

# 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.]

As we have seen, God says that he rested on the seventh day, and therefore blessed it; the resting creature, of His hand, (in the quotation reviewed,) says, the first day of the week was and is the Sabbath, having had "its original institution at the creation of the world." (Letters.) Yet although according to this same author the first day of the week "was on that account, as a moral law, BINDING ON ALL MEN," its alleged rejection by the Israelites, and substitution by them of a different day, is justified on the ground of their peculiarity as a people. Very peculiar indeed they must have been, to be exempted on this ground from "a moral law" declared by himself to have been "binding on all men."

I have however been argued in support of the alleged change of the Sabbath in the wilderness, that a similar change was made to the Israelites in regard to the year. It is indeed true that, in commemoration of their deliverance from Egypt, the commencement of the year was to be computed from the month Abib, instead of Tizra, as had previously been done, (Ex. 12: 2) but the fact that they were so commanded forms no ground for argument of a change of the Sabbath in the wilderness. It is on the contrary all against that view. For the very fact of such a memorial of the exodus having actually been instituted by divine authority, rendered another the less necessary. Neither had there been a previous commemoration of any event in connection with the commencement of the year, which could be affected by the change as respects the Sabbath as commemorative of creation.

Besides, the illustration actually tells most forcibly against those by whom it is adduced. For there is express revelation of the divine authority under which the commencement of the year was to be thenceforward computed. This was their warrant. The law was given them; and was by them obeyed. To establish an analogy between this case and that of a changed Sabbath, it would be necessary that we should find an equally authoritative injunction by the Supreme. No such injunction is shown; none such was ever dreamed of by those for whom the change is alleged to have been made. If in regard to a change of the Sabbath we had the authority which we have for the change of the first month of the year, argument in the matter would have been superfluous; obedience to the command would have been duty, and we should then have urged as strenuously the sanctification of the authorized day as we now denounce the attempt to discredit the divinely-appointed Sabbath by the folly of fanciful men. The very fact that when a change of the beginning of the year was made, it is evidence that if a change of the Sabbath had been designed, equally explicit authority would have testified the divine purpose in regard to it also.

But with to and by the Israelites one change of the Sabbath is thus alleged to have been effected by divine convivance, inspired prophecy given to the Israelites, it is also alleged, contained intimations of a return to the day from which they had unconsciously swerved.

One of these prophetic announcements, it is admitted by those who claim it, is indeed in very general terms, making no mention of any day of the week. It says not a word of any change of the Sabbath; neither, when examined, does it in any way imply this. Any allusion which it makes to the Sabbath is prophetic of its true sanctification. Still a distinguished Sunday advocate says concerning it, "The word of prophecy does not, indeed, expressly announce a change of the day of the Sabbath, but it affords such intimations as are quite consistent with such a transfer. The 'old creation'—the state of things under the law—shall not be remembered; but the new creation—the state of things under the Gospel—shall. The Christian Church shall have her ministers, solemnities, Sabbaths, and holy ordinances, all referring directly to the Messiah. A new dispensation shall be introduced, in which the alteration shall be so great and extensive as to be fitly compared to 'new heavens and a new earth,' which shall efface the memory of the old. Read the glowing language itself: 'Behold I create new heavens and a new earth; and the former shall not be remembered nor come to mind.' As the new heavens and the new earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Rev. Daniel Wilson's Sermons on "the divine authority and perpetual obligation of the Lord's day."

The prediction referred to, is the conclusion of the prophecies of Isaiah. Let us look a little more closely at its statements. "For, behold," says the Lord, by the mouth of the prophet, "I create new heavens and a new earth, and the former shall not be remembered nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying." Is. 65: 17-19.

An important and blessed prediction this truly is; Jerusalem redeemed from her sin and sorrow—her sons and daughters recalled from their wandering—their strains of lamentation exchanged for those of joy, and gladness—new heavens and a new earth created by the Lord. But where, in all this, is the change of the Sabbath? Are "new heavens" a new Sabbath?

Is a "new earth" a new Sabbath? Is Jerusalem, or the joy of her people a new Sabbath? The prediction relates to the events of a future time, when Israel, restored to their land and the favor of their God, shall enjoy the smile of His countenance and the blessing of His hand. In the earlier verses of the chapter, the Lord complains of their iniquities, yet he declares, "I will bring a seed out of Jacob, and out of Judah an inheritor of my mountains." Ver. 9. Those of them that forsake the Lord, it is added, shall be numbered to the sword, and a better and a happier time for Israel shall follow, when "he who bleaseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes." Ver. 16. Not yet have the sins and the sorrows of Jacob and Judah ceased; still less are they forgotten. But the whole prophecies are replete with promises of this holy and happy state as yet in store for them. We have already had occasion to quote Deut. 30 as containing a similar promise of blessing; and a second witness we point to, in Jer. 13: 7-14, but must not amplify here upon the subject.

Now it is in reference to those times and circumstances that God says, by the prophet, "For, behold, I create new heavens and a new earth." The "for" with which the promise is given, intimates its connection with the times when the former troubles shall be forgotten, predicted in the preceding verse. The following portion of the prophecy also no less clearly carries forward our faith and attention to the period when the great Adversary of man shall be bound, and blessings shall be poured upon the human race in magnitude far beyond what has ever been known since sin found a place in our world. "For there shall no more thence be an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." Is. 65: 20-25.

Glorious, indeed, are these promises, and our faith is pointed forward, by the Apostle Peter, to their fulfillment, as the "times of the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3: 21. And the same apostle, in his Epistle, refers expressly to this prediction of Isaiah, when speaking of our "looking for, and hastening unto, the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat," he adds, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2d Peter 3: 12, 13.

The only "promise" of new heavens and a new earth, which was on record when Peter wrote, was that by Isaiah, which the objector has converted into a promise of a new Sabbath. But as Peter shows the promise to have been still unfulfilled when he penned his second Epistle, such new Sabbath could not be coeval with the Christian era. The new heavens and new earth are still future; and therefore, if we will transmute the promise into a new Sabbath, the time has not yet arrived in which the changed Sabbath would be acceptable. Even according to the interpretation made by the objector, the time to which the prophecy relates proves the present and past observance of Sunday, as founded upon it, to be premature. We, according to His promise, do look for the new heavens and new earth, wherein dwelleth righteousness, and the blessing consequent on a righteous state predicted by the prophet; but we do not look for a change of the Sabbath, as being then to be authorized, any more than we believe such a change to have now the divine sanction.

With the author quoted, we do believe that then "the Christian Church shall have her ministers, solemnities, Sabbaths, and holy ordinances, all directly referring to the Messiah." But this is a truth confined neither to the present nor the future. All God's appointments in past times have equally had that reference. And we deplore the Church's apostasy as one which especially derogates from the honor of the Messiah as the Creator. And we rejoice in the happy anticipation of the fulfillment of the text, when "it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." The text points our faith and hope to a time when all flesh shall sanctify the Sabbath which the Lord has blessed; not that universally another, and an unblest day, shall be substituted for it. The prophetic spirit contemplates the Sabbath of the Lord finding its appointed place in the hearts of men; and gives not the shadow of countenance to the church's departure from God's appointment.

