

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. 220.

The Sabbath Recorder.

For the Sabbath Recorder.
THE JUDGES JUDGED—NO. 5.
ERRONEOUS POSITIONS.

Judge Bell says, "All agree that to the well-being of society periods of rest are absolutely necessary." To our mind, the "Opinion" contains no more gratuitous or illogical position. It is one of those spurious sentiments sometimes extensively current in society, solely from the effrontery with which they are passed from one to another. It owes all its plausibility to the practice of confounding things dissimilar. The following thesis is perfectly demonstrable, and the proofs too obvious to need specification: "All agree that to the well-being of mankind periods of rest are absolutely necessary." It is obvious, that the terms mankind and society are capable of very different significations, and that they are sometimes so used as to have no other similarity than that both signify human beings. When the term mankind is used as above, it simply means that to the well-being of human nature periods of rest are absolutely necessary. But when the term society is used, it signifies a body politic—an organized community. Then the position of the Judge is quite unfounded. Society as a whole never rests; it is in perpetual motion; it has periods of relaxation, but night and day, work-days and Sundays, the year through, business of various kinds is always in progress. "All things are full of labor; man cannot utter it." To accommodate themselves to this ceaseless round of labor in society, there is a systematic exchange of operation so as to secure to humanity those periods of rest necessary to the well-being of each person. Mutual accommodation and protection is all that is required to secure to the whole mass of community all the advantages to be derived from stated periods of rest. A million of Papists, amid twenty millions of Protestants, regularly observe their religious festivals without interruption or material inconvenience, while the twenty millions of Protestants are in the full pursuit of their "worldly employment and business," although there is no special legislation for their particular case. There are probably seventy-five thousand persons in this nation whose stated periods of rest regularly return with every seventh day of the week, and who observe it while the mass of the community is in the full clangor of worldly employment and business. No complaint of interruption thereby has ever been made to the government from these seventy-five thousand Sabbath-keepers; none for injury or inconvenience on account of the masses observing a different day; no interruption has ever been offered from them to the masses in their worldly employments or business on the seventh day. Why should the masses complain of these few? Why not let them go on undisturbed in the peaceable observance of their own sense of duty on the first day of the week? We challenge state authorities and every truthful citizen to show that the well-being of civil society has ever been injured by our worldly employments or business on the first day of the week. All the motives of our persecutors are founded on malevolence or sectarianism; and, designed or not designed—we say not which—the Supreme Court of Pennsylvania has lent its high sanction to this evil-doing against "a portion of its own citizens, belonging to a respectable Christian sect."

It is admitted that "there are expressions used in the statute that justify the conclusion, that it was a motive with the law-makers to prohibit the profanation of a day regarded by them as sacred." But to say this is to say nothing of the constitutionality of the Act, unless in this the religious conscience of others has been offended, and their rights invaded. These last, and only saving conditions, the Court has decided never can be admitted as having taken place. If this is not to "turn aside the needy from judgment, and to take away the right from the poor," we ask what would be doing so? One would have supposed, after the Judge had decided that the Sunday enactment is but a civil regulation, he had repudiated the Puritan notion of its being the Christian Sabbath, and consequently that he would have been content to have left the advocates of that idea to defend the Act of the Legislature in so enforcing it. But no; though no Puritan himself, the Judge would not have us think that he is opposed to the Puritan notion of the right of the magistrates to enforce the institutions of religion in communities where they have the power. The idea of a civil rest day seems to be derived from their principle of combining civil and religious institutions into one code. Hence his "Opinion" appears confused. He seems to have the high-church notion of the legislative right, as Whately expresses it, to "enact from time to time, to alter, to abrogate, or to restore, regulations respecting matters of detail, not expressly determined in Scripture, but which must be determined in some way or other, with a view to the good order of religious communities." Among high-churchmen, this is one of the prerogatives of the lords temporal and spiritual; among the Puritans, the right of governments, framed with a mixture of general Christianity, is, to enforce by civil enactments what the confession of faith says is divinely commanded, as the Christian Sabbath, for example. It was obviously to meet his Puritan friends on common ground, that the Judge, after calling it a civil regulation, decides that the Puritan motives of the Legislature, and the Puritan phraseology of the law, do not destroy the constitutionality of the Act. Judge Coulter

sees through this policy at once, and rightly judging that the high-church notion neutralizes the Puritan, puts in his caveat against it. "I do not recognize, (says he,) the right of the Legislature to make a day of secular cessation from labor independent of the Christian Sabbath." After all, when the effervescence is over, we are mistaken if the high-church carbon does not entirely neutralize the Puritan's tartar. "We are prepared to estimate the reason why the statute should speak of it as the Lord's day, and denominate the infraction of its legalized rest a profanation. Yet this does not change the character of the enactment. It is still, essentially, but a civil regulation." It is a regulation, however, that does not allow Jews and seventh-day Christians "independent religious action,"—"it prevents the unrestrained expression of adverse belief,"—and gives "imposing effect and power to the religious opinion to which the State has lent its authority." "The error of the position is, that it confounds the reason of the prohibition with its actual effect, and thus mistakes the mere restraint of physical exertion for the fetters that clog the freedom of mind and conscience." Whatever were the reasons of the enactment, it works a cruel persecution of "a respectable Christian sect." The safeguards of our Constitutions are designed to prevent bad effects; reasons and theories are left to their own operations.

Having disposed of Judge Bell's "Opinion," we have a few remarks to make upon Judge Coulter's "views," given on the same occasion. He concurs cordially in the judgment of the Court, which sustains the Act of Assembly to restrain people from labor on the first day of the week, as constitutional. But it is upon widely different considerations from those put forth in the "Opinion." He frankly avows his conviction, that the intent of the law, and the object of the Legislature, are to guard the Christian Sabbath from profanation. He believes the Court ought to regard it as the statute declares it to be—the Lord's day; and this is the reason why it is constitutional. To call in question the Judge's views of the sabbatic institution, would be foreign to our purpose on the present occasion. It is on his views as a civilian, not as a theologian, that we have now to remark. Here we consider the Judge as radically in error. He says, "We are a Christian people and State." This a proposition true or false according to the sense in which it is intended. When spoken of the people of the U. S. in distinction from Pagan and Mohammedan nations, we assent to its truth, and exult in the fact as much as any other man; but when it is meant to designate the principles or object of our Government, we wholly and unhesitatingly deny it to be true. There is not a clause in the Declaration of Independence, or in the Federal or State Constitutions, on which such a proposition can be fairly rested. There is not such a sentence in the Federalist—a series of essays written to define and show the objects of the Federal Constitution. Our reading of the commentaries on the subject is limited, but we presume there is not in them a single passage that can be so construed. We know not of an author of repute, at home or abroad, that has commented upon the principles of our National or State Institutions, who has ever spoken of them as contemplating the establishment of even general Christianity. Nor, indeed, could it possibly be so; because it is prohibited by the first article of the Amendments to the Constitution. In the periodical literature of the times of the adoption of the Constitution, there is evidence enough that the subject was discussed; and the article before mentioned was without doubt designed to settle that question for all future time, or so long as the Constitution shall last. A distinguished foreigner, who visited our country for the purpose of becoming acquainted with our institutions, and whose volumes are likely to become text-books in schools, says, "In the United States religious exercises but little influence upon the laws, and upon the details of public opinion, but it directs the manners of the community, and by regulating domestic life, it regulates the State." We may add, this is the only legitimate influence of religion upon American society—the only one designed by its Divine Founder. Christ and his apostles specifically prohibit all use of the civil power for the purposes of his kingdom. They give precepts, however, that are applicable to all men, whether they are men in authority in civil society, or whether they are in the humbler stations of life. "The great Master himself says, 'Whatsoever ye would that men should do unto you, do ye even so to them, for this is the law and the prophets.'" If the magistracy of Pennsylvania were as much concerned to obey this precept of general Christianity, as to enforce the Sunday law, there would be but little persecution of Jews on Seventh-day Baptists. The object and the spirit of our civil institutions, when rightly administered, is to protect the people in the enjoyment of their mutual rights; and that just design is frustrated in the case of Sabbath-keepers, by Courts disallowing their conscientious interpretation of Jehovah's holy law, and by evading the just application of the organic laws of our country to their case—both as oppressive acts as the most arbitrary Courts of Europe ever perpetrated upon a suffering people.

Judge Coulter says, "General Christianity enters into the very frame of our social existence; it is a part of the common law of the State." He instances the principles of the Pilgrims of the Mayflower, and the legislation of the ancient Anglo-Saxon monarchs, in proof. But if we have any just ideas of the principles our Government, they are widely different. The Anglo-Saxon monarchs professed to reign by divine right, and considered themselves as a sort of regal viceregents of God; and in that character they ruled both the world and the church. They could, therefore, of right, insist upon the observance of Sunday, or, as it was called, the

Domical Day. The Pilgrims of the Mayflower set up a religious polity, and copied their penal code verbatim from the books of Moses. Their idea was to establish religion, and raise up a religious community. All their officers were required to be religious men. But our Government set out with declaring its authority derived solely from the people, and with one article in its organic law declaring that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." "No religious test can ever be required as a qualification to any office or public trust under the United States." Could any institutions be more dissimilar in their principles? Could the frames of social existence be more unlike? The first instrument by which the nation became a body politic, declares its former political bonds dissolved. Accordingly, every one of the colonies which adopted this instrument, proceeded to form their local governments in most respects as though they never had a previous existence. The people chose their representatives, who came together to adopt a new political organization. Where they adopted their former colonial laws, it was always with the proviso that so much of them as was incompatible with their new social state should be null and void. The Federal Constitution was framed "in order to form a more perfect union, establish justice, ensure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessing of liberty to ourselves and to our posterity." This organic law is the supreme law of the land; all the State Constitutions and laws are to be made conformable to it. Alexander Hamilton (in the Federalist, p. 450) says, "The Constitution ought to be the standard of construction for the laws, and whatever there is in evident opposition, the laws ought to give place to the Constitution." On page 461, he says, "The evident plan of the Convention is, that all causes of the specified classes, shall for weighty public reasons receive their original or final determination in the Courts of the Union." "The national and state systems are to be regarded as one whole." It is obvious from this, that unless general Christianity enters into the frame of the United States, it cannot of right enter into the frames of the States. But suppose it does; what is general Christianity? Who shall point out its extent, and define its limits? Who shall say what are its observances, and how they shall be administered? Judge Coulter's position, if it were adopted and acted upon by our Governments, would plunge this nation into all the acrimonious contentions of England two centuries ago, to avoid which the first colonists left their native land. And this is its actual effect now in Pennsylvania, so far as the Seventh-day Baptists and that State are concerned. Shall it be carried out? We shall see whether the State of Pennsylvania or the national authorities are supreme. To say that "general Christianity is a part of the common law of the State," is so indefinite a proposition, that it is difficult to find where it is tangible. The common law in different countries, and in the same country at different periods of its history, is variable, according to the revolutions which the country experiences. So far as we are informed, the common law in this country is expounded according to the rules which prevail in England upon the subject. This, however, is only a rule of the Courts, and no part of our organic law. In England there is a State establishment of religion. If any part of the common law is derived from or controlled by that, it is perfectly inapplicable here, where that arm of tyranny is especially prohibited.

