairly; but I could not allow your statement to pass uncorrected. I regard the day to be observed both by Jews and Christians, to be the seventh day—definite and fixed.

In regard to the last communication of "Indagator," you will allow me to submit a few remarks. I cannot sympathize with your apparent complacency in the views therein presented. I object on the following grounds:

1. They are destructive of a properly sanctioned day of worship. The old sabbatic institution is abolished. There is no subsequent enactment on the subject. Where is your divinely authenticated day of worship? "Where there is no law, there is no transgression." Apostolic example, even conceding its existence, is not law. It can have force only as a sanction of something previously existing. If the Sabbath is abolished, it exists no more; and there is no day of worship. God has commanded none. All time, says "Indagator," is alike holy. Now time can be holy only in a legal or ceremonial sense—as set apart for some sacred purpose. If all time is alike holy, then we have no special day of worship. Where, Mr. Editor, your zealous apology notwithstanding, is your divinely sanctioned day of worship? For ought appears in the opinion and reasoning of "Indagator," we may observe the sixth or the tenth; or a portion of the seventh day, as, in our judgment, the purposes of devotion may require. There is no law, above that of mere convenience, or human discretion.

2. I object to the theory of "Indagator," because it is entirely hypothetical. The first link in this chain of reasoning, "seems to him highly probable." To others, it might seem as highly improbable. It all depends on the theory you adopt. Of the second, he has "little doubt." I have very much doubt of it. It will be apparent to any one, who will attentively consider the subject, that the entire fabric is manufactured out of opinions and conjectures. These may be true; but to build a Christian institution upon such a foundation, is obviously absurd. If "Indagator's" theory is true, we have no divinely authenticated day of worship. It may be well to have a stated season of worship, regularly occurring. This is a different thing. Could the neglect of a mere conventional rule, be a matter of discipline?

In my opinion, God set apart, in the beginning, by an exercise of his own high authority, the seventh day, for the sacred purposes of rest and worship. This law, enforced by express precept on the Jews, God's only nominal people, is sanctioned by Apostolic example. Here is law recognized; not theory, built on doubtful conjectures. Permit me to say here, that it is highly problematical, upon the supposition that the old institution is abolished, whether the Apostles ever kept the first day of the week, as it is called, as a day of worship. It is no where so stated. It is no where necessarily so implied. The Bible and the writings of early Christians are alike, and wholly silent on the subject. So unsubstantial are the materials out of which the theory of a day of worship is wrought by your esteemed correspondents. They must review their opinions.

3. "Indagator" substitutes for the ancient Sabbath, a day of worship. I solemnly ask, Is there any such thing as a day of worship, named once in the New Testament? The Sabbath is often mentioned. Worship is instanced. A day of worship, unless it be in continuance of an already existing institution, is the merest fiction imaginable. Where do we find, in the New Testament, any thing about "a day of fraternal communion with the Saints." That primitive Christians had seventh-day seasons of worship and communion is a fact, distinctly marked; if this is in continuance of the seventh-day Sabbath, the inference is legitimate that they observed the day. This was the law. Upon the supposition that the Sabbath is abolished, the inference is not legitimate. We have no warrant for a day of worship, unless it was fixed upon before Christ came. I confess, I like the word Sabbath; because I like the thing it represents—the calm quiet of the soul, communing with its Maker. A primary, elemental idea, entering into my Sabbath, is abstinence from secular employment. "Indagator," with true paternal partiality, thinks his theory, if adopted, capable of working miracles of good to Zion and the world. Truth, I know, possesses magical power. Germany, however, does practice it now—and the English hierarchy did, in the days of Laud. It has had, then, something like a trial. Its wonders are not recorded. I have no little dread of them. In no other country, has the sanctity of the Sabbath been so guarded as in our own; and in no other country has Christianity appeared so well, or done so much.

I have been longer, Mr. Editor, in my communication, than I intended. Pardon my freedom. With respect and affection to yourself and correspondents, I am,

E. W. D.

THE SABBATH.

God blessed the seventh day and sanctified it. On that day he rested; the heavens and the earth, and all therein having been finished. He thus appointed the Sabbath for man to keep to his Maker's glory and honor—a day which reminds us that we are God's creatures, dependent upon him for life, health and support; which admonishes us that we are not our own, but belong to another; which warns us of our duty to our heavenly Father, and is an emblem of the eternal Sabbath in Heaven; a period when God draws near in an especial manner to us, his sinful and faithless children;

when he delights to pour down by his Spirit the rich blessings of wisdom, love, peace and joy on the hearts of all who meet to worship him in truth and sincerity; when God, in answer to the Christian's prayer, converts, by the power of his Holy Spirit, through the instrumentality of his Holy Word, the souls of sinful and ungrateful men. It is a time when the intercourse of our minds with our Saviour is unreserved; when our prayers should be most fervent, and our thoughts most upon God. This day, that God has sanctified, is not for man to pollute. The day for prayer, and meditation on our Father's mercy, and intercourse with him, the day to learn his holy will, was not granted nor appointed for us to pass in the pleasures of worldly amusements—was not given to man to spend in visiting his neighbor, the cultivation of his farm, or the selling of his merchandise. This day, which God hath blessed, man shall venerate. He who remembers not to keep the Sabbath day holy can never possess the favor nor enjoy the blessing of God; for he hath declared, I will love them who love me, and cherish them who reverence and obey my commandments.

PRESENCE OF GOD.

FROM THE GERMAN.

God near me!—and near me ever!
On the land and on the sea;
Thou the Word that earth never,
Thy my life assureth me;
Ask ye, therefore, "Who is nigh thee?"
God is present—God is by me!

Death's dark valley, depths of ocean,
Prison walls, hide not from God;
He observes my every motion,
While at home and while abroad;
Let me sit, recline or stand,
Everywhere is God at hand.

God for me!—my consolation,
All my soul's desire is God;
Faint I'll not in tribulation,
Under crosses and the rod;
Ask ye, "What comforteth thee?"
Listen—God upholdeth me. [N. E. Parian.]

OUR JOHN JOHNSON;

OR, THE MAN WITH EXTENSIVE CONNECTIONS.

We are not, dear reader, about to inflict upon you a long biography of the distinguished personage whose name is so conspicuously paraded at the head of this article; for, to own the truth, our personal acquaintance with the individual has been next to nothing. Indeed, we are not quite sure that we have his name right, as it stands recorded in the old family Bible; for a sense of duty to all the world constrains us to confess, that we quote from recollection—not having seen, for several years, the family record of the very reputable generations of the Johnsons. The name itself signifies, as any body may know, that the hero of our story was neither more nor less than John's son.

