

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. 197.

The Sabbath Recorder.

A FRIENDLY EPISTLE RELATIVE TO THE SABBATH.

The following letter, written by Bro. Nathan Wardner to a friend in this country, has been placed in our hands with permission to make such use of it as we may deem proper. It contains many good thoughts, and some new ones, on which account we think our readers will thank us for publishing it.

HONGKONG, (China), July 15th, 1847.

DEAR BROTHER,—All the duties of man to God and his fellows are involved in one word, "love." The injunction is, "Thou shalt love the Lord thy God with all thy heart," (Deut. 6: 5), "and thy neighbor as thyself," (Lev. 19: 18.) This is the only principle upon which man ever performed an acceptable act in any age of the world. Hence the quintessence of Old Testament religion is identical with that of the New; its forms and institutions differing only so far as the circumstances of that age differed from the present. God being unchangeable in his nature, could not be pleased with a different state of the heart four thousand years ago from what pleases him at present; and, under the same circumstances, could not approve a different course of conduct. The same conditions and relations must always impose the same obligations. To love God with all the heart, and our neighbor as ourselves, implies a supreme desire for the promotion of God's glory and the best interest of mankind. The Christian is to possess a kindred spirit with Him, and be prompted by the same desire, (differing only in degree,) for the accomplishment of the same end. Hence he can but love to do his commandments. "Whosoever saith, I know him," says the inspired penman, "and keepeth not his commandments, is a liar, and the truth is not in him." His laws are simply a revelation of himself; and to disregard them is to insult him.

Since love, as theologians generally agree, does not mean a simple emotion, or feeling, but an established principle of good-will, which prompts the possessor to that course best adapted to the desired end, the same principle must with equal strength awaken a desire to know what that course is. Whence is this knowledge to be obtained? Every intelligent Christian will answer, "From the volume of inspiration." No man can love God in the sense of the command above quoted, without reposing sufficient confidence in God's veracity to trust his word, or, in the love he bears to his creatures, to believe he desires their highest good. And no intelligent person would suspect his competence to judge. He being the Creator, knowing our nature, ability, and relations, certainly must know best what laws are most suitable for them. To desire, therefore, to set aside, or in the least to deviate from the path he has marked out, must be either to question his veracity or wisdom, or else exposes a spirit of disregard for him, his government, and the best interests of man, the out-flowings of an unreconciled and rebellious spirit. No law is perfect unless each article is based on a good and substantial reason, perfectly adapted to the relations existing between the subjects, and between them and their Law-giver. For if a precept has no good reason to enforce it, there can be none for obeying it; hence it is defective and imperfect. But the Psalmist says, "The law of the Lord is perfect." Therefore it must be based on those reasons and conditions which made its existence necessary. These precepts may perhaps be considered under two heads. 1st. Such as are of general application. 2d. Those that are of special and limited application. The first includes all those based on the general relations existing between God and his creatures, and between man and man. These relations are the reasons upon which these precepts are based. Or, rather, the cause of the effects. And as well might we expect the time to come when lead will lose its weight while the laws of gravitation continue to act as they now do, as for any precept of the divine law to cease while the reasons which made its existence necessary are in full force. It is written, "Thou shalt have no other gods before me." Why? Because there is no other god. Can this obligation cease while that reason exists? Again, "Thou shalt not make any graven image." That is, to worship as God. Why? Because it would be robbing Jehovah of his due. "Thou shalt not take the name of the Lord thy God in vain." Man sustains such a relation to his Maker as lays him under obligation to reverence him supremely. Can any of these obligations cease while those relations exist? Once more, "Remember the Sabbath day to keep it holy." Why? Because it is the popular practice, or the law of the land, or more convenient to observe that day than any other? Let the Law-giver assign his own reason—which is as follows, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." In this rests the proof that he is the Author of all things, and of what is assumed in the three preceding precepts, viz. that he is the only true God. Thus furnishing his creatures with an indisputable testimony against atheism and idolatry. Was such an institution necessary in the early ages of the world and for the reasons assigned? To say it was not, would be charging God with folly. If it was necessary, then it was adapted to the relations man sustained to God and his fellows. Hence the relations must be changed, or destroyed, before that precept can be altered or annulled. The principle is universally conceded to in all treaties, on government, that a law cannot cease or be altered while the reasons upon which it is based re-

main the same. Are not the reasons of this precept as applicable now as they were then? Is not the fact that God created the earth in six days and rested the seventh as true now as it was then? Is not a witness that he is the Creator of all things, as essential now as it was then? Where is there a single item in the reason God has assigned for this institution that is not applicable to man at the present day? If it is still applicable, we can with the same propriety contend that the first command is nugatory, as that the fourth is. This reason is as general in its application as that of any other precept of the Decalogue. It cannot with propriety be restricted to any one nation or body of people without excluding all others from the race of mankind. That it was designed for the whole human race is confirmed beyond all reasonable cavil by the words of our Saviour—Mark 2: 27—when he declares, "The Sabbath was made for man." Neither the Bible nor history gives any account that the Sabbath was ever made but once. Hence if it was ever made for man (as Christ declares) it was made for him when it was made, that is, at the finishing of creation. All caviling, therefore, in regard to its being a type of the gospel rest, or peculiarly a Jewish institution, is fruitless and vain. Even had it never existed till the giving of the law on Mount Sinai, the reason assigned for its institution makes it as obligatory upon Gentiles as Jews. For a law must be as extensive in its application as the reason upon which it is based. There would be as much propriety in limiting every other precept of the Decalogue to the Jewish nation as the fourth; which would free the Gentiles from the possibility of sinning, from all need of a Saviour, and from all interest in the atonement.

There are laws, however, of a special and limited application, based on special relations, and limited only by the limits of those relations. Such was the law of types and shadows, and such are the institutions of the gospel church. Since the fall, no covenant of works has existed by which man could merit pardon for his sins. If there had been, no atonement would have been necessary. But the Scriptures hold up Christ as the only medium of salvation to the fallen sons and daughters of Adam. And this salvation is offered only upon condition of faith in him as the sacrifice. Since there can be no faith without knowledge, types and shadows were instituted to represent him, and the work he was to perform, to those living prior to his advent. Through these they could see him, believe on him, and be saved by his merits. This relation was limited to the death of Christ, and then the ceremonial law ended; and after that, it had no application, neither to Jews nor Gentiles. This law extended as far as the reasons upon which it was based, both in application and time, and no farther. But did the obligation of children to honor their parents cease then? And why not? You would doubtless answer, "Because the relation they bear to their parents was not affected by the death of Christ; hence the same reason imposes that obligation now as much as it did before." Is not that mode of reasoning as good for the fourth command as for the fifth? Does not man sustain the same relation to God, as creature to Creator, since Christ's death, as he did before? Do not his condition and relation render a day of rest and worship as necessary now as they did before? Is not the fact that God is the Creator of all things as necessary to be kept in mind now as it was then? Does not man need a witness against atheism and idolatry as much now as he did then? If so, then all the reasons and relations which made the existence of that institution necessary at the beginning, are in full force at the present day. Hence, as true as the same causes acting under the same circumstances always produce the same effects, so sure the same reasons, with the same applicability, will always impose the same obligations. Therefore if conditions and relations have anything to do in imposing duty, the fourth command is as binding now as it ever was; all the arguments that man can invent to the contrary notwithstanding.

But we are told, that the Jews were urged to observe the Sabbath for another reason besides that given in the fourth commandment. What then? Did not that additional reason grow out of a special relation in which the Jews were placed, in addition to the general one, by reason of their deliverance from bondage? If that reason nullifies the general one, then that special relation must nullify the general one. Again, we are told that all the Old Testament laws were abolished at the death of Christ, and such as are necessary under the gospel dispensation were re-enacted. This brings us back to our former position, that is, that an obligation cannot cease while the reasons which imposed it remain in force. Can it be shown, that a single reason imposing any one of the ten precepts upon mankind has varied from what it was originally? I think not. If those precepts were ever abolished, man's relations to his Maker and his fellows were first abolished. Can man be freed from obligation to have no other God but Jehovah while he sustains the relation he now does and always did? Could the child ever be freed from obligation to honor his parents while he sustains that relation? Or can man ever be freed from obligation to recognize God as the Creator of all things while that fact exists? To all these questions you will answer, No. Such a thing could never take place without the universe being blotted from existence. But provided such an occurrence could take place, all then existing, would at once be freed from sin, (for there is no sin without law,) from all condemnation, (for there is no condemnation without law,) and from all obligation, (for there is no obligation without law.) Even the Jews that nailed our Saviour to his cross, could stand before Jehovah's tribunal and plead their innocence and guiltlessness. Again, it is said, 'all were abolished except such as were brought over into the new dis-

pensation.' Let me ask once more, Are man's relations to his Maker and his fellows the same now that they ever were? Should any one answer in the negative, he is bound to show where in they differ. But, if they were always the same, without alteration, what bringing over could there be? To say the precepts of the Decalogue were brought over into the new dispensation, would be equivalent to saying that man's relations to God and his fellows were brought over, as though they would have ceased, had not such a transfer been made; which, to me, looks like an absurdity.