When the Judge says, "The Sabbath of rest comes to us secured by the very organization of society and the social compact," does he speak of civil society or of Christian communities? If of Christian communities, we have no controversy with him; we have only to remark, that it was perfectly irrelevant to the question before the Court. But the impression the Judge's language makes, is, that the Sabbath is secured to us by the organization of the civil government. He enumerates a number of States as affording instances of legislation upon it, with which he joins the general Government. But the operation of the post-office laws shows that it never was so established by the general Government. We have before shown, that every form of religion was left by our organic laws to the voluntary choice of the people; and that no form of religion can rightly be established by law. The prepossessions of the people have led to its establishment by our State Governments, only where it was supposed not to conflict with the national laws. Not a State in the Union dare attempt to stop the United States mails on account of the Christian Sabbath; common law, or Acts of Assembly, notwithstanding. It only wants a sufficient number of united, consistent men, to press the rights of the Jews and seventh-day Christians, with respectful firmness and legal accuracy, and their ultimate success is as certain as the progress of the light from dawn to midday. "Like water that flows, and the air we breathe—when the bond and the free, the master and the apprentice, and all men, meet in equality at the Christian altar—our rights will come to us secured by the very organization of society, and the formation of the social compact."

"THE BODY OF CHRIST."—The London Christian Observer, a Church of England periodical, has the following sensible remarks upon this subject:—"We maintain that the true Body of Christ is the aggregate of his faithful followers, scattered throughout different communions, (not excluding the Roman,) and united by a spiritual bond of union with Christ their Head, united 'in Him,' though perhaps unwilling even to hold intercommunion with each other on earth." This want of intercommunion is the effect of infirmity and sin, and it no more prevents their spiritual unity in Christ as members of the same family, than the dissensions of brethren (by blood) take away their earthly relationship.

From the Churchman.
THESE THREE.
"God hath not given us a spirit of fear; but of power, and of love, and of a sound mind." 2 Tim. 1: 7.

I would not be all body,
And I would not be all mind;
Yet 'tis hard to keep in order
Such opposites combined.
I would not be all mind,
Nor would I be all heart,
Yet they quarrel with each other,
And they cannot live apart.
I would not be all body, all mind, nor all heart,
Though they work not well together, yet they cannot live apart.

I would not be all faith,
Nor would I be all love,
Like a watch without a spring
The indexes to move.
I would not be all love,
And all hope I would not be,
Like a watch without a dial
To tell the hour to me.
All faith, or all hope, or all love I would not be,
Though we know that far the greatest, is love of these three.

Give me faith for this poor mind,
Give me love for this weak heart,
Give me hope for this dull body,
And, my friend, we'll make a start—
No more need to live apart,
For peace thus art inclined,
There is three-fold grace to bless thee,
O! my body, heart, and mind.
Only believe, and there's a promise, 'who seek shall find,'
Even grace to keep thee blameless, thou body, heart, and mind!
I. C. M.

A MISSIONARY'S FAREWELL.

The following touching lines were written by "Fanny Forrester," now Mrs. Judson, about the time of her last visit to the home of her childhood, to bid farewell to all its inmates previous to sailing for Burmah:—

"My heart is heavy with sorrow. The cup at my lips is very bitter. Heaven help me! White hairs are bending in submissive grief, and age-dimmed eyes are dimmer with tears. Young spirits have lost their joyousness, young lips forget to smile, and bounding hearts and bounding feet are stilled. Oh, the rending of ties, knitted at the first opening of the infant eye, and strengthened by numberless acts of love, is a sorrowful thing! To make the grave the only door to a meeting with those in whose bosoms we nestled, in whose hearts we trusted long before we knew how precious was such love and trust, brings with it an overpowering weight of solemnity. But a grave is yawning for each one of us; and is it much to choose whether we sever the tie that binds us here, today, or lie down on the morrow? Ah, the 'weaver's shuttle' is flying; the 'flower of the grass' is withering; the space is almost measured; the tale nearly told; the dark valley is close before us—read we with care! My mother, we may neither of us close the other's darkened eyes, and fold the cold hands upon the bosom; we may neither of us watch the sod greenening and withering above the other's ashes; but there are duties for us even more sacred than these. But a few steps, mother—difficult the path may be, but very bright—and then we put on the robe of immortality, and meet to part never more. And we shall not be apart even on earth. There is an electric chain passing from heart to heart through the throne of the Eternal; and we may keep its links all brightly burnished by the breath of prayer. Still pray for me, mother, as in days gone by. Thou bidst me go. The smile comes again to thy lip, and the light to thine eye, for thou hast pleasure in the sacrifice. Thy blessing! Farewell, my mother, and ye loved ones of the same hearth-stone!"

DR. FRANKLIN ON INFIDELITY.

The following letter was elicited by the circumstance of Paine, after having finished his "Age of Reason," sending the manuscript to Franklin, hoping to secure his recommendation of the work: How far this expectation was realized will be seen by the perusal of the annexed authentic and excellent letter:

DEAR SIR:—I have read your manuscript with some attention. By the argument it contains against a particular Providence, you strike at the foundation of all religion. "For without the belief of a Providence that takes cognizance of guards and guides, and may favor particular persons, there is no motive to worship a Deity, to fear its displeasure, or to pray for its protection. I will not enter into any discussion of your principles, though you seem to desire it. At present I shall only give you my opinion; and though your reasonings are subtle, and may prevail with your readers, you will not succeed so as to change the general sentiments of mankind upon that subject; and the consequence of printing this piece will be, a great deal of odium drawn upon yourself, mischief to you, and no benefit to others. He that spits against the wind, spits in his own face. But were you to succeed, do you imagine any good will be done by it? You yourself may find it easy to live a virtuous life without the assistance afforded by religion; you having a clear perception of the advantages, and the disadvantages of vice, possessing a strength of resolution sufficient to enable you to resist common temptation. But think how great a portion of mankind consists of ignorant men and women, and of inexperienced youth of both sexes, who have need of the notions of religion to restrain them from vice, support their virtue, and retain them in the practice of it till it becomes habitual, which is the great point of its security. And perhaps you are indebted to her originally, that is, to your religious education, for the habits of virtue upon which you now justly value yourself. You might easily display your excellent talents of reasoning upon a less hazardous subject, and thereby obtain a rank with our most distinguished authors. For among us it is not necessary, as among the Hotentots, that a youth, to be raised into the com-

pany of men, should prove his manhood by beating his mother. I would advise you, therefore, not to attempt unchaining the tiger, but to burn this piece before it is seen by any other person, whereby you will save yourself a great deal of mortification from the enemies it may raise against you, and perhaps a good deal of regret and repentance. If men are so wicked with religion, what would they be without it? I intend this letter itself as a proof of my friendship, and therefore add no profession of it, but subscribe simply,
Yours,
B. FRANKLIN.

"LIFE IS SWEET."

"What," I asked a friend who had been on a delicious country excursion, "did you see that best pleased you?"
"My friend has cultivated her love of moral, more than her perception of physical beauty, and I was not surprised when, after replying, with a smile, that she would tell me honestly, she went on to say:—

"My cousin took me to see a man who had been a clergyman, in the Methodist connection. He had suffered from a nervous rheumatism, and from a complication of diseases, aggravated by ignorant drugging. Every muscle in his body, excepting those which move his eyes and tongue, is paralyzed. His body has become as rigid as iron. His limbs have lost the human form. He has not been laid on a bed for seven years. He suffers acute pain. He has invented a chair which affords him some alleviation. His feelings are fresh and kind, and his mind is unimpaired. He reads constantly. His book is fixed in a frame before him, and he manages to turn the leaves by an instrument which he moves with his tongue. He has an income of thirty dollars. This pittance, by the rigid economy of his wife, and some aid from kind rustic neighbors, brings the year round. His wife is the most gentle, patient, and devoted of loving nurses. She has never too much to do, to do all well; no wish or thought goes beyond the unvarying circle of her conjugal duty. Her love is as unbounded as his wants—her cheerfulness as sure as the rising of the sun. She has not for years slept two hours consecutively.
"I did not know which most to reverence, his patience or hers; and so I said to them, 'Ah,' said the good man, with a most serene smile, 'life is still sweet to me; how can it but be so with such a wife?'"

And surely life is sweet to her, who feels every hour of the day the truth of this gracious acknowledgment.

O, ye, who live amidst alternate sunshine and showers of plenty, to whom night brings sleep, and daylight freshness—ye murmurers and complainers, who fret in the harness of life till it galls you to the bone—who recoil at the lightest burden, and shrink from a passing cloud—consider the magnanimous sufferer my friend described, and learn the divine art that can distil sweetness from the bitterest cup!
[Miss Sedgwick.]

