

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

PRINTED BY EDWIN G. CHAMPLIN.

VOL. V.—NO. 15.

NEW YORK, FIFTH-DAY, SEPTEMBER 28, 1848.

WHOLE NO. 223.

The Sabbath Recorder.

For the Sabbath Recorder.

THE JUDGES JUDGED—NO. 8.

It has occurred to us, that the several contradictory positions assumed by the judges of the same court, and of the different courts which have had the subject before them, put in juxtaposition the one to the other, present as clear a case of self-destruction as the annals of history have ever recorded. If Sunday co-ercionists rely at all upon the views and decisions of State judiciaries for the support of their cause, then is it not only self-destructed, but eaten up to the very tail. If the same discrepancy exists in the meaning and character of any other of our laws, in the courts of the land, we are not informed thereof. A cause so ill-sustained, is neither honorable, nor efficient for any useful purpose. This very discrepancy itself must make it work unevenly, according to the various views to which the magistracy may be inclined. This entire want of uniformity in interpreting and enforcing these laws, shows the necessity of their receiving adjudication from a higher, a national court. When intelligent and capable men, engaged to defend a particular theory, assign reasons so various and contradictory for the same thing, there is strong presumptive evidence, in that fact, that the theory itself is wrong; and when several courts give opposing decisions upon the meaning and application of the same principle in law, to cases of a like character, it is obvious that the reasons assigned for that principle are not conclusive. And until reasons can be assigned, sufficiently conclusive to secure uniformity in their operation, and the decisions of the courts, such laws ought to be null and void. That this is the case with the Sunday laws, is proved by the following positions of the courts which have had this subject before them.

Judge Bell—"No man, living under the protection of our institutions, can be coerced to profess any form of religious belief, or to practice any peculiar mode of worship, in preference to another. In this respect the Christian, the Jew, the Mohammedan, and the Pagan, are alike entitled to protection."

Judge Coulter—"We are a Christian people and State; we are part and parcel of a great Christian nation. 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."

Chief Justice Gibson—"The right of conscience, as understood under our organic law, is simply a right to worship the Supreme Being according to the dictates of the heart; to adopt any creed or hold any opinion whatever, or to support any religion; and to do, or forbear to do, any act for conscience sake, the doing or forbearing of which is not prejudicial to the public weal."

Judge Coulter—"Like water that flows, and the air we breathe, the Sabbath of rest, when the bondman and the free, the master and the apprentice, and all men, meet in equality at the Christian altar, comes to us secured by the very organization of society, and the formation of the social compact. And it is therefore protected and guarded by our laws."

Congressional Committee—"Congress acts under a Constitution of delegated and limited powers. The Committee look in vain to that instrument for a delegation of power authorizing this body to inquire, and determine, what part of time, or whether any, has been set apart by the Almighty for religious purposes. On the contrary, among the few prohibitions which it contains, is one that prohibits a religious test; and another, which declares that Congress shall pass no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Judge Coulter—"General Christianity enters into the very frame of our social existence; it is part of the common law of the State."

Judge Bell—"It cannot be said a primary object of the act was, authoritatively, to assert the supremacy of Sunday as of divine appointment."

Judge Coulter—"It is one of the primitive institutions of Christianity—one, on the existence of which, its continuance depends."

Judge Bell—"As I have said, the selection of the day of rest is but a question of expediency."

Judge Coulter—"The statute declares it to be the Lord's day."

Judge Bell—"The law intends no preference."

Judge Coulter—"It comes to us as a holy day from the very dawn of our existence as a people, and was so regarded by the people from whom we sprung since the days of King Athelstane."

Judge Bell—"Yet this does not change the character of the enactment. It is still, essentially, but a civil regulation, made for the government of man as a member of society."

Judge Coulter—"I do not recognize the right of legislation, to make a day of secular cessation from labor, independent of the Christian Sabbath."

Judge Bell—"Its sole mission is to inculcate a temporary weekly cessation from labor, but it adds not to this requirement any religious obligation."

Judge Coulter—"I wish it distinctly understood, that I believe the laws constitutional, because they guard the Christian Sabbath from profanation, and in the language of the Act of 1794, prohibit work, or worldly employment, on the Lord's day."

Judge Bell—"Had such been the intent, irrespective of its statutory character as a day of rest from secular employment, its framers would not have stopped short with a bare interdiction of labor and worldly amusements. Following the example afforded by older states and communities, they would have commanded the performance of religious rites, or at least some express recognition of the day as the true Sabbath."

Judge Coulter—"All the State Legislatures recognize it. Every convention of the people, for the establishment of State or United States Constitutions, recognized and regarded it as a day of sacred rest. All our courts, national or State, so regard it. William Penn, in the form of government and laws which he brought over to regulate the people of the new colony, so regarded it, and enacted that as such it should be observed, as a day for worshipping the Almighty, in imitation of the primitive disciples."

Judge Bell—"Such a requisition, we agree with the plaintiff in error, would be a palpable interference with the rights of conscience. But nothing like this is exacted. On the contrary, every one is left at full liberty to shape his own convictions, and practically to assert them to the free exercise of his religious views."

We have here transposed those quotations from the order in which they were given to the world. But we are not aware of giving them a sense not intended by their authors, in a single instance. By an examination of the original documents, we believe it will be seen, that there they convey the very sentiments they speak in this article; and so far as we are able to judge, their authors intended to neutralize each others sentiments in this very way. We acknowledge we make a use of them which they did not intend; but in all controversies we believe the disputants have this privilege; and that it is considered fair and honorable to turn an opponent's positions to one's own advantage when it can be done in truth. In their judgment of this case, the judges appear to have been agreed in but one thing; that was, to sustain the Act of the Legislature. Their sentiments respecting it, are as opposite to each other as were the sentiments of the Puritans and the Court of James I. of England. They are men of some foresight, and each covering the defect of his own position by his prepossessions, sees the untenable character of the other. Judge Bell sees plainly enough, that for the law "to assert the supremacy of Sunday as of divine appointment," "would be a palpable interference with the rights of conscience." Judge Coulter sees equally clear, that the object of the law was to "guard the Christian Sabbath from profanation," and that "the statute declares it to be the Lord's day." Put the two together, and the Judges of the Supreme Court of Pennsylvania have declared the statute an infraction of the constitutional provision, claimed by the plaintiff, consequently null and void. Judge Coulter sees plainly enough, that to admit "the right of legislation to make a day of secular cessation from labor, independent of the Christian Sabbath," is to destroy its sacred character, and remove it from its supposed divine sanctions. Judge Bell says, "The selection of the day of rest is but a question of expediency." Between them both the sanctity of Sunday falls to the ground; and the Sunday worker is acquitted of transgressing any rightful law, human or divine. Farther, the published "Opinion" of the Court declares the Act of Assembly of 1794, "essentially but a civil regulation;" the minority report of Judge Coulter denies the right of the Legislature to make such a regulation. Put this and that together, and the Court have declared the Act in question unconstitutional. This is as we believe; and without designing it, the Court have sustained every important position assumed by the plaintiff, although they gave judgment against him. S. D.