Christ declares that he "came not to destroy the law." Such a work was not included in his commission. Did he do more than he expected to when he came? To say that he did, the position must either be assumed that he was then ignorant of what was necessary for him to do, and learned something new afterwards, or that he transcended his authority by overleaping the bounds of his commission. What Christian would not shudder to make such a charge? We are also informed, that "he magnified the law and made it honorable." Would he have conferred honor upon the law by blotting it from existence as a worthless thing? Honor consists in representing an object as valuable and worthy to be extolled. But you will say, 'there was a law abolished at the death of Christ, for Paul says so?' Granted. But to say that all law was abolished then, would be to contradict our Saviour's declaration, and Paul's too; for Paul says, faith does not make void the law, but establishes it; that is, makes it more firm and immovable. The estimate which God placed upon it, is indicated by the price that was paid to satisfy its claims. Would he have paid such a price for that which was worthless, and fit only to be struck from existence? Again, Paul says, "the law is holy, just and good." Were these principles struck from existence at the death of Christ? They must have been if that law was, for they formed the very essence of it. That which was annulled could not have been based on any relation that now exists; if it had been, it would still be in force. But all that have been included in the typical, ceremonial, and Jewish national laws, which were intended for one end. The object of all was accomplished at that time, and all the reasons that enforced them ceased at that time. Therefore, a single precept of the Decalogue could not possibly be included with them. You will doubtless refer me to the 3d of 2d Corinthians to prove the abolition of the Decalogue. I do not admit that it proves any such thing; for it says no such thing. It says, "the ministration of death, written and engraven on stones, was glorious," which, with its glory, was done away by reason of the superior glory of the Spirit's ministration. Mark, it was not the law that was thus affected, but the ministration of it. This ministration was glorious inasmuch as it enforced the law, which was holy, just, and good, bearing the image of its Author, whose claims could be satisfied only by the death of the offender. The Spirit's ministration excels in glory from the fact that it enforces the same law, (which would make its glory equal,) and in addition to that, has the power of giving life to the offender upon certain specified conditions, and at the same time justice has its full demands; as it is written, "Christ hath redeemed us from under the curse of the law, being made a curse for us." Thus making it a ministration of righteousness and life. From the above considerations, I cannot see how any of those passages speaking of the abolition of ordinances, feasts, festivals, new moons, and Sabbaths, which are declared to be shadows of Christ, can be considered as having reference to a single precept of the Decalogue, without contradicting revelation and the plainest dictates of reason.

The same arguments which prove that a law cannot be abolished while the reasons exist that enforce it, prove also that it cannot be changed. If a precept be changed from what it was, it is not the same. It becomes a different law, enforced by different reasons, based on different relations, and hence entirely a different thing. [Remainder next week.]

SHOCKING SUPERSTITION.

The Constitutionnel relates the following case of "discipline in the French convents."—"The houses of religious communities are much more numerous at Paris than is believed, especially those of women. Of what occurs therein in macerations and mortifications of all kinds, the following fact, hardly credible in the century in which we now are, may give an idea. On Tuesday, Dr. B— was invited to visit one of these convents of cloistered women, to prescribe for one of the nuns. On his arrival at the convent, he was introduced to the cell in which the sick person, on whose behalf he had been called in, was lying in bed. He questioned her about her sickness, and on the symptoms which she felt. The sick person answered, in a weak voice, that nothing was the matter with her; but her features showed pain, and soon after her strength gave way, and she fainted. The Doctor hastened to unfasten her dress, and partially opened it in the endeavor to restore her consciousness; but judge of the surprise he then felt on seeing a crucifix placed on the breast of the nun, with spikes which entered the flesh. He immediately removed this instrument of torture, but the nun, on recovering from her fainting fit, put her hand to her breast, and perceiving that her crucifix had disappeared, decried it with loud cries, and repeating that she could not allow it to be taken from her, for she bore it in fulfillment of a vow, and as an act of penitence imposed on her by her confessor. But the Doctor, employing his authority, declared that he would oppose the continuation of such maceration by all the means in his power. The nun had not only the breast torn and full of holes from the points with which the crucifix was covered, but her back presented traces of similar injuries. Dr. B—, on leaving the convent, took the crucifix with him."

PROFANE SWEARING.

To swear—is neither brave, polite nor wise: You would not swear upon the bed of death—Reflect—your Maker now could stop your breath!"

Brother S— and myself were entertained, during the Convention week, at the house of a medical gentleman, eminent in his profession, but addicted, it was said, to profanity in ordinary conversation. Without a premonition, no suspicion of so blameworthy a practice could have arisen in our minds; for no real Christian ever showed guests greater courtesy, or seemed further from profaneness than our gentlemanly host. He did not even annoy us with lady-like mincing, putting forth the biddings of profanity in "la me!"—"good gracious!" and the like. But on Sunday night, our conversation taking a religious turn, the subject of profane swearing was incidentally named, when I could not resist the temptation of drawing a bow at venture, and so I said:

"Doctor, we leave you to-morrow; and be assured we are very grateful to Mrs. D— and yourself; but may I say, dear sir, we have been disappointed here?"

"Disappointed!"

"Yes sir, but most agreeably—"

"In what way, Mr. C—?"

"Will you pardon me, if I say we were misinformed, and may I name it?"

"Certainly, sir, say what you wish."

"Well, my dear sir, we were told that Dr. D— was not guarded in his language—but surely you are misrepresented—"

"Sir," interrupted he, "I do honor you for your candor; yet sir, I regret to say, you have not been misinformed. I do, and perhaps habitually, use profane language; but, sir, can you think I would swear before religious people and one of them a clergyman?"

Tears stood in my eyes, (the frank-heartedness of a gentleman always starts them,) as I took his hand and replied:

"My dear sir, you amaze us. Can it be that Dr. D—, so courteous and so intelligent a man, has greater reverence for us than for the venerable God?"

"Gentlemen," replied the Doctor, and with a tremulous voice, "I never did before see the utter folly of profane swearing. I will abandon it forever."

REFLECTIONS ON PROVIDENCE.

August 27, 1863. Wornied and somewhat sad at heart, I lay'd down my penne yesterday, and shortly afterward was sent for to give some help to one of our poorer neighbors. The lesson came not amiss, and the words of the disciple to the blind man came to my remembrance, "Be of good cheer, arise, hee call thee." There was still worke for mee to doe.

August 29. Busied this forenoon in ordering some changes in the household: looked on the linen, and made out a list of some that could be spared for my daughter Brereton; in the toppe of a linnen chest found one or two of my first babbie clothes strewed with lavender, carefully pinned up and put away by poore old nurse; took up the lace cap, the two who had worne it first, my little sonne, my precious William, and beloved daughter Diana, both taken. Can I now say it is well? All things visible will pass away, but the unseene will remaine, so if the heart loveth these, its treasures are safe in Heaven. When evening came I walked forth; the sunne had gone down behind Framlingham, leaving a bright golden edge upon the narrow ridge of darke cloud; the aire was soft, and the Gillo-flowers on the low wall gave out a pleasant perfume as I passed; stopped and pluck'd some of the pale yellow flowers, as I thought of the day whereon my three little maidens brought the young plants from the castle, and planted them here, the while I stood by looking at their happy faces; now one is not, and the others are farre from mee. As I walked up and down the terrace, saw the rookes as they slowly winged their way over head to their nests and young broods; how small a thing maketh the full cup to overflow—the tears rose to my eyes, my home was deserted. As it became darker, the stars, which did at first show but dimly, were now bright and sparkling. There was scarce a sound, the birds were all silent, save the corn-crake, which uttered its harsh note afarre off; a bat flitted past, near to my face, the shapes of things became indistinct, and no shadow marked the hour on the sunpe-dial; a little gust of wind rose, and stirred the tops of the trees. The stillness of all around was very solemn; a sweete feeling, that could not be uttered, of lowly thanksgiving and love, spread over my heart. The Lord was very gracious unto mee; it was a season of inward peace, as of outward silence and beauty, and my heart was stirred as the trees of the wood are moved by the wind.

Came into the house, and seeing the said-glasses that I had turned at sun-set, which it was runne out, the prayer arose that so my life might runne its course, and gently cease.

[Diary of Lady Willoughby.]

DIVORCE OF LABOR FROM STUDY.