THE THREE DEAD.

A few days before the fall of Rouen, a city of France besieged by the Royalist army, and defended by the Protestants during the civil war produced by the reformation in France, a Protestant gentleman, named Francis Seville, was wounded in the face by the shot of an arquebus; and having fallen, apparently dead, was carried away and buried, with fifteen or sixteen others. At night his servant brought a horse for his master, at the rampart where, meeting the Count of Montgomery, he was informed that Seville was dead and buried. The groom, an old and faithful servant of the house, insisted upon having the body, to carry back to the relations of the dead officer, and Montgomery accordingly sent one of his suit to show him where the corpse had been interred. The groom immediately caused them to be taken out of their hasty graves, but finding them so disfigured with wounds, blood and clay, that it was impossible to recognize the features of any one, he replaced the bodies and cast the earth lightly over them again. While returning to his quarters, a feeling of remorse, at the careless manner in which he and his companions had re-interred the dead, took possession of him, and he returned to the spot to cover their remains more completely, lest the dogs should disturb their last resting place, in the night. The sun had by this time set, but in recovering one of the bodies, he saw, by the light of the moon, a diamond ring of peculiar form, on the hand, and instantly, by that token, recognized the corpse of his master. Being carried to an inn, Seville displayed some signs of life, and his faithful servant having called several surgeons, brought them to employ their skill upon his master. The number of wounded, however, did not allow them to occupy their time with a hopeless case, and they refused to give him any attention. The groom subsequently brought a physician, and one of Seville's friends, who saw that, though three days had by this time elapsed since that officer had been buried as dead, he still breathed; and his teeth, having been forced open, some wine and other nourishment was administered to him. While they were laboring earnestly to restore him to health, the town was stormed and taken; and a part of the enemy, searching the house of Seville's brother, whom they put to death without mercy, found the wounded man, and brutally threw him out of the window. He fell upon a dunghill, and some straw having been accidentally thrown over him, from a loft above, he remained three days in this unwholesome bed; where he was at length found, still living, by one of his servants. He was then carried secretly out of the town, and under skillful treatment perfectly recovered. He lived for more than forty years after these events; and whenever called upon to sign his name, he wrote, "Francis Seville, thrice dead, thrice buried, and thrice brought to life by the grace of God." [Life of Henry IV.]

The Sabbath Recorder.

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MINISTERIAL SUPPORT.

The abstract right of a faithful minister of the gospel to an adequate support from the people for whose benefit he labors, is rarely disputed by intelligent and liberal-minded Christians. Still it is a notorious fact, that large numbers of preachers—and among them many whose faithfulness can not be questioned—are very inadequately supported, and consequently compelled either to abandon their work or to prosecute it amid serious embarrassments. Whence this delinquency in supplying what is acknowledged in the abstract to be the minister's right? Does it arise from the selfishness of the church, or from the prevalence of false notions in regard to the mode of getting at what is just? No doubt the former is the true cause of difficulty in some cases, but we believe the latter is the most common cause, and one to which there is most occasion for giving attention.

In many communities, ministers themselves have doubtless contributed largely to foster false notions upon this subject. They have perhaps settled in a society when it was young and feeble; and in view of its feebleness they have thought it to be duty to labor with their hands during the week, and preach on the Sabbath without charge, or with a very small compensation. This state of things has continued, it may be, until by natural increase the society has become large and wealthy. Meanwhile it is not impossible that the minister himself has been gradually accumulating, and has become what is commonly called "well off in the world." In such circumstances, he feels not the necessity of inculcating upon the minds of the people the duty of supporting the gospel in their midst; nay, he perhaps feels a sort of satisfaction in contemplating the fact that he has served them without charge, and takes occasion to declaim against preaching for money, as though it were a mortal sin to receive pay for ministerial services. Now let a faithful minister—one who consecrates his whole time to the work—be called to labor in such a society, and what a state of things does he find! Family prayer is a thing scarcely known; the social prayer meeting has been but thinly attended, or perhaps never established; the discipline of the church is of such a loose and general character that it can hardly be called discipline; the idea of contributing regularly for the promotion of religion at home and abroad, seems not to have been entertained; in short, he finds a society that is accustomed to meet and hear a sermon on the Sabbath, but has no plans or desires of a religious nature which extend much farther. He sees before him a great work to do—a work which will require his whole time, his best energies, and the sustaining grace of God. Yet the people have so long been accustomed to their free-and-easy way of doing things connected with the church, that the idea of paying a man enough to enable him to devote himself wholly to the work, startles them. Although they have had a sort of theory, that the minister ought to be supported, it is the work of years perhaps to bring them all to embody this theory in their practice. Let not these remarks be construed as condemning the class of self-supporting ministers to whom allusion has been made. No—they have their place, and may be very useful, often supplying congregations which would otherwise be destitute, and so helping on the good work. But when they assume, that the end for which the gospel ministry was instituted can be fully attained by men who devote themselves to their own business, instead of the interests of the church, six days out of seven, and then attempt to remove from the minds of the people a sense of obligation to support a ministry devoted wholly to the work, by presenting themselves as ministerial examples on the ground of preaching for nothing, they subvert the order which God has established. The church requires pastors as well as preachers, and without such labors as can justly be called pastoral, real and permanent prosperity can not reasonably be expected.

A misconception of what the Bible teaches in relation to ministerial support, has sometimes prevented people from doing what in the abstract they acknowledge to be right. But to us there seems no great obscurity about the subject in the Bible. We think the doctrine is plainly enough taught, that those who are devoted to the work of the ministry have a just claim upon those whom they serve for support. The necessary amount, or the mode of raising it, is of course left to be regulated according to circumstances. Do you ask for texts of Scripture to sustain our view? The first one in the New Testament that occurs to us, is the instruction of our Saviour to his disciples when they were about to engage in their ministerial work. He says to them, in Matt. 10: 10, "Provide no scrip for your journey, neither two coats, neither shoes, nor yet staves, for the workman is worthy of his meat." The concluding sentence lays down a principle which covers the whole ground, and is applicable to all cases. If that principle were fully carried out, there would be no deficiency of ministerial support. In the ninth chapter of first Corinthians, the Apostle Paul argues the matter at large, and sets forth his conclusion in the following question, which we commend to the attention of those who are

too scriptural to pay ministers for their work: "If we have sown unto you spiritual things, is it a great thing that we shall reap your carnal things?" In Gal. 6: 6, he says, "Let him that is taught in the word communicate to him that teacheth in all good things." Such were the Apostle's precepts. His example was of a like nature. He tells us, or rather the Corinthians, that he "robbed other churches, taking wages of them, to do you a service," which implies that he not only took pay for preaching, but that he sometimes took more of churches than was absolutely necessary to pay for the amount of labor bestowed upon them. If these passages do not sustain our position, that the Bible teaches the duty of ministerial support, we know not what would sustain it. Believing that they do, we will stop short, lest any further remarks of ours should weaken the force of the naked quotations.

Our desire to have the following article read previous to or at the meetings in New Jersey, induces us to place it on the inside to-day, although another number of the series appears on the outside.

THE JUDGES JUDGED—No. 6.

OUR RIGHT TO CARRY THIS CASE TO THE UNITED STATES COURT IS CLEAR AND INDISPUTABLE.

Mr. Hamilton, on the Judicial Department of the Federal Constitution, says:—

"There is no position which depends on clearer principles, than that every act of a delegated authority, contrary to the tenor of the commission under which it is exercised, is void. No legislative act, therefore, contrary to the Constitution, can be valid. To deny this, would be to affirm that the deputy is greater than his principal; and that the servant is above his master; and that representatives of the people are superior to the people themselves; that men acting by virtue of powers, may do not only what their powers do not authorize, but what they forbid." "The States, by the plan of the convention, are prohibited from doing a variety of things, some of which are incompatible with the interest of the Union, others with the principles of good government." "The interpretation of the laws is the proper and peculiar province of the courts. A constitution is, in fact, and must be regarded by the judges as a fundamental law. It must therefore belong to them to ascertain its meaning, as well as the meaning of any particular act proceeding from the legislative body. If there should happen to be an irreconcilable variation between the two, that which has the superior obligation and validity ought of course to be preferred; in other words, the constitution ought to be preferred to the statute." "The courts of justice are to be considered as the bulwarks of a limited constitution against legislative encroachments." "This independence of the judges is equally requisite to guard the constitution and the rights of individuals from the effects of those ill-humors which the arts of designing men, or the influence of particular juncures, sometimes disseminate among the people themselves." "These sometimes extend no farther than to the injury of the private rights of particular classes of citizens, by unjust and partial laws." "If there are such things as political axioms, the propriety of the judicial power of a government being co-extensive with its legislative, may be ranked among the number. The mere necessity of uniformity in the interpretation of the national laws, decides the question. Thirteen independent courts of final jurisdiction over the same causes, arising upon the same laws, is a hydra in government, from which nothing but contradiction and confusion can proceed." "It may be esteemed the basis of the Union, that the citizens of each State shall be entitled to all the privileges and immunities of citizens of the several States. And if it be a just principle, that every government ought to possess the means of executing its own provisions, by its own authority, it will follow, that in order to the inviolable maintenance of that equality of privileges and immunities to which the citizens of the Union will be entitled, the national judiciary ought to preside in all cases in which one State or its citizens is opposed to another State or its citizens. To secure the full effect of so fundamental a provision against all evasion and subterfuge, it is necessary that its construction should be committed to that tribunal which, having no local attachments, will be likely to be impartial between the different States and their citizens, and which, owing its official existence to the Union, will never be likely to feel any bias inauspicious to the principles on which it is founded." "The reasonableness of the agency of the national courts, in cases in which the State tribunals cannot be supposed to be impartial, speaks for itself. No man ought certainly to be a judge in his own cause, or in any cause in respect to which he has the least interest or bias."