When we first heard of him, John Johnson lived in Charleston, S. C., and was a member of an orthodox church, in good standing. Suffering his own garden to be overrun with weeds, he spent much time in weeding the gardens of his brethren. He was so pure and godly (in his own estimation) that all others were, in his sight, amazingly deficient as regarded all essential qualities and qualifications for the kingdom of God. But his chief business was, to keep his minister in the straight and narrow path of duty. By virtue of his admirable skill in fault-finding, he could detect in an instant, defects in a sermon, or a prayer, which other people had not the wit nor the wisdom to discover. As he was always in the right, and his brethren always in the wrong, he was always, from moral necessity, opposed to whatever the majority were in favor of; and as he was of course always in the minority, because "broad is the road that leads to death, and thousands walk together there; while wisdom shows a narrow path with here and there a traveler"—he was compelled to resort to intrigue, and mischief-making, in order to carry his point, and secure his end. This kept the church to which he belonged in a continual turmoil, and rendered the life of his poor minister a life of continued anxiety and wretchedness. The Rev. Mr. Pealter, for such we must call him, worn out with the labors and trials, and tormented by the vexatious intrusions and importunities of brother John Johnson, asked and obtained leave of absence for a few months, for the purpose of taking a long breath; being determined to obtain a situation, if possible, where he could enjoy exemption from the evil which had well nigh worn out his patience, and rendered life a burthen. Keeping his determination to himself, not daring to tell his wife and children of it, lest John Johnson should get hold of it and prevent his going, he started on his journey, and arrived safe and sound in the good city of Philadelphia. Intent upon the object he had in view, he lost no time in calling upon a ministerial brother, to whom he related his troubles. What was his surprise to learn that the good brother to whom he had gone for sympathy, was in a like predicament: "Alas," he exclaimed, "you have come to the wrong place for relief; for in my society I have a man, one of the most officious communicants, who exactly answers to the description of your Mr. John Johnson, and he keeps the church in such an uproar all the while, that I have been praying for a call." Losing no time by delay, Mr. Pealter took passage for New York, and made the acquaintance of several of the brethren there. Great was his grief on finding that each one had a John Johnson in his parish. He went to Boston, and diligently inquired into the state of things there, thinking that in the metropolis of New England he would find at least one religious society that had no John Johnson in it. In this he was disappointed; and making all convenient haste, he went to Salem, hoping that the race of the Johnsons had been exterminated when the Puritans drove off the Baptists and Quakers, and hung the witches. Calling on the venerable Dr. Worcester, then alive, and preaching there

Mr. Pealter told his pitiful story, and repeated his earnest inquiry for a religious society without a John Johnson in it. "Go back," said the Doctor, "and make the best you can of the evils of your condition; for, in all my long experience, I have never known a parish without one of the Johnson family in it."

[Western Evangelist.]

EGYPT.

One impression has taken me by surprise. I used to wonder, and always did till now, at the stupidity of the Israelites which so angered their leader—their pining after Egypt, after finding it impossible to live there. It was inconceivable how they could long to go back to a place of such cruel oppression, for the sake of any thing it could give. I now wonder no longer, having seen and felt the Desert, and knowing the charms of the valley of the Nile. One evening lately, just at sunset, the scene struck upon my heart, oppressing it with the sense of beauty. A village was beside an extensive grove of palms, which sprang from out of the thickest and richest clover to the height of eighty feet. Their tops waved gently in the soft breeze which ruffled the surface of a blue pond lying among grassy shores. There were golden lights and sharp shadows among the banks where a stream had lately made its way. The yellow sand-hills of the Desert just showed themselves between the stems of the more scattered palms. Within view were some carefully-tiled fields, with strong wheat, lupins, and purple bean blossoms; and some melon and cucumber patches were not far off. Cattle were tethered near the houses; and on a bank near sat an old woman and a boy and a girl, basking in the last rays of the sun, with evident enjoyment, though the magical coloring given by an Egyptian atmosphere could not be so striking as to English eyes. But what must it have been in the memory of the Israelites, wandering in the Desert where there is no color except at sunrise and sunset, but only glare—parched rocks and choking dust or sand? I will not attempt now, for no one has ever succeeded in such an attempt, to convey any impression of the appalling dreariness of the depths of the Desert. I can only say that when it rose up before me in contrast with that hook of a valley at sunset, I at last understood the surrender of heart and reason on the part of the Israelites; and could sympathize in their forgetfulness of their past woes—in their pining for verdure and streams, for shade and good food, and for a perpetual sight of the adored river, instead of the hateful sands which hemmed them in whichever way they turned. [Miss Martineau.]

FAMILY WORSHIP.

A pious tradesman, conversing with a minister on family worship, related the following instructive circumstances:—

When I began business for myself, I was determined, through grace, to be particularly conscientious with respect to family prayer. Accordingly I persevered for many years in the delightful practice of domestic worship. Morning and evening every individual of my family was present; nor would I allow my apprentices to be absent on any account. In a few years the advantages of these engagements manifestly appeared; the blessings of the upper and nether springs followed me; health and happiness attended my family, and prosperity my business. At length such was the rapid increase of my trade and the importance of devoting every possible moment to my customers, that I began to think whether family prayer did not occupy too much of our time in the morning. Pious scruples arose respecting my intentions of relinquishing this part of my duty; but at length worldly interests prevailed so far as to excuse the attendance of my apprentices, and not long after it was deemed advisable, for the more eager prosecution of business, to make the prayer with my wife, when we arose in the morning, suffice for the day.

Notwithstanding the repeated checks of conscience that followed this base omission, the calls of a flourishing concern and the prospects of an increasing family appeared so imperious and commanding that I found an easy excuse for this fatal evil, especially as I did not omit prayer altogether. My conscience was now almost seared with a hot iron, when it pleased the Lord to awaken me by a singular providence.

One day I received a letter from a young man who had formerly been my apprentice, previous to my omitting family prayer. Not doubting but I continued domestic worship, his letter was chiefly on this subject; it was couched in the most affectionate and respectful terms; but judge of my surprise and confusion when I read these words, "O, my dear master, never, never shall I be able sufficiently to thank you for the precious privilege with which you indulged me in your family devotions! O, sir, eternity will be too short to praise my God for what I learned there. It was there I first beheld my lost and wretched state as a sinner; it was there that I first knew the way of salvation; and there that I first experienced the preciousness of 'Christ in me, the hope of glory.' O, sir, permit me to say, never, never neglect those precious engagements; you have yet a family and more apprentices; may your house be the birth-place of their souls!" I could read no farther; every line flashed condemnation in my face. I trembled, I shuddered, I was alarmed, lest the blood of my children and apprentices should be demanded at my soul-murdering hands.