GIVING THE GOSPEL A PUSH.

An Indian of the Wyandot tribe, attending a monthly concert, and hearing what missions had done for other tribes, rose and said, "When he thought of all that had been done by the missionaries, his heart was almost too full for him to speak. They had come to his tribe about the same time that others went to the Choctaws. But they met a very cold reception. In a council of the nation they were advised to go away. They were told that their religion did not suit the Indian—that their God was not the God of the white man. But they persevered, and God blessed them; and the result with them—the most northern tribe—had been the same; as just described by his brother from the most southern. They too had their missionary society; and when the first member, an old warrior, laid down his subscription, 'There,' said he, 'take that, and give the gospel another push.' And so should we all feel, when we contribute of our substance or our endeavors. We are giving the gospel another push, until, by the blessing of God, it will encompass the earth, and all every land with thanksgiving and praise."

HOPE FOR THE MOURNERS.

BY BERNARD BARTON.

"But it shall come to pass that at evening time it shall be light."—Zech. xiv. 7.

We journey through a vale of tears,
By many a cloud o'ercast;
And worldly cares, and worldly fears,
Go with us to the last.
Not to the last! Thy word hath said,
Could we but read aright,
"Poor pilgrim, lift in hope thy head,
At eve it shall be light!"

"Though earth-born shadows now may shroud
Thy thorny path awhile,
God's blessed word can part each cloud,
And bid the sunshine smile,
Only ere in living faith,
His love and power divine,
And ere thy sun shall set in death,
His light shall round thee shine."

"When tempest clouds are dark on high,
His bow of love and peace
Shines sweetly in the vaulted sky,
Beating down storms shall cease,
And ere thy sun shall set in death,
By faith and not by sight,
And thou shalt own his word fulfilled,
At eve it shall be light."

The following article was placed in our hands with a somewhat urgent request for its publication. We make room for it under an impression that it will serve one good purpose, if no other, and that is of securing the perusal of many interesting texts of Scripture. The reader will perceive, that among these texts are some upon which each party in the controversy about the Godhead relies for the support of its theory. Whether, in such circumstances, he will feel any better qualified, after reading them than before, to judge of the opinions of the writer, is a question with which we do not care to meddle.

Whereas, it has been said of me, that I am a Unitarian, I have therefore thought proper to give my views in writing in regard to the person, character, and office of the Lord Jesus Christ, and let every one judge for himself whether I am a Unitarian or not.

WM. STILLMAN.

First, then, I will say, I believe that an idol is nothing in the world, and that there is none other God but one; for though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many), but to us there is but one God, the Father, of whom are all things and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. Howbeit, there is not in every man that knowledge. 1 Cor. 8: 4-7. I believe that God is one. Gal. 3: 20. (Not three.) I believe that Jesus Christ is the Son of God. Matt. 16: 16. I believe he was the beginning of the creation God. Rev. 3: 14. I believe he is the image of the invisible God, the first-born of every creature. Col. 1: 15. I believe he was made a quickening spirit. 1 Cor. 15: 45. I believe he was made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. Heb. 1: 4. I believe that God hath highly exalted him, and given him a name that is above every name, that at the name of Jesus every knee should bow and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Phil. 2: 9-11. Hence I believe he is the Lord from heaven. 1 Cor. 15: 47. Because his name is called the mighty God, the everlasting Father, and the Prince of Peace. Isa. 9: 6. Again, his name is called the Lord our righteousness. Jer. 23: 6. And again, his name is called the Word of God. Rev. 19: 13. I believe that in the beginning was the Word, and the Word was with God, and the Word was God; all things were made by him and without him was not anything made that was made. John 1: 1-3. I believe that in him was life, and that life was the light of men. John 1: 4. I believe the Word was made flesh, and dwelt among men, and they beheld his glory, the glory as of the only begotten of the Father full of grace and truth. John 1: 18. I believe he took on him the nature of angels, but he took on him the seed of Abraham, that in all things he might be made like unto his brethren. Heb. 2: 16. I believe he being in the form of God thought it not robbery to be equal with God. Phil. 2: 6. I believe his Father is greater than he. John 14: 28. I believe the Son can do nothing of himself. John 5: 9. But the Father that dwelleth in him, he doeth the works. John 14: 10. I believe that hath seen the Son hath seen the Father. John 14: 9. I believe no man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him. John 1: 18. I believe that all power in heaven and in earth was given unto the Son of God. Matt. 28: 18. (I believe the eternal, self-existent God never had any power given to him, nor to any part of him.) I believe the Son came from God and went to God, knowing that the Father had given all things into his hand. John 13: 3. I believe he proceeded forth and came from God; neither came he of himself; but God sent him. John 8: 42. Why do ye not understand my speech? John 8: 43. I believe he came not to do his own will but the will of him that sent him. John 6: 38. I believe that in him dwelleth all the fullness of the Godhead bodily. Col. 2: 9. I believe Christians, being rooted and grounded in love, might be filled with all the fullness of God. Eph. 3: 17-19. I believe there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time. 1 Tim. 2: 5, 6. I believe a mediator is not a mediator of one, but God is one. Gal. 3: 20. I believe he was wounded for our transgressions, and bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. Isa. 53: 5. "I believe he was before all things, before the floods, before he had made the highest parts of the dust of the world, he was with God as one brought up with him, and was daily his delight, rejoicing always before him. Prov. 8. I believe he hath given himself for an offering and sacrifice to God for a sweet-smelling savour."

