

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. 17.

NEW YORK, FIFTH-DAY, OCTOBER 12, 1848.

WHOLE NO. 225.

JAMES A. BEGG ON THE SABBATH.

SECTION VIII. (Continued.)

It is not, however, their general condition of heart and life, before God, with which we are at present to be occupied. We have, indeed, no doubt that an exact correspondence there was, as there ever is, and as may be traced, between the measure of their general fidelity and that of their faithful observance of the day "of the Lord, and honorable." A correct estimate, we believe, might at any period of their history have been formed, both of their moral and spiritual state, from a faithful record of the manner in which they sanctified the Sabbath. For all correct knowledge of the character of God, and true love to Him, in which alone moral and spiritual attainment is made, ever prompt to perfect obedience to the divine precepts as best fitted to promote the divine glory. And by the faithful of Israel a true knowledge of God and love to Him were enjoyed. If others by the observance and statutes of the Lord sought to work out a righteousness for themselves, and in doing so made the law of liberty one of bondage, still it is true that *unto them was the Gospel preached, as well as unto us; and, of the believing among them, we are told, that "they did all eat the same spiritual meat, and did all drink the same spiritual drink." Unbelief, alone, occasioned on the part of any, a coming short in regard to present sanctification, and the assurance of future glory.*

The object of our present sketch, however, confines us to a consideration of the statements in the inspired word bearing on their observance of the Sabbath, from the period of God's anointment of His law at Sinai. In the citations already made, the Lord testifies against Israel's profanation of it in the wilderness, and threatens to pour out His fury upon them on this account. Although He wrought that His name should not be polluted before the heathen. Such importance, as we have seen, does God attach to the sanctification of His holy day, that Israel's pollution of it is given in the prophecies of Ezekiel as a reason for His dispossessing them of their land, and dispersing them through the countries, as it is at the present day. So, again, in like manner do we here find Moses, their law-giver, at a far earlier period, even before they had entered the land, predicting to them their being afterwards scattered among the heathen, connecting also with this their sad fate, as a cause of it, their profanation of the Sabbath. While they are removed from their land, it shall enjoy its Sabbaths, lying desolate, "because it did not rest in your Sabbaths, when ye dwelt upon it." When Moses wrote this, Israel had not even entered the promised land; but He who sees the end from the beginning, thus enables His servant to foretell their after sin and its punishment. But as that punishment still continues, in their being still kept away from their own land, and they are still in the lands of their enemies, so also must the sin be of equal continuance. And if the profanation of God's Sabbath is still visited with chastisement, its obligation must still be resting upon them. Thus does even Moses give us a development of the mind of God concerning Israel's duty in the matter, not only at the time he wrote, but also at the present time, and so long as they be in their enemies' lands. For their duty in regard to it, after their return to their own land, we shall yet have occasion to examine other texts. The land is now enjoying its Sabbaths, while it lieth desolate, because it was not allowed truly and duly to rest in holy sabbatism by its people, while they were in and enjoyed it.

After the death of Moses, the Lord encouraged Joshua, who had been his minister, to follow in the same good path, with the assurance that if Israel obeyed His law they should continue to enjoy the expression of the divine approbation, in every form. "As I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee. Be strong and of a good courage; for unto this people shalt thou divide for an inheritance the land which I swear unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee; turn not from it to the right hand, or to the left, that thou mayest prosper whithersoever thou goest. The book of the law shall not depart out of thy mouth; but thou shalt meditate therein, day and night, that thou mayest observe to do according to all that is written therein; for then shalt thou make thy way prosperous, and thou shalt have good success." Josh. 1: 6-8.

The entire law, including therefore the fourth commandment in its integrity, is thus solemnly re-joined. They are not to turn to the right hand or to the left. No room is left for part of the commandment being positive as distinguished from another part, which shall be called moral—the so-called positive to be abrogated by human authority. Here, the entire law, in its fullest sense, is re-joined; meditation day and night in the book of the law is required from him who is to administer according to its provisions; and prosperity is the accompanying blessing promised to their obedience.

From time to time in their history does the Lord manifest His concern for the blessing of Israel in their obedience; and, on the part of those among them who truly knew and loved Him, that obedience was joyfully rendered. After the defeat of the king of Ai, and the discovery of Achan's sin, "Joshua built an altar unto the Lord God of Israel in mount Ebal, as Moses the servant of the Lord commanded the children of Israel, as it is written in the book of the law of Moses; an altar of whole stones, over which no man hath lift up any iron; and they offered thereon burnt-offerings unto the Lord; and sacrificed peace-offerings. And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel. And all Israel, and their elders, and officers, and their judges, stood on this side of the ark and on that side, before the

priests, the Levites, which bare the ark of the covenant of the Lord, as well the stranger as he that was born among them; half of them over against Mount Gerizim, and half of them over against Mount Ebal; as Moses the servant of the Lord had commanded before, that they should bless the people of Israel. And afterwards he read all the words of the law, and the blessings and cursings, according to all that is written in the book of the law. *There was not a word of all that Moses commanded which Joshua read not before all the congregation of Israel, with the women and the little ones, and the strangers that were conversant among them.* Josh. 8: 30-35.

The fourth commandment, (with which our inquiry at present is mainly concerned), embraces within its authority and purpose of blessing, not only the children of Israel, their children and servants, but also "the stranger" within their gates; so here we find Joshua reading the law which includes that commandment in the hearing of those "strangers that were conversant among them," as that in which they were really interested.