We have transcribed these several declarations to show our own friends that the general Government is so framed as designedly to declare and protect the rights of individuals, as well as States; that the adjudication of these in the State courts is not final; they may be tried over again in the Federal Court, with the possibility of their being made void in case of their being proved infractions of "that equality of privileges and immunities to which the citizens of the Union are entitled." The cause of the Sabbatarians in Pennsylvania is not a hopeless one. Impartial men see and acknowledge that there is a sad inequality of privileges and immunities for Sabbat-keepers in Pennsylvania. Those brethren are citizens of the Union, born and-nourished in it; they are entitled to all those natural and indefeasible rights which the Constitution was designed to protect. They have a right to pursue happiness by worldly business, or labor, or amusement, on the first day as on any other day; they have just as much right to the public roads for these objects on the first day of the week, as have the carriers of the United States mail. But of these rights on the first day of the week, the State of Pennsylvania has deprived them: If this is not a palpable infraction of our organic laws, what

could be so? Suppose the Papists in the State of Louisiana should persuade the State Legislature to pass an act to empower magistrates to fine or imprison every citizen of the State who should refuse to close his shop or store, and suspend his worldly business and labor, on all the great festival days observed by that church; would it be submitted to? We imagine we hear the loud declamations against it reverberating through the land, from the St. John's river to the Rio Grande. But does the Constitution of the United States know any more of the Presbyterian religion than of the Roman Catholic? Not a whit. Roman Catholics have as much right to require legislation for their festivals, as Presbyterians have to require it for their Christian Sabbath. Yet the Presbyterians have had the address to procure the enactment of such laws in most of the States, and claim a right to make them perpetual. "We are a Christian people—a great Christian nation." It is time, then, that we ascertained, from the competent tribunal, whether we are a nation of Presbyterian Christians, or Roman Catholics, or what other form of the Christian religion it is that is recognized by our organic laws. Judge Coulter says, "All over the length and breadth of this great nation, the Christian Sabbath is recognized and guarded by the law as a day of sacred rest. Our National Congress recognizes it." The Christian Sabbath is peculiarly a Presbyterian institution; if it be thus established, the Presbyterian religion is so far established, and the Constitution violated! The Judge is in error respecting this thing. We challenge him to bring the law of this great nation that recognizes the Christian Sabbath, or that guards it as a day of sacred rest. Why, did the Judge never hear of a certain Christian denomination who put forth, at one time, all its power to induce Congress to make such a law? Did he never read the Report which the National Congress published in answer to their petitions? What says that Report? "We look in vain to that instrument for authority to say whether the first day, or seventh day, or whether any day has been made holy by the Almighty. . . . The Constitution regards the conscience of the Jew as sacred as that of the Christian; and gives no more authority to adopt a measure affecting the conscience of a solitary individual, than that of a whole community." The State authorities of Pennsylvania have judged otherwise, and despite the Constitution and those interpretations of it, have passed a law establishing a part of the Presbyterian religion, and made an infraction of it fineable, and subject to imprisonment. We should like to know who is the greatest, the State of Pennsylvania, or this great nation. Or, if the position of that State be sustained, whether the Presbyterian religion, or some other form, is to be the dominant one. Will our people unite hearts, hands, and agencies to carry this question to the Supreme Court of the nation? We sincerely deprecate all interference of the magistracy in matters of religion; but we believe all peaceably-disposed people are as much entitled to protection against the ill-humors of society, as they are against the depredations of lawless men. There is a vast difference between asking protection for our persons and estates against these things, and asking for power and authority to compel people to follow our religious notions. The latter authority, Paul expressly disclaims: "Them that are without (i. e. of the church) God judgeth." 1 Corinthians 5: 12, 13. But the same Apostle, when unlawfully bound, and threatened with scourging, claimed his privilege as a Roman citizen, and thereby obtained an exemption from punishment; and when, after repeated trials in the courts of Festus and Agrippa, he found that the clamor of the Jews always prevailed to prevent those fawning judges from doing him justice, he appealed unto Augustus Caesar. It is with this object that the same Apostle says, "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." Our privilege, as Christians, to avail ourselves of our civil rights, is so plainly recognized in the New Testament, and withal is so reasonable, that we hope no person among us will hesitate on that ground to aid in any lawful attempt to obtain redress for the wrongs Sabbat-keepers are enduring. S. D.

aged veteran of the cross, who has given to Zion the vigor of his youth, and the strength of manhood, and finds himself, when enfeebled age has crept on, without scrip or purse. Christian charity did we say? There is not a more honest and just debt contracted in the wide world?"

AN ABSTRACT SERMON.—Rev. Dr. Bushnell, of Hartford, Ct., preached a sermon during commencement week at New Haven, which has been the subject of considerable remark. A report of it, which appeared in the N. Y. Evangelist, is followed by this apologetic remark:—"We are painfully aware of the obscurity and inadequacy of this sketch; but the recalcitrant nature of the themes discussed, as well as the abstract method and language adopted by the preacher, rendered his discourse intelligible only to a few of his hearers, and make it impossible to reproduce his thoughts in this brief and disjointed manner."

WHAT AVAILS IT?—The editor of the Golden Rule, after alluding to a professor of religion who took the boat and started off on the Sabbath ("first day of the week," he means,) significantly inquires, "What avail Sabbath conventions, resolutions, speeches, prayers, and tears, even tears of blood, so long as God's professing people are reckless in this matter." A very proper question, as it seems to us, and one which we should be glad to see answered by some of those who attend the Sabbath conventions alluded to. They get together, not unfrequently, on the sixth day of the week—pass resolutions condemnatory of Sabbath-breaking, and referring for sanction to that commandment which says "the seventh day is the Sabbath of the Lord thy God"—and then, the very next day, the seventh day, the Sabbath, they start on their journeys home. What avail their conventions and resolutions when their actions are in such direct contradiction to them. The ungodly world, whom they are most anxious to influence, see the inconsistency of such a course, and often laugh at it. And as for God, he has no fellowship for such doings, as it is written, "In vain do ye worship me, teaching for doctrine the commandments of men."

THE PROTESTANT ESTABLISHMENT IN IRELAND.—It is common to represent the unsettled state of things in Ireland as resulting from the preponderance of Roman Catholics in that country. But we do not believe any such representation. The existence there of a Protestant Established Church—a church supported by tithes wrung from those who do not sympathize with it—does vastly more than Popery to perpetuate disorder. Indeed, there is much reason to believe, that the Established Church, by justifying Popery in assuming the tone of a persecuted faith, is one of the main supports of the system. It misrepresents Protestantism, and creates in the Irish mind an almost hopeless aversion to sound Protestant doctrine. To us it seems the height of folly to think of benefiting a nation, much more converting it, through the influence of a church which, while it claims a missionary character, is supported by compulsory taxes. No doubt some of the Roman Catholic priests would like to have the revenues now enjoyed by the ministers of the Anglo-Irish church transferred to themselves, and encourage agitation in hope that such a result may some day be brought about. But whether this be true or not, we think they may justly insist that Catholics and Protestants shall be placed on a level so far as relates to support from the State.

THE ENGLISH CHURCH AND GOVERNMENT.—Several circumstances have recently occurred in England, which show that when the Church and the Government come into conflict, the former generally has to give way. The latest illustration of this is in the appointment of a new chaplain at Madeira. It seems that in all such cases the Foreign Secretary allows the residents to nominate the gentleman to be appointed; and it has hitherto been the custom, in order to ensure respectability in the party presented, for the latter to obtain a license from the bishop of London. Under this arrangement, a Mr. Lowe became chaplain at Madeira; he was chosen by the residents, appointed by the Foreign Secretary, and licensed by the Bishop. But Mr. Lowe proving a Puseyite, the congregation grew dissatisfied with him, and refused to vote him his salary. He was admonished, but in vain; and Lord Palmerston then called upon the residents to choose another chaplain, but the Bishop of London refused to revoke Mr. Lowe's license, and to issue another for his successor. Upon this, his Lordship, entertaining no doubt that "a license was an incident arising from and dependent upon the Secretary of State," dispensed with a fresh license; and his lordship farther informed the house, that henceforth he intended to dispense with licenses altogether. It will thus be seen, that Lord Palmerston is not a whit behind Lord John Russell in enforcing the rights of the Crown over the Church.

REWARD FOR CATCHING A METHODIST PREACHER.—The following advertisement, copied from a Maryland paper, shows how they do things in a Slave State. Perhaps that Methodist preacher is now laboring among the runaways in Canada. If so, the Methodist Church to which he belonged will probably charge his market value as so much paid towards preaching the gospel to the heathen. \$250 Reward.—Ran away from the subscriber, living near Jefferson, Frederick County, Md., a negro man who calls himself Lloyd Smuthers, of about 22 years of age; he is about 5 feet 9 or 10 inches high, of a yellow complexion, and has a down, sly look, a round face, and a short nose. When spoken to he generally smiles before replying, and speaks smoothly. He had on when he left, a blue coat, white hat with a black scarf on it, and a pair of blue pants, and took no clothes with him except what he had on, that is known. He belongs to a Methodist Church, and pretends to be a preacher. He took the stage from the other side of Middletown, on the 20th of Nov., and was seen afterwards in Hagerstown; he has a brother-in-law living near Harrisburg, named Ben. Russell. The above reward will be given if taken out of the State, and secured so that I can get him, or \$150 if taken within the State. JACOB RIDGELY, near Jefferson, acting for Ruth Ridgely.

MORAL REFORM IN ENGLAND.—The British House of Lords has lately had under consideration a bill proposed by the Bishop of Oxford, a son of Wilberforce, aiming to secure some greater protection to females, and to dry up one of the sources of misery and crime in the metropolis. The bill was favorably entertained, but defeated by a majority of seven in a House of forty-nine peers. The difficulties involved in the protection proposed seem to, have been the great argument against passing the bill. If it were pheasants, instead of women, that demanded protection, Punch thinks a way to do it would have been devised.