Filled with confusion and bathed in tears, I fled for refuge in secret. I spread the letter before God. I agonized, and—but you can better conceive than I can describe my feelings; suffice it to say, that light broke in upon my disconsolate soul, and a sense of blood-bought pardon was obtained. I immediately flew to my family, presented them before the Lord, and from that day to the present, I have performed

this duty, and am determined, through grace, that whenever my business becomes so large as to interrupt family prayer, I will give up the superfluous part of my business and retain my devotion; better to lose a few shillings than become the deliberate murderer of my own family, and the instrument of ruin to my own soul.

AMBITION REBUKED—AN EASTERN LEGEND.

When Alexander the Great had conquered the world, and penetrated into the remotest regions of India, he heard of Paradise, and determined to subdue that also. He was told that the river Hithebel led to it, and immediately ordered a fleet to be equipped to carry his troops thither; but previously dispatched a few vessels to procure information.

When they had reached the garden of Paradise, his people found the gate shut, and before it an aged keeper of singular appearance, and with an extraordinary beard, whom they commanded to open the gate instantly for their master, as he was not far behind them.

The hoary keeper smiled, and said he durst not admit him unless he could find means to weigh down a feather, which he herewith sent, when placed in the balance.

The messenger was astonished, for he could not conceive how a small feather—since it was only a light and downy feather—could have weight, and concluded that the old man was jeering him. He nevertheless went and delivered the message.

Alexander directed a balance to be brought, it soon appeared that all the wood and stone, and silver and gold that could be laid in the scale, was not sufficient to counterpoise this little feather, which made every thing that was brought fly quickly up, as though the greatest weight had been put down.

Alexander, astonished at this magical effect, sent once more to inquire what was the meaning of it. The man gravely answered that the feather signified Alexander's cupidity and ambition, which were light as down; and yet so heavy that nothing could counterbalance them; but he would tell him how the feather might be outweighed.

"Let," said he, "a handful of earth be laid upon it, and it will at once lose its extraordinary power." Alexander perceived the meaning and was deeply dejected. Soon afterwards he died in Babylon, without having seen Paradise.

THE FLOWERS AND THE COFFIN.

Last week I was at a funeral. Two rooms were filled with friends, who had come to attend the burial of a little girl. Her body lay in a coffin, on a marble table, in the middle of the parlor. Her sweet lips were closed, and her pale hands, folded over her bosom, were as cold as the marble.

By the side of the coffin was a silver cup such as children use, and in it was a bunch of fresh flowers. I dare say it was Emily's cup. Whenever her father and mother look at it, they will always think of their child who used to drink out of it.

It made me feel sorrowful to see these sweet flowers by the side of a corpse. They were beautiful, but they were sad. Emily was like these flowers. She grew up and was as promising and as lovely as they. Now she is cut down and withered.

In a few hours the flowers will be dead also. But here is the difference. The flowers will never bloom again. They are gone forever. But Emily is not gone forever. That little body will live again. Christ takes care of it in the grave. I saw it put into the deep, dark, cold vault. Christ was buried in the same way in the sepulchre. But he rose again, and that is a sign that Emily will rise again, too. As surely as Jesus rose, so surely will he raise this dear little one.

When these flowers die, all is over with them. All their gay colors, all their sweet perfumes, are lost. But all is not over with Emily. Her soul is not lost. It is with Christ. It is better to be with him than to be with us. The soul shall be joined to the body at the resurrection. Then soul and body will be happy to all eternity. This is what I thought on looking at the silver cup and flowers beside the coffin. [Youth's Penny Gazette.]

BEAUTIFUL ANSWER.—What wonderful questions children often ask, and what equally wonderful answers do they sometimes give. What can be more touching than the following anecdote which we find in the New York Organ—

"A friend of ours, while dressing a very young child a few days ago, said—in rather an impatient tone—'You are such a lump of a child, it is impossible to make any thing fit you!' The lips of the child quivered, and looking up, it said in a deprecating tone—'God made me.' Our friend was rebuked; and the little lump was kissed a dozen times."

"God made me!" Had the wise men of the world pondered on a fitting answer to such a careless remark for a century, they could not have found a better than flowed naturally and spontaneously from the wounded heart of the child. "God made me, mother; it is not my fault that I am what you thus seem not to like—such a little lump." Blessings on thy innocent heart, sweet child—"of such is the kingdom of heaven."

FANNY HAWKES.—"Let me see," said Fanny Hawkes, talking to herself in the lane, "which of the spring flowers shall I be like? The daisy is pretty; and the daffodil is very fine; but the violet that hides itself in the hedge is the sweetest of them all; O, I will be a violet."

"And if you are a violet, and hide yourself in the hedge," cried her sister Sarah, who heard her, "then I will come and find you." As the two sisters walked home, laughing, it was quite settled that Fanny was in future to be a violet to render home pleasant, and herself agreeable to everybody.

The Sabbath Recorder.

New York, July 23, 1847.

THE SABBATH AMONG THE JEWS.

It is an encouraging circumstance connected with the condition of the Jews, that they are just now giving more than usual attention to the claims of the Sabbath, and the policy of strictly observing it.

The writer sets out with the position, that the sabbatic institution is of the gravest importance to the Israelite—not so much because a day of rest is necessary to his well-being, (though this is undoubtedly true), as because the seventh day was instituted as one of the tokens of the covenant between the God of heaven and earth and his chosen people, by the observance of which they would prove their allegiance to the author of their religion.

The notion that the sabbatic law only requires a rest-day, and may therefore be fulfilled by keeping the Sunday with their gentile neighbors, finds no favor with this writer. He contends that such an interpretation of the law, "exchanges what God has taught for what he never contemplated."

The effect of relaxing the rest of the Sabbath, to work in the Jew an abrogation of moral sentiment, is clearly presented. The Sabbath is spoken of as one of the institutions of the Ten Commandments, resting upon the same basis with the commands, "Thou shalt honor thy father and thy mother," and "Thou shalt not steal."