When they had subdued the promised land, and divided it by lot among their several tribes, "and the Lord gave them rest round about," Joshua called the Reubenites and the Gadites, and the half tribe of Manasseh, and said unto them, Ye have kept all that Moses the servant of the Lord commanded you, and have obeyed my voice in all that I commanded you; ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the Lord your God. And now the Lord your God hath given rest unto your brethren as he promised them; therefore, now return ye, and get you unto your tents, and unto the land of your possession, which Moses the servant of the Lord gave you on the other side Jordan. But take diligent heed to do the commandment and the law, which Moses the servant of the Lord charged you, to love the Lord your God, and to walk in all His ways, and to keep His commandments, and to cleave unto Him, and to serve him with all your heart and with all your soul. So Joshua blessed them, and sent them away, and they went unto their tents." Josh. 22: 1-6.

In his parting blessing, when "going the way of all his earth," Joshua recapitulates the goodness of God to His people, encourages them to cleave still unto the Lord, to be "very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left." And he encourages them to "fear the Lord, and serve him in sincerity and in truth." Josh. 23: 6, 14; 24: 14.

Israel being now fully established in their land, we have but little account of their Sabbath observance, which, however, we can have no doubt, was by the faithful among them regularly sanctified. For some hundred years it is not mentioned; but from the allusions made at that later period, it may be fairly regarded as a matter of certainty that meanwhile, by many, it was both acknowledged and prized. The account of the various offices of the Tabernacle in the time of David, when it is stated that certain "of the sons of the Kohathites were over the shew bread, to prepare it every Sabbath," (1 Chron. 9: 32) is the first of these, and such an allusion could be made only to what was fully acknowledged. In the separation of the Levites generally, "to stand every morning to thank and praise the Lord, and likewise at evening; and to offer all burnt-sacrifices unto the Lord, in the Sabbath, in the New Moons, and on the set-feasts, by number according to the order commanded unto them continually before the Lord;" (1 Chron. 23: 30, 31) we have another similar allusion, the brevity of which also seems to intimate that it needed no explanation, which it would have done, had it related the re-establishment of an ordinance long neglected. These allusions to the Sabbath in the account of the place which certain offices in its ministrations, indicate that the Sabbath itself was well known, as they intimate that they were done in obedience to the injunctions of the law as given by Moses—the first to Lev. 24: 5-8, and the last having more general reference to Num. 28: 10.

Our next quotation is from Solomon's message to Hiram, King of Tyre: "Behold I build an house to the name of the Lord my God, to dedicate it to Him, and to burn before Him sweet incense, and for the continual shew bread, and for the burnt-offerings, morning and evening, on the Sabbaths, and on the new moons, and on the solemn feasts of the Lord our God. This is an ordinance for ever to Israel." 2 Chron. 2: 4. Solomon here evidently distinguishes between the weekly Sabbath and "the solemn feasts," while both are declared to be "for ever, to Israel." This is in perfect accordance with what we have seen of the statements of Moses relative to these institutions; and it is of importance that we keep before the mind, in our progressive advancement, how their perpetuity to Israel continues to be asserted as the mind of God, expressed by His servants nearly five hundred years after His people had left the land of Egypt. There is still here no intimation of a new Sabbath—but a promise that the Sabbath which then was, should be to Israel, at least, the Sabbath "for ever."

The Temple having been built and dedicated, "Solomon offered burnt-offerings unto the Lord, on the altar of the Lord, which he had built before the porch, even after a certain rate every day, offering according to the commandment of Moses, on the Sabbaths, and on the new moons, and on the solemn feasts, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles." 2 Chron. 8: 12, 13. We have thus again, the three annual solemn festivals distinguished both from the new moons and from the Sabbaths, and the observance of all is in obedience to God's ordinances delivered long before—even "according to the commandment of Moses." [To be continued.]

GETHESEMENE.

Passing out of the Jaffa gate, we rambled down the Valley of Gihon, around the base of Zion, to the Pool of Siloam. At this point my companions left me, and I continued my walk alone, up the valley of Jehosaphat, not displeased with the opportunity of a solitary wandering among the tombs, and of standing alone upon the sacred soil of Gethsemane. Again and again had I passed by the enclosure, but could not bring myself to enter it; now, however, I was alone, and soon to depart from the Holy City, and my feelings had been softened by a walk among the tombs. At the foot of Mount Olivet, just opposite St. Stephen's Gate, a rude stone wall encloses about a quarter of an acre of ground, in which stand eight ancient olive trees, some of them very large. There is little doubt that this enclosure was the spot of our Savior's sufferings on that fearful night when he was betrayed.

Musing on the affecting narrative of the Evangelist, I approached, climbed over the tottering wall, and sat down at the foot of a knarled and shattered olive, that seemed to my excited imagination, as if it might have stood there and heard the Savior's cry, "Father, if it be possible, let this cup pass from me." The stillness of the place was oppressive. The Temple wall overhangs the spot, but no hum of life comes upon the breeze over its gloomy battlements. My heart sunk deeper in sadness as I heard the croak of a raven that flew over the apparently deserted city. All that remains of Gethsemane harmonizes with sad associations of the place. No one can walk under its venerable olives, and think of the meek sufferer who once poured out upon its soil "great drops of sweat and blood," and yet in his agony cried, "Father, not my will but thine be done," without a deeper love for the Redeemer, and a stronger "fellowship of his sufferings." Mine eyes were constrained to attest the power of the place over the heart, and, as I rose to depart, I voluntarily exclaimed, "I must go hence, and never again shall I see thee, O Gethsemane! But I shall see the Lord of life and glory coming the second time without sin unto salvation; and may I so live as to hail him at the resurrection, with the exclamation, Come, Lord Jesus, come quickly." [Dr. Durbin.]

STAND FOR THE RIGHT.

Be firm and faithful,
Desert not the right,
The brave become bold
The darker the night!
Then up and be doing,
Though cowards may fail,
Thy duty pursuing,
Dare all, and prevail.

If scorn be thy portion,
If hatred and loss,
If stripes and if prison,
Remember the cross!
God watches above thee,
And He will requite;
Desert those that love thee,
But never the right.