To a true and healthful development of the man, I deem a constant participation in manual labor indispensable. Labor! blessed boon of God, to alleviate the horrors and purify the tendency of our fallen state! When shall its benefits and its joys be brought home to each and to all? We may make it a curse and a burthen by so regarding it, as we may any other blessing from heaven, but the truth is irrepressible that only he who is familiar with labor and loves it can either improve or enjoy life. The man whose only stimulant to exertion in any field is the hope of individual gain, can hardly have risen above the condition of a slave. We must learn to be true workers—our frames need it, our unpurged impulses demand it—our very souls, if unsoftened, cry out for it. Most earnestly, then, do I record my protest against the all-

but universal prescription which divorces entirely profound study from manual labor—which, in its attention to the intellectual and moral nature of the student, forgets that he has also a physical frame to be developed and invigorated. Do the mass of our young men finish their studies with stronger constitutions, sturdier frames; more athletic limbs, than they brought away from their parental firesides? Not within the sphere of my observation—far otherwise. I have known many dyspepsias, consumptions, debilities, which traced their origin to the seminaries: I do not remember any that were cured there; I have known the stout lad in the district school who graduated a feeble invalid from the university. My conviction is that the physical department of education has decidedly retrograded since the days of Greek freedom and glory. Our prevalent error is not one of method and detail—it is fundamental. We have lost the true basis ordained of God for the harmonious and healthful development of the whole human being, in separating the education of the head from the education of the hands.

[Horace Greeley.]

THE ELEVENTH COMMANDMENT.

A certain bishop, who lived some hundred years ago, and who was very unlike the Christian bishops of old, before titles were invented for them; very unlike Fenelon too, who nevertheless had plenty of titles; very unlike St. Francis de Sales, who was for talking nothing but "roses"; very unlike St. Vincent de Paul, who founded the Sisterhood of Charity; very unlike Rundle, who "had a heart," and Berkeley who "had every virtue under heaven," and that other exquisite bishop, who blushed to have forgotten his name, who was grieved to find that he had a hundred pounds at his banker's when the season had been so bad for the poor; this highly unressembling bishop, who nevertheless was like too many of his brethren,—that is to say in times past, for there is no bishop now, at least in any quarter of England, who is not remarkable for meekness, and who does not make a point of turning his right cheek to be smitten, the moment you have smitten his left—this unepiscopal and yet not impossible bishop, we say, was once accosted, during a severe Christmas, by a parson-Adams kind of inferior clergyman, and told a long story of the wants of certain poor people, of whose cases his lordship was unaware. What the dialogue was, which led to the remark we are about to mention, the reporters of the circumstance do not appear to have ascertained: but it seems that the representations growing stronger and stronger, on one side, and the determination to pay no attention to them acquiring proportionate vigor on the other, the clergyman was moved to tell the bishop, that his lordship did not understand his eleven commandments.

"Eleven commandments!" cried the bishop; "why, fellow, you are drunk. Who ever heard of an eleven commandment? Depart, or you shall be put in the stocks." "Put thine own drunken pride and cruelty in the stocks," retorted the good old priest, angered beyond his Christian patience, and preparing to return to the sufferers for whom he had pleaded in vain. "I say there are eleven commandments, not ten, and that it were well for such flocks as you govern, if it were added as it ought to be, to the others, over the tables in church. Does your lordship remember, do you in fact know anything at all of Him who came on earth to do good to the poor and woful, and who said, 'Behold, I give unto you a new commandment, love one another.' " [Hunt.]

"IN THE BEGINNING."

The beginning spoken of here has been variously estimated. My own opinion, as published in 1814, is, that it forms no part of the first day, but refers to a period of indefinite antiquity when God created the world—out of nothing. The commencement of the first day's work I hold to be the moving of God's Spirit on the face of the waters. We can allow geology the amplest time for its various revolutions without infringing even on the literalities of the Mosaic record, while nature herself bears witness to the need of a creative interposition, more especially for the latter part of the work of the third day, even though geologists should be able to assign a competent natural process for the former part of that day's work. If the one could be executed by the old laws of matter, the other requires new dispositions, these incontestible evidences of a directing wisdom in the formation of the actual economy of things. The sixteenth "verse" is perhaps retrospective, as the first and part of the second are. At all events the language admits of being so rendered as to signify, that on this fourth day the lights were not made, but to exist, but made to be for signs and the division of time; which they could only be by the dispersion of those dark and heavy vapors which might have altogether obscured the firmament from the view of the earth. This solution is strengthened by the philological argument of Rosenmuller; and even Granville Penn, the greatest of our recent alarmists, has a theory by which to dispose of the imagination that the heavenly bodies were formed on the fourth day. If geology can make good periods of solar darkness, it were in further harmony with our views. [Dr. Chalmers.]

ON LISTENING TO EVIL REPORTS.—The 16th of I live; the more I feel the importance of adding to the rule I have laid down for myself in relation to such matters—1. To hear as little as possible whatever is to the prejudice of others. 2. To believe nothing of the kind till I am absolutely forced to it. 3. Never to drink into the spirit of one who circulates an evil report. 4. Always to moderate as far as I can the unkindness which is expressed towards others. 5. Always to believe that, if the other side were heard, a very different result would be given of the matter. [Life of Simeon.]

The Sabbath Recorder.

New York, March 29, 1848.

NEWS FROM OUR MISSIONARIES.

Within the past week, two vessels from Shanghai, China, have arrived at New York, bringing letters from our missionaries to Nov. 17, some three months later than those previously received.

The first letter we take up is from Mrs. Carpenter to Mrs. A. M. Rogers. Under date of October 23, 1847, she says:—

"We have been talking of the day we last saw you all—a day ever memorable in our calendar, and a day which our friends will remember for our sakes. Nearly ten months have elapsed since then, yet how fresh are your parting words! How distinct is the tear which glistened in many an eye! How eloquent the 'farewell—the God bless you,' which is still ringing in our ears!

Nov. 17.—"You ask if I am happy? Yes, I am and have been most happy. I would not exchange my present prospects with the wealthiest, the most fashionable lady in New York. I too am an inhabitant of a mighty city—a walled city—a heathen city—a city of the dead, dead in trespasses and sins.

The Chinese mode of burying is peculiar. Few bodies are interred, but they are generally placed in highly-ornamented coffins, which are so much prized that many purchase them before death to suit their own fancy.

"The Chinese mode of burying is peculiar. Few bodies are interred, but they are generally placed in highly-ornamented coffins, which are so much prized that many purchase them before death to suit their own fancy.

lee (Jesus doctrine), and generally find them quite willing to hear. Our hired man appears quite thoughtful, reads his Testament attentively, verbally renounces idolatry, seems pleased to hear us talk on the subject of religion, and says he prays daily."

Part of the letter from which the above is copied, was written by Mrs. Gardner, who expresses much anxiety to become qualified to teach, and to have a school for Chinese youth.

"When another company is sent out, tell them to bring every thing they have in the world, from a cook-stove down to a rolling-pin. Nothing is in use in our own country which is not needed just as much here. We are just as liable to sickness, in which case the accommodations needed there would be indispensable here.

ODD-FELLOWSHIP—NO. 4.

Since my last, I have received an account of the expulsion of Francis X. Zeigler, (the witness who testified in the Lancaster case, narrated in No. 3.)

Mr. F. X. ZEIGLER: DEAR SIR,—I hereby notify you, that for conduct unworthy an Odd-Fellow, (of which you are aware,) you was on Monday evening, Nov. 10th, by a unanimous vote, expelled from this Lodge.

This affords additional evidence of the corruption of the Order. Henceforth it cannot be claimed, that Odd-Fellowship does not require a brother to aid another contrary to justice; for in this instance the Lodge voted unanimously to expel him because he had the temerity to conform in any degree to the demands of the law and the claims of justice.

Odd-Fellowship has likewise been charged with controlling elections. The following is an extract from a pamphlet on "Secret Societies," by Rev. J. S. Backus, Pastor of the Baptist Church, Auburn, N. Y.:

"When on my way to Philadelphia, last fall, I witnessed the efforts of an Odd-Fellow to obtain the name of a gentleman for membership in a lodge, in which he took occasion to speak of a candidate for an important office in Pennsylvania, who, he affirmed, would be elected. On being asked how he could think so, as his party were in the minority, he replied, 'He belongs to the I. O. O. F.—to a lodge in the city, where they number over five hundred of the real old stand-bys.'"

This will furnish us with a key to the strange results of certain elections. I will introduce another extract from the same author to show that Odd-Fellowship interferes with the discipline of the churches:—

"It has dared to lay its meddlesome hand on the discipline of a church, staying the exclusion of one, and moving the exclusion of another who was less criminal than the former, save that he opposed the secret society to which the former and mover belonged."

I will likewise present some extracts from the "Renunciations and Expose of Odd-Fellowship," by Dr. E. Willis, of Harvard, whose respectability is endorsed by over fifty inhabitants of the town where he resides. In giving his reasons for renouncing the Order, he presents many which my limits will not allow me to introduce. I shall introduce a few, and refer the reader to the original work:—

"Settled thus as I am in my conviction of the corrupt and corrupting tendency of the ob-

ligations of the Order, I could no longer coalesce with it. I could not feel that I had done my duty as a citizen, until I had done what I could to put the public upon its guard and to prevent its mischief.—Page 8. It is objected that I am bound to secrecy by its obligations. To this I reply, I claim a release from all obligations peculiar to Odd-Fellowship which I have taken, on the ground of contract. I was desirous of knowing what were the obligations and secrets of the institution before joining, that I might maturely consider and judge of its merits for myself. But I was told by them that I must take it upon their recommendation, but that I might be assured it would not affect my religious or social obligations and duties. It was on that express condition that I took it, and on that condition I claim exemption, total exemption, from the bond. I esteem the whole thing a lying fraud. To adhere to it I must violate every relation to God or man. I feel bound in conscience, to enter my solemn protest against the whole thing—its obligations, its secrecy, its signs and tokens, its exclusiveness, its sacrilegious ceremonies, its lying pretences, both in its lectures and its claims to antiquity, its titles and its fooleries. My duty to expose and rebuke such iniquity, I could not covenant away, if I should try. But I did not try. I fling back the charge of breach of contract upon those who make it."—Page 9.