But it is when he comes to speak of the absolute gain to a Jew, in dollars and cents, of abandoning the Sabbath, that the writer's remarks are most practical. He contends that no one ever enriched himself, either in America or elsewhere, by working on the seventh day. There is no blessing attendant upon work thus and then done; and he appeals to those who have habitually violated the Sabbath, to say if they are any richer, or at least more contented and happier, than those who have abstained from Sabbath labor, and been satisfied to exert themselves on the days and periods allowed in the law.

Such sentiments, pointedly and frequently urged upon the Jews, cannot fail to produce good effects. Indeed, we are assured that in this country there is already apparent a growing disposition among them to conform outwardly, if in no other respect, to the requirements of the fourth commandment.

efforts has served to increase their self-respect, and make it easier to conform to what their consciences might prompt. In such circumstances, there seems to us reason to hope for very great improvement in respect to the manner of keeping the Sabbath among the Jews in this country.

RELIGION IN THE SOUTH.

The American Messenger for June contains an article upon this subject, which embodies much valuable information. The Southern States embrace a territory of more than 300,000 square miles, with a population of about 4,500,000. Not more than one-third of the population regularly attend public worship, when they have the opportunity, and only a few places enjoy it oftener than once in two or four weeks.

"It is a fact worthy of remark, that the circulation of books has been proportionably larger at the South than in any other portion of the country. The access to the population is almost unrestricted by sect, color, or locality. The inability to read is almost the only barrier among whites or blacks, and this does not preclude the communication of oral instruction.

BAPTIST MISSIONARY INTELLIGENCE.—The "Macedonian" for July contains much information relative to the missions of the Baptist Union. Two young men of the senior theological class in Madison University have recently been appointed as missionaries; one to Assam, and the other to Nowong—both to sail in the course of the coming autumn.

MISSIONARY STATISTICS OF THEOLOGICAL SEMINARIES.—A missionary association in the Auburn Theological Seminary has been engaged in collecting statistics relative to missionary labor performed by graduates of the Presbyterian Seminaries in this country. It seems that from 1838 to 1846, there were 1,885 graduates, of whom 97 became missionaries, being one in 19, or about five per cent.

THE WAY TO DO GOOD.—From a paragraph in the Christian Watchman, we learn that Dr. Baird stated, in a sermon, recently, that there is a Christian gentleman in Boston, a man of wealth, who is engaged in the duties of a tract distributor. He has in his district twenty Roman Catholic families. For many months he had visited them, giving them tracts and Bibles, always careful to say nothing reproachful of their religion, and to give them no tract or book which speaks in harsh or denunciatory terms of the errors of Popery.

COMMON SCHOOL CELEBRATION IN ALFRED.

In this age of improvement, we hail with peculiar pleasure every indication of advancement coming from the foundation of our social compact—the common school. Among those indications, none has been more soul-cheering than the celebration at Alfred on the fifth of July. There was no roar of cannon—no fumes of rum—to indicate a nation's shame.

After a few appropriate introductory remarks by the Town Superintendent, (Mr. J. Allen), prayer was offered by Rev. James H. Cochran; followed by an instructive address from Dr. Hartwood, designed to impress the injunction, "Know thyself," and setting forth in an able manner the importance of the study of Physiology in our common schools.

Our schools are indeed our safe-guards—but only as they are made to exert an influence which shall battle the foes of our country and our race; not with sword and spear, but with the more potent weapons of truth and righteousness. There the spirit of freedom should be inhaled, and uncompromising opposition to slavery and intemperance should be taught with the first lessons.

ALFRED ACADEMY, July 7th, 1847.

ANTI-SLAVERY CHURCH.—The New-School Presbyterian Church has been divided upon the subject of Slavery. Immediately after the recent annual meeting of the General Assembly, measures were taken to form a new organization, which adopted the imposing title of "The Presbyterian Church of America."

I. God has made of one blood all nations of men; consequently, all human beings, endowed with rationality, have an equal right to freedom. II. The holding of human beings as property, is destructive of all the ends for which man was created and endowed with rational powers, and, consequently, one of the greatest evils that can be inflicted upon human nature, highly immoral, entirely inconsistent with Christian character and profession.

COLORED TRAVELLERS.—One of the most wicked and disgraceful forms in which prejudice against color manifests itself at the North, is in refusing ordinary traveling accommodations to colored passengers. On board one of the magnificent steamers of Long Island Sound, a few days since, we met a colored clergyman of the Episcopal Church, who assured us that he had been indebted to the compassion of a black waiter for a miserable night's rest on a berth temporarily fitted up—the rules of the boat not allowing colored men to enjoy the privileges of the cabin.

Within the last week, or so we took passage, via Norwich, from Boston to New York; and although we had procured a cabin ticket in Boston, when we arrived on board the steamer, the clerk was desirous of paying us back a dollar, and compelling us to take the deck. Our talk at the office having attracted the attention of many, the man became finally so ashamed that we at last went down into the cabin, no one offering hindrance. We cherish hopes of this man. Shame is at least one step in the ladder of true reform.

VARIETY OF THE BIBLE.—When the celebrated Dr. Samuel Johnson was asked why so many literary men were infidels, his reply was, "Because they are ignorant of the Bible." If the question be asked why the lovers of general reading so often fail to acquaint themselves with the sacred volume, one reason that may be assigned, doubtless is, they are not aware of its interesting variety.

With our established ideas of beauty, grace, pathos and sublimity, either concentrated in the minutest point, or extended to the widest range, we can derive from the Scriptures a fund of gratification not to be found in any other memorial of the past or present time. From the worm that grovels in the dust beneath our feet, to the track of the Leviathan in the foaming deep; from the moth that corrupts the secret treasure, to the eagle that soars above his eyry in the clouds; from the wild ass in the desert to the lamb within the shepherd's fold; from the consuming locust, to the cattle upon a thousand hills; from the rose of Sharon, to the cedar of Lebanon; from the crystal stream, gushing forth out of the flinty rock, to the wide waters of the deluge; from the barren waste to the fruitful vineyard and the land flowing with milk and honey; from the lonely path of the wanderer, to the gathering of a mighty multitude; from the tear that falls in secret, to the din of battle and the shout of a triumphant host; from the solitary in the wilderness, to the satrap on the throne; from the mourner clad in sackcloth, to the prince in his purple robes; from the gnawings of the worm that dieth not, to the seraphic visions of the blessed; from the still small voice, to the thunders of Omnipotence; from the depths of hell, to the regions of eternal glory; there is no degree of beauty or deformity, no tendency to good or evil, no shade of darkness or gleam of light, which does not come within the cognizance of the holy Scriptures; and there is no expression or conception of the mind that may not find a corresponding picture; no thirst for excellence that may not meet with its full supply; and no condition of humanity necessarily excluded from the unlimited scope of adoption and of sympathy, comprehended in the language and the spirit of the Bible.