How IT STRIKES THE HEATHEN.  
The following is an extract from the Address of Rev. George Smith, missionary to China, at the late Anniversary of the British and Foreign Bible Society:—  
"During my residence in the city of Ningpo, I found continual opportunities, as also in every other part of China, of distributing copies of the word of God; and Christian teachers; and it was pleasing and delightful to see, with what candor and with what liberality the natives, who

were either atheists or idolaters, would receive the Word of God, and peruse the contents, and discuss the subject contained in it. On one occasion a native merchant came to my house, and he received a number of Christian tracts, which he was soon reading in an adjacent room. One morning I gave him a copy of St. James' Epistle in Chinese; and I observed that he immediately withdrew, and appeared to be diligently employed in perusing its contents. Soon after, I took a walk into the city; and on my return I saw a poor beggar lying in the last extremity of destitution and disease, and at the point of death, at the entrance of one of their heathen temples. On my return to my house, I sent my servant with a few copper coins to this man—though, alas! he was removed beyond the reach of any human remedy—just sufficient to relieve his present distress. As I had not sufficient to make up the sum I wanted, I borrowed a few coins from my Chinese friend. He asked me for what purpose I wanted it, and why I showed such anxiety in behalf of a youth of whom I knew nothing. I told him that the Supreme Ruler of heaven commanded us to do good to all men. He returned, after a little time, and repeated his inquiry, 'Why do you take such interest in this beggar? he is no relation of yours.' I again told him that the doctrine of Jesus commanded us to regard all men as brethren. He thought this very strange, and retired to his room; and then commenced reading this Epistle of St. James, as if something had previously struck his mind. He soon after came to me, with feelings of pleasure depicted on his countenance, as if he had made some great discovery, and pointing to the 2d chapter and 8th verse, said, 'Teacher, I now understand it.' I looked at the passage; The translation is this: 'If ye fulfil the royal law, according to the Scriptures; thou shalt love thy neighbor as thyself, ye do well!'

### OMNIPRESENCE.

Even now, while voiceless Midnight walks the land,  
And spreads the wings of Darkness with her wand,  
What scenes are witnessed by Thy watchful eye!  
What millions wait to Thee the prayer and sigh!  
Some gaily vanish to an unfeared grave,  
Fleet as the sun-flash o'er a summer wave;  
Some wear out life in smiles, and some in tears,  
Some dare with hope, while others droop with fears;  
The vagrant roaming in his tattered vest;  
The babe is sleeping on his mother's breast;  
The captive muttering o'er his rust-worn chain;  
The widow weeping for her lord again;  
While many a mourner shuts his languid eye,  
To dream of heaven, and view it ere he die.  
And yet no sigh can swell, no tear-drop fall,  
But Thou wilt see, and guide, and solace all!

From the People's Journal.

### THE HOLY LAND.—BY HARRIET MARTINEAU.

#### JERUSALEM—A MORNING'S WALK.

There is little pleasure in visiting the places within the walls of Jerusalem which are reported by the monks to be the scenes of the acts and sufferings of Christ. There is no certainty about these; and the spots regarding which there can be no mistake are so interesting that the mind and heart of the traveler turns away from such as may be fabulous. About the site of the Temple there is no doubt; and, beyond the walls, one meets at every turn assurance of being where Christ walked and taught, and where the great events of Jewish history took place. Let us go over what I found in one ramble; and then my readers will see what it must be to take walks in the neighborhood of Jerusalem.

Leaving the city by the Bethlehem Gate, we descended into the Valley of Hinnom or Gehenna. Here there are many tombs cut in the rock, with entrances like door-ways. When I speak of Bethany, I shall have occasion to describe the tombs of the Jews. It was in this valley, and close by the Fountain of Siloam, that, in the days of Jewish idolatry, children passed through the fire, in honor of Moloch. This is the place called Tophet in Scripture—fit to be spoken of as it was, an image of hell. Here, in this place of corruption and cruelty, where fires hovered about living bodies, and worms preyed on the dead—here was the imagery of terror—"the worm that dieth not, and the fire that is not quenched." The scene is very different now. The slopes are terraced, that the winter rains may not wash away the soil; and these terraces were to-day green with springing wheat; and the spreading olives and fig-trees cast their shadows on the rich though stony soil. Streams were led from the Pool of Siloam among the fields and gardens; and all looked cool and fresh in the once hellish spot. On the top of the opposite hill was the Field of Blood—the field bought as a burial place for strangers, by the priests to whom Judas returned his bribe. For the burial of strangers, it was used in subsequent ages; for pilgrims who died at the Holy City were laid there. It is now no longer enclosed; but a charnel-house marks the spot.

The pools all around Jerusalem are beautiful; the cool arching rock-roofs of some, the wood-tufted sides and clear waters of all, are delicious. The Pool of Siloam is still pretty—though less so, no doubt, than when the blind man, sent to wash there, opened his eyes on its sacred stream. The Fountain of Siloam is more beautiful than the pool. It lies deep in a cave, and must be reached by broad steps which wind down in the shadow. A woman sat to-day in the dim light of reflected sunshine—washing linen in the pool. Here it was, that in days old the priest came down with his golden pitcher, to draw water for the temple service; and hither it was that the thought of Milton came, when he sang of—  
Siloa's brook, that flowed  
Fast by the oracle of God.

We were now in the Valley of Jehoshaphat; and we crossed the bottom of it, where the Brook Kedron must run when it runs at all, but it seems to be now merely a winter torrent, and never to have been a constant stream. When we had ascended the opposite side of the valley, we were on the Mount of Olives. The ascent was steep—now among tombs, and now past

fields of waving barley, decked with the shade of olive trees. As we ascended, the opposite hill seemed to rise, and the city to spread. Two horsemen in the valley below, and a woman with a burden on her head, mounting to the city by a path up Moriah, looked so surprisingly small as to prove the grandeur of the scenery. Hereabout it was, as it is said, and may reasonably be believed, that Jesus mourned over Jerusalem, and told his followers what would become of the noble city which here rose upon their view, crowning the sacred mount, and shining clear against the cloudless sky. Dwellers in our climate can not conceive of such a sight as Jerusalem seen from the summit of the Mount of Olives. The Moab mountains, over towards the Dead Sea, are dressed in the soft hues of purple, lilac, and gray. The hill country to the north is almost gaudy with its contrasts of color; its white or gray stones, red soil, and [crops of vivid green. But the city is the glory—aloft on the steep, its long lines of wall clearly defining it to the sight, and every minaret and cupola, and almost every stone, marked out by the brilliant sunshine against the deep blue sky. In the spaces unbuild on within the walls, are tufts of verdure; and cypresses spring here and there from some convent garden. The green lawns of the Mosque of Omar, are spread out small before the eye, with their groups of tiny, gay, moving people. If it is now so glorious a place to the eye, what must it have been in the days of its pride! Yet in that day, when every one looked for the exulting blessing, "Peace be within thy walls, and prosperity within thy palaces!" there came instead the lamentation over the Jerusalem that killed the prophets and stoned the messengers of Jehovah, and whose house must be therefore left desolate.