After showing that it interferes with the domestic, social, religious and civil relations, he declares that "the pledge of non-interference which they gave me was not true; the institution does interfere with every social relation." But he justifies his renunciation of Odd-Fellowship upon another ground, and one dishonorable to the fraternity:—

"It is on the ground of deliberate deception and fraud. Before uniting I had heard the secrets of the Order were exposed and published in a book. And I had heard something of the nature of the disclosures. I told them what I had heard, and that if it were true I did not wish to unite with them. They assured me again and again that it was false, that the pretended disclosures were not true; and it was on that assurance that I went forward. But to my no small amazement, when I had been initiated, and taken the degrees, and got a book of disclosures, and come to compare them, I found the book correct, so correct, that some of the lodges use it in the lodge work as their guide." Page 10.

But he claims justification "on the ground, that in its present position no man can adhere to its obligations of secrecy, without lying, deceiving, or conniving at deception. The thing is out, and was out when Odd-Fellows told me it was not." Page 11 and 12. I might continue these extracts to any length, but think the above is sufficient to satisfy any unprejudiced mind on the subject. Should any one desire farther information on the subject, it can be obtained by addressing a letter, postpaid, enclosing money enough to cover the expense, to Rev. Nathaniel Colver, 2 Province House Court, Boston; or, W. S. Damrell, No. 11 Cornhill, Boston. Having established, (at least in my own mind,) that a church would be justified in excluding a member who is an adhering Odd-Fellow, after due labor, provided he cannot be reclaimed, I close my investigation, unless I should feel myself called out by a criticism upon what I have written. E.

TEMPERANCE IN MAINE.—A correspondent of the Christian Observer says that in respect to temperance, Maine is the Banner State. Some special exertions in this cause were made as early as 1828. Signal success also has attended these and those made more systematically and upon a more extended scale since.

The inland and rural districts especially, have thus been almost thoroughly purged and purified from that blighting curse that was previously upon them. And while much yet remains to be done in our larger and more populous districts, and those adjoining the seaboard, there is reason for hope in the many clean hands and stout hearts, that are as valiantly as ever battling it against this giant foe of God and man, especially in connection with the promised aid and blessing of Almighty God on efforts herein made in His strength, and with a supreme reverence to His glory and the religious as well as moral well-being of man."

THE POPE NOT OMNIPOTENT.—A correspondent of one of the English papers, writing from Rome, tells a singular story of the limits of the Papal power. There was an outburst at Milan some weeks since, and a number of persons were killed. Funeral services, in honor of the slain, were performed in the church of St. Carlo Borromeo. The usual prayers were offered. This very highly incensed the Austrian Ambassador, and he forthwith repaired to the Lateran to expostulate with His Holiness, Pius IX. The Pope told him that he could do nothing in the premises. The prayers had already gone up to heaven, and could not be recalled. Even the possessor of St. Peter's keys could not do anything to hinder their efficacy. The Ambassador had to leave disappointed.

CHURCHES IN NEW YORK.—By a paragraph in the Journal of Commerce, of Saturday last, it appears that there are two hundred and nineteen places for public worship in the city of New York. Twenty years ago, when the population of the city was 200,000, there were one hundred and one churches; now the population is estimated at 400,000, from which it is inferred that the city is better supplied now than formerly with places of public worship, which is undoubtedly a fact, if the comparative size of the houses is taken into consideration, the recently built churches being much more capacious than those of twenty years' standing.

PROTESTANT TEACHER TURNED CATHOLIC.—A good deal has been said in the papers respecting a female teacher who went West under the patronage of Gov. Slade's and Miss Beecher's Education Society, and then entered the Catholic church. From a letter of Prof. Stowe it appears that the individual is Miss Mary P. Thompson, a native of Durham, in New Hampshire, who was educated at Mount Holyoke Female Seminary, and removed to Ohio in the spring of 1846, a year before this Society was organized. She applied to Miss Beecher and Gov. Slade for a situation as a teacher after she had gone to the West. She engaged to become a teacher, and then declined, concluding to take the veil and enter the nunnery at Cincinnati. The reason of her course, according to the Congregational Journal, is that she was not treated with all the deference she thought due to one of her importance by the Protestant minister and church in the place where she resided; and the Catholics discovering that her pride was wounded, by a little extra attention and flattery coaxed her into their church, making many promises of what they would do for her.

ROMAN CATHOLICS IN ARKANSAS.—The Catholic Almanac for 1848 says that three Roman Catholic families have not settled within the limits of Arkansas for the last three years and a half. The bishop has lately traveled, on horseback, over five hundred miles, and only met two families who professed the faith. He states with reluctance and pain, that he has received in his whole diocese, no more than thirty-one dollars, for three years and a half, toward his maintenance; hence must the bishop look to the charity and benevolence of the friends of religion abroad to enable him to provide, both for himself and his clergy, food and raiment for the missions of Arkansas; for were all his flock, scattered as they are over a diocese of fifty-five thousand square miles, assembled together, they would not form a large congregation.

DR. BURNS.—In our occasional allusions to the visit of Dr. Burns to the Free-Will Baptists of this country, we have spoken of him as a delegate from "the General Baptists of England." But a friend in London informs us that this is a mistake, as "he represents the 'New Connection of General Baptists,' who are chiefly sprung (like himself) from the Methodists, and does not belong to, nor is recognized by, the original and genuine denomination, constituting 'the Assembly,' which hath regularly met in London from 1639."

RELIGION AMONG THE BAPTISTS IN NEW YORK.—At the monthly meeting of the pastors of Baptist Churches in the City of New York, held on the 6th of March, about two hundred baptisms were reported as having taken place within the previous month. Serial meetings are now progressing in several of the churches.

AN APPROPRIATE TEXT.—In Boston, on the Sunday after the death of Mr. Adams, some three or four clergymen preached from the following singularly appropriate text: "For behold, the Lord of hosts doth take the mighty man, the prudent, and the ancient, and the honorable man, and the counsellor and eloquent orator."—Isaiah 3: 1-3.

PREMIUM FOR A TRACT IN GERMAN.—Rev. Dr. Kurtz, editor of the Baltimore Lutheran Observer, has received a communication from Basle, Switzerland, offering 250 gold ducats, or \$625, for the best tract in German on the Sanctification of the Lord's day. The design is to circulate the accepted Tract as extensively as possible throughout Europe.

THE JEWS.—It is said that within the last twenty years thirty thousand wealthy Jews have emigrated from Bavaria, on account of the restrictions to which they were subjected. On the other hand, it is stated that a Jewish gentleman, named Aratri, has been chosen a director of the Roman Club in Florence—an honor never before conferred on a Jew in Italy.

"HONOR TO WHOM HONOR."—In our paper of week before last appeared the "Song of the Snow-Bird," credited to Miss Gould. We ought to have known—and should, if we had given the subject a moment's thought,—that not to Miss Gould, but to our old friend, Rev. Francis C. Woodworth, Editor of the Youth's Cabinet, belongs the honor of immortalizing "poor chick-a-de-de."

ALFRED ACADEMY.—A Catalogue of the Officers and Students of Alfred Academy and Teachers' Seminary, for the year ending March 10, 1848, is before us. The number of gentlemen in attendance upon the school during the year was 246; number of ladies 209; making a total of 455. This indicates that the Institution has a strong hold upon the confidence of the community.

THE UNION MAGAZINE for April is one of the richest numbers yet published. It has more than twenty original articles, generally of a high order; three fine engravings, and nine wood cuts. Mrs. Child and Mrs. Sigourney are among the contributors. Edited by Mrs. C. M. Kirkland. Published by Israel Post, 140 Nassau-st., at \$3 per annum.

THE CHRISTIAN REFLECTOR comes to us this week in a neat dress, and without the smell of fire upon it, although the office in which it was printed, together with many valuable papers, was consumed in the recent fire at Boston. Distant be the day of a similar calamity.

ORIGIN OF THE PRESENT POPE.—A converted Roman Catholic priest of New York, who has in years past been quite intimate with the present occupant of the Papal chair, and who is perfectly familiar with his personal history, states that his first position of any prominence, was that of a membership in the *Garde Noble*. While thus engaged, he was induced to take a vow, threw up his office, and became priest. Not long after, he went as a missionary to Chili, and while on his way, visited the city of New York. His stay in Chili not being very protracted, he returned to Italy, where he was appointed Papal Nuncio to Naples, and by a train of peculiar circumstances was made cardinal, and finally was elevated to the pontificate. It is difficult to say how far the impressions he received in America may have influenced his subsequent actions.