AUGUSTUS NEANDER.

The American student will not remain long at Berlin, without seeking an introduction to Neander. Near the head of Charlotte street, on the left, you find the entrance to his house; and if the hour of your call be the hour for reception of company, you find ready access to his study. Out of the half dozen or dozen in the room, you are at a loss to whom to make your address, till one of the number, in an old German *Schlagflock*, presents himself. You take him for the professor's servant, and immediately begin to speculate on the physical extremities to which the working-classes in Prussia must be reduced. You hand him your letter. This waiting-man reads it—probably this is the way in Germany; he then extends his hand, and gives you a welcome in English! You find you have made a slight mistake. This man in tidy dress, half-combed, black hair, with a sprinkling of gray ones—for he now lacks but one year of sixty, is the veritable professor himself. If you measure a little over five feet, you are in stature just upon a level with him. His Jewish physiognomy excites no surprise, for he is by birth of the stock of Israel; and yet, despite of heavy eye-brows, timid eyes, and a sallow complexion, a decidedly benevolent expression lights up his countenance. One little peculiarity you will be likely to remember, and that is the grasp, or rather absence of grasp, of his hand. His arm you fancy to be an elongated, flaccid piece of cartilage. He seems to have no bones, no muscles. It is not strange, then, that he should have no manners. By this is not meant that he is unmannerly; but a negation of all manners, good, bad, and indifferent, is intended.

Neander shows more cordiality than could be expected from a reclusive scholar—a student of antiquity; still, he might like you full as well, if you were done up in vellum, and labeled St. Chrysostom, or St. Bernard. Warm sympathies he has with the present, with living men, men who can converse, as well as with those who have written; but he looks at them far less in their personal and local, than in their philosophical relations. No one can find fault with him for this; but it is connected with peculiarities of abstraction, which are strikingly singular. It is a current saying in Berlin, that, to this day, the professor cannot find his way alone to the University, although the distance from his house does not exceed the fourth of a mile. He never goes out, except accompanied by a sister or some other guide. He is short-sighted, to be sure; but it is owing more to habit, its overseer and constant study, that he is so little observant of "the things that are seen." Indeed the sentence in the face-simile under his engraved likeness is appropriate to his physical, as well as his spiritual being—"Now we see through a glass darkly."

In the lecture room, he always commences by taking up an old pen or quill, deposited expressly for the purpose, upon the desk before him. This he twirls, twists and snaps incessantly, till the lecture is finished. To this habit he is a perfect bond-servant. Having only a brief before him, he would not be able to proceed at all, without this monitor.

Opening any of the many books upon his stu-

dy table or study floor, you need not be surprised if *louis d'or* slip out, the half-yearly fee of some student, who has a receipt for this payment, of which the professor has no recollection and very little care. He really is not competent to take care of money or of himself. Either is liable, at any time, to be lost between the lids of a folio.

But this man, whose "bodily presence is weak, and speech contemptible," is confessedly at the head of ecclesiastical historians, whether living or dead. No one has ever united to a minute and comprehensive acquaintance with patristic learning, so much of noble philosophy, and spiritual Christianity. [Ch. Obs.]

ENGLISH ARMS AND RELIGION.

It is not to be denied, says the N. Y. Recorder, that English arms have opened India to evangelization—not designedly, indeed, but as a consequence of opening it to commerce; nor should it cease to be a matter of thanksgiving to God, that he has overruled the wrath and the aversion of man, so as to secure many glorious fruits of Christianity on the fields of India—but it is, nevertheless, a most lamentable fact, that the very means by which England maintains her sway in the East, create a prejudice against her religion, which constitutes a chief difficulty in the way of its progress. On this point we refer the reader to an extract of a letter from India to the American Peace Society, dated Bombay, July 27, 1847.

Much has been published in America concerning the religion of the Hindoos; but I have seen little in American works concerning the general state of the country. The political state of India has no parallel in the history of the world. A country with more than 100,000,000 of inhabitants in subjection to a nation containing not more than one-fourth as many, of another complexion, of a different religion, and living in a distant part of the globe, separated by continents and seas. India has had fearful experience of the power of Christian nations—a power for which they are indebted, in a great degree, to the direct or indirect influence of Christianity. But her inhabitants have yet seen but little to produce the conviction that this religion is its spirit and its object is emphatically a religion of peace, and that the Saviour, in whom those nations profess to trust, and whose name they bear, is called the "Prince of Peace." England conquered India by the sword; and by the same means possession is still retained. The military force supported by the English in India for ten years past, has exceeded, on an average, 200,000 men; and the annual expenditure for this immense army has exceeded \$45,000,000. For the two past years the army has been 250,000, and the expenditure for it exceeded \$50,000,000 annually. The debts of the government—money borrowed to sustain the expenses of its numerous wars—now exceed \$200,000,000. Within eight years past, the English government in India has been engaged in five different and successive wars, namely, the Affghan war, the Scindian war, (with a native prince whose dominions are situated between Agra and the Deccan,) the Scinde war, (with native princes whose dominions were on the Indus for several hundred miles from its mouth,) the war in the northern Mahratta country with Kulapore and Savant Warre; and lastly, the war in the Punjab or with the Seiks. These do not include the war with China, as that was regarded as a war between England and China, though the causes of it originated in the opium trade between India and China, and a large military force was sent from India to assist in carrying it on. More than nine-tenths of all the Europeans in this country are connected with the army.

AN AFFECTING COINCIDENCE.