The disciples, looking hence upon the strength of the walls, the massiveness of the Temple buildings, then springing 480 feet from the bed of the brook below, and the depth and ruggedness of the ravines surrounding the city on three sides, might well ask when those things should be, and how they should be accomplished. On the fourth side, the north, where there is no ravine, the Roman army was encamped. We could now see that rising ground, once covered with the Roman tents, but to-day with corn-fields and olive-grounds. The Romans encamped one legion on the Mount of Olives; but it could not do any harm to the city; and the only available point of attack—the north side—was guarded by a rampart and three walls. The siege was long; so long that men's hearts failed them for fear, and at least one famished woman ate her own child; and at last the city was taken and nearly destroyed; and of the Temple, not one stone was left upon another. Here we were in the midst of these scenes to-day! We stood where the doom was pronounced, below us was the camp of the single legion I have mentioned; opposite was the humbled city; with the site of the Temple courts; and over to the north was the camp of the enemy. Here was the whole scene of that "great tribulation," such as was not known from the beginning of the world.

From the summit of Olivet, we went down to the scene of that other tribulation—that anguish of mind which had perhaps never been surpassed from the beginning of the world. "When Jesus had spoken these words," (his words of cheer after the last supper) "he went forth," we are told, "with his disciples over the brook Kedron, where was a garden." This garden we entered to-day from the other direction, and left it by crossing the bed of the brook. It is a dreary place now, very unlike what it must have been when "Jesus oft times" resorted thither with his disciples. It is a plot of ground on a slope above the brook, enclosed with fences of loose stones, and occupied by eight extremely old olive trees—the oldest, I should think, that we saw in all our travels. I do not mean that they could have been growing in the days of Christ. That is supposed to be impossible; though I never could learn what is the greatest age known to be attained by the olive tree. The roots of these were supported by little terraces of stones, that neither trees nor soil might be washed down the slope by the winter torrents. But little remains of these once fine trees but hollow trunks and a few straggling branches. It is with the mind's eye that we must see the filling up of this garden enclosure where Jesus "oft times resorted thither"—its orchard of fig, pomegranate, and olive trees, and the grass or young springing corn under foot. From every part of it the approach of Judas and his party must have been visible. By their "lanterns and torches and weapons," gleaming in the light, they must have been seen descending the hill from the city gate. The sleeping disciples may not have heeded the lights and footsteps of the multitude; but step by step, as it wound down the steep, and then crossed the brook, and turned up to the garden, the victim knew that the hour of his fate drew on.

By the way the crowd came down, we now ascended towards the city, turning aside, however, to skirt the north wall, instead of returning home through the streets. Not to mention now other things that we saw, we noted much connected with the siege—the nature of the ground—favorable for the encampment of an army, and the shallow moat under the walls, where the Romans brought two great wooden towers on wheels, that the men in the towers might fight on a level with those on the walls, and throw missiles into the town. This scene of conflict is very quiet now. A crop of barley was ripening under the very walls; and an Arab, with a soft, mild countenance, was filling his water-skins at the pool, called the sheep-pool, near the Damascus gate. The proud Roman and despairing Jew were not more unlike each other than this Arab, with his pathetic face, was unlike them both. As he stooped under the dim arches of the rock, and his red cap came into contrast with the dark gray of the still water below, and the green of the dangling weeds over his head, our thoughts were recalled to our own day, and to a sense of the beauty we meet in every nook and corner of the Holy Land.

### PREACHERS MUST BE IN EARNEST.

"He that negotiates between God and man, As God's ambassador, the grand concerns Of judgment and of mercy, should Beware of lightness in his speech."

To be born, to live, and to die, are real events. Pain, grief, and dissolution, are serious things. The Saviour of the world was serious and earnest in all his labors, both as a teacher and worker of miracles. The Prophets and Apostles were serious, solemn, earnest, pointed, conscience-awakening, and soul-stirring preachers. It is said that Jerome used to say, "that he never entered the pulpit but the trumpet of the judgment day seemed to be sounding in his ears." The most successful ministers of the gospel have not been eminent as school-trained rhetoricians, but eloquent in their own way. Eloquent because they loved the souls of men, and loved the truth by which they were to be saved, and earnest in presenting it to them. We believe the want of point, plainness and earnestness, to be an error of many of the preachers of our times. They are not successful, because they are not in earnest. They do not realize the full meaning of their message, and the awful responsibility of their vocation. Eminent orators have always been earnest speakers. Hall, Chalmers, Griffin, and Payson, were serious, earnest, impassioned preachers.

Eternity, and the rewards of a well or ill-spent life, are serious realities. Surely, if men should ever be serious and earnest, it is when they are addressing their fellow-men about their eternal welfare. [N. O. Protestant.]

### TRANSLATIONS OF THE LORD'S PRAYER.

Few of our readers are perhaps aware of the great changes which have taken place in our language since its formation. We give below specimens of the Lord's Prayer at different periods:—

1300.—FADER our in hevvene, Halesweyde be thi name, come thi kingdom. Thi will be don as in hevvene and in erthe, Our uche dayes bred give us to day, An forgive us our dettes, as we forgive our dettours, And lede us not into temptation, Bote delivere us of yel. Amen.

1379.—WICKLIFF'S BIBLE.—Our fader that art in hevvenes, Hallowed be thy name, Thy kingdom come to, Be thy will done in erthe as in hevvene; Give to us this day our bread over other substances; And forgif to us our dettes as we forgive to us our detters; and leed us not into temptation; But deliver us from evel. Amen.

1526.—TINDAL'S TESTAMENT.—O our father which art in hevven, hallowed be thy name, Let thy kingdom come. Thy will be fulfilled as well in erthe, as hit ys in hevven! Give vs this daye our dayly breade. And forgive vs our trespases, even as we forgive them which trespass vs. Leede vs not into temptation, but delivere vs from yveh. Amen.

1589.—COVERDALE'S BIBLE.—Our father which art in hevven, hallowed by thy name. Thy will be done even in earth as it is in hevven. Give us this day our daily bread. And forgive us our dettes as we also forgive our detters. And leed us not into temptation, put delivere us from evel; for thine is the kingdom and the power and glorie for ever. Amen.

### SCIENCE AND MISSIONS.

Missionary travels form an interesting and important part of our modern evangelical literature. No travels that have ever been written can be fairly said to equal them in thrilling incident, or worthy object, or real value. They are generally the productions of men of disciplined minds, trained to habits of discriminating observation, and capable of taking comprehensive views of the countries and tribes which they visit. The accurate scholarship of many of our missionaries qualifies them, in an eminent manner, for the responsible but useful task. Their knowledge of geography, history, and literature; their acquaintance with the elements of diverse language, their intellectual culture, guiding them to investigations which promise the most beneficial results, and directing their attention to points of the highest consequence, render their works the most interesting contributions of this department of learning. They know what discussions will be most acceptable to men of letters. They know on what points information is demanded. Their religious character and object give them an element of qualification for their work, raising them above the sphere of common travelers, and securing to us a series of interesting investigations and observations, which in the notes of merely worldly travelers, would be sought for in vain. They go abroad with the eye of scholars, and the hearts of Christians. We trust the time is not distant, when science will more fully acknowledge its obligations to missions; when it will be universally understood, that while this great enterprise is raising human beings from degradation and sin, and preparing them to be "partakers of the inheritance of the saints in light," it is at the same time contributing to enlarge the treasures of learning, the extent and profit of commerce, the benefits of international intercourse, and all the salutary results of mutual sympathy and communication between man and man. In the journeys undertaken for the promulgation of the gospel, while this primary end is accomplished, the boundaries of human knowledge are also increased, the safety and virtue of our mariners are secured, national honor and influence are extended; the foundations of new literature are laid, the cause of morality and human happiness is advanced, mind and intellectual energies are aroused, and new intellectual truths are illustrated and confirmed, and the period of the world's highest prosperity, peace and joy, is hastened. [Chris. Review.]