Eph. 5: 2. I believe he died for our sins according to the Scriptures, 1 Cor. 15: 3, and was raised again for our justification. Rom. 4: 25. I believe that in him we have redemption through his blood, the forgiveness of sins according to the riches of his grace. Eph. 1: 7. By whom also we have now received the atonement. Rom. 5: 11. For if when we were enemies we were reconciled to God by the death of his son, much more being reconciled we shall be saved by his life. Rom. 5: 10. I believe there is none other name under heaven given among men whereby we must be saved. Acts 4: 12. I believe he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them; for such an high priest became us, who is holy, harmless, undefiled, and separate from sinners, and was made higher than the heavens: Heb. 7: 25, 26. I believe all men should honor the Son even as they honor the Father, for the Father judgeth no man, but hath committed all judgment unto the Son. John 5: 22, 23. For he hath made him to be sin for us, knew no sin, that we might be made the righteousness of God in him. 1 Cor. 15: 21. I believe the Lord is well pleased for his righteousness sake, he hath magnified the law and made it honorable. Isa. 42: 21. I believe he hath redeemed us from the curse of the law, being made a curse for us. Gal. 3: 13. I believe he and his Father are one. John 10: 30. I believe also that all the children of God are one in Christ Jesus. Gal. 3: 28. Even as Christ and his Father are one. John 17: 22. That they all may be one, as thou Father art in me and I in thee, that they also may be one in us. Verse 21. I believe also what John said was true, viz: And we know that the Son of God is come, and hath given us an understanding that we may know him that is true, and we are in him that is true, even in his son Jesus Christ. This is the true God and eternal life. 1 John 5: 20. I believe he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son; and this is the record that God hath given to us eternal life, and this life is in his Son. 1 John 5: 10, 11. For I believe that as the Father hath life in himself, so hath he given to the Son to have life in himself. John 5: 26. So that as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will. John 5: 21. For the Father loveth the Son, and sheweth him all things that himself doeth. John 5: 20. For the Son can do nothing of himself but what he seeth the Father do, for what things soever he doeth, these also doeth the Son likewise. Verse 19. I believe that when he ascended up on high he led captivity captive, and gave gifts unto men; now that he ascended, what is it but that he also descended first into the lower parts of the earth; he that descended is the same also that ascended up far above all heavens, that he might fill all things. Eph. 4: 8-10. I believe that the God of our Lord Jesus Christ, the Father of glory, hath put all things under his feet, and gave him to be the head over all things to the church. Eph. 1: 17, 22. I believe the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God. 1 Cor. 11: 3. I believe great is the mystery of godliness, God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles; believed on in the world, received up to glory. 1 Tim. 3: 16. I believe then cometh the end, when he shall have delivered up the kingdom to God even the Father, when he shall have put down all rule, and all authority and power, for he must reign till he hath put all enemies under his feet; the last enemy that shall be destroyed is death, for he hath put all things under his feet; but when he saith all things are put under him, it is manifest that he is excepted which did put all things under him, and when all things shall be subdued unto him, then shall the Son also himself be subject unto him that did put all things under him, that God may be all in all. 1 Cor. 15: 24, 28. In short, I believe every word the Bible has said about it. And he that believes any thing more or less about it than all that the Bible says, is welcome to all the benefit he will ever get by it. Hence I believe that as it is appointed unto men once to die, but after this judgment; so Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation. Heb. 9: 27, 28. For though he were a son, yet learned he obedience by the things that he suffered, and being made perfect, he became the author of eternal salvation to all them that obey him. Heb. 5: 8, 9. Even so come Lord Jesus. Amen. Rev. 22: 20.

A REMARKABLE DREAM.

In a sermon delivered by the Rev. John Jukes, of Bedford, occasioned by the death of a venerable deacon of the church under his care, Mr. Thomas Kilpin, the following facts are mentioned in reference to an aged grandmother to whom Mr. Kilpin was much indebted for spiritual advantages in early life:

"She was originally a member of the church of which Dr. Doddridge was the pastor at Northampton. The privileges enjoyed by her in connection with his ministry were much valued; and when in the course of time she removed with her husband to another part of the country, less favored with the means of grace, she deeply felt and much deplored her loss. But she sought, by the private exercises of religion, to make up, as far as possible, for the want of its public ordinances. She was much with God in secret, pleading for herself and for her family; and he who seeth in secret, has since rewarded her openly. On one occasion, after having been thus employed, she had a dream which afforded her much encouragement in after life, and appears so remarkable, when viewed in connection with subsequent events, that it not only deserves, but demands, a place in this brief narrative. She dreamed that while engaged in earnest prayer for her family, an angel appeared to her and said, 'What is thy petition?' She replied, 'Lord, that my husband may live before thee.' The answer given was, 'What I do, thou knowest not now, but shall know hereafter.' The question, 'What is thy petition?' was repeated, and she then said, 'Lord, that my children may live before thee,' to which she received the gracious reply, 'All thy children shall be taught of the Lord, and great shall be the peace of thy children.' Once more was the question, 'What is thy petition?' put to her, and she was emboldened farther to ask, 'Lord, that my grand-children may also live before thee.' The animating response, 'Thy children's children shall be a seed to serve me,' was immediately added to those before received. The declarations thus conveyed to her mind, were all, in due time, literally fulfilled. There was satisfactory evidence of the decided piety of all her children and grand-children. Her husband also was converted, but not until after her death, so that she had not the satisfaction of knowing it on earth. No less than sixteen of the descendants of this devoted woman have been, at different times, in fellowship with the church assembling in this place. Oh, who can fully estimate the importance of female influence, when under the full control of religious principle? If Christian wives and Christian mothers would all strive to imitate this example now before us, what might we not anticipate as the result?"

THE ORATOR AND NEWSPAPER.