THE CHOCTAW INDIANS.

The following sketch of the condition and prospects of the Choctaw tribe of Indians, affords a happy illustration of the benefits arising from well-directed missionary effort. As a whole, the history of the aborigines of this country is exceedingly gloomy, and perhaps on this account an occasional bright spot is the more noteworthy. Immense good might be done for the much-abused race, if the money now paid to Indian agents who have no regard for their permanent improvement, were wisely expended in promoting civilization and Christianity among them. Government is slowly learning this, and the good fruit is beginning to appear. May it increase a thousand fold.

"The Choctaw Nation of Indians now numbers, about 20,000 souls, the majority of whom emigrated to the westward of the State of Mississippi in 1840. The remainder have since been following, till now the whole tribe, except 3,000 or 4,000, are permanently located in the territory apportioned them by our Government, between the Red and Arkansas rivers, West of the State of Arkansas. Here, occupying 19,500 square miles of arable land, diversified in surface, and enjoying a salubrious climate, their numbers are increasing. Their government is thoroughly republican, being modeled after ours, and strictly local. Their constitution is of their own framing, and their laws of their own enactment and under them the penalties of their violation are enforced. This healthful state of affairs has been brought about mainly through the instrumentality of Northern Christians laboring among them, and chiefly connected with the American Board of Missions. For thirty years, Messrs. Kingsbury, Dwight, Byington, and Hotchkiss, have been among them, and with such results that it is not extravagant to say that these Indians exceed the surrounding whites in morality, intelligence, and skill in the mechanical arts. The Choctaws are chiefly engaged in growing wool and the culture of cotton, which they manufacture into fabrics suitable for apparel. There are six missionary stations among them, having under their supervision ten large boarding schools and three academies, five of the former female, in each of which from 40 to 100 young persons are preparing for usefulness. Six are studying theology. These institutions are supported at an annual expense of \$26,000, which is the product of the National School Fund, made up of the annuities received by the Nation from the United States, for nearly 20 years past, but shortly to be discontinued. The publication of a newspaper is now contemplated, and Mr. Dwight and Mr. Wright, one of the tribe, are at present in New York, for the purpose of translating the New Testament in the Choctaw language. Several of the standard works are already issued in that language. The Testament is advanced nearly to completion at the American Bible Society's house."

RECOGNIZING THE HOLY SPIRIT.

The agency of the Holy Spirit in the conversion of men is often underrated, if not entirely overlooked, by ministers of the gospel who claim to be orthodox in their sentiments. The consequences are generally disastrous, as might be expected from placing an improper estimate upon an important doctrine. The following paragraph upon the subject, written by Prof. Finney, who has long been noted as one of the most active men in using what are regarded by many as extreme measures for the promotion of religion, is pointed and timely. We bespeak for it a careful perusal.—

"I have thought that, at least in a great many instances, stress enough has not been laid upon the necessity of divine influence upon the hearts of Christians and of sinners. I am confident that I have sometimes erred in this respect myself. In order to rout sinners and backsliders from their self-justifying pleas and refuges, I have laid, and I doubt not others have laid, too much stress upon the natural ability of sinners, to the neglect of showing them the nature and extent of their dependence upon the grace of God and influence of his Spirit. This has grieved the Spirit of God. His work not being made sufficiently prominent, and not being able to get the glory to himself of his own work, he has withheld his influences. In the mean time multitudes have been greatly excited by the means used to promote an excitement, and have obtained hopes, without ever knowing the necessity of the presence and powerful agency of the Holy Ghost. It hardly need be said, that such hopes are better thrown away than kept. It were strange indeed, if one could lead a Christian life upon the foundation of an experience in which the Holy Ghost is not recognized as having any thing to do."

MAGNETIC TELEGRAPH LAWSUIT.—An important trial has been in progress for several days past at Frankfort, Ky., in relation to magnetic telegraphs. Prof. Morse, Amos Kendall, and F. O. J. Smith contend for an exclusive monopoly of the principle of electro-magnetism in its application to telegraphing in the United States. This claim is resisted by H. O'Reilly, who maintains that a general principle, like electro-magnetism, can not possibly be made the subject of a patent. Eight days, up to September 2, had been consumed in reading depositions and examining various telegraphs. There is much yet to be done. The case is one of the most important ever tried in the United States.

General Intelligence.

SEVEN DAYS LATER FROM EUROPE.

The steamer Niagara, which sailed from Liverpool on the 19th ult., arrived at New York on the evening of the 31st, with seven days later foreign news.

In Ireland, arrests continue to be made. Meagher, Leyne, and O'Donoghue, have been arrested, or rather have given themselves up almost as unresistingly as did Smith O'Brien, and near the same spot. Several American sympathizers have also been arrested.

In England, many chartists and sympathizers with the Irish have been arrested. Fourteen men were arrested at a public house in London, upon whom were found pistols, daggers, and other weapons.

While these things have been going on, an enemy of even more appalling character than civil war has again made its appearance, in the form of the potato disease, in Ireland, also in England and Scotland.

From France, there is nothing of special importance. A review and sham-fight, which was to have taken place near Paris on the 13th, was postponed on account of the discovery of a plot to assassinate Gen. Cavaignac.

All doubt as to the fall of Milan is now at an end, Charles Albert having capitulated to the Austrians on the 6th of August.

An outbreak of a very serious nature has occurred at Bologna, in the Papal dominions. A company of Austrians, numbering some 2500 men, under some pretence, began to bombard the town, and finally set it on fire in several places.

An exploring expedition to Africa.—An expedition is about to be fitted out by the Minister of Commerce, with the assistance of the Minister of Marine, to explore that portion of the eastern coast of Africa comprised between the bay of Lagoa and Cape Guardafui.

The Buffalo Express tells a story of a knavish fellow being caught rumaging in the store-rooms of the steamer Michigan, on the lakes, and attempting to steal from the captain's trunk.

The pastor of the South Church in Ipswich, Mass., a short time since, called on a member of his society, Mrs. Kinsman, who was sick.

On occasion of M. Chateaubriand's funeral at St. Malo, the family of the deceased distributed 3,000 francs to the poor.

Ohio in Africa.—We learn, from the Gazette, that a benevolent gentleman of Cincinnati offers to Mr. David Christy, Agent of the

American Colonization Society, for Ohio, the sum of \$2,000, for the purchase of a portion of the African coast, outside the present limits of Liberia, to be paid as soon as the necessary arrangements can be made.

Appearances at Niagara Falls.—The Rochester Democrat says: "Business at the Falls is becoming of more importance than heretofore. The unlimited water power is beginning to be made of service in various branches of manufacture."

Important Decision.—We learn from the Boston Times, that an important case was decided in the Supreme Court at its recent sitting, in which an action was brought by J. D. Potter against G. E. Greeley, for a violation of a bond not to run a bread cart on his own account or for any other person except the plaintiff, over a certain route, for a specified length of time.

The millions of China.—The editor of the National Intelligencer, in a letter from France, states on the authority of Mr. Hadde, who visited Sou-Tehou, the principal silk market in the interior, that it is probably the largest city in the world, having a population of five millions within its walls, and ten millions within a radius of four leagues around.

SUMMARY.

An arrival from Rio Janeiro, says the Chronotype, brings the particulars of the loss of the ship Cassandra, of Providence.

Several cases of Yellow Fever having recently appeared at Staten Island, near the Quarantine, the authorities of New York have prohibited steamboats from landing or taking up passengers at the Quarantine or Stapleton Ferries.

There was a mob at Cincinnati on the night of August 23, with sad results. Two returned Mexican volunteers had been put in the jail on a charge of rape upon a small girl.

Wisconsin makes the 30th State of the Confederacy. It contains some 90,000 square miles of territory—two-thirds larger than all New England, and as large as New York, New Jersey, and Pennsylvania combined.

The length of the Potomac bridge at Washington is 5,300 feet. The longest known except the succession of wooden bridges at Nantes, which extend collectively 9,600 feet.

It is stated by a correspondent of the Freeman's Journal, that the population of Galveston, Texas, has decreased during the last two years from 7,000 to 2,000. Nearly 400 houses there are untenanted.

Attempts are being made to establish large sugar plantations in the Sandwich Islands, and several sugar mills have been ordered from this city.

Halifax papers state that since the late heavy rains, the Potatoe vines have become green again, with prospect of a good and healthy yield.

On occasion of M. Chateaubriand's funeral at St. Malo, the family of the deceased distributed 3,000 francs to the poor.

Crittenden is elected Governor of Kentucky by a majority of nearly 9000 votes.

As the steamboat Antelope, on her way from New York to New Brunswick, on Saturday afternoon, was towing up a small boat containing four persons, and when near the dock at New Brunswick, the tow-line broke, leaving the boat in the swell of the steamboat, by which it was capsized and two of the persons drowned.

A negro man of 17 years of age, belonging to one Mr. Parker, of Scriven, Ga., murdered his mistress a little more than a week ago, and also a white laborer, who was at the time sleeping on the piazza. All this occurred at early dawn, Mrs. P. being asleep with an infant in her arms.

The English papers say that the Jews of Safet and Tiberias are about to petition the Queen of England to appoint Mr. James Cohen as British Consul. Mr. Cohen is a missionary sent by the Society for promoting Christianity among the Jews.

Mr. Charles A. Meigs, a merchant of Edgefield, S. C., has been arrested for robbing the Post Office at that place. The Post Office was in the same building with Mr. M's store.

The Scientific American says that Mr. T. C. Schaffer, of Portsmouth, N. H., has just invented a fan which is propelled regularly by a weight operating upon wheels like clock work.

Two large vessels are now loading with turpentine at Wilmington, North Carolina, for direct voyages to London. The "Commercial Review" speaks of this as an unusual circumstance, and urges an increase of the facilities of trade with the back country, to continue and encourage such a promising line of business.