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MINISTERIAL SUPPORT.

The Good Book says, "There is that withholdeth more than is meet, but it tendeth to poverty." We do not suppose the passage was written with special reference to the support of ministers. It sets forth a principle, however, which we deem quite as applicable to that subject as to any other.

Insufficient support necessarily cripples a minister, and hinders his usefulness. In order to the greatest success of the gospel ministry, certain qualifications and conditions are indispensable. The minister must be in all respects a worthy example to the flock. He must be characterized by the strictest integrity, always meeting his engagements with such entire punctuality as to give no occasion for complaint from those who are without.

The evils attendant upon inadequately supporting the ministry, are not confined to ministers themselves; they are felt by the people also. Many cases there are, in which such support is refused by people who are in easy circumstances, with enough for the present and the future. They can look upon their well-furnished homes; and can provide their children with similar homes when they have occasion for them.

The church also suffers from the existence of such a state of things as we have described. In these days, one of the greatest hindrances to the prosperity of many churches is believed to be the frequent change of ministers. This is produced in two ways by insufficient support. Sometimes the minister, finding that he is not provided for according to his necessities and the abilities of his brethren, feels constrained to close his labors and seek another place.

Most of these evils might be prevented by a change of policy in relation to ministerial support. Let the people treat the minister as though they regarded their interests as identified with his; and let them contribute for his support, not according to what they have been accustomed to do, but according as God has prospered them.

The Evangelical Alliance.—A learned Presbyterian minister in England, of high standing

in the denomination to which he belongs, has recently published a work, dedicated to the Evangelical Alliance, and entitled, "Sectarianism the bane of Religion and the Church, and the necessity of an immediate movement towards Unity." "The Church" newspaper speaks of the work as calculated to do much good among thoughtful Dissenters. But in relation to the Alliance to which it is dedicated, the paper in question uses the following language, which we regard as expressing very near the truth: "This Alliance has proved a total failure, mainly owing, we believe, to the circumstance, that the parties composing it shrink from the task of going to the root of the evil, and probing the wound to the bottom. In their own most unscriptural and meaningless phrase, they 'agreed to differ'; in other words, they met with a preformed determination to leave matters precisely where they found them, so far as any abatement of the evils of denominationalism was concerned."

ATHEISTIC FRANCE AND SUNDAY.

All attempts to repeal the compulsory part of the Sunday Laws of our Republican States, are regarded by many persons as of a character not only to endanger the Sunday observance, but the peace and even the existence of civil society. Our own efforts to induce the several State Legislatures to repeal the compulsory and penal parts of the Sunday Statutes, are often classed with the atheistic acts of the French Republicans of the latter part of the last century; and a superstitious fear of provoking the hot displeasure of Jehovah's providence, is really produced in many professors of religion at the thought of revoking the Sunday ordinances of the land. Nothing else has probably contributed so much to awaken and foster this fear, as the manner in which men in repute for learning and sagacity have associated the abolition of Sunday in France with all the enormities of the French Revolution.

"Elevate them to power, and the Sabbath is changed into the decade, and the house of God into a stable; the Bible is paraded through the streets on an ass, and consumed upon a bonfire; immortal existence is blotted out of the divine kingdom; the Redeemer is postponed to a murderer; and the Creator to the prostitute, styled the Goddess of Reason. The end of this progress might easily be foreseen. Legalized plunder, legislative butchery, the prostitution of a kingdom, fields drenched in human blood, and cities burnt by human incendiaries, fill up the tremendous measure of iniquity; bewildering the gaping world with astonishment; awakening the shouts of friends; and covering heaven itself with a robe of sack-cloth." Ser. 109.

"France, while she was observing her tenth day Sabbath, was one scene of commotion and bloodshed." Kingsbury on the Sabbath. "One of the first acts of avowed atheism in revolutionary France, was to abolish the Christian Sabbath; and the Lord came out against her with fire, and with chariots like a whirlwind, to render his anger with fury, and his rebukes with flames of fire." Dr. Humphrey on the Sabbath. "Allow me also to refer to the case of the total abrogation of the Sabbath by revolutionary France. The abrogation was accompanied by a general corruption of morals, and even by the breaking up of the conjugal relation, under the law allowing an unlimited divorce at mere will of the parties; when, as the Abbe Gregoire states, upwards of twenty thousand divorces were registered in the short space of eighteen months; and those in the city of Paris were nearly equal to the number of marriages. There again the headless trunks of unnumbered thousands of contending factions attested the righteous indignation of the God of the Sabbath, at this national desecration and abrogation of his holy day, and the total extinction of all religion." Chancellor Walworth; Permanent Sabbath Documents, No. 2, 1845.

The same manner of treating this matter is common with the greater part of a certain class of the religious presses of the Protestants of America and Great Britain; and the same representations are frequently thundered forth from their pulpits and platforms. The subject therefore requires a little calm investigation. If the facts really occurred as they are above represented, and the inference drawn from them is just, that "to abolish the Christian Sabbath" was the first and chief act of impiety in atheistic France, and the cause of all the turbulence and bloodshed of that factious period—and if that was one and the same thing with abrogating the compulsory and penal parts of our own Sunday Statutes—then, indeed, ought we all seriously to consider before we proceed any farther with our efforts to effect this object. But let the matter be fairly stated, and candidly examined, and it will be seen that the facts are misplaced, and that the inferences are the offspring of prepossessions, or of some other paternity that need neither be feared nor favored when misapplied to the Sunday Statute question.

A writer of some eminence, belonging to the Church of England, has summed up the facts respecting the rise of the French Republic in the following brief and perspicuous manner:—"A. D. 1789. On the 5th of May, the States-General opened their sittings at Versailles. On the 16th of June, the formation of the National Assembly was decreed. On the 27th it was formed. On the 13th of August, but three months from the commencement of the Revolution, the Gallican Church was overthrown by the Decree for the abolition of tithes. The whole of the parochial clergy of France were instantly pauperized. The succeeding measures, the seizure of the church lands and houses, the confiscation of funds, the exile and massacre of the priesthood, were but the practical execution of the decree. The blow was struck in 1789. The Church of France was the first public body subverted by the Revolu-

tion. A. D. 1793, Jan. 21, the King was murdered. He had been deposed, August 14, 1792. June 23, the Constitution of the Republic was proclaimed; its three principles being, the sovereignty of the people, the indifference of the government to all distinctions of religion, the levee en masse, or summons of the whole population to arms.

"August 8, the levee en masse was ordered. All Frenchmen were commanded to hold themselves in permanent readiness for the armies."

"September 28, the Christian era was abolished. The era of the Republic was substituted. Sunday was to be observed no more. Olympic games, every fourth year, were appointed, in honor of liberty.

October 16, the sections of Paris demanded at the bar of the Convention the total suppression of religious worship. They passed through the Hall shouting, 'No more altars, no more priests, no god but the god of nature.' This blasphemy was followed by a demand, that the Cathedral of Paris should be made the temple of reason.