Some time during the year 1845, an Englishman, Mr. John D. Ross, who had been the editor of one of the first journals in that country, but who had become intemperate, left his family to wander in the United States. He was under engagements to correspond with some of the newspapers of his own country, but had failed to do so, and was nearly reduced to a penniless condition. While sauntering through the streets in Philadelphia, his attention was attracted to a bill posted up in public places, by which he learned that Mr. John B. Gough, "the young man eloquent," would on that evening deliver a temperance address at the Chinese Museum. Being fond of listening to eloquent speakers, he was induced to attend the meeting, and his heart was moved to that degree, by the eloquence of Mr. Gough, that on the following day he addressed a letter to him, desiring an interview. Mr. G. called upon him and induced him to sign the pledge. He also kindly furnished him with sixty dollars, with which to purchase clothing and necessities. He accompanied Mr. G. to Boston; and was soon engaged to contribute an article each day to one of the leading papers in that city, at a salary of twelve hundred dollars a year. He also found other employment for his pen, and continuing in the path of total abstinence, it is needless to say, he became once more a man.

At length he determined to return home. He had, as may well be supposed, become much attached to Mr. Gough. Upon parting with him, he grasped his hand and said, "John, my heart, my hand, my purse, are yours. What can I do for you to repay your kindness to me." Mr. Gough told him that he knew of only one service which might be performed for him in England—viz: to ascertain the particulars of his aged father's death, for having been unable to learn anything respecting him for several years, although he had written frequently, he doubted not that he was in his grave. Yet it would afford him a melancholy satisfaction to learn that he was cared for in his last hours. Mr. Ross promised to do all in his power to obtain the desired information, and they parted. Mr. Ross, on his return to England, visited

Sandgate, the place of Mr. Gough's nativity, saw Mr. Purday, the keeper of the village library, who corroborates the statements made by Mr. G. in his autobiography, respecting his early life, and finally stated his belief that the old gentleman was still alive, although he had not yet found him.

A few days since Mr. Gough received a letter from his father. Mr. Ross had visited him and related to him the history of his son while in America, of which he was, up to that time, in ignorance. The old gentleman went to a bookstore and inquired for "the life of John B. Gough." "That is my son's life," said he, when it was handed to him. The shopkeeper made him a present of a copy, which, we can easily believe, he perused with interest.

Mr. G. has sent for his father and expects to see him in two months.

Thus has Mr. Gough been instrumental in restoring a gifted man to himself and family; and he, in return, has restored to Mr. G. a long-lost father. Reader, go cast thy bread upon the waters; believing it will return to thee after many days. [Conn. Fountain.]

JEWES OF PRAGUE.

One afternoon I took a stroll into the Jewish quarter, known in the expressive German as the *Judenstadt*. It is one of the oldest colonies in Europe, and the persecutions and massacres of earlier times, and hereditary prejudices at the present, have helped to keep them a distinct people. They are now no longer locked up in their own streets at eight o'clock in the evening, and they are even allowed their own schools and magistrates. As in every Jewish quarter, there are the same intelligent, hard faces, and there are the same streets of old clothes and small wares; and now and then, as you saunter carelessly along, you are perhaps half-startled at seeing, leaning archly over some little counter, the beautiful form of some bright-eyed and dark-haired Naomi or Rebecca. The Jews of Prague boast of the most ancient synagogue in Europe, it having stood, as they allege, a thousand years. After a diligent search for the sexton, I gained admission to the most curious, dark and dingy place of worship I ever beheld. The windows were exceedingly small; there was some religious scruple against any kind of cleansing, and the walls and high roof were blackened by time and the smoke of the lamps and torches that for days together are sometimes burning during their more solemn services. There were some curiously wrought lamps and furniture, exhibiting the mysterious number seven, and reminding one of the descriptions of the Old Testament, and in the place of the altar of a church was a sacred enclosure for the holy books of the law. Separated from the body of the synagogue, and communicating with it only by apertures through the wall, about the size of an ordinary pane of glass, was the apartment to which the females only were admitted.

Not far away was their spacious ancient burial-ground. I wandered a while in this lonely place, brushed away the snow from some of the little heaps of stones, brought one by one as tributes to departed friends, and gazed vacantly on the curious symbols and the Hebrew characters engraved on weather-beaten, crumbling grave-stones. It is crowded to its utmost capacity. More than a century has elapsed since the last interment. The talkative guide explained the epitaphs on some, pointed out the more imposing monuments of their dignitaries and rabbis; and, with something of a look of pride, as I thought, showed me the grave of a Jewess who, by some freak of fortune, had married a Prince, and had preferred in death to sleep with her people.

SELF-EVIDENCING POWER OF THE BIBLE.—In illustration of what Dr. Owen used to call the self-evidencing power of the Bible, "I may mention that one of our missionary brethren," says Mr. Weibrecht, "was once attacked by a Brahmin who affirmed that the assertion constantly made as to our Scriptures being very ancient, was untrue; for, said he, I can prove that one chapter of your sacred book has been written since your arrival in this country. To what part do you allude? rejoined the missionary. To the first chapter of the Romans; said the Brahmin; I am sure you could never have written so exact a description of the Hindoos had you not first seen them." Here was a testimony to the Bible—to the omniscience of Him who so well knows what is in man.

MAN'S WORK IN CONVERSION.—An illiterate son of Africa, in relating his experience before the church, preparatory to baptism, closed by saying, "Arter all, God did a part, and me did a part." "Ah! Coffee," said the minister, "you must explain this; you say, 'God did a part, and you did the rest.' Tell us what part of the work God did, and what part you did." "Berry well, Massa; God he sees me run away, and he run arter me, he make me feel berry bad, and he fight him. He make me feel a heap worse, get so bad, he seem kill me. Den he show how Jesus he die for me. Me den feel happy. God do all de good work, me do all de bad work." Dat is his, Massa.