Mr. Christopher Dunn was instantly killed by lightning, at Belgrade, Me., on Thursday last. The lightning was attracted by a gun and bayonet, hanging on the wall of his room, near which he happened at the time to be, and glancing thence struck him on the shoulder.

We see, says Prentice of the Louisville Journal, that a couple of fools in Virginia are talking about "a duel on horseback."

The South Alabamian says that some very rich lead ore has been found in Butler county. It was obtained on the plantation of Col. Gregory, and is remarkable for its richness, yielding, the editor was told, from 80 to 90 per cent. of pure lead. The extent of the mine is unknown.

It is stated that the President of the Wesleyan Methodist Conference in England is henceforth to be distinguished by the high-sounding ecclesiastical title of "The Very Reverend the President!"

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There is a field of corn, 21 miles below Cincinnati, Ohio, which contains six thousand acres.

There has recently been a Free Soil meeting in Lafayette, La. The N. O. Picayune referring to it says that strong speeches were made and much excitement created, and the meeting finally broke up in disorder.

There have been, recently, some most singular developments made in relation to the Chester County Bank robbery, and two or three additional arrests have been the consequence, while others well known to the community are implicated.

The English papers say that the Jews of Safet and Tiberias are about to petition the Queen of England to appoint Mr. James Cohen as British Consul.

Capt. Elijah Bailey, for more than 40 years past the postmaster in Groton, Ct., died in that place on the 24th ult., aged about 90 years. He was the husband of "Mother Bailey," the heroine of Stonington, who gave her petticoat to make into cartridges, when the British were bombarding the town.

A Mrs. Lawrence, residing at Hempstead Plains, L. I., while riding the other day in a wagon, had her clothes take fire from her husband's pipe. She was so badly burned that she died in a short time after being taken to a neighboring house.

Sixty miles of the Auburn and Rochester railroad are already relaid with the heavy H rail, and the entire route of 77 miles will be complete in a few weeks.

It is stated that the government of France has ordered above six hundred of the insurgents, arrested during the late riots in Paris, to be conveyed to the Marquesas Islands.

At a meeting of the Mayor and Aldermen of Boston, the petition of Dr. Collyer, for a license to exhibit his model artists, was unanimously rejected; after an argument from the petitioner in its favor, and an opposing argument from Rev. C. W. Denison.

Gen. Shields declined the appointment of Governor of Oregon in consequence of the bad state of his health. He does not think that, with his present wounds, he would be able to cross the Rocky Mountains.

The Chronotype says: Of the whole amount received by the City Clerk of Boston during the last quarter, \$674 65, the sum of \$290 50 was for certificates of "marriages intended," and \$126 for licenses of dogs.

We learn from the Skowhegan (Me.) Press, that there was a slight frost at that vicinity on the night of the 20th ult. The Bangor Whig states that in Aroostock Co. the crops have been injured by frost.

Daniel Drayton has been sentenced by the Criminal Court of Washington, to 20 years' imprisonment in the Penitentiary, for aiding in the escape of slaves from the District of Columbia.

The great Mormon Temple at Nauvoo has been purchased by Isaac Prower for the Protestant College.

There was a fire in New York on Wednesday of last week, which burned up the N. Y. Gas Company's establishment; loss about \$35,000.

Rev. Jonathan Wade and lady, missionaries of the American Baptist Missionary Union, recently arrived at Boston from St. Helena in improved health.

The yellow fever is represented to be prevalent at Norfolk, Va., having been brought from Vera Cruz by the returning troops.

The Annual Meeting of the American Board of Commissioners for Foreign Missions is to be held in Boston on Tuesday, the 12th of September, to continue until Friday, the 15th.

Soldiers' land warrants are selling freely, and form quite an important feature in business. The rate is now \$110.

An old man, seventy-five years of age, has been committed to jail in Syracuse, N. Y., on a charge of forgery.

The cultivation of the grape, and the manufacture of wine, has been commenced with success in Mississippi.

The last Cleveland, Ohio, papers notice the arrival of 300 barrels of mackerel, direct from Halifax, N. S., consigned to a merchant of that city.

New York Market, Monday, Sept. 29. ASHES—Pole \$ 41; Pearls 5 87.—FLOUR AND MEAL—Flour has advanced since the arrival of the steamer; prices range from 5 94 to 6 12.

In Amity, N. Y., July 1, 1848, by Eld. Rows Babcock, Mr. DANIEL G. AYERS, of Albion, Wis., to Miss BETSY ANN MILLARD, of Amity.

In Plainfield, N. Y., August 22, by Eld. S. B. Crandall, Mr. JACOB FLURO, of Little Falls, N. Y., to Miss SARAH ANN BURDICK, of the former place.

MARRIED.

DEEDS.

LETTERS.

THE SCRIPTURAL CALENDAR AND CHRONOLOGICAL REFORMER, for the Statute Year 1848, including a Review of Tracts by Dr. Wardlaw and others on the Sabbath Question.

THE SOUTH-WESTERN ASSOCIATION. The Seventh-day Baptist South-Western Association will hold its next session with the Church in Jackson, Shelby Co., Ohio, commencing on the fifth day of the week before the second Sabbath in October next, at 10 o'clock A. M.

DEUTERUS INSTITUTE. REV. JAMES R. IRISH, Principal. GURDON EVANS, Instructor in Natural Sciences. EDWIN B. CLAPP, Instructor in Mathematics.

TERMS AND VACATIONS. The Academic Year for 1848-9, is divided into Three Terms of Fourteen Weeks each.

COURSE OF STUDY. The classic course gives full facilities to Students for an advanced standing in College.

EXPENES. TUITION, according to studies, \$3, \$4, or \$5 00. EXTRAS—Drawing, \$1 00; Painting, \$2 00; Printing, \$3 00; Music on Piano, \$2 00; Use of Piano, \$2 00.

TEACHERS' CLASSES. Classes will be formed at the opening of the First Term, and middle of the Second Term, to continue during the year, with daily lectures and instructions in relation to the duties of those intending to teach, accompanied by a thorough review of the Common English branches.

AGRICULTURAL AND ANALYTIC CHEMISTRY. Instructors in this Department, will be equal to any that can be obtained in the State, but will not be fully opened until about the first of January.

STATE OF NEW YORK, SECRETARY'S OFFICE.—ALBANY, August 10, 1848.—To the Sheriff of the County and County of New York: Sir—Notice is hereby given, that as the General Election to be held on Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Governor and Lieutenant Governor of this State: Thirty-six Electors of President and Vice President of the United States: A Canal Commissioner in the place of Charles Cook, whose term of service expires on the last day of December next: An Inspector of State Prisons in the place of John B. Gedney, whose term of service expires on the last day of December next:

A Representative in the 31st Congress of the United States, for the Third Congressional District, composed of the 1st, 2d, 3d, 4th, and 5th Wards of the City of New York: Also, a Representative in the said Congress, for the Fourth Congressional District, composed of the 6th, 7th, 10th, and 13th Wards of said City:

Also, a Representative in the said Congress, for the Fifth Congressional District, composed of the 8th, 9th, and 14th Wards of said City: Also, a Representative in the said Congress, for the Sixth Congressional District, composed of the 11th, 12th, 15th, 16th, 17th, and 18th Wards of the said City.

Also, the following City and County Officers, to wit: Sixteen Members of Assembly: A County Treasurer: A Register in the place of Samuel Osgood, whose term will expire on the last day of December, 1848: A Surrogate in the place of Charles McVean, whose term shall commence on the first day of January, 1849: And a Recorder in the place of John B. Scott, whose term shall also commence on the said day.

Yours, respectfully, CHRISTOPHER MORGAN, Secretary of State.

SHERIFF'S OFFICE. NEW YORK, August 12, 1848.

The above is published pursuant to the notice of the Secretary of State, and the requirements of the statute in such case made and provided.

JOHN J. WESTERVELT, Sheriff.

All the public newspapers in the County will publish the above notice in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed upon for payment.

LOCAL AGENTS FOR THE RECORDER.

NEW YORK. Adams—Charles Potter. Alfred—Maxson Green. James H. Cochran. James P. Burdick. Berlin—John Whitford. Brookfield—Andrew Babcock. Clarence—Samuel Hunt. Darion—Ethian Saunders. DeRuyster—B. C. Stillman. Durhamville—John Parmelee. Edinboro—Ephraim Maxson. Friendship—H. W. Utter. Genesee—W. P. Langworthy. Hamilton—Wm. Green. Independence—J. P. Lawrence. Leonardsville—W. B. Maxson. Newport—Abel Stillman. Peterburg—Geo. Crandall. Portville—Albert B. Crandall. Persia—Elbridge Eddy. Richburg—John B. Cottrell. Richmond—Elias Burdick. Rotterdam—Nathan Gilbert. Scio—Rowse Babcock. Scott—Luke P. Babcock. Unadilla Forks—Wm. Utter. Watons—Hiram Sherman. Watson—Wm. Quibell. CONNECTICUT. Mystic Br.—Geo. Greenman. New London—P. L. Berry. Waterford—Wm. Maxson. RHODE ISLAND. Westerly—S. P. Stillman. Hopkinton—Daniel Coon. S. S. Griswold. A. B. Burdick. Newport—E. D. Barker. NEW JERSEY. New Market—W. B. Gillet. Plainfield—E. B. Titworth. Salem—Isaac D. Titworth. Shalom—David Clawson. PENNSYLVANIA. Crosswicks—Bent Stelle. Goshopsport—W. H. Hyffora. VIRGINIA. Lost Creek—Eli Vanhook. N. Salem—Jon. E. Randolph. N. Milton—Jon. E. Randolph. OHIO. Bloomfield—Charles Clark. Edinboro—Nathan Gilbert. Port Jackson—S. Babcock. Port Jackson—S. Babcock. MICHIGAN. Oregon—Job S. Clark. Tallmadge—Bedford Church. WISCONSIN. Albion—P. O. Burdick. Milton—Joseph Goodrich. New London—P. L. Berry. Stillman—Wm. C. Clarke. Waterford—Wm. Maxson.