"November 1, Gobet, the Vicar-General of Paris, attended by a body of his priesthood, abjured his functions and Christianity, uttering the fearful words, 'All religion is an imposture.' The blasphemer was shortly guillotined.

"November 19, it was ordered that in all burial places, a monument should be erected, representing sleep, with the inscription, 'Death is an eternal sleep.'

"The republican system was now complete. Immorality and infidelity had produced their natural fruits, in rebellion, regicide, and natural atheism."

Thus it appears, that the "first acts" of the infidel, atheistic republic of France, were not the "abrogation of the Christian Sabbath," but the abolition of church tithes, the subversion of the state church of France, the murder of the King, and the abolition of the Christian era. All these were prior to the suppression of Sunday. And in the eyes of an English clergyman, the great and damning sins of that Republic, were, first rebellion, second regicide, and third atheism. So far as appears in this and other histories of those times, there is no evidence that Sunday was abolished by one single ordinance aimed at it specifically. It was suppressed in the suppression of the Christian era, the substitution of the era of the Republic of France, the division of time into decades, and the abolition of the Christian religion.

We ask, then, why this one feature of the great French drama of sin is singled out as the most God-provoking of the whole series? Is it more iniquitous to abolish Sunday, than to suppress all religion? To declare the non-existence of Jehovah, and set up the "goddess of reason," and affirm death to be an eternal sleep, are these things of so much less enormity, that Jehovah overlooks them in pouring out his fiery indignation upon republican France for "abolishing the Christian Sabbath?" Could such a representation have been put forth by great and wise men, except under very strong prepossessions, or else while actuated by hot-headed zeal to serve a purpose? We leave it to the common-sense of our readers to solve these problems.

We have another serious complaint to make against this manner of associating atheistic France with the question of seventh-day people's rights. The French Republicans prohibited the exercise of all Bible-revealed religion whatever. The observers of the seventh-day Sabbath claim the right, and declare their sense of duty, to practice religion as it is revealed in the Bible; and ask the State Legislatures to let their religious faith alone. They never have asked for the prohibition of a single religious tenet or observance of their fellow citizens; on the contrary, they uniformly avow their belief that the great business of human governments is the protection of the persons and estates of the citizens, whatever may be their religious observances. When it suits their purpose, their opponents can represent these observers of the seventh day as being "as moral and religious a people as any in the United States." With what justice, then, we ask, can any one ever associate the question of the constitutionality of the penal parts of the Sunday statutes with the principles or issues of the atheists of France? We would ask the advocates of Sunday observance, who set up false issues respecting the French Republic and Sunday, to scare people from a candid investigation of the sabbatic question, or to quiet them under the penal restraints of the Sunday statutes, if there be any difference between tying the Bible to an ass' tail, and defending the right of private interpretation of it? Whether proclaiming religion an imposture, and maintaining one's own conscientious views of it against orthodox standards, human authorities, and the statutes of state religionists, be equally damnable in their eyes? When these latter questions are answered in the affirmative, there may be a show of consistency in that man's creed who so affirmeth, and in his classing opposition to the penal parts of the Sunday statutes with the principles and issues of the atheistic Republic of France. Till then there can be none. S. D.

SCARCITY OF THEATRES.—One of the religious papers says: "The city of Houston has no theatre, but four evangelical churches. Galveston has six evangelical churches, but no theatre. Texas is taking an honorable stand in morals, in advance of many of the old States."

MISSION TO OREGON.—The Board of Missions in the Presbyterian Church have resolved to send a mission to Oregon, so soon as suitable men can be obtained, and the necessary preparations be made. The plan of the Board is to send at least three missionaries to that territory with as little delay as practicable.

LETTERS IN FAVOR OF CATHOLICISM.—For several months past many of the religious newspapers have been publishing a series of letters addressed to Bishop Hughes, of New York, by some one who signs himself "Kirwan." It is now said that the author of those letters is the Rev. Mr. McMurray, of Elizabethtown, N. J., formerly an adherent of the Roman Catholic Church. His object has been to show the reasons why he left that church, and the reasons why he can not return. In a letter to the editor of the Freeman's Journal, Bishop Hughes declares his determination to publish in that journal a series of letters, on the same great topic which Kirwan has discussed; and whereas Kirwan has published reasons for having left the Catholic Church, and for refusing to return, the object of the Bishop's letters will be to show that no Catholic ought to forsake his Church, and that all Protestants who have a zeal for their salvation ought to enter her communion with as little delay as possible. Such are the abilities and standing of Bishop Hughes, that we are sure these letters will be looked for and read with uncommon interest. We hope that some of the papers in which the first series appeared will publish these also.

DEATH OF REV. WALTER M. LOWRIE.—Willner & Smith's European Times, of Dec. 4, says that Rev. Walter M. Lowrie, an American missionary at Ningpo, a gentleman of eminent attainments, has been cruelly murdered in the Chinese seas by pirates. The reverend gentleman took his passage in a Chinese boat from Shanghai to Ningpo, and during the voyage was attacked by a piratical vessel. At first, it would appear that the pirates only meditated robbery, but fearing that Mr. Lowrie might bring them to justice, they resolved to throw him overboard. Two of the ruffians seized him for that purpose, but not being able to accomplish it, a third joined in the murderous attack, and they succeeded in throwing him into the sea. As the waves ran high, though he was seen two or three times, he soon sank to rise no more. Mr. Sullivan, the English Consul at Ningpo, proffered every aid his official station enabled him to render, and steps were being taken to recover the remains if possible.

PRESBYTERIANISM AT THE WEST.—The members of the Presbyterian Church throughout the United States are exerting themselves with commendable zeal to extend their denominational limits at the West; and as they are an efficient and disciplined body, there is reason to expect that their efforts will be to a considerable degree successful. Twenty members of a Presbyterian Church in Louisville, recently contributed one thousand dollars for domestic missions; while another church in the same city contributed four hundred dollars. With this money schools are established and feeble churches assisted. The Presbyterian Herald says, "there never has been a time when the prospects for the diffusion of sound Presbyterianism throughout the great West were so flattering." No doubt the field open to Christian effort at the West is a most inviting one. The Catholics, at least, so regard it. Would that Protestants were as much awake to its claims and encouragements as the Catholics are.

PROTESTANT CHURCHES IN TURKEY.—Rev. Mr. Dwight, in a communication from Constantinople to the American Board of Missions, states that the present aggregate of communicants in the four reform churches is one hundred and thirty-nine, of whom eighty-nine are connected with the church at the Capital. The number of Armenians, men, women, and children, who are actually separated from their former church, and now openly profess Protestantism, in Turkey and Syria, is reckoned at one thousand and seven. Beside these, there are nearly three thousand who are known to their own people, and to others to be of Protestant sentiments, but who still retain a loose connection with their former churches. A much larger number must be more or less desirous of seeing the reformation advance.

COLONY OF BLACKS.—There is a colony of colored people, principally fugitives from slavery, settled in the fertile part of Canada, lying between lakes Huron and Erie, which seems to be in a flourishing condition. They have a manual-labor school—the British American Institute—at Dawn Mills, the head of navigation on the Sydenham river, 60 miles from Detroit, with a tract of 300 acres attached, and 7 buildings. Some 80 pupils are engaged for the winter. Among the new secular enterprises in progress is a large steam mill.