CHEAP AND UNIFORM POSTAGE.—The partial reduction of letter-postage in this country has operated very favorably, increasing the number of letters from 25 to 52 millions, and requiring less appropriations from the general treasury than was anticipated. In England, where the reduction has been complete, the number of letters has increased four-fold, and the post office revenue has exceeded the annual expenses by four millions of dollars. In view of these facts, some of the Bostonians are urging a greater reduction and more uniform rate of postage. They have prepared a petition to Congress, which is to be extensively circulated throughout Massachusetts. We copy it in hope that it will be approved and circulated in other States:—

To the Senate and House of Representatives of the United States, in Congress assembled: The undersigned, Citizens of Massachusetts, respectfully petition Congress to pass a law to establish a uniform rate of Postage, not to exceed one cent on Newspapers, and two cents on each pre-paid Letter of half an ounce, for all distances; and as in duty bound will ever pray.

A SENSIBLE POET.—We have known persons who doubted the existence of sensible poets among those who write for the newspapers. But the following paragraph from the N. Y. Recorder is proof positive that there are such: "We received, some days ago, a few verses, with the accompanying direction:—'If they are first-rate, you may publish them—if they are not, burn them, and accept the thanks of ____.' We have complied with these sensible directions explicitly. The verses were fair, but they were not 'first-rate.' We committed them to the flames with the feeling that it would be a relief to us, if many others who write verses were as considerate and as wise as the author of these."

THE CONTRAST.—"The Blue Hen's Chickens," a paper published at Wilmington, Delaware, contrasts the free labor of the North with the slave labor of the South, as follows:—

"In the Eastern States, no man is respectable who has not some business or employment, except he be superannuated; every man is a working bee; there are no drones; consequently, the country is prosperous. The poor and rich are happy, and live in the midst of plenty. Not so in the South, where slavery exists. There, labor is disreputable, and no one works who can by any means avoid it. Consequently, the labor of one-half the population is lost. The country looks desolate and decaying; morals are at a low ebb; there is no enterprise and no improvement; and a few white slaveholders enjoy all the honors and offices. The many whites are ignorant, and degraded almost to the level of slaves, except that they cannot be soldlike cattle. Then, must these few slaveholders be permitted to plant their accursed institution in new and free territory, to the exclusion of white laboring and producing freemen, both from the free and slave States? Forbid it, Heaven!"

CHURCH DISCIPLINE.

The following section from one of Andrew Fuller's Sermons, (vol. I, page 528), appears to me of great weight. I send it to the Recorder, that our church-members may all read it, and consider whether it is not as appropriate to our times as it was when first preached, forty years ago. L. N.

"BEWARE OF SINKING INTO A RELAXED DISCIPLINE.—As an army without good order and discipline cannot stand their ground, so neither can a Christian church. Great forbearance should doubtless be exercised in small matters. There would be endless divisions if an uniformity of opinion were required in minor things. In such things we must bear and forbear. But we must be firm and resolute in opposition to much of the liberality and candor of the present age. The church at Ephesus is commended because she 'could not bear them which were evil.' There are not only wicked characters, but evils even in good men, from which the church is to be purged. There is plenty of work to be done by those who are spiritual. Many churches have sunk into ruin by slothfulness, and by worldly policy—retaining opulent sinners from a dread of losing their patronage, or from perverted notions of our Saviour's meaning when he told the Jews that they who were without sin should cast the first stone, or from false tenderness, and sometimes from a wish to be excused in their own turn; thus agreeing together to tempt the Lord. My brethren, stand fast here. Whatever pleas may be urged, have no merely nominal members; but all effective men, whose hearts are with you. If any habitually absent themselves, try and restore them; but if they will not return, dissolve the union. If any man set himself against discipline, he had better be out of the church than in it. If any man forsake the gospel, restore him if you can; but if you cannot, where the bond of union is broken the form is not worth preserving, nor ought it to be preserved. The candor of modern times has in it a large portion of indifference to truth and uprightness, and is in direct contradiction to the counsel given to the seven Asiatic churches:—"

General... In the Senate... Ambassador... strenuously opposed... only designed to... coming election... agreed to... topic, which... length, but upon... A bill was passed... Navy List... American... amendments... viding for the... for the present... the Senate;... nature of the... In the House... considerable... appropriations... but the general... up this subject... proposition to... appropriate honor... have died during... at considerable... were passed, pe... The following... catan, are copie... The Patria... committing fur... rancho of Saca... robbery and m... killed; son... of burning b... ren were spar... young Don M... whose mother... News had b... 12, that Indian... of attacking... rienced among... anticipation of... been inflicted... with such im... City of Vallad... Yucatan; but... sion of hostilit... negotiations... place. Chansoutor... ter having de... by the India... ashes. In Tecax... adopt the gu... harass the e... men had succ... Indians, who... Tixmenac... Their compa... fight, but we... killed. Another p... Laureano Pa... Chansausuc... another ranc... taneous, killed... buried. Tw... at a place ca... The follow... for Februar... some idea o... In one we... from posit... calls have b... inquests... or coffins... The Galv... dred deaths... house jall... Roundton... bodies hav... being found... one old ma... sons have b... a filly, whic... The Lon... says: "So... original ele... country... many are... food just... and when... Killacan... on last Sat... up in cust... crime of b... A few d... for having... cabbage... The ju... famine-ric... take, thou... turnips, a... the jail... contains... persons i... date. The W... from fam... Kinabon... mon. Th... 44 years... Athlone... notice b... friend... of the... acres o... on the... Thom... dict... fortuna... conside...

General Intelligence.

CONGRESSIONAL PROCEEDINGS.

In the SENATE, last week, one of the principal topics of discussion was the appointment of an Ambassador to the Court of Rome, which was strenuously opposed as a thing unnecessary and only designed to affect the Catholic vote at the coming election; but the proposition was finally agreed to. The Loan Bill furnish another topic, which was discussed at considerable length, but upon which no action was taken. A bill was passed for the establishment of a retired Navy List; also a bill in favor of purchasing American hemp for the use of the Navy. The amendments made by the House to the bill providing for the deficiency in the appropriations for the present fiscal year, were concurred in by the Senate; so that the bill only waits the signature of the President to become a law.

In the HOUSE OF REPRESENTATIVES, there was considerable discussion relative to the proposed appropriations for schools among the Indians; but the general appropriation bill, which brought up this subject, was not finally acted upon. A proposition to bring home and bury with appropriate honors the remains of the officers who have died during the Mexican war, was discussed at considerable length. Several private bills were passed, petitions received, &c., &c.

INDIAN MASSACRES IN YUCATAN.

The following items relative to affairs in Yucatan, are copied from New Orleans papers:—The Patria states that the Indians have been committing farther and fouler atrocities. The rancho of Sacaquil had been outraged by the robbery and murder of families—31 persons being killed; some were thrown into the flames of burning houses, and neither women nor children were spared. One of the victims was the young Don Mateo Rosada, son of Don Felipe, whose mother was also wounded.

News had been received at Becanchan, Feb. 12, that Indians had collected with the intention of attacking that town. Much alarm was experienced among the inhabitants, at the dreadful anticipation of similar barbarities to what had been inflicted elsewhere.

The Indians had convened in such force, and with such impudence, as to besiege even the City of Valladolid, (one of the largest cities of Yucatan); but, after some time, asked a suspension of hostilities, with a view of entering into negotiations with the commandant of the place.

Chansenota, one of the towns of Yucatan, after having defended itself bravely, was taken by the Indians, and (14th ult.) was burned to ashes.

In Tecax, the commandant had decided to adopt the guerrilla system, as most likely to harass the enemy and save his people. His men had succeeded in dislodging a body of 500 Indians, who had been fortified at a place called Tixmenac. Two of the latter were killed. Fifty prisoners were taken, among them Lieut. Col. Montanez and Capt. Montanez, his son, and Lieut. Martiney. Father Jarauta escaped.

Another party under the command of Don Laureano Perez, had a fight with the Indians at Chansaxucil, killing three; then going on to another rancho, found the corpses of 29 Yucatanese, killed by the insurgents; these Perez buried. Twenty whites were also assassinated at a place called Kamecabchen.

STATE OF IRELAND.

The following items, cut from the "Nation" for February 26, 1847, will give our readers some idea of the present state of Ireland:—

In one week there have been twenty deaths from positive starvation in Mayo. Dozens of calls have been made on the Coroner to hold inquests. The dead are buried without shrouds or coffins.

The Galway Vindicator states that one hundred deaths have taken place in the local poor-house jail and hospitals during the week. At Roundstone, in Connemara, four, five, and six bodies have lain over ground for days, none being found to give them burial. The body of one old man was devoured by dogs. Four persons have been committed to prison for stealing a filly, which they were found eating.

The Longford correspondent of the Freeman says: "Society is fast being resolved into its original elements in almost every part of the country. Owing to the progress of famine, many are reduced to the necessity of procuring food just as when governments had no existence, and when society had no organization. At Killucan (County Westmeath) petty sessions, on last Saturday, eight persons were brought up in custody of the police, charged with the crime of having stolen a few turnips."