Compare the orator, one of the noblest vehicles for the diffusion of thought, with the newspaper, and we may gain a faint glimpse of the ubiquitous power of the latter. The orator speaks but to a few hundreds, the newspaper addresses millions. The words of the orator may die on the air, the language of the newspaper is stamped on tablets imperishable as marble. The arguments of the orator may follow each other so rapidly that a majority of the audience may struggle in a net of ratiocination; the reasoning of the newspaper may be scanned at leisure without a fear of perplexity. The passion of the orator influences an assembly, the feeling of a newspaper electrifies a continent. The orator is for an edifice, the newspaper for the world; the one shines for an hour, the other glows for all time. The orator may be compared to lightning, which flashes over a valley for a moment, but it leaves it again in darkness; the newspaper to a sun blazing steadily over the whole earth, and "fixed on the basis of its own eternity." Printing has been happily defined "the art which preserves all arts." Printing makes the orator more than an orator. It catches up his dying words, and breathes into them the breath of life. It is the speaking gallery through which the orator thunders in the ears of ages. He leans from the tomb over the cradles of rising generations. Nor does the art confine its patronage to him alone. The evanescent though gorgeous visions of the poet are preserved.

"That softer falls
Than petals from blown roses on the grass,
Or night dews on still waters beneath walls,
Of shadowy granite in a gloomy pass;
Music that gentler on the spirit lies,
Than tired eyeballs upon tired eyes,
Music that brings sweet sleep down from
The blissful skies!"

LOSS OF CHARACTER.

Robert Andrews, foreman to a respectable nurseryman at some distance from Philadelphia, who had lived with his employer ten years, and had a good character, one Saturday night, after applying for his wages, claimed pay for a young man up to that day, whom he had discharged some day before. His master said, looking him steadily in the face, "Robert, do you want to cheat me; by asking wages for a man that you discharged eight days ago?" He had no sooner said this, than the miserable conscience-stricken man's blood forsok his face, as if he had been stabbed to the heart. When his master saw him so much affected, he told him that he might still labor as he had done, but after such a manifestly dishonest attempt, his character and the confidence in it, were gone forever. On Monday, Robert made his appearance, but was utterly an altered man. The agitation of his mind had reduced his body to the feebleness of an infant's. He took his spade and tried to use it, but in vain; and it was with difficulty that he reached home. He went to bed immediately; medical aid was procured, but to no purpose, and the poor fellow sunk under the sense of his degradation, and expired on Wednesday afternoon. His neighbors who attended him, say that a short time before he died, he declared, that the agony consequent on the loss of his character as an honest man, which he had for so many years maintained, was the sole cause of his death.

NERVOUS EXCITEMENT.—The effect of nervous excitement is illustrated in the case of Miss Martineau, in her visit to the great Egyptian pyramid. The reader should be aware that Miss Martineau is so very deaf, as to be unable to hear ordinary conversation without the aid of an ear trumpet. In describing her visit, she remarks: "I was unwilling to carry my trumpet up the pyramid—knocking against the stones, while I wanted my hands for climbing; so I left it below in the hands of a trusty Arab. When I joined my party at the top of the pyramid, I never remembered my trumpet; and did they and I talked as usual during the forty minutes we were there, without my ever missing it. When I came down, I never thought of it; and I explored the inside, came out and lunched, and still never thought of my trumpet, till, at the end of three hours and a half from my partying with it, I saw it in the hands of the Arab, and was reminded of the astonishing fact I had heard as well without it as with it, all this time. Such a thing never happened before, and probably never will again; and a stronger proof could not be offered of the extraordinary nature of a visit to the pyramid." (London Standard, 1848, 10th Sept. 1848.)

The Sabbath Recorder.

New York, September 28, 1848.

From Zion's Advocate, of Aug. 12.

THE SABBATH.

In the Advocate of July 29th, I observe a piece from the Puritan, which excites some inquiry. Reference is there had to a treatise by Dr. Wardlaw, in which he gives such an interpretation of Heb. 4: 9, 10, as to make it an express assertion that the law of the Sabbath is binding on Christians. This I should hope no one would doubt. How can any one doubt it, who regards the fourth commandment? And who is prepared to offer a reason why the fourth commandment is not as binding, touching the observance of the Sabbath, as is the third, touching profanity, or the sixth, touching murder, or the eighth, touching theft? That the observance of the Sabbath is binding upon all who possess the law of God, is very evident, and that the Sabbath is made, in the above passage, to represent that future rest which awaits the children of God in a glorified state, is equally clear; but that it can with equal clearness be made to decide the question whether we are accustomed to observe the right day or not, may be seriously questioned.

The writer has the following remarks:—"As when God finished his work of creation, the day of his resting was sanctified as a sabbatism, or day commemorative of rest, and religious exercise; so, when Christ finished his work of new creation, and rested from it in his resurrection, that day of his rest was in all coming time to be sanctified as a day of holy rest and commemoration."

Query. Upon what authority is this declaration made? Is not this rather a strained remark? "When Christ finished his work of new creation, and rested from it in his resurrection." Why not say he rested from his work while he lay in the grave? Why call his resurrection a rest?—and especially the first day of it? And why say that first day of it, more than succeeding ones? And more than all, why say that first day of the resurrection was to be in all coming time sanctified as a day of holy rest and commemoration? Is there any intimation of such a thing, in all that the Saviour taught? If so, where is it? In what chapter and verse is it found? Again, the writer remarks: And on the first day of the week Jesus arose from the dead, and rested from the work which he had done; wherefore the ascended Lord blessed the first day and sanctified it. May it not be asked again, whence such assertions? Who has authorized them? Where, in the New Testament, are we told that the Saviour blessed the first day of the week and sanctified it? Did he rest on that day?

Some of us have been told, from our childhood, that the sprinkling of children, down to this time, should be practiced in lieu of Jewish circumcision. But who now believes it? Those who have been taught to follow tradition, instead of the teachings of God's word.

And now, as it respects our Saviour's blessing and sanctifying the first day of the week, that we should ever after make it our Sabbath day, instead of the "Sabbath of the Lord our God," the observance of which is solemnly enjoined upon us in the fourth commandment, what evidence have we of it? Will the Advocate of our Zion tell us? This is a subject on which more light would be desirable. It is hoped that the Editor, or some of his able correspondents, will furnish so much light on this interesting and important matter as will prove a blessing to those who wish to remember and keep holy the Sabbath day.

A SINCERE INQUIRER FOR THE RIGHT. Union, Mo., Aug. 1, 1848.

Remarks by the Editor of the Advocate.