The Sabbath Recorder. PUBLISHED WEEKLY AT NO. 9 SPRUCE STREET, NEW YORK.

\$2 00 per year, payable in advance. \$2 50 per year will be charged when payment is delayed more than six months, at which time all subscribers for the year will be considered as having expired.

Payments received will be returned with the paper so as to indicate the times to which they apply. No paper discontinued until arrears are paid, except at the discretion of the publisher. Communications, orders, and remittances, should be directed, post paid, to the editor at No. 9 Spruce Street, New York. Green & Urvin, 759 Broadway, New York.

Miscellaneous.

MY MOTHER'S SMILE.

My mother's smile! how oft in sleep It lies like sunshine on my heart...

I sometimes sit and dream of fame, But when I foolishly the while Would link its glories to my name...

As o'er I number, one by one, Through all my youth's misguided years, The things which I should not have done...

But when I hush my bosom's wrath, Or smooch beneath the pilgrim's feet The weary and uneven path...

When last I kissed my mother's brow, She called me a poor orphan child, And when in my last spirit now...

From the Boston Mail.

THE SOLDIER'S WIFE AND WIDOW.

During a recent visit to the encampment of the Massachusetts Regiment at Brighton, we were an eye witness to a most distressing scene...

'What is your wish, young woman?' inquired the officer who guarded the entrance, and who at the same time gently prevented her from passing into the room.

'I wish to see one of the volunteers,' she replied.

'Is he an officer or a private?' asked the sentinel.

'He is a private,' answered the female.

'To what company does he belong?' 'I do not know.'

'What is his name?' 'It is Clarke,' replied the female...

'I cannot let you pass; my orders are most strict,' continued the sentinel...

'Do send for him,' said the female with great enthusiasm...

The sentinel called an attendant, and gave an order for Mr. Clark to be called.

'Clark—Clark, what company does he belong to?' asked the attendant.

'What company, young woman?' continued the sentinel.

'Of company I,' said the female, hesitating.

'Company I,' repeated the sentinel; 'there is no such company in the regiment; you must be mistaken.'

'I dare say I may be,' said she, and referring to a long and very closely written letter for a moment she replied, 'I was mistaken, it was company E.'

'Clark of company E,' ejaculated the attendant; 'Clark of company E, why, he is dead!'

'We never wish to be present again at another such a scene. Hope, that had for a moment shone upon that poor female, had sunk forever from her sight...

'Nature swallowed up every living being, and every thing that the eye delighted to look upon and the heart to cherish, and left desolate that one poor creature, the transition could not be greater.'

'It was not an extravagant sorrow, but a silent deep anguish that rent every human channel, and dissolved the great chain that connected the being with its kindred; all was gone.

'The doubts and hopes that had alternately struggled together, were at an end; the last struggle was over; and that female who a year ago looked forth upon the great vista of futurity for many happy years, was now alone—alone in the world.'

'Hundreds of young and buoyant spirits were upon that camp ground, and while the air rang with many shouts for those who had returned home in safety to the bosoms of their friends and families, we saw that poor female mechanically thread her way through the noisy crowd, with tear-filled eyes and grief-choked utterance, and a crushed and broken heart.'

A NIGHT WITH A DUELIST.

A duel was fought near the city of Washington under circumstances of peculiar atrocity. A distinguished individual challenged his relative, who was once his friend...

armed with terrors, lashed him unceasingly, and who could sleep? And this was not the restlessness of disease, the raving of a disordered intellect...

A GENTLE REPROOF.

One day, as Zachariah Hodgson was going to his daily avocations after breakfast, he purchased a fine large codfish, and sent it home, with directions to his wife to have it cooked for dinner...

'Well, wife, did you get the fish I bought?'

'Yes, my dear.'

'I should like to know how you have cooked it. I will bet anything you have spoiled it for my eating.'

'What in creation possessed you to fry it? I would as lief eat a boiled frog.'

'Why, my dear, I thought you loved it best fried.'

'You did not think any such thing. You knew better; I never loved fried fish. Why did you fry it?'

'Dear, the last time we had fresh fish, you who I boiled it, and you said you liked it best fried. But I have boiled some.'

'So saying, she lifted a cover, and lo! the shoulders of the cod, nicely boiled, were neatly deposited in a dish, a sight of which would have made an epicure rejoice, but which only added to the ill-nature of her husband.'

'A pretty dish this!' exclaimed he. 'Boiled fish? Chips and porridge! If you had not been one of the most stupid of womankind, you would have made it into a chowder.'

His patient wife, with a smile, immediately placed a tureen before him, containing an excellent chowder!

'My dear,' said she, 'I was resolved to please you. There is your favorite dish.'

'Favorite dish, indeed!' grumbled the discontented husband; 'I dare say it is an unpalatable, wishy-washy mess. I would rather have a boiled frog than the whole of it.'

This was a common expression of his, and had been anticipated by his wife, who, as soon as the preference was expressed, uncovered a large dish near her husband, and there was a large BYLL-FROG, of portentous dimensions, and pugnacious aspect, stretched out at full length!

Zachariah sprang from his chair, not a little frightened at the unexpected apparition.

'My dear,' said his wife, in a kind, entreating tone, 'I hope you will at length be able to make a dinner.'

NEW INVENTIONS.

From the Farmer & Mechanic.

A Mr. Blake, of Akron, Ohio, has discovered a mineral substance, which, when taken from the mine, exhibits the consistency of cold fallow, but on exposure to the atmosphere for a few days, turns to a hard slate or stone...

A lieutenant in the British navy has invented a "peril indicator," to show when steamers or other ships are running into shoal water. The apparatus consists of two bars which project ten feet below the keel of the vessel...

A mode of manufacturing charcoal in France, is to fill all the interstices in a heap of wood to be charred, with dry powdered charcoal; then cover the whole mass with earth or soda, and burn it in the usual way...

A DISCOVERY BY ACCIDENT.

The chief discoveries in the arts have been made by accident, not from forethought or a deep knowledge of the principles in nature. It is related that the discovery of glass-making was effected by seeing the sand vitrified on which a fire had been kindled...

ENCOURAGEMENT TO PRINTERS IN OLD TIMES.

The Council of New York passed the following resolve on the 23d March, 1692, old style: 'It is resolved in Council, that if a Printer will come and settle in the city of New York for the printing of our Acts of Assembly and Public Papers, he shall be allowed the sum of forty pounds, current money of New York, per annum, for his salary, and have the benefit of his printing besides what serves to the public.'

DELIRIUM TREMENS.—The following awful illustration of the effects of intemperance is copied from one of the papers in the city of Albany. The reading of it makes one's blood run cold:—

"A day or two ago we saw a woman raving with the delirium tremens. She was young, handsome, and a mother. An uncontrollable passion for intoxicating drinks soon made a hell of a once happy home, drove a kind-hearted husband to despair and death, and brought the wretched mother and her two young boys to the degradation of public shame and street beggary...

NUTMEG TREE.—The nutmeg tree flourishes in Singapore, near the equator. It is raised from the nuts in nurseries, where it remains until the fifth year, when it puts forth its blossoms and shows its sex. It is then set out permanently. The trees are planted thirty feet apart, in diamond order—a male tree in the centre...

BUSINESS FIRST, THEN PLEASURE.—A man who is very rich now, was very poor when he was a boy. When asked how he got his riches, he replied, "My father taught me never to play till all my work for the day was finished, and never to spend money till I had earned it. If I had but half an hour's work to do in a day, I must do that the first thing, and in half an hour; and I could then play with much more pleasure than if I had the thought of an unfinished task before my mind..."

THE GAMBLER AND HIS MOTHER.—Said a gambler, seated at the gaming table on board one of our steamboats, "My mother taught me never to spit on the carpet." I noticed he was faithful to fulfill the injunction, every time he had occasion to remove the filthy tobacco juice from his mouth. The mother, no doubt, from his infancy had impressed it indelibly upon his mind...

PERSONAL DEVOTION.—At the attack at Ratisbonne, in April, 1809, after an obstinate conflict, Marshal Lannes became at length master of the place. An officer of the major staff, though mortally wounded, hurried to the top of his horse's speed to the little mount, where Napoleon was waiting, surrounded by his officers, and leaping to the ground, advanced feebly toward him, deathly pale, and covered with blood...

"JUST LIKE HIM."—A poor, pious negro woman being addressed by her teacher on the goodness of God, was asked whether she was not astonished at his mercy in giving his Son, and his condescension in giving that Son for her, she replied she was not. Supposing she was not sufficiently impressed with the subject, and defective in the fine feeling of gratitude, he continued to expatiate on the vastness and freedom of his love, giving additional emphasis to his language and coloring to his subject, closing again with the question, "What are you not astonished at this?"

ANOTHER MISSIONARY FOR CHINA.—Rev. Henry Goodale, native of Massachusetts, but for the last four years a native of Kentucky, was appointed on the 31st of July, by the Foreign Mission Board of the Southern Baptist Convention, as a missionary to China. Mr. Goodale has just completed a course of study at Georgetown, Kentucky. He was a member of the Second Baptist Church in Louisville, Ky., and before entering college, labored one year as a colporteur of the American Tract Society, in Kentucky. His field will be Canton, and Providence permitting, he will sail about the 15th of September. So says the Christian Chronicle.

VARIETY.

Mr. David, cutler, of Leadenhall-street, London, has recently registered under the Utility Designs Act, a razor of highly improved configuration, which consists in giving a curvilinear form, lengthwise, to the edge of the blade, and leaving more room for obtaining a good purchase on it when shaving...

Drawing fresh water from old ocean's bed is among the latest achievements of science. It has been accomplished at New Haven, by boring to a depth of forty feet, through the wharf, salt water and soil; and sinking an iron tube to that depth. Fresh water, pure and sweet, flows up through the tube so abundant that it can not be exhausted by two pumps.