WE DO NOT PRAY ENOUGH.—Felix Neff once made the following comparison: "When a pump is frequently used, but little pains are necessary to have water; the water pours out the first stroke, because it is high. But if the pump has not been used for a long time, the water gets low, and when you want it you must pump a long while, and the water comes only after great effort. It is so with prayer. If we are constant in prayer, every little circumstance awakens the disposition to pray; and desires and words are always ready. But if we neglect prayer, it is difficult for us to pray; for the well gets low."

The Sabbath Recorder.

New York, October 12, 1848.

From the Oberlin Evangelist.

A change of the Sabbath from the seventh to the first day of the week directly predicted in the Old Testament.

Seven days shall they purge the altar and purify it, and they shall consecrate themselves. And when these days are expired, it shall be that upon the eighth day, and so forward, the priests shall make your burnt-offerings upon the altar, and your peace-offerings: and I will accept you, saith the Lord your God.—Ezek. 43: 26, 27.

The following paragraph, from Sawyer's Moral Philosophy, pertaining to the passage above cited, deserves special attention. The prophet, under the figure of a mystical temple, is shadowing forth the glories of the new dispensation; The offering of sacrifices constituted one of the main features of the worship under the old dispensation. When, therefore, the prophet affirms, that from the time of the purification of the altar, and so forward, sacrifices should be offered on the eighth instead of the seventh day of the week, he designates the former instead of the latter, as the day for public worship under the present dispensation. We can conceive of no other meaning which can legitimately be attached to the prophecy under consideration. In confirmation of these remarks, let the reader now attentively peruse the following paragraphs, containing Mr. Sawyer's remarks upon the passage above cited:—

This passage relates to the service of the mystical temple seen by Ezekiel. The purging of the altar denotes the expiation made for the sins of men by the death of Christ. Christian worship is described by imagery taken from the worship of the former dispensation. Its description as consisting in the offering of sacrifices and peace-offerings is figurative, and these terms are applied to denote Christian worship, because the services to which they refer were the principal parts of divine worship in the times when the prophecy was written. The performance of Christian worship on the eighth day, and so on, clearly implies that a change was to take place in respect to the Sabbath, by which it would be transferred to the next day, and so on; and that under the Christian dispensation the Sabbath would be observed on the first day of the week, the first Christian Sabbath being considered as the eighth day of the week, to which it was subjoined.

This prediction of the change of the Sabbath to the first day of the week is expressed in figurative terms, but is in the highest degree explicit. It admits clearly of the interpretation which has now been given it, and does not admit of any other.

Remarks.

The above extract from the Oberlin Evangelist, furnishes an illustration of the manner in which, as sceptics often sneeringly affirm, every man can prove his own theory from the Bible. The concluding chapters of the prophecy of Ezekiel are occupied with an account of his wonderful vision of a glorious temple and its ordinances, which he was commanded to declare to the House of Israel, "that they may keep the whole form thereof, and all the ordinances thereof, and do them." The prophet describes very minutely the situation of the temple, its ground plan and elevations, its various ornaments, its ministering priesthood, and its prescribed sacrifices. The whole description is of such a character as to impress the reader with the importance and significance of the prophecy, and excite in him a desire to know when and why such an imposing temple is to be erected and such sacrifices instituted. Hence it has been the subject of a great deal of speculation among writers upon prophecy. One class of them regard it as furnishing incontrovertible evidence that a splendid temple is yet to be erected in Jerusalem, into which the Lord will come. Another class attempt, by a spiritualizing process, to transform all the parts of the building described, and all its enjoined institutions, into something pertaining to the Christian Church. A third class—and it embraces some of the most eminent commentators—admit that the prophecy has not yet been fulfilled, but decline giving any exposition of it, because they consider it as at present inexplicable. Now from the very heart of this prophetic description of the temple and its services, is taken the passage above quoted from Ezekiel as a "direct prediction" of the change of the Sabbath—although the term Sabbath is not used, nor is the institution alluded to directly or indirectly! The passage is followed by others which describe the ordinances of the Sabbath in the state of things to which the prophecy alludes, and say that "the burnt-offering that the prince shall offer in the Sabbath day shall be six lambs without blemish, and a ram without blemish." How any man who has read that portion of the Scriptures which precedes this prophecy, can question what day is here meant by the term Sabbath—and how any man who has read the whole of Ezekiel's description of the temple and its ordinances, can suppose that in the text under consideration he alludes to a change of the Sabbath—is more than we can tell. We have heard and read a great many far-fetched and absurd arguments for the change of the Sabbath; but this, although heralded as a "direct prediction," we regard as exceeding them all. Suppose a friend of the first day, attempting to reprove an unbeliever for neglecting it, should be told that there is no scriptural argument to observe the first day, and should bring up this passage in proof of the change of the Sabbath—what sort of a figure would he make? If we may judge others by our own

experience in presenting a lame argument, he would halt and stammer, and expect to be laughed in the face by his opponent. Thank God the sabbatic institution, and the claims of the seventh day, rest upon no such arguments. "God blessed the seventh day and sanctified it." "The seventh day is the Sabbath of the Lord thy God." Such is the language of Scripture in relation to God's institution. When will men learn to take the institution as it is, without engraving upon it changes and modifications, to justify which they need the support of arguments which kill the force of all their appeals?

Both the editor of the Evangelist, and Mr. Sawyer, from whom he quotes, speak of the difficulty of interpreting the prophecy in any other way than they have done, and seem to regard that as a reason for adopting their interpretation. Upon this point, we beg leave to differ from them. The fact that a man "can conceive of no other meaning which can legitimately be attached to a prophecy," than one which makes it predict a change of a divine commandment, is a very poor reason for so interpreting it as to favor such a change. In our humble opinion, it would be much better policy, and altogether more becoming the Christian teacher, to interpret the prophecies just so far as he can do it without conflicting with laws and principles which God has revealed, and which he does not intend to annul, and there stop, than to go on interpreting them in this way or that because, as he conceives, they cannot be interpreted in any other way. This notion that a man must interpret every prophecy of Scripture to prove himself a complete biblical scholar, has led to the promulgation of theories over which sober Christians may well weep while infidels laugh.