DECREASE OF THE METHODIST CHURCH.—One of the bishops of the Methodist Episcopal Church, stated in a recent address, that there had been a falling off of two thousand members in the "New York Conference" in one year; and in the "whole connexion" a falling off of fifty thousand within the same period.

LIBERAL DONATION.—Mr. Judah Touro, of New Orleans, has presented a church to the Hebrew congregation of that city, valued at \$40,000, to be fitted up at his own expense as a synagogue. Mr. Touro is rather remarkable in this line of bequest, and is not in the least exclusive. He some years since purchased a church in New Orleans, and presented the Rev. Mr. Clapp, a distinguished Unitarian clergyman, with its annual revenue, which he is to enjoy during his lifetime.

SLAVE AUCTION AT THE CAPITAL.—The editor of the National Era says that at the corner of Seventh street and Pennsylvania Avenue, the great thoroughfare of Washington, is a vacant spot overlooking the principal market, in the very center of our city life, conspicuous, commanding, at which public auction is held on certain days of the week. A short time since, a slave woman, in the open day, while a throng of men and women was passing along the avenue, was put up for sale. The owner said that he had bought her as sound, had been deceived, and now would have her sold for what she would bring! The attendants on the sale were called upon to examine her. We did not see the transaction—scarcely any inducement could persuade us to witness such an exhibition. It is the first thing of the kind at that spot, of which we have been apprized since our residence here.

THE TROUBLES IN CHINA.—In our foreign news, allusion is made to the troubles in China. The following full report of the matter will be interesting to all:—

The overland Mail from India has brought the intelligence of two serious conflicts in the Chinese Seas—the one between the English and the Chinese; the other between the French squadron and the Cochinchinese in the Bay of Touran. Sir John Davis, governor of Hong Kong, having ineffectually endeavored to procure redress for the piratical acts of the Chinese, and for numerous insults offered to the English residents in China, and having failed in procuring the fulfillment of the treaty of Nankin, which stipulated for the admission of foreigners into the City of Canton, resolved to strike some blow which should compel the Chinese authorities to listen to reason. Accordingly, having made his arrangements, Sir John Davis, accompanied by General D'Aguilar, with about 1000 men of all arms, embarked on board the ships Vulture and Espiegle, the E. I. Co. steamer Pluto, and the Corsair, with one or two small vessels for the conveyance of artillery and troops,—the naval forces being under the command of Capt. Macdougall. Sir John entered the Bocca Tigris on the 2d of April, surprised the Anunghoy forts, as well as those on the Islands of North and South Wantong, and carried them on both sides of the river in a few minutes. The guns, amounting to 450, were spiked, and all the arms and ammunition collected instantly destroyed. The expedition reached Whampoa in the afternoon. All the troops were transferred on board such vessels as could proceed up the river. The forts at Whampoa and Wookingtap fired round-shot and grape at the division under Col. Brereton, but he avoided their effects, and being supported by the guns of the Pluto, took possession of those forts, spiked the guns, amounting to 200, and destroyed all the ammunition and magazines. The river being now cleared, the expedition advanced up to Canton, and here the strong fort called French Folly was eventually demolished like those lower down the river, and the guns spiked—making a total of 870 guns disabled since the preceding morning. These proceedings reduced Keying to reason. Keying was compelled to wait upon the Governor, who received him at the British Consulate. On the 6th, orders were issued to commence the attack on the City of Canton, but between eight and nine o'clock, it was notified that Keying had yielded to the terms of Sir John. A Government notification was immediately issued, of which the following are briefly the heads:—

1. At the fixed period of two years from this day, the 6th of April, the City of Canton shall be opened to British subjects. 2. Her Majesty's subjects shall be at liberty to roam for exercise or amusement in the neighboring country without molestation, returning the same day, as at Shanghai; and any person molesting them shall be severely punished. 3. The aggressors on the two seamen in October last, and on Colonel Chesney and others at Puhshan on the 12th March, shall be made examples of. The populace at Canton appeared still highly exasperated against the English. The main body of the troops were removed down the river on the 8th, a company of the 18th and a few Sappers being left at Canton until the improvements are carried out, and to keep the populace in check. Great alarm prevailed in Canton at the last accounts, and the merchants were removing their property under the apprehension of violence from the Chinese. The French missionaries in Cochinchina, having for many years past excited perpetually recurring disputes with the nation; the Government at length interfered, threw the missionaries into prison, and upon releasing them sent them to Singapore. The French ships of war La Glouire and La Victorieuse sailed into the bay of Touran to obtain redress, and laid an embargo on five corvettes. War junks were seen working into the bay, and the French ships opened their fire, which was returned by the forts, the five corvettes, and the war junks. The artillery of the natives effected little damage, but in seventy minutes, one of the corvettes was burned, and the Chinese ship blown up, two abandoned and then burnt, and the Cochinchinese Admiral's ship taken and burnt also.

From the National Era.

FORGIVENESS.

My heart was heavy, for its trust had been abused, its kindness answered with foul wrong; So, turning gloomily from my fellow men, One summer Sabbath day, I strolled among The green mounds of the village burial place.

DEATH.

For what is death to him who dies With God's own blessing on his head? A charter—not a sacrifice, A life immortal to the dead.

THE DYING CHILD'S REQUEST.

"O Ma," a little maiden said, Almost with her expiring sigh, "Put no sweet roses round my head, When in my coffin-dress I lie."

WORTH.

"The high, the mountain majesty of worth, Should be, and shall, survivor of its woe, And from its immortality look forth.

FABLE OF THE VULTURES.

The most skillful or most confident interpreters of the sylvan dialogues have been commonly found among the philosophers of the East, in a country where the calmness of the air and the mildness of the seasons allow the student to pass a great part of the year in groves and bowers.

"As I was sitting (said he) within a hollow rock, and watching my sheep that fed in the valley, I heard two vultures interchangeably crying on the summit of the cliff. Both voices were earnest and deliberate. My curiosity prevailed over my care of the flock; I climbed slowly and silently from crag to crag, concealed among the shrubs, until I found a cavity where I might sit and listen, without suffering or giving disturbance. I soon perceived that my labor would be well repaid; for an old vulture was sitting on a naked prominence, with her young about her, whom she was instructing in the arts of a vulture life, and preparing, by the last lecture, for their final dismission to the mountains and the skies.