A quarter of a century ago Lowell, Mass., was not known. It was then almost uninhabited. Now, it contains 35,000 inhabitants, 47 cotton and woollen mills, 11 1-2 millions of incorporated capital, 260,000 spindles, and 8,000 looms. There are from 10,000 to 15,000 girls employed in the mills. On every side new buildings are being erected, and improvement is the order of the day.

A decision relative to the slave trade was recently rendered by Judge Kane, of Philadelphia, in the case of Lovett vs. Lieut. Bispham. The Lieut had seized a vessel suspected of engaging in the slave trade, and the proprietors brought an action for damages. Decision rendered for the defendant, thus establishing the right of American cruisers to detain and search vessels suspected of being connected with the slave trade.

Dr. Andrews, President of the Inventors' Institute, at Perth Amboy, N. J., advertises that he has invented a car for the "navigation of the atmosphere," which, when constructed, will be one hundred feet long, forty wide, and thirty-two high. In order to raise the means to construct it, building lots near the Institute are offered for sale.

A Mr. Versey of England has patented a method for manufacturing white lead in closed vessels, whence it is extracted and mixed with water. It cannot, consequently, be diffused in dust through the atmosphere of the workshop; the workman neither touches nor breathes it; the only contact which occurs, with some precaution, is to put it in and take it out of the stove.

In England all railways to which the act requiring cheap trains applies, are required to run one train daily, including Sundays, if they run any Sunday trains, carrying passengers at a fare not exceeding a penny a mile, at an average rate of speed not less than 12 miles an hour, including stoppages. The carriages are required to be provided with seats, and to be protected from the weather.

S. B. Stockwell, an artist, is engaged in transferring to canvas the principal features of the Mississippi, from the Falls of St. Anthony to the mouth. Sketch-book in hand, he has descended the whole distance. The scenery of the Upper Mississippi is beautiful, and no doubt when transferred by a master hand to the canvas, its pleasing effect will be increased. It will probably be completed during the fall, when it will be exhibited a short time before leaving for Europe.

An exchange tells a story of lightning-freaks, where an apple-tree in Helderberg was struck and split from top to bottom. A young man named Smith was leaning against the tree at the time, and slid into the cavity, when the tree closed and held him fast. Axes and crow-bars were resorted to before the young man could be released.

Messrs. Crossett and Childs, of Baltimore, have exhibited the most simple, and it appears, useful machine for getting out barrel staves that has been seen. It gets out from 10,000 to 15,000 per day. It is supposed it will in a great measure supersede the usual methods of stave dressing now in use.

For the year ending 5th of January last, the whole amount of the public expenditure of Great Britain was \$296,000,000. Of this large sum, \$87,386,000 was expended in maintaining the army and navy upon a war footing in a period of profound peace. This exceeds the sum appropriated to the same object in 1835, by thirty-five millions of dollars.

We learn from the English papers, that a new white paint is made of oxide of antimony (argentine flowers, as it is used to be called by the old chemists). It is an excellent body paint, superior to white lead, and much cheaper. Its color is more permanent, it is lighter and more subtle, and can be spread over a much larger surface.

India Rubber is coming into use upon some of the Eastern Railroads. For several miles, on the Stonington Road, it has been placed under the bearings of the rails, upon chairs and sleepers, and is said to work admirably, as a relief to all the finer parts of the machinery of the locomotive, and the friction of the cars. The Long Island Route has commenced using it.

A private in the Virginia Regiment of Volunteers, after his discharge, proceeded to the hotel where one of his late officers boarded, and deliberately cowed him in presence of the whole company at the hotel.

Oregon is said to contain 218,636,230 acres; California and New Mexico contain 500,000 square miles. These and the other territories of the Union equal at least 1,600,000 miles or 260,000,000 square acres. It is said that a Mr. William Vickery, an ingenious mechanic, has been employed for some time past in constructing a machine for mowing grass, &c. There are 778 banks in the Union. Their capital is nearly \$210,000,000. Circulation about \$125,000,000. Specie about \$50,000,000. The Wheeling Gazette says that, \$180,000 have been expended in that city, during the last year, in steamboat building. There are eighty-five John Smiths in New York city, and of these, thirty-five have no middle name to distinguish them.

ALFRED ACADEMY AND TEACHERS' SEMINARY.

BOARD OF INSTRUCTION.

W. C. KENYON, A. M., Principals. IRA SAYLES, A. M., Principals. Assisted by nine able and experienced Teachers, five in the Male Department, and four in the Female Department.

The Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to the numerous patrons, for the very liberal support extended to it during the past ten years that it has been in operation; and they hope, by continuing to augment its facilities, to also continue to merit a share of public patronage.

Extensive buildings are now erected for the accommodation of students, and for Recitation and Lecture Rooms, &c. They occupy an eligible position, and are finished in the best style of modern architecture; and the different apartments are heated by hot air, a method decidedly the most pleasant and economical.

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

Each room for those who board in the Hall is furnished with a bed and bedding, a table, two chairs, and a chair. The plan of instruction adopted in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the student, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, 'The Health, the Manners, and the Morals of our Students.'

To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

REGULATIONS.

- 1. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian. 2. Fidelity in attending all regular Academic exercises will be required. 3. The use of Tobacco, for chewing or smoking, will not be allowed either in or about the Academic buildings. 4. Playing at games of chance cannot be allowed. 5. Using profane language cannot be allowed. 6. The use of any kind of intoxicating drinks cannot be allowed, unless prescribed in case of sickness, by a regular physician. 7. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, cannot be permitted. 8. Gentlemen and ladies of the Institution will not be permitted to visit the rooms of the opposite sex, except in cases of imperative necessity, and then it must not be done without permission previously obtained from one of the Principals. 9. Good order must be maintained at all times, and in all the rooms and halls of the Institution, and in all the intercourse of students with each other. 10. All students are required to retire regularly at the ringing of the bell designated for that purpose, as occasion may require; and to rise at the ringing of the morning bell, also designated. 11. Any room, occupied by students, will, at all times, be subject to the visitation of the Teachers of the Institution, who are required to see that the regulations are complied with. 12. Students will be required to keep their own rooms in good order, and to pay all unnecessary damages, either of rooms or of furniture furnished with the rooms.

REGULAR ACADEMIC EXERCISES.

The regular exercises, at which all the students will be required to attend, unless specially excused, are, Chapel exercises each morning during the term; Recitations, from two to four, five days each week, from Monday morning till Friday evening. Compositions and Declarations, one-half day, once in two weeks, Literary, Scientific, and Moral Lectures by the Principals. Public Worship, once in each week, either on Saturday or Sunday, according as the students may be in the habit of keeping the Sabbath, either on the seventh or first day of the week.

GOVERNMENT.

The Government of the students will be in the hands of the Principals, and will be strictly and steadily exercised, and at the same time, strictly parental. The object of our academic government being to secure the greatest possible amount of physical, intellectual, and moral good to the students themselves, regularity and order of exercises, and good and wholesome citizenship to society. No unwarrantable means will be made use of to enforce the observance of the above regulations; yet our constant endeavor will be, to make the means resorted to as effective as human means may be.

Parents who place their children in this Institution, and all students who are sufficiently old to understand the necessity of order, cannot be too well assured that the foregoing regulations form the most essential part of the contract between them and us; and that whatever student wantonly violates them, and shows himself incorrigibly determined on pursuing his waywardness, will be expelled from our Institution, and will not be permitted to re-enter it again, without special proof of reformation. Nor will an expelled student have any deduction made from full term charges. Further, parents are requested not to place money for expenses, in the hands of students who are not old enough to use money with discretion and economy. Either of the Principals, or the Book-keeper of the Institution, will act as fiscal guardian of such students without charge.

ADMISSION.

Candidates for admission as students, must present testimonials of good moral character, or be known to possess such a character, and must be willing to comply unreservedly with the foregoing regulations; and no one will be permitted to receive instructions in any class, until all academic bills, for the term in prospect, be paid or satisfactorily arranged.

ACADEMIC TERMS.

The Academic Year for 1848-9 consists of three terms, as follows: The First, commencing Tuesday, August 15, 1848, and ending Thursday, November 23, 1848. The Second, commencing Tuesday, December 5, 1848, and ending Thursday, March 15, 1849. The Third, commencing Tuesday, April 3, 1849, and ending July 12, 1849.

As the plan of instruction in this Institution, laid out for each class, will require the entire term for its completion, it is of the utmost importance that students should continue through 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.

N. B. Students who are expecting to teach during the winter or summer, will specify such intention on entering in the beginning of the fall or spring term; and, for the special accommodation of such a day will be set apart at first, on which they can leave, if they wish; and they will not be permitted to leave on any other day, nor will any other than teachers be permitted to leave the day specified.

Further, it is of the utmost importance that the student be present at the day of the opening of the term, as on that and the succeeding day, the students entering are examined and classified.

It is also suggested to parents who patronize this Institution from the distance of a few miles around, that students should go home only once during the term, as every absence from classes is always attended with disadvantages to the student. This is suggested, not that students should be absent from the Institution, but that the exercise of the school will close at noon on the seventh Friday in each term, and open again on the afternoon of Monday following.

EXPENSES.

Table with 2 columns: Expense Item and Amount. Includes Board, per term (\$14.50 to \$18.00), Room-rent (1.50), Washing (2.50), Fuel (spring and fall 75 cents, winter 1.50), Tuition (from \$3.50 to \$5.00), Lights (1.50), Incidental Expenses (10.00), Extra-Morning on the Piano Forte (7.00), Oil Painting (2.00), Drawing (2.00).

The entire expenses for an Academic Year, including board, washing, lights, fuel, and tuition (except the extra above mentioned) need not exceed eighty-five dollars. The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment, or satisfactory arrangement. Every student wishing to have washing done in the Hall, should have each article marked, so as to avoid mix-up and losses. SAMUEL AUSTIN, President of the Board of Trustees. ALFRED, June 30, 1848.