If we had not already given too much room to this subject, we would say something about the history of the change of the Sabbath, and show that what Ezekiel is represented as having prophesied would take place, did not take place at the introduction of the "Christian dispensation," so that either he was not a true prophet, or his interpreters are not true interpreters. For the present it must suffice to say, that the notion of the Sabbath's having been changed at the introduction of the Christian dispensation, and of the first day's having been observed as the Sabbath ever since, is not sustained by facts. During the first three hundred years after Christ, the seventh day was kept by Christians as the Sabbath. Meanwhile the partial observance of the first day, as a festival, was introduced and became popular. In the fourth century the observance of the first day, or dominical day as it was called, was extolled and enforced by Constantine, while the observance of the Sabbath was discontinued. Through the influence of courts and councils, the first day gradually superseded the seventh—not as the Sabbath, but as a festival. During the dark ages, the Sabbath found, but few adherents, the mass of people preferring a joyful festival to a day of sacred rest. The Reformation introduced a new order of things; but the leading reformers denied the sabbatic character of the first day, asserting that it was taken up for convenience, and might be changed at any time by the magistrates. They were opposed on the one hand by the Puritans, who contended that the first day was the Sabbath, and on the other hand by the Sabbatarians, who advocated the claims of the seventh day. The first work written in the English language to support the notion that the day of the Sabbath was changed by divine authority, dates no earlier than 1595. And those who have thoroughly examined the subject know, that this notion cannot be traced back more than about three hundred years, or to the rise of the Puritans. Such facts are very wonderful if the change of the Sabbath at the introduction of the Christian dispensation was so early determined upon in the Divine Mind, and so clearly prophesied of by Ezekiel.

BROOKFIELD, Mallison Co., N. Y., Oct. 5, 1848.

To the Editor of the Sabbath Recorder:—

While on a visit at Newport, R. I., a few days past, curiosity prompted me to explore the Common Burying Ground at that place. That sacred repository of the dead is now receiving thorough repairs; the grave-stones are being re-set and painted; the latter makes the inscriptions plain and legible. On one of those stones, I find an inscription, which, being the most ancient record of the Seventh-day Baptists in America, "engraven on stones," will doubtless be read with interest by many who peruse your paper. Below I give a fac simile of the inscription:—

HERE LYETH THE BODY OF ROGER BASTER, BACHELOR, BLOCK MAKER, AGED 66 YEARES. HE DYED 23 DAY OF APRIL, 1697. HE WAS ONE OF THE FIRST BEGINERS OF A CHURCH OF CHRIST OBSERVING OF THE 7TH DAY SABBATH OF THE LORD IN N. E. AND BEGAN 23 DIS 1671

That the above inscription may be better understood, I make the following brief extracts from Benedict's History of the Baptists, pages 418 and 419:—"The first Sabbatarian church in America was formed in Newport in 1671," &c. "Their number was seven; their names were William Hiscox, Samuel Hubbard, Stephen Mumford, Roger Baster, and three sisters. These persons formed themselves into a church, and William Hiscox became their pastor."

Most truly yours,

HOSEA B. CLARKE, of Clarksville.

As some of the letters of the inscription are in very ancient style, and in some cases a strange blending of letters, it is difficult to procure a fac simile type, and corresponding letters of modern style are substituted.

DOINGS IN PENNSYLVANIA.

From a letter written by one of the German Seventh-day Baptists of Snowhill, Pa., we learn that soon after the decision of the Supreme Court at Harrisburg, the Sheriff came and took property of Jacob-Specht and Peter Fyock, which was sold to pay their fines for working on Sunday, together with the costs attending their prosecution. Three other men, Andrew Monn, David Monn, and John Burger, having no property upon which a levy could be made, would have suffered themselves to be taken to jail, except that their bail was responsible for the money. The fines and costs of the last three amounted to about twelve dollars each; those of the first two were more, but we do not know exactly how much. Probably one hundred dollars will not more than cover the expenses attending the prosecution of these five men for working on Sunday.

We farther learn, that during harvest, six persons were informed against for taking in wheat on Sunday. Two of them, being boys, were discharged by the Justice; but against the other four judgments were given. One of the parties has taken his case up to court; the other three were to have gone to jail on third-day of last week.

After the above transaction, but little work was done in public on Sunday until the 2d inst., when a man and three boys picked apples, and were informed upon. If judgment is given against them, they will probably go to jail, as they have no property upon which the officers can lay hands.

—What a record of transactions in the State of Pennsylvania in the year of our Lord one thousand eight hundred and forty-eight! A band of peaceable and conscientious citizens, who believe that the fourth commandment requires them to rest on the seventh day and work on the first day, and act accordingly, are watched with inquisitorial strictness, and subjected to fines and imprisonment whenever a wicked law can be so construed as to apply to them. And what is worst of all, this kind of persecution, begun by base men for purposes of revenge, and sanctioned and approved by men calling themselves Christians, and even Christian ministers! Tell it not in the Vatican, lest our boasts of religious freedom be held in contempt! Tell it not among the heathen, lest they despise Christianity, and be emboldened to persecute and slay its advocates!

PROGRESS!

From the Philadelphia Ledger. Letter from Lancaster—Law Opinions.

LANCASTER, Sept. 26, 1848.

In the Court of Common Pleas, Judge Lewis yesterday delivered an opinion on Sabbath-breaking, which is herewith reported for the Ledger.