MISSIONS WITHOUT BIBLES.—An exchange says that although Roman Catholics have had missions in Siam more than two hundred years, not a Bible, or even an entire Testament, in the language of the people, has been provided for them. The American missionaries in Siam believe this to be substantially true in regard to their labors throughout the East. If so, it is certainly a very instructive and significant fact.

THE CHURCH IN WATERFORD, CT., we rejoice to learn, is enjoying a very pleasant revival. Bro. Alfred B. Burdick has been holding a series of evening meetings there, in the course of which Christians were much awakened, and the impatient were led to inquire what they must do to be saved.

DESECRATION OF THE SABBATH.—Under this head the New York Tribune says that Francis H. Devoo, Henry Walton, Mary Ann Johnson, Jane Patterson, Nancy Thompson, Elizabeth Stevens, and Elisha A. Greeley, were severally arrested on Sunday evening for desecrating the Sabbath by giving a series of performances at Pinteux's Saloon, in Broadway, New York. Justice Drinker held the parties to bail each in the sum of \$300 for their future good behaviour.

SUNDAY SCHOOLS IN TEXAS.—A letter from Huntsville, Texas, states that Gen. Houston and his lady are regular attendants on the Sunday-school in that place, as are also many other influential citizens. In October, the General was announced as preparing an Address, to be delivered before the school at its annual examination.

ANOTHER MISSION IN AFRICA.—An opulent merchant in Liverpool has recently sent off the mission ship Warren to the western coast of Africa, for the purpose of establishing a Scottish mission. The Society has sent out a number of missionaries, four of whom are colored men, provided with every thing necessary for successful operations in that field.

FAMILY RELIGION IN ARKANSAS.—The Southern Churchman copies from the Banner of Peace the following account, by Mr. R. Wallace, of family religion as he finds it in Arkansas: "Many members of the church do not maintain family prayer, or pray in meeting, or say grace at the table. Indeed you would not know that they were members of the church from their walk and conversation. I am seldom asked to hold family worship, even at professors' houses. I make it a rule to ask permission. Very few can join in singing—sometimes none will kneel with me. I have knelt alone and made the first prayer in the house of a professor of religion, and members of the family 15 years old whispering and laughing."

HORRIBLE.—A Maryland paper publishes the following extract from a letter of a "Hancock Boy," now serving in the ranks of the army in Mexico. It is dated at Mexico, Nov. 17, 1847. How completely does war transform men into demons! He says:—"I myself got a buckshot through the cheek and upper lip, also a piece of one of my friends' skull-bone running into the other cheek and pointing out at the eye; but, thank God, I have now got well; but worse than all, a twelve pound shot struck my gun and blew it all to atoms, out of my hands. I picked up another, belonging to a man who had just had his head blown off, and kept up shooting until I went into the city, where I was chosen as one of Gen. Worth's body guard and took up quarters in the Halls of Montezuma for the night, where I laid the weary limbs of a soldier to rest. You may rest assured of that, after losing three nights' sleep and driving the Greasers from Molino del Rey, from the great castle of Chepultepec, from the fort Causeway, and from the gates of the city, by slaughtering and killing them like hogs at a butchering."

EDUCATION AMONG THE INDIANS. Mr. W. Medill, Commissioner of Indian Affairs, has prepared a long report upon the condition and prospects of the Indians. The following extract from the N. Y. Tribune will show what is doing to promote education:—"In every system which has been adopted for promoting the cause of education among the Indians, the Department has found its most efficient and faithful auxiliaries—and laborers in the societies of the several Christian denominations, which have sent out missionaries, established schools, and maintained local teachers among the different tribes.

The Cherokees are represented to have appropriated the sum of \$35,000 for the establishment of two seminaries near Tahlequah—one for males, and the other for females—and to be now engaged in erecting the buildings. Besides the neighborhood schools, which are located in the various precincts, the Choctaws have three academies for the instruction of boys, and five seminaries for females; in carrying on and maintaining which, they annually expend \$30,000. The manual-labor school established among the Osages, which was placed under the care and superintendence of the Catholic society, went into operation on the 1st of June last, and promises to be attended with the most beneficial results.

Arrangements were made during the past summer with the Missionary Society of the Methodist Episcopal Church, for the establishment of a manual-labor school among the Chickasaws, that tribe having appropriated from their own means the sum of \$6,000 for the erection of the necessary buildings, and \$6,000 annually for carrying on and maintaining the school. Contracts were entered into—one with the Methodists, and the other with the Presbyterians—for the establishment of two manual-labor schools at different and convenient points among the Creeks. The sum of \$6,000 was appropriated for the buildings and improvements, and \$4,000 annually for their support, in each case. Provision has likewise been made for a manual-labor school among the Quapaws, which will probably be ready to go into operation in the spring, under the superintendence of the Methodist Church; and a contract has just been closed with the Catholics for which they have consented to make an annual appropriation from their annuities of \$2,000. These societies, by the terms of the several contracts, are to receive fifty dollars for every scholar which they shall maintain and educate. This is to include boarding, clothing, stationery, medical attendance, and every other necessary expense.

But thirty-four years have elapsed since the first religious newspaper was started in the United States. Now there are upward of one hundred of this character, published by the different Christian denominations, many of which have a wide circulation.

REMARKS upon the state of the city of New York, in relation to the health of the people, and the progress of the cholera epidemic, and the measures which should be taken to prevent its extension, and to relieve the suffering, and to preserve the health of the community.

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Miscellaneous.

From the Gem of the Season for 1848.

LAY OF THE WOUNDED HEART.

BY FRANCIS C. WOODWORTH.

Ochide me not for weeping— She's still the same to me, Though she has long been sleeping Beneath the willow tree.

Can the cold grave e'er smother The heart's first, warmest flame?— That heart enshrines another, And still love on the same?

No—oft when tears are flowing, As tears are flowing now, And Life's chill winds are blowing Fiercely upon my brow,

How thin the curtain hiding The spirit world from me! How oft, like shadows gliding, That cherished form I see!

Now comes she near and nearer! Welcome, my spirit bride! Methinks she should be dearer Than erst before she died.

From Chambers' Miscellany.

ANECDOTES OF THE HORSE AND THE ASS.

Occasionally equine attachment exhibits itself in a light as exalted and creditable as that of the human mind. During the peninsular war, the trumpeter of a French cavalry corps had a fine charger assigned to him, of which he became passionately fond, and which, by gentleness of disposition, and uniform docility, equally evinced its affection.

The generally received opinion, that asses are stubborn and intractable, alike unmoved by harsh or affectionate usage, is in a great measure unfounded, as appears from the following anecdote, related in Church's Cabinet of Quadrupeds. In most instances, their stubbornness is the result of bad treatment—a fact that says less for the humanity and intelligence of man, than for the natural disposition of the brute.

The ass, like his congener, the horse, is also sometimes influenced by the most determined revenge. At Salwell, in 1825, an ass was ferociously attacked by a bull dog; but the poor animal defended himself so gallantly with his heels—keeping his rear always presented to his assailant—that the dog was unable to fix on him.

Gregarious when wild, the horse retains his sociable disposition undiminished by domestication and bondage. "My neighbor's horse," says White, of Selborne, "will not only stay by himself abroad, but he will not bear to be left alone in a strange stable without discovering the utmost impatience, and endeavoring to break the rack and manger with his fore-feet. He has been known to leap out a stable-window, through which dung was thrown, after company; and yet in other respects he is remarkably quiet." The same disposition characterizes, less or more, every member of the family.

tachments which they thus form are often curious and inexplicable.