A few days ago a female child was arrested for having in her possession a small head of cabbage, which it was suspected she had stolen. The jail of Longford is filled to excess with famine-victims, who have been committed to take their trial for the stealing of cabbages, turnips, &c. Fever and dysentery prevail in the jail to an alarming extent. It at present contains more than three times the number of persons it was originally intended to accommodate.

The Westmeath Independent states the death, from famine, of two brothers, John and James Kinahan, in the parish of Cam, County Roscommon. Their ages were, respectively, 11 and 14 years. They had been turned out of the Athlone work-house in cold weather, without notice being given to their parents or any other friend. The Athlone Sentinel says the cause of their expulsion was, their mother held 4 acres of land. They came home to her to die on the bare floor of her cabin.

An inquest was held, near Dunganvar, on Thomas Terry, of Castle Quarter, and a verdict, 'died of starvation,' returned. The unfortunate man took a turnip from a field, but got so weak that it fell from his hands, and rolled from his reach. Three men were lately buried in Kilmurry, Ibricken, without coffins; and one man, through want of anything else, was actually buried in a basket.

PENALTIES FOR ABDUCTION AND SEDUCTION.

The following Acts, which have recently been passed by the Legislature of New York, give some indication of the state of public sentiment, and will greatly encourage the friends of moral purity:—

An Act to Punish Abduction as a Crime. The People of the State of New York, represented in Senate and Assembly, do enact as follows:—

SECTION 1. Any person who shall inveigle, entice or take away any unmarried female of previous chaste character, under 25 years of age, from her father's house, or whosoever else she may be, for the purpose of prostitution at a house of ill-fame, assignation or elsewhere, and every person who shall aid or assist in such abduction for such purpose, shall be guilty of a misdemeanor, and shall, upon conviction thereof, be punished by imprisonment in a State prison not exceeding two years, or by imprisonment in a county jail not exceeding one year. Provided that no conviction shall be had under the provisions of this Act on the testimony of the female so inveigled or enticed away, unsupported by other evidence, nor unless an indictment shall be found within two years after the commission of the offence.

An Act to Punish Seduction as a Crime. The People of the State of New York, represented in Senate and Assembly, do enact as follows:—

SECTION 1. Any man who shall, under promise of marriage, seduce and have illicit connection with any unmarried female of previous chaste character, shall be guilty of a misdemeanor, and upon conviction shall be punished by imprisonment in a State prison not exceeding five years, or by imprisonment in a common jail not exceeding one year; provided that no conviction shall be had under the provisions of this act, on the testimony of the female seduced, unsupported by other evidence, nor unless indictment shall be found within two years after the commission of the offence; and provided farther, that the subsequent marriage of the parties may be plead in bar of a conviction.

INSURRECTION AND ITS OVERTHROW.

A telegraphic dispatch to the N. Y. Tribune says that Gen. Lane and troops left the City of Mexico on the 17th ult., and on the fourth day arrived at Sequelaplan. Before arriving there, however, information reached him that a body of 300 lancers was awaiting their arrival to attack them. They arrived at the edge of the town without opposition, but when passing the first house, were suddenly assailed with a terrible volley. The enemy from escopete batteries on the inside, supposed they could gain an easy victory. The doors of the first house were however burst in a twinkling, and all the assailants found within were killed. The same was the case with the next house. The Americans determined to drive the enemy from their defences. House after house was taken by a sanguinary struggle, until at last the town was cleared. Not satisfied with the result, the Lancers collected a large body outside the town where they were attacked by Gen. Lane and Col. Hays, who cut them up in a terrible manner: One hundred of the enemy were killed, and but one American killed and four wounded. Fifty prisoners were taken, among them Lieut. Col. Montanez and Capt. Montanez, his son, and Lieut. Martiney. Father Jarauta escaped.

DREADFUL SHIPWRECK.

The New Brunswicker publishes the particulars of the loss of the ship Omega, from Liverpool to New York. It seems that the Omega sailed for this City on the 16th of January, with 315 passengers—that she had been left at the mercy of the waves for a week, on the banks of Newfoundland, having lost her fore-yard, main-topmast, rudder, and all her sails in a storm, when the bark Aurora, bound for St. John, N. B., took on half her passengers. The Aurora arrived at Halifax on the 18th inst., with 73 of the unfortunate passengers, having landed 33 at Canso, while 60 had died on board of cold and hunger. During the last 17 days, the allowance of food was only 2 1/2 ounces of bread and a wine glass of water to each person. In returning from carrying her passengers to the Aurora, the Omega lost her pinnace, second mate and four hands in a gale.

On the 11th of February the Omega fell in with the brig Barbara bound for Cork, which had taken off all but 30 of her crew and passengers, when another gale parted the vessel, and the Omega, her captain, first mate and 29 others are supposed to have gone to the bottom that night. The Barbara pursued her voyage, and on the 2d inst., when near St. Johns, the snow fell so thick as to prevent the sight from penetrating more than a dozen yards. The vessel was encompassed by slob-ice, which, being pressed by the wind toward the land, carried the ship along with it, and when day broke she was close to the rocks. She struck and soon broke up. The masts having fallen against the cliffs, the more active of the passengers and crew jumped from off them and the bowsprit upon the rocks; and those who were fortunate enough to gain a footing, with great difficulty succeeded in clambering up the precipitous ascent. The affectionate father or husband, in endeavoring to preserve a child or wife, might have been seen to miss his footing and fall, either mangled upon the rocks or drowned in the sea—together with the beloved object whom he sought to save. The great majority of those on board perished in their berths as the vessel filled and broke up. Capt. Skinner, his mate and steward, with a female passenger and her infant, took to the boat shortly after the vessel struck; and it is believed they were carried off with the ice, for they have not since been heard of. Only forty-three persons were saved.

The works of John Quincy Adams, which will make some fifteen or twenty large octavo volumes, will be soon given to the press by Mr. Chas. Francis Adams, the son and executor of the deceased Statesman, who had carefully revised them for publication, and has by his will appropriated a sum of money to defray the expense of printing, &c. Among the unpublished writings of Mr. Adams is a new version of the Psalms in Metre, a translation of Wieland's Oberon, and several minor poems; but the chief portion of his Ms. consists of historical, biographical and poetical works, relating to the last half century.

SUMMARY.

Dr. Zimmerman, the author and physician of celebrity, known by his works on Solitude and National pride, went from Hanover to attend Frederick the Great in his last illness. One day, the King said to him, "You have, I presume, helped many a man into the other world?" This was rather a bitter pill for the doctor; but the dose he gave the King in return was a judicious mixture of truth and flattery—"Not so many as your majesty, nor with so much honor to myself."

On Saturday, eight workmen on the State works at Black Rock—four Germans and four Irishmen—were blown up in one of the laborer's huts, ignited by a spark from a pipe. The Buffalo Republican says six of them were wounded. Some were terribly mangled, eyes out, nose and part of the face blown off. The shovels, pick-axes and drills and the men were blown up together.

A Cincinnati paper notices the arrival in that city, from Augusta, Ga., of a colored woman and her twelve children, recently set free by "the last will and testament" of a wealthy old man of that place. The woman was his favorite servant, and besides giving her and her children their freedom, has also bequeathed them between \$40,000 and \$50,000.

A magnificent Lake Steamer, to be called the "Empire State," is to be brought out next season, and to run between Buffalo and Chicago, and is to complete the trip in 60 hours. She is to be 310 feet long, with a breadth of beam of 37 feet, and 1650 tons burden.

The boiler of the Iron Foundry of Messrs. Curtis & Randall, of East Boston, exploded March 23d, instantly killing the Engineer and dangerously wounding five or six others, one of whom has since died. It took the roof off the building and blew down the side wall.

The steamboat Raritan, running between New Brunswick, N. J., and New York, took fire on the 20th inst., was run ashore on the flats, and completely destroyed. No lives were lost. The boat was valued at \$70,000.

On the 21st inst., the rail-road train from N. York to Philadelphia, ran into the Passaic River near Newark, N. J., in consequence of the draw-bridge being up. One man was killed, and considerable damage done to property.

Fifteen years ago last June, the first authorized settlement of the whites was commenced in Iowa; and now it is a sovereign State, with upwards of 100,000 inhabitants, and two representatives in Congress, and ere long it will have an equal number of votes in our national Legislature, with most of the New England States.

Dr. Stearns died on Saturday morning, March 16th. He continued in possession of his mental faculties till two days before. He was 78 years old—had been a Senator of this State, was one of the founders of the American Tract Society, and at the time of his death was the Chairman of the Finance Committee of that Institution.

If we can give credit to the opinion of cometographers, 1848 will have the advantage of witnessing the return of a large and beautiful comet, mentioned by historians and chroniclers of 1564, and which was observed in 1556 by Fabricius.

The steamer Paul Jones, bound to New Orleans, struck a snag on the Grand Chain in the Mississippi, and sunk in deep water. She broke to pieces. The boat and cargo are a total loss.