In the Commonwealth vs. George W. Wormly, a certiorari to remove a conviction for Sabbath-breaking, it appeared that in 1843 the Legislature passed a law against hogs running at large in the borough of Marietta, and that the borough Council, on the 2d of May, 1843, in pursuance of the act of Assembly, passed an ordinance on the same subject. The defendant was High Constable of the borough, and impounded a hog on the Sabbath day in accordance with the provisions of the act and the ordinance. For that act of official duty the officer was convicted before a justice of the peace of breaking the Sabbath, and fined under the act of 1794.

It was held that the common law doctrine, under which Sunday was no longer considered a *juridical* day, did not apply to the case, because the act of impounding a hog was not a *juridical* act. It was not so near an approach to it as receiving a verdict. It was also held that the act of 1705, against the execution of *writs, judgments, or decrees*, did not reach the case, because no judgment or decree had been pronounced, nor had any writ, precept, or warrant issued or been executed. It was also held that the act of 22d of April, 1794, against worldly employment or business "on the Lord's Day," did not apply to *public* rights, or to the Commonwealth, or the nation, or the public officers of either, in the official discharge of their duties.

The State is not affected by the general expressions of a statute. There must be a manifest intention to operate upon public rights, otherwise the statute is held to be applicable only to acts not official. A mail contractor, or a postmaster, in delivering or opening the mail, acts under the orders of government; a general in conducting a battle; a governor in resigning; a secretary in filing the resignation; a constable in keeping a jury together; a judge in receiving a verdict; a clerk in recording it; are all exercising official rights, under public authority, for the benefit of the public; and such acts do not come within the meaning of "worldly employment," prohibited by the act of 1794.

The mischief would be intolerable if every public officer, acting under a conscientious sense of his oath of office and his official duty, is bound to satisfy every justice of the peace who may claim jurisdiction, that the work was a work of necessity. The particular act in question may, however, be fully justified upon that ground. Of all days of the week, Sunday is the day on which the citizens should be protected from annoyances in going to and returning from their devotions.

If all the pigsties of every populous borough and city are to be opened on Sunday, and their filthy tenants, (rendered more predatory and annoying by their previous deprivation of liberty), are permitted to dispute the possession of the streets and side-walks with the citizens and their women and children, there would be but little value in the laws and ordinances for the restraint of such animals. Nor is it by any means certain that they would confine their excursions to the streets. The houses, yards, and even the churches, which are generally open on Sundays, might be made places of resort in pursuit of provision. There is as much room for impounding a hog on Sunday as there is for

dispersing tipplers under the act of 1705, or for seizing the liquors and vessels of one who sells liquor to the annoyance of religious meetings under the act of 1822. A man who finds cattle trespassing upon his grain on Sunday is not required to suffer the destruction; nor is he bound, if his ox or his ass fall into a pit, to permit the animal to die without aid because it is Sunday. *The Christian religion gives countenance to no such fastidious notions of morality.*

This hog-catching and hog-impounding case presents a very reasonable commentary on the recent decision of the Supreme Court of Pennsylvania, in affirming the constitutionality of the Sunday law as a "civil regulation." It works admirably indeed. The Supreme Court having stripped Sunday of all its sacredness, in a religious point of view, and proclaimed it a mere "civil regulation," places it on a common platform with all other *civil statutes*; and consequently cannot interfere with any other *civil enactment*. When it is brought into conflict with the *hog-law*, it is on a level with it, and cannot be raised above it. Both deriving their sanction from the same source, the secular power, one cannot supersede the other to interfere with its execution. If one law requires that *man* must rest on the *first day* of the week, the other requires that *hogs* shall rest on *all days*; and the same authority may extend a like restriction on all bipeds also. The right arises from the same power in both cases, and in the eye of the law is equally *sacred*. Certain it is, Judge Lewis has decided, that the operation of the *hog-law* does not infringe on the sacredness of the "*civil rest-day*"—"Sunday"—"*the Lord's day*"—"the *Christian Sabbath!*"—and he has likewise declared, that some "*worldly employment,*" for gain, the catching and impounding of hogs, may be performed on the "*civil rest-day,*" with impunity; notwithstanding all the statutory provisions against its "*profanation,*" to the contrary. Albeit, in the above decision, the *hog-law* is declared of equal authority, if not absolutely superior to the sacredness of the "*civil rest-day.*" A few more such decisions will serve to expose the ridiculous absurdity of the award of the Supreme Court, and exhibit how great a loss the sticklers for the sacredness of the "*first day of the week*" have gained by that decision.

W. M. F.

MUSIC—NO. 3.

The benefits resulting to the school where music is efficiently taught, supposing them to extend no farther, constitute an adequate reason for its introduction as a legal qualification:

- 1st. By a law of association, before mentioned, its proper exercise begets a liking for the school, and every thing connected therewith.
2d. It conduces, by its harmonizing influence, to order, chaining the hearts of teacher and pupils in inseparable bonds.
3d. It affords a respite from the dull and monotonous routine of study, which invigorates and induces to more efficient labor; and so far from retarding the progress in other studies, it accords with the experience of hundreds of able teachers, that one hour per day spent in the appropriate exercise of music actually facilitates the advancement of the school.
4th. The application of the principles of music alone can develop the human voice so that any person can become an easy and intelligible reader or speaker. So indispensable an auxiliary to success in reading is it considered in some Institutions, that none are considered qualified to teach reading who are unacquainted with the science of music. That any person who can become an effectual reader or speaker, can also become a singer, is a fact which challenges all criticism, and which meets the sanction of every unprejudiced mind well versed in the laws of man's physical and mental constitution. It is no invalidation of this fact, that so many, after attaining to adult years and forming the worst habits of articulation and discrimination, have made a few ineffectual efforts to acquire the art. It were a gross libel upon nature to suppose that such an one would learn to sing with any facility. With as much propriety might we expect to break the wild buffalo of the prairie with the same ease as the gentle calf.
5th. It is one of the most effectual preventatives of disease and restoratives of health ever resorted to. The position of the scholar much of the time necessarily contracts the thoracic cavity, thus of course contracting the bronchial cells and tubes of the lungs, preventing the free ingress of air to the same, and thus depriving the blood of a sufficient supply of oxygen to decarbonize it. This state is soon followed by the fearful symptoms of consumption and kindred diseases. To avoid this, but one expedient can be resorted to with certainty of success. By the forcible injection of a superabundance of air into the lungs, so as to counteract the external pressure induced by the scholar's sitting posture, these effects may be avoided. This is most effectually done in the faithful exercise of the vocal organs as in singing. The records of science afford many instances in which the most fearful symptoms of consumption have been subdued by this simple exercise. It is a remarkable fact, that among the Germans but few cases of consumption occur. This Dr. Besh justly attributes to their habit of training their children to sing, of whom (says a late traveler in Germany) in a school of two hundred I found only two who were not good singers. "It is scarcely possible that a nation of singers should be consumptive."