We cordially sympathize with all which our correspondent has written on the obligations of the fourth commandment; and on the importance of the Sabbath; and also on the importance of following implicitly the divine word in its observance. We can also easily understand that sincere and conscientious men may be perplexed, as to the proper day, or date of the sacred rest. The human mind is prone on this subject, as on many others, to crave a degree of light which divine wisdom has not seen fit to impart to men. In Gen. 2: 3, we are informed that God blessed and sanctified, or set apart to a sacred use, the seventh day. "The seventh day is the Sabbath." Ex. 20: 10. Some persons, upon reading these and similar passages, take it for granted that they know exactly where to find the seventh day—they think they know just where it begins, and where it ends. But is it so? A seventh day implies six preceding days. Where, and at what time, are these six days to begin? It may be said that they are to begin with the week. But when is the week to begin? The revolutions of the moon may help us to the date of a month—and the revolutions of the sun may help us to the date of a year. But neither sun, nor moon, nor stars, help us to any such date as a week. We suppose that the division of time into weeks is an effect of the Sabbath, and so cannot be a foundation for it.

It is often said that the original Sabbath was the seventh day of the week—and some persons seem to think that the Bible says so. But no one can find in the Bible any passage containing such a declaration. The opinion rests on tradition, not on the Bible. A careful examination will show that the Bible uniformly speaks of the seventh day as following six days of labor. God's labor in making the world was six days—then he rested on the seventh day. This first Sabbath was the first day of man's complete existence; and of course it was the first day of man's first week on earth. The second Sabbath on earth was the first day of man's second week—and so on; if we could pursue the calculation, down to the present time. But such a calculation must, in the nature of things, be attended with great uncertainty. Who will undertake to prove that in the time of Moses the people had always kept up a regular calculation of weeks from the creation? Obviously the fourth commandment is not founded on any such calculation. It is a simple command that a day of sacred rest shall follow six days of labor. Six days shall thou labor—but the seventh day, is the day that follows the six days of labor, is the Sabbath! [See also Ex. 31: 19. "Six days shalt thou labor, but the seventh is the Sabbath of God." See also Deut. 5: 12-14. Sabbath of God.] There is another difficulty, which the Advocate of the seventh day of the week have never

been able to explain. They have never been able to show how it is possible to observe as the sacred rest the same absolute time all over the earth. When it is noon with us, it is midnight on the opposite side of the earth. Their day begins when our day ends, and ends when our day begins. In the nature of things, the Sabbath must begin at as many different times as there are different degrees of longitude on the earth. Yet the great principle of a day of sacred rest after six of labor is as easily observed in one spot on earth as another; and so is equally applicable to men in all parts of the world. This, we think, always has been and still is the proper idea of the Sabbath.

Our correspondent quotes a passage from the Puritan, and asks on what authority its declarations are made. Our reply is, that we understand the writer in the Puritan to be giving a paraphrase of Heb. 4: 10. He would, of course, refer to that passage as his "authority." The writer in the Puritan, as we understand him, supposes that Paul, in Heb. 4: 10, regarded the time of Christ's life on earth as days of labor—then his time of sleep in the grave as the night of sleep that follows days of labor—then the morning of his resurrection as the commencement of his sacred rest.

"Six days shalt thou labor." Does any man, of ordinary understanding, in any part of the earth, have any difficulty in finding when these days begin, or when they end? If not, why need we have any trouble in finding when a seventh day—a seventh portion of time—is to begin, or end? If such a practice is in actual or professed observance in the country where we dwell, what good reason can be given why we should attempt to change it. If those around us cut short the Sabbath, and do not devote to its sacred purposes full twenty-four hours, then we have a good reason why we should go beyond them in the length of our sacred rest—or if they do not observe the sacred hours in a proper and scriptural way, then we have a good reason why we should differ from them in our manner of keeping holy that day—or, if a few men, from a love of singularity, or from a misguided conscience, should attempt to keep another day, differing from that usually observed, there are good and sufficient reasons why we should not imitate them. But if we sacredly observe one seventh portion of time—and observe it in accordance with our fellow-worshippers, we find in it the proper purpose of a day of sacred rest.

The foregoing queries were propounded by an intelligent Baptist preacher, and the reply to them was written by a veteran Baptist editor. The queries do not surprise us, because they are such as might be expected to rise in the mind of every "sincere inquirer after the right." But the reply, we must confess, somewhat surprises us, coming as it does from a Baptist editor—a representative of that denomination of Christians who profess above all others to build their faith on the Word of God. "Inquirer" wants to know upon what authority it is asserted, that the day of Christ's resurrection "was in all coming time to be sanctified as a day of holy rest and commemoration." And what answer does he get? Why, he is told, in the first place, that "the human mind is prone, on this subject, to crave a degree of light which divine wisdom has not seen fit to impart to man"—a strange sort of caution, surely, for a Baptist to give to an inquirer in relation to a plain and positive precept. In the next place, he is told, that notwithstanding God has said, "The seventh day is the Sabbath," and has commanded all men to keep it holy, still there is so much uncertainty about which is the seventh day, that the command should be understood to mean only "that a day of rest shall follow six days of labor"—as though God had commanded men to keep the seventh day, and yet left them in such ignorance about the day as to render obedience impossible! Finally, he is told, by way of justifying the notion that the command only requires a day of rest after six days of labor, that it is not possible for men in all parts of the world to observe the same absolute time—a fact which has about as much weight against the seventh day being the Sabbath, as the fact that water is scarce in the desert of Sahara has against immersion being the true mode of baptism. And this is palmed off as an answer to the question upon what authority it is asserted that the day of Christ's resurrection was in all coming time to be sanctified as a day of holy time! We scarcely need say, that it is just no answer at all. It is at best only a sort of palaver about the matter, serving to foster an impression that the question can be answered satisfactorily to the observers of the first day, while in fact it darkens counsel without knowledge.