"My children, (said the old vulture,) you will the less want my instructions, because you have had my practice before your eyes; you have seen me snatch from the farm the household fowl; you have seen me seize the leveret in the bush and the kid in the pasture; you know how to fix your talons, and how to balance your fight when you are laden with your prey. But you remember the taste of more delicious food; I have often regaled you with the flesh of man. Tell us, (said the young vultures) where man may be found, and how he may be known; his flesh is surely the natural food of a vulture. Why have you never brought a man in your talons to the nest? He is too bulky, (said the mother,) when we find a man, we can only tear away his flesh, and leave his bones upon the ground. 'Since man is so big, (said the young,) how do you kill him? You are afraid of the wolf and the bear, by what power are vultures superior to man? Is man more defenseless than a sheep? We have not the strength of man, (said the mother,) and I am sometimes in doubt whether we have the subtlety; and the vultures would seldom feed upon his flesh, had not Nature, that devoted him to our use, infused into him a strange ferocity, which I have never observed in any other being that feeds upon the earth. Two herds of men will often meet, and shake the earth with noise, and fill the air with fire. When you hear noise and see fire, with flashes along the ground, hasten to the place with your swiftest wing, for men are surely destroying one another; you will then find the ground smoking with blood and covered with carcasses, of which many are dismembered and mangled for the convenience of the vulture. But when men have killed their prey, (said the pupil,) why do they not eat it? When the wolf has killed a sheep, he suffers not the vulture until he has satisfied himself. Is not man another kind of wolf? Man, (said the mother,) is the only beast who kills that which he does not devour, and this quality makes him so much a benefactor to our species. If men kill our prey, and lay it in our way, (said the young one,) what need shall we have of laboring for ourselves? Because man will sometimes (said the mother) remain for a long time quiet in his den. The old vultures will tell you when to watch his motions. When you see men in great numbers moving close together like a flock of storks, you may conclude that they are hunting, and that you will soon revel in human blood. But still, (said the young,) I would gladly know the reason of this mutual slaughter. I could never kill what I could not eat. My child, (said the mother,) this is a question which I cannot answer, though I am reckoned the most subtle bird of the mountain. When I was young, I used frequently to visit the eyrie of an old vulture, who dwelt upon the Carpathian rocks; he had made many observations; he knew the places that afforded prey round his habitation as far, in every direction, as the strongest wing can fly between the rising and setting of the summer sun; he had fed, year after year, on the entrails of men. His opinion was, that men had only the appearance of animal life, being really vegetables with a power of motion; and that as the boughs of an oak are dashed together by the storm, that swine may be driven upon the falling acorn, so men are by some unaccountable power, driven one against another, until they lose their motion, that vultures may be fed. Others think they have observed something of contrivance, and

policy among these mischievous beings; and those that hover more closely round them pretend that there is, in every herd, one that gives directions to the rest, and seems to be more eminently delighted with a wide carnage. What it is that entitles him to such pre-eminence we know not; he is seldom the biggest or the swiftest, but he shows, by his eagerness and diligence, that he is, more than any of the others, a friend to the vultures."

DR. FRANKLIN IN THE FAMILY CIRCLE.

Never have I known such a fire-side companion as he was! Great as he was, both as a statesman and philosopher. He never shone in a light more winning than when he was in the domestic circle. It was once my good fortune to pass two or three weeks with him, at the house of a private gentleman, in Pennsylvania; and we were confined to the house during the whole time, by the unremitting constancy and depth of the snows. But confinement could not be felt where Franklin was an inmate. His cheerfulness and his colloquial powers spread around him a perpetual spring. Of Franklin no one ever became tired. There was no ambition of eloquence, no effort to shine, in any thing which ever came from him. There was nothing which made any demand either upon your allegiance or your admiration. His manner was just as unaffected as infancy. It was nature's self. He talked like an old patriarch; and his plainness and simplicity put you at once at your ease, and gave you the full and free possession and use of all your faculties. His thoughts were of a character to shine by their own light, without any adventitious aid. They required only a medium of vision, like his pure and simple style, to exhibit, to the highest advantage, their native radiance and beauty. His cheerfulness was unremitting. It seemed the systematic and salutary exercise of the mind, as of its superior organization. His wit was of the first order. It did not show itself merely in occasional conceits; but without any effort or force on his part, it shed a constant stream of the purest light over the whole of his discourse. Whether in the company of commons or nobles, he was always the same plain man; always most perfectly at his ease, his faculties in full play, and the full orbit of his genius forever clear and unclouded. And then the stores of his mind were inexhaustible. He had commenced life with an attention so vigilant, that nothing had escaped his observation, and every incident was turned to advantage. His youth had not been wasted in idleness, nor overcast by intemperance. He had been all his life a close and deep reader, as well as thinker, and by the force of his own powers had wrought up the raw materials, which he had gathered from books, with such exquisite skill and felicity, that he had added a hundred fold to their original value, and justly made them his own.

DR. OLIN'S VISIT TO THE RIVER JORDAN.

Every thing was quiet, but wide awake, watching for the morning. Groups were assembled, standing or sitting upon the ground, in all directions through the camp and grove, either silent or conversing in low tones. Between two and three o'clock in the morning, I sallied forth again, and was surprised to find every one upon his feet, by the side of his horse or donkey, ready equipped for a start.

There had been no bustle for preparation; the camp was still covered with darkness. And we had received no information that so unseasonable a movement was to be made. I soon fell in with a gentleman of our party, who was beset with the prevailing tendency of watchfulness, and we walked together to the north side of the camp. A moment after, a man at a little distance from us, mounted a horse, and lifting a blazing flambeau on high, shouted at the top of his voice, "Yallah!" "Go!" A hundred torches were blazing in an instant, and the whole field was illuminated as by a flash of lightning. In the same breath, as if moved by a single volition, the whole pilgrim army were mounted and in motion towards the Jordan. In five minutes more the governor and his suit followed, attended by a band of music, which struck up a lively air.

Whether this simultaneous movement was the result of previous concert, or of the universal eagerness and excitement, I know not, but it had almost the appearance of enchantment. It was now after three o'clock, when I returned again to my tent, and sought with better success a short season of repose. Not being aware that it was the intention of the pilgrims to set out at so early an hour, our party had fixed on six o'clock as the time for leaving the camp. I had sufficient reason to fear we should be too late for the religious spectacle when I saw the early movement of the host.