The child of Mr. McElroy of Napahock, Livingston Co., who was kidnapped last December, has been discovered in Canada, and the thief arrested by Mr. Samuel Andrews of Detroit, who has started with them, for the boy's home. Mr. McElroy returned but a few days ago from an unsuccessful search through the Far West.

The Africans are building a large church in Liberia; the first regular house of Christian worship on that side of the dark continent.

The Rowe street Congregational Society, Boston, having invited Rev. Mr. Love to become their pastor, he has accepted the call on condition that they first pay up what they owe their old shepherd, Mr. Baldwin!

A man was lately fined five dollars and costs, in Goshen, Ohio, for appearing in church with his hat on. He was prosecuted by the pastor of the church.

The "Day Book" says that Mrs. Gaines has already received an offer of \$9,000,000 from an association of some of the wealthiest men in the Union, for her title to the estate, but has not accepted it.

According to the Episcopal Recorder, the present Governor of Pennsylvania is the first who has appointed a day of annual thanksgiving in that State, and the present House of Representatives the first that has ever adopted the regulation of having their daily sessions opened with prayer.

David and William Beaty and Patrick Foye have been held for trial in Newport, R. I., for throwing indecent writings into the house of Isaac R. Tanner, addressed to his daughter.

A colored man is exciting a sensation in St. Louis, by the astonishing rapidity with which he performs arithmetical calculations. He works out a sum almost instantly, and on all other topics is exceedingly dull and ignorant.

Lamb wisely and wittily observes, "that he who hath not a dram of folly in his mixture, hath pounds of much worse matter in his composition."

A thousand marines under Commodore Perry, are ordered to survey the Isthmus of Tehuetepec. We shall then ascertain the feasibility of the canal to unite the two oceans.

The Hudson River is fairly open again, and navigation is resumed. The steamboat Admiral was the first to reach Albany, which she did on the afternoon of March 22.

The British bark Highland Mary, Capt. Gellis, arrived at New York, March 21, with the captain, five of her crew, and fifty-six of her passengers, ill with the ship fever.

The village of Owego, N. Y., has recently been transformed into a city. It is only a few weeks since Auburn experienced the same transformation.

We find, in a letter from an officer of the U. S. steamer Spitfire, a statement of a horrible affair which took place at Talascova, Mexico, a few days previous to the 20th of February. Five Americans captured near Vera Cruz, were taken to Talascova, tied to stakes in full view of each other, and then the tongue, eyes, nose, ears, and hands of one were deliberately cut off! After the first one died, another was treated in the same way and so on.

Ben Johnson was a candidate for the office of Supreme Court Judge last Spring, but has been since called to plead before a higher tribunal. He died at his house in Ithaca on the 9th inst., at the age of 64, having been stricken with paralysis when in apparently good health. Mr. J. was distinguished for his legal acquirements, kindness of heart and active enterprise, and a sincere and devout believer in the great truths of Christianity.

Hon. T. W. Williams, of New London, Conn., lately made a donation to Beloit College, which has given it a new impulse in its career of usefulness. It is principally under the control of the Congregationalists of that region, and it is located in Beloit, Wisconsin, on Rock River, adjacent to one of the most glorious prairies in all the glorious West.

The Emperor of Russia has presented several enormous and magnificent blocks of black and veined marble, for the completion of Napoleon's cenotaph, which is advancing but slowly, though fourteen or fifteen artists are always at work in sculpturing the statues, medallions, and basso-relievos which are to ornament it.

The Boston Traveler says that the authorities of one of our Railroads, whose President is a thoroughly practical man, are organizing a system of cheap traveling, for the thousands in our city and outskirts, who are at present, in a measure deprived of healthful exercise of this kind, through lack of means.

A gentleman in Nantucket lately had restored to him a large quantity of silver ware which was stolen from his house at the time of the great fire in that place. (He has no knowledge from whence it came.)

A bald eagle, which measured eight feet between the tips of his wings, was recently shot by two sportsmen, in Barnstable, Mass. He held in his beak, when shot, a sheldrake, and in his talons, a water-witch.

The Burlington County (N. J.) jail, being without a prisoner, has been converted into a butcher's shop.

The number of chargeable letters in Britain, transmitted by post in 1839, was 76,000,000; in 1847 it amounted to 322,000,000.

The Augusta (Ga.) Democrat chronicles the marriage in that County, of Mr. George Prenger, aged sixty-eight years, to Miss Frances McFarland Merchant, aged fourteen years.

The lot next to where the Wall-st. (N. Y.) church stood, 25 by 74 feet, in 1746 belonged to Nicholas Bayard, who sold it that year for \$125. In 1784 it was sold for \$550. In 1817, for \$11,200, and in 1833, for \$31,500.

Five hundred poor people left the port of Sigo, per steamer Shamrock, on Monday week, with the intention of taking shipping for America.

LATEST FOREIGN NEWS.—At ten o'clock on Monday night the steamer Caledonia arrived at Boston, with two weeks later foreign news. The Republic has been confirmed in France, the House of Peers overthrown, titles of nobility abolished, and universal suffrage and vote by ballot proclaimed. The Republic has been recognized by Great Britain, Belgium, Switzerland, and the United States. The Royal Family and Ministers have all fled; the King and Queen, with most of the family, being in England. The Revolution in France is producing important effects in Prussia, Austria, Bavaria, Italy, &c. Indian Corn is in demand, and the tendency of Breadstuffs generally is upward.

Review of New York Market. MONDAY, MARCH 27. ASHES—Perals \$7 80; Pots 5 80.—FLOUR AND MEAL—Western and Genesee Flour 6 50 & 6 69. JERSEY MEAL 2 50.—GRAIN—Genesee Wheat is held at 1 50; Ohio 1 40. Corn 47 & 52c. Barley 87c. Rye 75c. Oats 38 & 45c.—PROVISIONS—Pork 9 25 & 10 25. Beef is declining. Butter and Cheese are firm at previous prices.

MARRIED. In Andover, N. Y., March 13, by Eld. N. V. Hull, Mr. LORENZO R. BABCOCK, of Scho, and Miss ELEANOR VOORHEES, of Andover. In West Union, N. Y., March 16, by Eld. N. V. Hull, Mr. JOHN C. GREEN, of Independence, to Miss EMILY SHERMAN, of the first-mentioned place.

DIED. In Alfred, N. Y., March 8, ABEL BURDICK, in the 81st year of his age. In Andover, N. Y., March 15, SILAS LANPHEAR, in the 45th year of his age. February 9, THEOPHYLUS BLIVEN, of Amity, N. Y., in the 86th year of his age.

LETTERS. E. D. Randolph, MAXSON GREEN, W. A. BABCOCK, E. P. LARKIN, L. TISWORTH, N. V. HULL, Wm. UTTOR, O. F. REDFIELD, T. E. CLARKE. H. Dawley, Lippitt, R. I. \$2 00 pays to vol. 5 No. 39. I. S. Bradford, " 2 00 " 5 " 39. J. B. Bradford, " 2 00 " 5 " 39. Wm. E. Burdick, Alfred 2 00 " 4 " 52. R. T. Burdick, " 2 00 " 4 " 52. W. A. Babcock, Orlakany 2 00 " 4 " 52. Mrs. J. Clarke, Uadilla Forks 4 00 " 4 " 52. Wm. Lawton, Wadfield 2 00 " 4 " 52. Frederick Chase, Greenport 2 00 " 4 " 52. D. W. Truman, Oselic 2 00 " 4 " 52.

NOTICE.—BILLS.—Several weeks ago we gave notice of our desire to settle up all old accounts for the Recorder, so as to begin the fifth volume, in June next, with clean books. To encourage promptness, and to secure as complete a settlement as possible, we proposed to receive \$2 per year on old accounts, if paid previous to the close of the present volume; while all accounts remaining unsettled at the time, we gave notice, would be kept separate from future accounts, and charged at the rate of \$2 50 per year, according to our published terms. Within a few weeks past we have sent bills to nearly all of our subscribers who owe us more than \$1, reckoning to the close of the present volume. This will enable each one to understand exactly how his account stands, and to pay it off our offer to receive the advance price, and to liquidate all our old bills. If our bills are incorrect in any respect, we will cheerfully correct them on a representation of the case. If they are correct, we hope the money will be immediately forwarded, either through our agents or directly to us. You may send money by mail at our risk; provided you inform the postmaster what the letter contains, and retain a description of the bills.

CHRISTIAN PSALMODY.

The New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87 cents; ditto, gilt edges, \$1 00; ditto, full gilt, \$1 12 1/2; in morocco, full gilt, \$1 37 1/2. Those wishing books will please forward their orders, with particular directions how to send, to Geo. B. UTTER, No. 9 Spruce-st., New York.

VALUABLE RE-PUBLICATION!

CARLOW'S DEFENSE OF THE SABBATH THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for a general circulation. It is published in available covers at 15c., or fine muslin gilt back and side 30c., or full gilt 66c. Orders, addressed to the General Agent, Paul Stillman New York, will be promptly attended to.

BRITISH PERIODICAL LITERATURE.