The notion that the law of the Sabbath does not specify what day shall be observed, but only requires a day of rest after six days of labor, will not stand the test of investigation. In the second chapter of Genesis we are told that "God blessed the seventh day, and sanctified it, because that in it he had rested from all his works." In the fourth commandment we are told that "the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." In examining these passages, together with the various others relating to the subject which occur in the Scriptures, we are struck with the fact that in every change of enunciation, the Sabbath is invariably described as the seventh day—as a day exclusively so designated, and universally so recognized. This form of expression, which is quite as emphatic in the original Hebrew as it is in our translation, is not equivalent to the indefinite phrase, "a seventh day;" as it is frequently misrepresented, but stands out in striking contrast to it. Any day of the week may be a seventh, but one alone can be the seventh. And yet we continually hear that the point of the command is not literally to keep the seventh day, but the Sab-

bath—that the particular day is merely an incidental, and not an essential provision of the statute—and that one day may be considered as much the seventh day as another, since there is nothing in the law to determine how the enumeration shall be regulated, or to restrict the observance to any one day by its distinctive name. Such expedients to weaken the power of language, indicate a struggle to defend what long custom has made familiar—a predisposition not to vindicate the right, but to extenuate a wrong. The man who gathered sticks upon the Sabbath day was stoned to death for this violation of the statute, Moses himself being the judge. It would be difficult to justify this severity, if the particular day to be regarded was indifferent to the law. The offender would no doubt very willingly have observed Sunday as a vicarious Sabbath, if executive clemency had indulged him with the opportunity. But who will venture to affirm, that it would have formed a valid defense, if the convict had replied to the accusation against him, that the point of the command was not literally to keep the seventh day—that the particular day was merely an incidental—and that one day might be considered as much the seventh as another? We appeal to every candid reader, and ask if you can have a moment's doubt as to the propriety or success of such a vindication? We believe you cannot. Indeed, the very reason assigned by the law, "For in six days the Lord made heaven and earth, and rested the seventh day," clearly indicates that the selection referred to the concluding portion of an established series—to a rest following upon and closing a period of labor. Any other order of arrangement would have conflicted with the distinctive character of the institution as a Sabbath. To say that resting on the first day, and working on the succeeding six days of the same division of time, constitute an observance of the fourth commandment and an imitation of God's example, is a gross abuse of language, which would countenance the most flagrant evasions of law.

In regard to the notion, that it is impossible certainly to determine which is the seventh day from the creation, we have only to say, that it is a matter of not the slightest practical importance to those who receive the fourth commandment, how many days had elapsed between the creation and the time of its promulgation. If Moses really knew which was "the seventh day from the creation," which we hear so much about, he probably instructed the Israelites in it, and required them to keep it; if he did not know, still he gave them the law, and enforced its observance on the seventh day. We read that the Israelites, after having been miraculously supplied with manna for six days, found none on the seventh day; (Exod. 16: 27;) and unless we deny the miracle entirely, it will be difficult to elude the admission that He who gave the periodical supply, knew best what day he wished his people to observe. The doubt, and the argument built upon it, would come with a much better grace from an Infidel than from a Christian.

As to the difficulty of keeping the same absolute time all over the world, it must suffice for us to remark, that if it has any force upon this subject, it is not against the seventh day, but against any portion time set apart for a sabbatic purpose. It does not surprise us to hear this difficulty dilated upon by those who deny the obligation to keep any day of the week as a Sabbath. But to hear it from such a stickler for the observance of the first day as the Editor of Zion's Advocate, does astonish us. Until he is ready to charge God with folly in commanding the observance of a particular day of the week for the Sabbath, we should recommend him to be careful about using this weapon, unless, as in the present case, he connect it with a distinct declaration that he is for keeping a Sabbath, which otherwise would not be believed.

MUSIC—NO. 1.

All creation is musical. Nature chants a voiceless song, rich in melody, subduing in harmony, heard alike in the whispering breeze and rushing tornado—the gushing rill and tumbling torrent—in the plaintive sigh of the trembling reed, and the startling creak of the mountain pine. Old ocean's wave, with Niagara's tumbling foam echoed in rolling thunder from the clouds, swell the solid base in nature's chorus. The voice of song harmonious rings from every mountain side, and forest deep, to hail the rising day, while every valley chants a pensive lay to her departing hours. The bird of night hails the pale-faced moon and smiling stars in song, tuned in unison with the hoarse bay of the bandog as he responds to the weary tread of the belated night-traveler. The chime of the curfew calls the weary herdsman from his careful vigils, as it mingles with the plaintive notes of the lowing herds. Thus nature, inanimate and irrational, joins in ecstatic strains of praise to the Great First Cause.

But is man's soul deaf to all the cheer of nature's general song? Tarnished indeed must be the original susceptibilities of that soul which is unsubdued by the melting strains of nature's voice. The child is soothed by the melody of the mother's voice, and the unperverted soul is alive to all the influences which cheered its childhood hours. O there is a melting tenderness in the human voice, more potent to heal the woes of earth than all the nostrums, the apothecary bath ever devised. Who has not

felt the potency of a consoling word, when grief pressed sore upon the heart? But if that word had been uttered in the cold, harsh tones of indifference, it would have chilled the soul. Cicero never led captive assemblies by the force of argument alone; he wielded a more powerful weapon; the music of his voice, chiming with vividness of thought, chained the soul. Who does not long for the day when music of a chaste and exalted character shall go forth, like a spirit of peace, on the wings of the wind, to cheer, to bless, and to save from the woes of man's varied conditions—when the notes of the bugle and drum, which wake the turbid passions and urge men on to carnage, shall give place to the melody of the human voice, which shall awaken the kindest emotions, and thus conduce to benevolence?

There is music in heaven. God has recognized it as a part of his worship, and enjoined upon all to unite in such worship, thus making it obligatory upon all to sing, instead of leaving it discretionary, as many would feign believe. From the earliest period of recorded time, has music had the sanction of Heaven, by being associated with every thing holy; but, shame to man! it is made to subserve the ends of sin, and lead the captive to ruin by its resistless power. The music of America is yet in its infancy, undecked by sweet Italian art. In Venice, the evening hour is whiled away by the mellow song of some distant gondolier, as he sings to the beat of his bending oar, while ever and anon the well-known strain is caught and echoed back o'er the moon-light wave from the height of some far-off balcony. In Rome, the voice of song from the seven hills ushers in the day, while from the Tiber's placid surface the strain is prolonged. From Scotia's heather hills the distant shepherd's song winds its lengthened way in perpetuation of Scotland's fallen chiefs. The lonely exile from Erin's green isle, sings in fanciful communion with loved ones far away. The Switzer sings of his snow-clad hills and fertile vales. The weary pilot sings to the dashing spray, and wind-beaten sailors recount the scenes of home in song, as high in air they bend the creaking cord.