A gentleman of Bristol had a greyhound, which slept in the stable along with a very fine hunter, of about five years of age. These animals became mutually attached, and regarded each other with the most tender affection. The greyhound always lay under the manger beside the horse, which was so fond of him, that he became unhappy and restless when the dog was out of his sight.

SKETCHES OF YOUNG MEN.

William Pitt, the first earl of Chatham, was but 27 years of age, when, as a member of Parliament, he waged the war of a giant against the corruptions of Sir Robert Walpole.

The younger Pitt was scarcely 20 years of age, when, with masterly power, he grappled with the veterans of Parliament, in favor of America. At the age of 22 he was called to the high and responsible trust of chancellor of the exchequer. It was at that age that he came forth in his might on the affairs of the East Indies. At 29, during the first insanity of George III., he rallied around the Prince of Wales.

Edmund Burke, at the age of 19, planned a refutation of the metaphysical theories of Burke and Hume. At 20 he was in the temple, the admiration of its inmates, for the brilliancy of his genius and the variety of his acquisitions. At 26 he published his celebrated satire, entitled "A Vindication of Natural Society."

George Washington was only 27 years of age when he covered the retreat of the British troops at Braddock's defeat, and the same year was appointed commander-in-chief of all the Virginia forces.

General Joseph Warren was only 29 years of age, when, in defiance of the British soldiers stationed at the door of the church, he pronounced the celebrated oration, which aroused the spirit of liberty and patriotism that terminated in the achievement of Independence. At 34 he fell, gallantly fighting in the cause of freedom on Bunker Hill.

Alexander Hamilton was a lieutenant-colonel in the army of the American Revolution, and aid-de-camp to Washington at the age of 20. At the age of 25 he was a member of Congress from New York; at 30 he was one of the ablest members of the Convention that formed the Constitution of the United States. At 31 he was a member of the New York Convention, and joint author of the work entitled the "Federalist."

HINTS TO PEOPLE OF MODERATE FORTUNE.

BY MRS. L. M. CHILD.

If you are about to furnish a house, do not spend all your money, be it much or little. Do not let the beauty of this thing, and the cheapness of that, tempt you to buy unnecessary articles. Dr. Franklin's maxim was a wise one; "Nothing is cheap which we do not want."

Buy merely what is absolutely necessary, and let experience of your wants and your means dictate what shall be afterwards obtained. If you spend all at first, you will find you have bought many things you do not want, and omitted many you do want. Begin cautiously. As riches increase, it is easy to increase in hospitality and splendor; but it is always painful and inconvenient to decrease. After all, these things are viewed in their proper light by the judicious and respectable. Neatness, tastefulness and good sense may be shown in the management of a small household, and the arrangement of a little furniture, as well as upon a larger scale. The consideration gained by living beyond one's income, is not actually worth the trouble it costs. The glare there is about such false, wicked parade, is deceptive; it does not, in fact, procure valuable friends, or extensive influence. More than that, it is wrong—morally wrong, so far as the individual is concerned; and injurious, beyond calculation, to the interests of our country. To what are the increasing beggary and discouraged exertions of the present day owing? A multitude of causes no doubt tend to increase the evils, but the root of the whole matter is the extravagance of all classes of people! We never shall be prosperous, till we have sufficient moral courage to make pride and vanity yield to the dictates of honesty and prudence! We never shall be free from embarrassment, till we cease to be ashamed of industry and economy! Let woman aid in the needed reformation. Let their husbands and fathers see them happy without finery; and if these friends have (as is often the case) a foolish pride in seeing them decorated, let them silently and gradually check this feeling, by showing that they have better means of commanding respect. Let the exercise of ingenuity, economy and neatness, prove that good taste and gentility are attainable without great expense.

The cure of an evil tone must be done at the heart. The weights and wheels are there, and the clock strikes according to their motion.

PROVERBS FOR THE WISE.

1. When thou enterest a printing office, have a care to thyself, that thou touch not the type; for thou mayest cause the printer much trouble.

2. Look not at the copy which is in the compositor's hands; for that is not meet in the sight of the printer.

3. Neither examine the proof-sheet; for it is not ready to meet thine eye, that thou mayest read it clearly.

4. When thou proposest to write for a paper, never send beforehand to the editor to inquire whether he will admit thy article; for thou dost not inquire wisely concerning this. He will let thee know when he has first read thy article.

5. When thou dost write for his paper, never say unto him, "What thinkest thou of my piece?" for the truth might offend thee.

6. It is not fit that thou shouldst ask him who is the author of any article; for his duty often requires him to keep such things to himself.

7. Never say to the publisher that thou wilt take his paper, if he will send it to thee on conditions differing from his published terms, lest he be tempted to do an unwise thing, or to think less highly of thee.

8. It is not wise for thee to say, "Stop my paper," because of something which does not quite please thee, for this not a rule by which thou thyself wouldst wish to be treated, and it shows thee to be a person of violent and hasty temper.

9. Neither is it meet for thee to endeavor to intimidate the editor from his course by threatening him with the loss of his subscribers, but it is better to correct him kindly, and faithfully pray for him.

10. Do not think thyself slighted, if thy name does not appear in the paper on every public occasion; for in so doing, thou wilt take counsel of thy pride, and disquiet thy soul.

11. Remember that the cares of the editor are great, therefore make thy calls upon him short, and never occupy his time without some important object.

THE RICHEST MEN.—Louis Phillippe, the King of the French, is reputed to be worth fifty millions of dollars. Sir Robert Peel is said to possess an estate valued at ninety millions of dollars. The valuation of John Jacob Astor's possessions is thirty millions of dollars.

The French monarch has lived three-quarters of a century, but old as he is, he dare not take the air in his own capital without calling up fifty thousand soldiers to guard the streets through which he may pass. The labor which he performs would render any man a slave; although the work he has performed and the keen foresight he has exercised, would have given any man wealth and distinction. Sir Robert Peel is the son of a cotton spinner, and one of the mental giants of the world. The load of care that he bears about, would crush an army of common men. He is about sixty years of age, and is likely to do England much good service yet. Mr. Astor is now in his second childhood.

THE EARL AND THE FARMER.—A farmer called on Earl Fitzwilliam, and complained that in his hunting excursions with his hounds, he had trodden down a field of wheat so as to do damage. The earl told him if he would procure an estimate of the loss he would pay it. The man informed him that he had done so already, and it was believed the damage would be fifty pounds. The earl paid it. But, as spring came on, the wheat which had been trodden down, grew up, and became the best in the field. The farmer honestly returned the fifty pounds. "Ah," said the earl, "this is what I like. This is as it ought to be between man and man."

After making some inquiries about his family, the earl went into another room, and returning, gave the man a check for one hundred pounds, saying, "Take care of this, and when your eldest son is of age, present it to him, and tell him the occasion that produced it."