Our muleteers, with their animals, were out of the way, and a detachment of mounted men which the governor had left behind for our protection and to accompany us during the remainder of our excursion, were not likely to be in readiness before the hour appointed. An unusual spirit of drowsiness seemed to have fallen upon us all, and it was six before we got under way. We passed by the village, making, however, but little delay, and hastened towards the Jordan with a slight expectation only of arriving in time to witness the ceremony. We rode at a quick step for half an hour or more, and were full two miles from the river when we met the head of the returning cavalcade. The religious function and abjuration in the sacred river had been performed a little after day break, and the multitude were now on their way back to the camp, where their tents had been left standing.

We halted to observe the train, which moved slowly by us, while the rear still rested on the bank of Jordan. All were engaged in singing hymns, and I thought I had never seen so many happy faces. They had attained the summit of earthly bliss, an indescribable air of satisfaction, the beaming forth of heart-felt joy, rested upon every countenance. Nearly every one of the vast multitude exhibited some memorial of his visit to the holy waters. Some had long branches of the Jordan willow, with tufts of foliage left upon the extremity, waving about their heads. Almost all had walking sticks of the same material, and several, less affected by the prevailing enthusiasm, than the desire of gain, had their heads loaded with trunks of trees, to be wrought into crucifixes, caskets, and toys, or articles of small furniture, and thus to become the basis of profitable traffic.

AMERICANS IN RUSSIA.—The Emperor of Russia has recently visited the splendid establishment of Messrs. Harrison, Winans & Eastwick, (American mechanics), for the construction of railroad locomotives for the use of the Russian Government. He was delighted with the triumph of American genius and skill, and ordered the Cross of St. Anne to be conferred upon Maj. G. W. Whistler, the American engineer, and diamond rings to be presented to the contractors, Messrs. Harrison, Winans & Eastwick. The establishment employs at present 1,920 workmen, including 1,613 Russians, 121 Germans, 164 Swedes, 17 English, and 5 Americans—which number embraces the whole number of foremen and workmen. The contracts of Messrs. Harrison, Winans & Eastwick embrace 162 twenty-five ton locomotives and tenders; 5,300 iron trucks for eight-wheel cars; 2,500 eight wheel freight cars; 70 passenger cars; and two improved cars on sixteen wheels, eighty feet long. Out of which are now finished, 108 locomotives with their tenders; 5,200 iron trucks; 906 freight and two passenger cars.

NEW-FASHIONED RAILROAD.—M. Audrand, an individual well known in Paris for his unremitting exertions for the last seven years, to perfect a system of railroad traveling by means of compressed air, seems at length in a fair way to succeed. He has laid down a way 100 yards long, upon which a carriage built for the purpose is impelled, upon his new principle, with an ease and smoothness heretofore not attained on the ordinary railroads. There is no locomotive necessary to move it, inasmuch as this is accomplished by a tube laid in the centre of the road, with a pipe by its side, which keeps up the motive power. This system, the inventor undertakes to show, is vastly preferable, in all respects, to that of the atmospheric. It combines all its advantages, while it is subject to none of its imperfections. It unites entire safety with the capacity to run 15 to 50 miles per hour. The cost of keeping it in motion is stated to be less than one half that of engine-propelled carriages. [Scientific American.]

"Well, George," asked a friend of a young lawyer, who had been "admitted" about a year, "how do you like your new profession?" The reply was accompanied by a brief sigh; to suit the occasion—"My profession is much better than my practice."

A CAREER OF FAME ENDED.

The Parisian chit-chat of the Home Journal, furnishes the following item:—

Missed from this year's May-day celebration is a very singular man who has been, almost immemorably, its best-known and popular feature—Lazarin, the famous puppet show manager, the king and patriarch of the vagrant theatricals of France. He died just before the holiday came round, and thus terminated one of the most curious and extraordinary lives of the time. Lazarin was a marquis—a real legitimate marquis—born of one of the best and oldest descents of France, and married in his youth, to a daughter of a family as noble. He came into manhood by the gate of gold. Strikingly handsome, distinguished looking, (as he continued to be to the last) rich, joyous and brave, he launched into the gayeties of Court life, and was soon the person whose wit was the most imitated, and who was the most sought and best received. The waste of his fortune, however, kept equal pace with his triumphs, and when the Revolution arrived, he was desperately ready to throw himself into the front rank of the partizans and plotters. After miraculous hazards and escapes, his last disguise served to take him beyond the reach of harm, and he found himself in Germany, one of a company of strolling players, and without a sous or a hope. Instead of yielding to any depression, he gaily adopted the sock and buskin for the remainder of his life, and with one or two intervals, during one of which he came and passed some little time in America, he industriously followed it till he died. At the Restoration, he returned to Paris, having in his absence passed the meridian of life, but he returned with no idea of resuming rank or name. The fortunes of his marquisate were extinct, and poverty with the dignities of such a name offered little temptation. His winning address, in parading before the tent door of his wax figure show, and inducing the strolling public to enter, was profitably employed, and though he loved in his leisure moments to tell his story, and laugh over his adventures, he was never other than "Lazarin" in his claims to position or respect. He is lamented by more than would have lamented him had he died under the satin canopy and been buried under the heraldic blazon of a prince.

HAY-RACKS FOR HORSE STABLES.—It is a disputed point of what form the hay-racks in a work-horse stable should be. The prevailing opinion may be learned from the general practice, which is to place them as high as the horses' heads, because, as it is alleged, the horse is thereby obliged to hold up his head, and he cannot then breathe upon his food. Many more cogent reasons, as I conceive, may be adduced for placing the racks low down. In the first place, a work-horse does not require to hold his head up at any time, and much less in the stable, where he should enjoy all the rest he can get. 2. A low rack permits the position of his neck and head, in the act of eating, to be more like the way he usually holds them, than when holding them up to a high one. 3. He is not nearly so liable to pull out the hay among his feet from a low as from a high rack. 4. His breath cannot contaminate his food more in a low than in a high rack, because the greatest proportion of the breath naturally ascends; though breathing is employed by the horse to a certain degree in choosing his food by the sense of smell. 5. He is less fatigued eating out of a low than from a high rack, every mouthful having to be pulled out of the latter, from its sloping position, by the side of the mouth turned upward. 6. Mown-grass is much more easily eaten out of a low than a high rack. 7. And lastly, I have heard of peas falling out of their straw, when eaten out of a high rack, into the ears of the horse, and therein setting up a serious degree of inflammation. [Stephens' Book of the Farm.]