"Thou, O music, can assuage the pain and heal the wound which hath defied the skill of sager comforters; Thou dost restrain each wild emotion; Thou dost the rage of angry passions quell; Or lightest up the flame of holy fire, As through the soul thy strains harmonious ring."

D. E. M.

ALFRED ACADEMY, July, 1848.

EXTRACT FROM A LETTER OF BRO. CARPENTER.

The manner of commencing their year furnishes a favorable opportunity for taking a peep at the social habits of the Chinese. I was struck with the similarity of the custom here and in New York. The principal difference is, that instead of one day, the Chinese spend five days in paying their compliments to each other. During all this time all business is as completely at a stand as it is in New York on New Year's day. Every body almost is in the streets, dressed in their finest apparel. Such a display of furs and silks I have never seen elsewhere. They generally, I think, make short calls and leave their cards. They also leave cards where they do not call, but where they intend to call, or at the houses of those with whom they desire to live on terms of friendship. Some of our neighbors called on us; some sent their cards. We called on three or four families, enough to see their manner of receiving and entertaining not only us, but others. Each house is provided with a reception-room, always on the basement—(most of the houses are one story)—furnished with chairs, tables, &c., but worst of all with some of the signs of idolatry, such as candles, incense, and pictures. The guests are immediately supplied with tea, and a variety of light nicely-got-up articles to please the taste. But the pipe always precedes every thing else. When the visitor departs, the host accompanies him to the door, when they bow twice very gracefully, putting their hands together, with their sleeves extending six or eight inches beyond their hands.

Jan. 26.—In my walk this morning, I saw a poor beggar pick up a dead dog which lay by the side of the path almost concealed from view, and make off with it. It was a sad sight. Inquiring of a bystander if he supposed the man was going to devour the carcase, he replied in the affirmative, and added, very indifferently, that he was poor. Many of the beggars are really miserable beings. The provision made for them by the authorities, is to assign to them their districts, and oblige each shop-keeper to give something to each beggar that calls. I have often seen them half-naked, lying by the side of the street, crying piteously, when it was cold enough to freeze water.

29th, Sabbath.—Our usual exercises in the forenoon. In the afternoon went out and called at a house, where I had called before. They gave me the best seat in the house. It was a short bench, about six inches wide. They also showed the kindness of their feeling by the offer of a pipe. As I was communicating the elements of the Christian doctrine, one after another, in passing, would come in and sit down and listen respectfully. I think they understood my statements, but the doctrine they cannot be supposed fully to understand at first. I gave them an outline of the six days work of creation, the institution of the Sabbath, marriage, the depravity of all men, the holiness of God, the intervention of his mercy in sending his Son, the doctrine of the resurrection, and rewards and punishments according to the deeds

done in the body. They gave better attention than I could expect such a stammering speaker to secure. In my present ignorance of the language, I think the manner has quite as much to do in impressing their minds as the matter. I find these exercises a benefit to myself, whether they are to others or not.

Feb. 11.—Had religious conversation with several to-day; gave a tract to one who could read. He was an active young husbandman. I told him I should want to know by-and-by, what he thought of it. Have not seen him since.

12th, Sabbath.—To-day Bro. W. and I went out about two miles west, called at two small hamlets, and were pleased to see how easy it was to obtain a hearing. We have only to commence conversation with any one we happen to see first, and soon men, women, and children, come round to see the strangers. They are not exceedingly shy nor obtrusive, and generally they listen with more attention than I was prepared to expect.

Feb. 15th.—Within the last three days the weather has moderated very much. This morning the thermometer at sunrise was at 56°, instead of 32 or below, as it has been for a considerable part of the winter. We omitted kindling fire until evening. We have had no snow worth mentioning. But they say this has been an unusually mild winter.

19th, Sabbath.—To-day took Too Quay and went out west to two hamlets. At one we came in contact with a school-teacher, who treated us with politeness, asked for a tract, which I immediately furnished, informing him that I would like to see him again. His manner was very frank and open. Entertaining some hope of future acquaintance, and unwilling to expose my ignorance too far, I left him, and called at another hamlet consisting of some half a dozen houses surrounded by one fence. Here we were soon surrounded by twenty or more, to whom I spoke the word of life as well as I could. Previously to my commencing religious conversation, they invited me to a seat outside of one of the houses. The houses are arranged in a circle, with a space common to them all in the middle.

This evening, being the middle of the first month, is famous as the season for making a display of lanterns and other fire-works. Went to the Ching-Wong-Meau, which is the greatest place for amusement in the city, where we saw many thousands assembled to witness the display of fire-works. I believe Bro. W. has given you some description of what we witnessed. Some day when I can find myself prepared for the task, I may attempt to give you some description of this same Ching-Wong-Meau. I have neither time nor ability to do it now.

SAD STATE OF THINGS.—A correspondent of one of the New York papers, writing from Providence, R. I., says:—

"The Sabbath has been repeatedly desecrated by steamboat excursions, in which hundreds of our inhabitants have participated."

He gives what he regards as the reason of this unhappy state of things thus:—

"This is the first year since its formation, that the Rhode Island Sabbath Union, has omitted to hold a public meeting in Providence. This is exceedingly to be regretted; for who can doubt, that if, in the early part of the season, a kind Christian remonstrance had emanated from an annual meeting of this Association, at whose head stands his Excellency the Governor of the State, whose officers and members include some of our most respectable and influential citizens, and whose labors in former years have been attended with such beneficial results, the prevention of such sin would have been effected, if not indeed, a complete stop been put to this great and growing evil."

Who can wonder that the "Sabbath" is desecrated in Providence, after learning that the Rhode Island Sabbath Union has not held a meeting there this year! And who can doubt that such desecration would have been prevented by a remonstrance from an Association which is supported by his Excellency the Governor, and some of the most respectable and influential citizens? What would become of society these conservators of all good should happen to die, or even to grow weary in well-doing! Alas for the Sabbath, when religious men regard Governors and influential citizens as its main supporters.