WESLEY'S LIBERALITY.—Perhaps no Englishman, since the days of Bernard Gilpin, has given so much away as did John Wesley. When his income was thirty pounds a year, he lived on twenty-eight, and saved two for charity. Next year he had sixty pounds, and still living on twenty-eight, he had thirty-two to spend. A fourth year raised his income to a hundred and twenty pounds, and steadfast to his plan, the poor got ninety-two. In the year 1775, the Accountant-General sent him a copy of the Excise Order for a return of Plate: "Rev. Sir,—As the Commissioners cannot doubt but you have plate, for which you have hitherto neglected to make an entry, &c." to which he wrote this memorable answer: "Sir—I have two silver tea-spoons at London, and two at Bristol. This is all the plate which I have at present; and I shall not buy any more while so many around me want bread. I am, Sir, your most humble servant, JOHN WESLEY."

BEDS IN INDIA.—A person would imagine that every body is very fidgetty at night, and rolls and tosses about a great deal in the very hot weather. To render ourselves more comfortable at such times, we have a number of pillows of all shapes and sizes, and hardness, scattered over the bed. At one roll you lay your leg on one and your arm on another, and then you turn over to the other side, and then, throwing your feet on to one pillow, you hold another fast under your arm; that won't do, and you roll over on your back, with one pillow under your knee and another under each arm, and so on through the night. "I assure you," says Mr. Ackland, "that however absurd it may appear, this multiplicity of pillows is a very great comfort on very hot nights, although when you awake you certainly often find yourself and them in very funny positions."

THE NOBLE GUEST WITHIN.—There is a noble guest within us. O! let all our business be to entertain him honorably, and to live in celestial love within; that will make things without very contemptible in our eyes. "I should rove on did I not stop myself, it falling out well, too far that, to be hard upon the past hours ere I thought of writing. Therefore good night is all I add; for whatsoever hour it comes to your hand, I believe you are, as sensible as I, that it is still night; but the comfort is, it draws him towards that bright morning that shall make amends. Your weary fellow pilgrim, Leighton."

VARIETY.

Excellent breakfast cakes can be made in the following manner: Mix two quarts of corn meal, at night, with water, and a little yeast and salt, and make it just thin enough to stir easy. In the morning stir three or four eggs, a little saleratus, and a cup of sour milk, so as to leave it thin enough to pour out of a pan; bake three-quarters of an hour, and you will have light, rich, honey-comb cakes—and with a good cup of coffee and sweet butter at breakfast, one finds with Hamlet, "increase of appetite to grow with what it feeds on."

It is asserted in the "Transactions of the Society of Arts," that there is great advantage in fattening geese, turkeys, and, in short, fowls of every description, on potatoes mixed with meal. On this diet they are said to fatten in less than one-half the time ordinarily required to bring them to the same condition of excellence on any kind of corn or even meal itself. The potatoes must be boiled, and mashed fine while they are hot, and the meal added just before the food is to be presented.

There is a large tribe of Indians in New Mexico, who live on a sort of grasshoppers, or wingless locust, which they dry, pulverize, and knead into a kind of cake which they bake, and which is not bad eating. The wild horses which traverse the plains of California and New Mexico in vast troops, the descendants of the war horse introduced by the Spanish discoverers and conquerors, are becoming more highly prized and sought out. By some they are used as food. The early settlers of Oregon fed on their flesh and found it quite palatable and nourishing. They called it "Columbia beef."

At a meeting of the British Association a few years ago at Glasgow, a paper was read by Mr. Hodgkinson, describing a series of experiments made by him on the strength of iron pillars. It appeared, from these, that a pillar, square at the top and bottom, is about three times as strong as one rounded at the ends; that if the pillars are not placed perpendicular, at least two-thirds of their strength is lost; and that they are one-seventh stronger when swelled in the middle, like the frustrum of a cone, with the base in the centre of the pillar.

Dr. Bushnell says:—"If something could be done to civilize the manner of American politics, to abate the rudeness of political animosities, to establish candor and courtesy, and dignity of feeling, between opposing parties and their leaders, it would greatly expedite the progress of refinement in our people. And I know of no more ready or proper expedient, than for every Christian man to look at the most interior merits of every cause or question, and stand ready to support the right, bear what name it may."

Dr. Scott says, that the present sticklers for Atheism consist chiefly of such as never troubled themselves so much as to understand the first principles of religion. Their study hath been employed another way, viz, in courtly forms of speech, and punctilious action; in fashionable garbs, and artificial luxuries. But as for the severer and more useful studies, they bequeath them to the dull men of sense and reason.

Memory is the highest gift; we do not feel it to be so, because we only partially lose it, and generally retain it in great things; but let a man every moment forget others, and then see what he would be. We are the creatures of the past, therefore of memory. To deprive us of memory, would be to thrust us naked, destitute, into the mere present, only the moment after to strip us of memory again.

Col. Jaques of Boston, says he has an infallible rule for distinguishing young poultry from old, in the market. The tail-pieces of young poultry are connected to the body by a small neck, presenting an appearance as if a string had been drawn tightly around that part of the body. As poultry grow older, this neck gradually enlarges till in the course of time it becomes no neck at all.

"How do you contrive to raise your rent?" said a lazy tavern-lounger to an industrious, thriving farmer. "Why, sir," said the latter, "I put my plough into the ground, and after it is well broken up I drop seed, and then I raise potatoes, wheat, corn, cabbages, parsnips, and—the RENT."

The present population of Wisconsin is estimated at from 210,000 to 230,000; and it has, in point of numbers, precedence of six states in the Union. It is thought that the population in 1850 will fall very little short of 500,000; and this estimate will not be deemed unreasonable, when it is recollected that there were but 3,245 souls in the territory only seventeen years ago.

The Philadelphia Gleaner says: "We yesterday saw a letter from a distinguished physician in London, to another in this city, in which the writer alluded to one of his patients, a lady of 35, who had had 32 children at 13 births, namely: 4 twice, 3 three times, while most of the others were twins. This beats the case of the German mother who had 32 daughters at 18 births."

Rev. Hinds Howell, of Bridestone, (England,) a Tractarian, refused to let the corps, of a liberal and benevolent gentleman, J. G. Newton, Esq. be taken into the church during the reading of the funeral service, because he had 'two dissenting meeting-houses standing on his lands.'

The rose is sweetest when it first opens, and the spikenard roots when the head dies. Beauty belongs to youth, and dies with it; but the odor of piety survives death and perfumes the tomb.

The Batavia Times says that if a tea-spoon full of salt, or what you can take up between the thumb and two fingers, be dropped into the centre of a cabbage, scarcely one in a hundred will fail of having a good head.

There are two things which ought to teach us to think but meanly of human glory; the very best have had their calumniators, the very worst their panegyrist.

Many men are reserved and shy before some, while they are free and open to others, resembling in this respect doors which only certain keys will unlock.

The best cough drops for young ladies are to drop the practice of dressing thin when they go out in the night, air.

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 order. It is also mailed to any part of the United States, for the sole agent of the Whig, G. L. Gilchrist, Esq., or his order. It is published at \$2 per 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 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 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, Literature, &c. Choice specimens of American and Foreign weekly lists 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 Members 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 TEACHER'S SEMINARY.

Board of Instruction. W. C. KENYON, IRAS SAYLES, Principals. Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

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

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particular, be desired. The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our primary 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, containing 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 tillable 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, 2 00 Drawing, 7 00

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

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense. The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL, President of the Board of Trustees. ALFRED, June 23, 1846.

The Sabbath Recorder.

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