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VARIETY.

A Norwegian newspaper has recently been started at Norway, Racine County, Wisconsin. The Milwaukee Gazette says that Norwegian settlements are already numerous and growing rapidly. There are now in Wisconsin, Illinois and Iowa, twenty settlements, and sixteen of them within the limits of this Territory. They embrace a population of from fifteen to twenty thousand; frugal, industrious, honest, law-loving and law-abiding citizens. The principal settlement in Wisconsin is on Koskonong prairie, where there are nearly a thousand Norwegian families. In the towns of Muskego, Waukaska county, and Norway, Racine county, which adjoin each other, the Norwegian settlers number nearly 1,000. In Rock county there are a thousand and upward; and many in Jefferson, Dodge, and other northern counties.

It has been decided in Scotland, in the case of an Odd Fellows' Lodge, that a majority of the members have no power to break up the Lodge, and divide the funds between the individual members. The Court held that "so long as an Association adheres to the principles upon which it was founded, and applies its funds to the purposes intended, it is not in the power of a majority of its members to dissolve the Association, and to seek a distribution of the funds for their own private use, contrary to the original intention thereof, and in violation of the agreement under which they became members, and under faith of the integrity of which others became members."

A sailor, mate of a vessel at East Boston, perhaps a little disguised with liquor, came across a cow, quietly feeding in the streets of that place, and jumped upon her back. The frightened animal started down the street with its unusual burden, much to the amusement of the spectators. Having reached the end of the street, the sailor jumped off, and with a loud cry of "starboard your helm!" jerked the cow round by the tail, jumped on again, and rode back to his original starting place. The owner of the cow, upon hearing the facts, was disposed to sue the sailor for damage done to the cow; but the matter was settled by his paying ten dollars for his ride.

People have often heard stories about a wheel being found within a wheel, and such sort of things, but we presume very few have ever heard of an egg being found within an egg. They must therefore hear of the latter phenomenon now for the first time. On Saturday last, as we are informed on good authority, Miss Phebe Agnevine, daughter of Mr. Bartholomew Agnevine, of the town of Clinton, in this County, broke a hen's egg, which was found to contain another inside of it as large as that of a partridge, perfectly formed, and having a hard shell. It is a singular case, and we presume the wisest ones in curious things will find it hard to account for it. [Poughkeepsie Eagle.]

On the night of the late illumination at Cincinnati, a highly excited crowd assembled in front of the residence of a patriotic citizen, who had given out that he would exhibit a Drummond Light on the joyful occasion. When expectation was at its highest point, a colored man walked out with something mysterious in his hand. A loud shout from the multitude rent the air. The colored man placed upon a dry goods box a paper drum with a lighted candle stuck in the end of it, and underneath was written, in large capitals, "Drum and Light." The crowd, good humoredly, forgave the authors, for the sake of the joke.

In Franklin County, Northern New York, is a brook formed from two streams, which are intermittent; they are very singular in that character, sometimes being perfectly dry for twenty hours together, and then again flowing freely. It is supposed they are fed by some underground syphon, for it is noted that they are never dry in the hot summer weather, when other streams generally fail, and never cease to flow for more than a day at a time; they stop flowing very suddenly, and when at the highest have been known to stop running and dry up at once.

During the sixty-one days of New York canal navigation this season, ending 30th June, the tolls received amounted to \$1,304,320.74—which is nearly \$356,000 more than the receipts of seventy-five days of navigation ending at the same date last year. In the same time 1,360,058 bush. corn, 1,561,058 bush. wheat, 2,298,712 bush. corn, and 211,729 bush. barley, arrived at tide water. These receipts, as compared with those of last year, show an excess of wheat and flour equal to 632,386 bush. flour; whilst of corn the excess is 688,668 bushels over the entire receipts of 1846.

There are said to be sixty individuals of American birth, including men, women, and children, residing in Constantinople, among whom are Messrs. Davis and Smith, natives of South Carolina, now in the receipt of very handsome salaries from the Turkish Government. It is known that these gentlemen are employed in making geological surveys, and seeing to the improvements of Turkish agriculture, having been sent out at the request of that Government.

A letter from Batavia, in the Paris Presse, says that the commerce in ice in the burning climate of India, and the Indian Archipelago, chiefly carried on by the United States, has become very lucrative. One house in Boston, in a single year, sent 101 vessels with cargoes of ice to Asia, which yielded ten millions of florins—almost as much as the product of the whole wine harvest of Bordeaux.

In China the greatest honor a son can pay to his father is to present him a handsome coffin, which is put into the room, and shown to visitors as a mark of filial respect of the son! Mr. Webster told the people of Savannah, in his speech there, that the Massachusetts people must continue to be, for their Southern friends, "heavers of ice and coolers of water."

"Yes, ma'am that is a crack article," said a storekeeper to a lady purchaser. "Oh mercy," cried she, "if the thing is cracked I don't want it." While Mrs. Sigourney was addressing President Polk in Hartford, some thief entered the house and robbed her of valuable jewelry. The flour and wheat which have reached tide-water by the Erie Canal during the month of May is estimated at \$7,500,000.

THE DAILY NATIONAL WHIG is published in the city of Washington, every day, at three o'clock P. M. Sundays excepted, and served to subscribers in the City, at the Navy Yard, in Georgetown, in Alexandria, and in Baltimore, the same evening, at six and a quarter cents a week, payable to the sole agent of the Whig, G. L. 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 \$20, payable always in advance.

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

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

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

The President 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. W. C. KENYON, { Principals, IRA SAYLES, }

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

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

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

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. (Our prime motto is, "The health, the morals, and the manners of our students.") To secure these most desirable ends, the following Regulations are re-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 purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinary exceptions excepted. Students prepared to enter classes already in operation, can be admitted at any time in the term.

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

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

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extra named above,) need not exceed seventy-five dollars. For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense. The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement. SAMUEL RUSSELL, President of the Board of Trusts ALFRED, June 23, 1846.

The Sabbath Recorder. PUBLISHED WEEKLY AT NO. 9 SPRUCE STREET, NEW YORK. TERMS. \$2.00 per year, payable in advance. \$2.50 per year will be charged when payment is delayed more than six months; at which time all subscriptions for the year will be considered due. Payments received will be acknowledged in the paper so as to indicate the times to which they reach. No paper discontinued until arrearages are paid, except at the discretion of the publisher. Communications, orders, and remittances, should be directed, post paid, to GEORGE B. URRIN, No. 9 Spruce St., New York.

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