CURTAILING EXPENSES.—The Missionary Herald says that in consequence of the heavy debt of the American Board of Commissioners for Foreign Missions, the Madura mission have been called upon to curtail their expenses. This has obliged them to dismiss a large number of the pupils in the free schools. The Rev. Mr. Muzzy, of that mission, under date of April 8th, writes: "Four or five hundred scholars, who have been learning to read the Scriptures, and committing to memory Scriptural catchwords, and who heard the gospel preached on the Sabbath and other days, are now deprived of these privileges, and are under heathen influences entirely."

BLACKWOOD'S MAGAZINE for September came to hand before the English edition was near our shores. It contains "A Review of the last Session," "To a Caged Skylark," "Life in the Far West," "Life and Times of George II.," "The Great Tragedy," "The Moscow Retreat," "What would Revolutionizing Germany do?" Published by Scott & Co., 79 Fulton st., N. Y.

Miscellaneous.

THE DYING GIRL TO HER SISTER.

The dream is o'er! I'm dying now, There is a dampness on my brow...

INSTINCT OF ANIMALS.

While in Washington last winter, a very observing man, and quite a naturalist, as observing men are apt to be, told us some stories about the sagacity and intelligence he had witnessed in different animals...

Six or eight years ago, in the city of Washington, I was passing the mouth of an alley leading into a vacant lot, when my attention was drawn to a group of very young children laughing vociferously.

In the summer of 1844, I witnessed an exhibition of intelligence in a low order of the insect tribe, still more remarkable. I went from Washington city on an excursion by water, to the mouth of the Patuxent, for recreation, and in quest of geological specimens for my cabinet.

I was not well," said Emma, and she quickly turned away to hide her tears. "I am sorry," replied her teacher; "if I had known it, I should certainly have been in to see you."

It is probably known to our readers, that M. Dubois of Paris, whose son had the misfortune to be totally deaf from his birth, had some years ago succeeded in teaching him not only to speak correctly, but to understand the speech of others, not a lip of which he could hear, when articulated distinctly.

A CHINESE CITY.

As there is no part of the world so densely populated as China, so there is no part of the empire so densely populated as Canton. The streets are exceedingly narrow, and in many places hardly sufficient to allow the crowded population to pass.

CONFESS YOUR FAULTS.

"Oh, I am so afraid we shall be found out?" said Emma Clifford, to a companion, as she threw herself into an easy chair. These little girls, about a week before, had taken the time which should have been spent at school, to run and play in the woods which were not far from where they lived.

But Emma's conscience still troubled her. In the morning she went to school as usual; her teacher met her with a smile, and kindly asked her why she was absent from school the day before.

DEAF-MUTES.

It is probably known to our readers, that M. Dubois of Paris, whose son had the misfortune to be totally deaf from his birth, had some years ago succeeded in teaching him not only to speak correctly, but to understand the speech of others, not a lip of which he could hear, when articulated distinctly.

ty; and it is remarkable that their proficiency in writing and orthography is more advanced than that of children who frequent our country primary schools generally is.

A PRAIRIE PLOUGH.

A correspondent of the Albany Atlas, in a recent communication, gives the following account of a "Prairie Plough": "In an afternoon excursion I first saw a 'break-up plough,' in full blast.

ANECDOTE OF JOHN JACOB ASTOR.

"Do you ever trust, 'Mr. Astor,'" inquired Mr. K. "I do not trust strangers, sir," was the reply, "unless they furnish satisfactory city references."

INTemperance.—A friend of mine, says Dr. Nott, once gave me the number and the names of a social club of temperate drinkers which once existed in Schenectady, and of which, when young, he himself was a member; and I have remarked how bereft of fortune, how bereft of reputation, bereft of health, and sometimes even bereft of reason, they have descended, one after another, prematurely to the grave; until, at length, though not an old man, that friend alone remains of all the number, to tell how he was rescued from a fate so terrible, by the timely and prophetic counsel of a pious mother.

Electricity.—The great lightning storm of 19th of June, which extended 700 miles in length, presented at Trenton, N. J., some facts that are deserving of particular record.

The famous Newfoundland is disappearing before the abundant harvests and productive fisheries. The Labrador fisheries have been very successful.

INTRODUCTION TO A PHILOSOPHER.—I must relate the circumstances of my first introduction to the learned Professor Cramer, since they were truly original. He had a country house in the suburbs; and when I called to pay my respects, I was told I should find him in his garden.

LONDON.—According to the Rev. Mr. Belows, the sale of the public parks of London, would probably pay off the national debt.

CHINESE METHOD OF MAKING SHEET LEAD.—The method of making sheet-lead employed by the Chinese, is carried on by two men. One is seated on the floor, with a large flat stone before him, and with a moveable flat stone-stand at his side.

THIMBLE-MAKING.—In the thimble manufacture the bar of silver is welded into a long ribbon, which is cut into small pieces, each piece to make the barrel of a thimble.

Mrs. Fry's Rules.—First, never lose any time; I do not think that lost which is spent in amusement or recreation, sometime every day; but always be in the habit of being employed.

THE GREAT BURMAN BELL.—Next to the great bell of Moscow, which weighs 444,000 lbs., is the bell of Mengoon, mentioned by Mr. Malcolm, who describes the Burmese as very famous for casting bells.

THREE FAULTS OF NURSES.—1. To lisp in a baby style, when the same words in an endearing tone would please as well.

Hon. Horace Mann, of Mass., has written a letter, declining to take sides for either candidate for the presidency. He also states that he will not be a candidate for reelection.

ALFRED ACADEMY AND TEACHERS' SEMINARY.

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

Exclusive 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.

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.

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.

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.

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.

EXPENSES. Board, per term, from \$14 50 to \$18 00. Room-rent, from 2 50 to 3 50. Washing, from 1 50 to 2 50. Fuel, during spring and fall, 75 cents, winter, 1 50. Fuel, during summer, from 3 50 to 5 00. Tuition, from 1 50 to 2 50. Lights, from 25 to 50. Incidental expenses, from 10 00 to 20 00.

Hon. Horace Mann, of Mass., has written a letter, declining to take sides for either candidate for the presidency. He also states that he will not be a candidate for reelection.

Simon Willard, of the Massachusetts Clock-maker, died in Boston on the 30th ult., aged 95 years, and 6 months.