Subscribe early while the terms are low!! RE-PUBLICATION OF THE LONDON QUARTERLY REVIEW, THE EDINBURGH REVIEW, THE NORTH BRITISH REVIEW, THE WESTMINSTER REVIEW, AND BLACKWOOD'S EDINBURGH MAGAZINE. The above Periodicals are reprinted in New York, immediately on their arrival by the British steamers, in a beautiful clear type, on fine white paper, and are faithful copies of the originals, Blackwood's MAGAZINE being an exact fac-simile of the Edinburgh edition. They embrace the views of the three great parties in England—Tory, Whig, and Radical. "Blackwood" and "London Quarterly" are Tory; the "Edinburgh Review" Whig; and the "Westminster Review" Radical. The "North British Review" is more of a religious character, having been originally edited by Dr. Chalmers, and now, since his death, being conducted by his son-in-law, Dr. Hanna, associated with Sir David Brewster. Its literary character is of the very highest order.

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IMPORTANT WORK!

Forty Thousand Copies sold in England. CHAMBERS' CYCLOPEDIA OF ENGLISH LITERATURE. A Selection of the choicest productions of English Authors, from the earliest to the present time, connected by a Critical and Biographical History, edited by Robert Chambers, assisted by Robert Carruthers, and other eminent gentlemen. Complete in two imperishable octavo volumes, of more than fourteen hundred pages of double column letter-press: and upwards of three hundred elegant illustrations. Price \$5 00.

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

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

The editor, Robert Chambers, is distinguished as the author of several historical works, and as the author of the history of the editor of Chambers' Cyclopaedia of English Literature. As an evidence of the great popularity of the work in England, it may be stated that more than forty thousand copies have been sold in less than three years; and this almost without advertising or being indebted to any notice from literary Reviews.

In addition to the great number of pictorial illustrations in the English edition, the American publishers have greatly enriched the work by the addition of fine steel and mezzotint engravings of the heads of Shakespeare, Addison, Byron, a full length portrait of Dr. Johnson, and a beautiful scene representation of Oliver Goldsmith and Dr. Johnson. These important additions to the American edition, together with a better paper and binding than the English, must give this a decided preference with the American reader.

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Miscellaneous.

GOD BLESS THE MARINER.

God's blessing on the mariner! A venturesome life leads he; What recks the landmen of their toil Who dwell upon the sea?

THE AUTHOR OF THE HISTORY OF PERU.

Mr. Prescott had lost one eye by accident in his early youth, and had, by study, so strained the nerve of the other, that he was all but completely blind.

The next morning those in the boat landed at a spot on the mouth of the river, where a representation of a fort had been placed.

The natives then got also into a boat and towed the other up the river to a lake, on one side of which stood a house, covered all round with mats, which they entered.

At last, all the company having fallen sick, the guards removed them to Jeddo, where the Emperor lived, and at which place they were put on board a junk, and stowed in the hold.

The next day they continued their voyage, and arrived at another city, where they were put into a box, the lid fastened down, and carried to the Town Hall, where they underwent another questioning.

At last he said in English: "If there are any John Bulls amongst you, you had better not say anything about it."

HOW TO GET A LIVING.

BE INDUSTRIOUS.—Every body knows that industry is a fundamental virtue in the man of business.

BE ECONOMICAL.—This rule is also familiar to every body. Economy is a virtue to be practiced every hour in a great city.

STICK TO YOUR OWN BUSINESS.—Let speculators make their thousands in a year or a day; mind your own regular trade, never turning from it to the right hand or to the left.

NEVER TRADE AT GREAT HAZARD.—Such hazards are seldom well-balanced by the prospects of profit; and if they were, the habits of mind which are introduced, are unfavorable, and generally the result is bad.

DON'T BE IN A HURRY TO GET RICH.—Gradual gains are the only natural gains, and they who are in haste to get rich, break through sound rules, fall into temptations, and distress of various sorts, and generally fail of their object.

NEVER DO BUSINESS FOR THE SAKE OF DOING IT, AND BEING COUNTED A GREAT MERCHANT.—There is often more money to be made by a small business than a large one; and that business will be in the end most respectable, which is most successful.

DO NOT LOVE MONEY EXTRAVAGANTLY.—We speak here, merely with reference to being rich. In morals, the inordinate love of money is one of the most degrading vices.

THE WATCHMAN OF THE VALLEY says, that the converts from Popery to Protestantism, in Cincinnati, have become so numerous, that it is proposed to erect a new church in that city for their accommodation.

EXTRAORDINARY TENACITY OF LIFE.

An adventurer on the northwest coast of North America, relates one of his perils as follows:—

"I was hunting one day, at the foot of Mount St. Bernardine, situated in the parallel of thirty-four degrees north latitude, in company with the hunter I have already spoken of.

"What are you gaping at?" said the hunter to me, as I was watching the bear, expecting to see him roll over every second.

MIRACULOUS ESCAPE.—An event which may almost be considered miraculous, took place recently at the Cathedral of Notre Dame, Paris.

INDEPENDENT CROWS AND VORACIOUS ANTS.—In Hoffmeister's Letters from the East, we read that Hoffmeister was very successful in collecting butterflies, and a great number of birds were shot by himself and his companions.

PLAIN DIET.—This is what children ought, on every account, to be accustomed to from the first.

VALUE OF OLD ROPE.—Among the numerous worn-out, and often considered worthless materials, which the ingenuity of man has discovered the means of re-manufacturing, and rendering of equal value to its original substances, are old tarred ropes which have long been in use in coals.

THE WATCHMAN OF THE VALLEY says, that the converts from Popery to Protestantism, in Cincinnati, have become so numerous, that it is proposed to erect a new church in that city for their accommodation.

CHRISTIAN TEACHING.—The teacher of the young should strive to be at home with Jesus, to know him familiarly, to form a clear, vivid, bright idea of him, to see him just as he appeared on earth, to see him in the very dress in which he manifested himself to the men of his age.

HOW TO HEAR THE GOSPEL.—The celebrated Rowland Hill was once reminded by an old man, that he heard him preach sixty-five years before, and well remembered the sermon.

THE LITTLE SERAPH.—When Bishop Berkeley lived at Newport, R. I., he lost a son in early life. The child was characterized by deep seriousness of mind.

VARIETY.

A PUZZLE.

From flesh and blood I first was formed, as other creatures be; But neither flesh nor blood nor any such things are in me.

In 1815 Captain Smith ascertained that the height of Mount Etna is 10,874 feet. The Cutains, disappointed that their mountain had lost nearly 200 feet, would not believe it.

Dr. T. Arnold says: "We have got Coleridge's Literary Remains, in which I do rejoice greatly. It is refreshing to see such a union of the highest philosophy and poetry with so full a knowledge on so many points at least of particular facts.

Two persons traveling on the road to Caudebec in a carriage, were smoking cigars, from the fire of which some straw at the bottom of the wagon became ignited.

A minister, praying over a child apparently dying, said: "If it be Thy will, spare." The poor mother's soul yearning for her beloved, exclaimed: "It must be His will—I cannot bear it!"

When that most splendid of earthly monarchs, Louis XIV., lay in death, and all the might and glory of his kingdom were gathered in the great church of Notre Dame to pay him the last honors of earth, the preacher rose, and after a solemn pause, as if unable to utter anything befitting so august an occasion, he simply said—"There's nothing great but God."

"I have known," says Cicero, "many sin by speaking, few by keeping silence; it is therefore more difficult to know how to be silent than to speak." And there is a Spanish proverb to the same effect: "Any fool may babble, but it takes a wise man to hold his tongue."

Forty families of colored people are to leave New York city, the present spring, to occupy the lands given to them by Gerrit Smith in Franklin and Essex counties in the State of New York.

It is estimated that the annual amount spent in this country for liquors, would supply a minister landed with Bibles, to every six thousand inhabitants on the globe.

An editor, in an article upon the wrongs of Ireland, says—"Ireland's cup of misery has been for ages overflowing, and it seems to be not yet full!"

DEBUYER INSTITUTE.

JAS. R. IRISH, Principal, GURDON EVANS, Principal of Teachers' Department, CAROLINE E. WILCOX, Preceptress, AMELIA R. CLARKE, Teacher of Instrumental Music.

The Academic Year for 1847-8 will be divided into three terms, of fourteen weeks each: First commencing Wednesday, Aug. 25, and ending Dec. 1

Tuition, per term of fourteen weeks, from \$3 00 to \$5 00 Extras—for Drawing 1 00 " Painting 2 00 " Piano Music 2 00 " Use of Instrument 2 00

Room-rent, including necessary furniture, Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at \$1 25 to \$1 50.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school.

ALFRED ACADEMY AND TEACHER'S SEMINARY. Board of Instruction. W. S. KENYON, I. RA. SAYLES, Principals.

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.

The plan of instruction in this Institution, aims at a complete development of all the powers of the mind, and the practical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of life.

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.

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

The primary object of this Institution, is the education 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.

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.

As the classes are arranged at the commencement of the term, it is very desirable that students purporting 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 term 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.

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