The fluency and ease with which the Germans and Italians pronounce their language, is attributable to the training to which their vocal organs are early subjected, more than to any peculiarity of the language. No deficiency in American students is more glaring and universal, than a want of efficient vocality. The dull

monotony of ill-defined sounds, and indiscriminate mixture of imperfect inflections, and the untasteful mixture of appoggiates and after-notes, are so common that the refined ear of a German would tire under the pronunciation of a half-hour discourse, however refined the sentiment. The indistinctness and irregularity of enunciation heard in the common conversation of every grade of American society, are withering rebukes of the public indifference to this branch of English education. Never can the English language be divested of that hoarse, guttural, toad-like discord which fills the ears of foreigners with so much repulsion, until it shall be made the duty of teachers to take this delicate instrument of votality in its elastic state, and tune each string to harmony, smoothness, and strength. When our language shall be spoken with the ease and fluency to which the vocal organs of every healthy person are attainable, then, and not till then, can it assume its deserved celebrity among the dialects of the earth. When the child is faithfully trained to the proper development of its vocal powers, then will the avenues to the soul's holiest emotions be unbarred—the highest impediment to the march of scientific and moral reform be torn down, and mankind will be linked in one harmonious, grand, and omnipotent concert, that shall lift the veil of ignorance, and let in the light of a brighter and holier day. Who will say that the wheels of this glorious reform of our race shall longer be clogged by the indifference and prejudice of the guardians of youth? D. E. M.

THE "CHRISTIAN CONTRIBUTOR" AND THE SABBATH.—A copy of the Christian Contributor for October 4th has found its way to our table, from which we learn that the editor has recently "published some arguments for the observance of the first day of the week as the Christian Sabbath," which he expects to see transferred to our columns. Very gladly will we fulfill his largest expectations in this respect, if he will furnish us with the means of doing so. But it so happens, that the number of the Contributor before us is the only one we have seen since the date of those from which we copied the articles of brethren Hawes and Bailey. Of course we have been without the means of knowing what was going on, or keeping our readers informed upon the subject. Send us the articles, Bro. Grosvenor, and we will endeavor to do them justice.

SAILING OF MISSIONARIES.—On Monday morning last, Rev. Wm. M. Jones and wife, Missionaries of the American Baptist Free Mission Society to Hayti, who have been on a visit to this country on business connected with the Mission, sailed in the brig Hayti, Captain Cutts, for the field of their labors. They were accompanied by Miss Elizabeth Howard, of Owego, in this State, who goes out to fill the place made vacant by the return and recent death of Miss Young, of Union Village, a most devoted and useful Missionary for two years in Port-au-Prince, where she fell a victim to the severity of the climate, and returned home in February last. Rev. Mr. Cushman, a graduate of Brown University, with his young wife, late a graduate of Oberlin, were among the passengers, destined for the same field of labor, as Missionaries of the Evangelical Society.

METHODIST LAWSUIT.—At a meeting of the Commissioners of the Methodist Episcopal Church, South, on the 9th of Sept. last, it was resolved to institute suits as soon as practicable against the Northern portion of the Methodist Episcopal Church for the recovery of a portion of the funds and property belonging to the Church at the time of the great separation between the North and the South. Should the resolution be carried out, the trial will be one of the most important that ever took place in this country. This business of litigation among brethren is a very poor business. It would doubtless be better for both parties, under existing circumstances, if the property could all be annihilated before litigation commences.

SLAVERY IN THE NEW TERRITORY.—A letter recently written by Judge McLean, of the Supreme Court of the United States, holds the following language in relation to slavery in the newly-acquired territory:—

"Resting upon the principles of the Constitution, as they have been judicially settled, the free States, by moderation, vigilance and firmness, may prevent the extension of Slavery to the free territory lately annexed. Without the sanction of law, Slavery can no more exist in a territory than a man can breathe without air. Slaves are not property where they are not made so by the municipal law. The Legislature of a Territory can exercise no power which is not conferred on it by act of Congress."

STATE TEMPERANCE CONVENTION.—A New York State Temperance Convention was held at Syracuse last week, which continued in session two days. The following is an abstract of the resolutions discussed and adopted on the occasion:—

- 1. Provides that the sale of liquors be prohibited by law, and that every exertion be made to get such law passed by the Legislature.
2. That it was the duty of temperance men to vote only for such as would be favorable to prohibiting the sale of liquor.
3. That people should attend the primary meetings for nomination, and endeavor to secure temperance men on the ticket.
4. That renewed and vigorous exertions be made to induce the people to sign the pledge; that it be recommended to the churches to present the same to their members for their signatures, and that the Society's agents be instructed to bring this subject before every church they might visit.

General Intelligence.

EUROPEAN NEWS.

The steamship Cambria arrived at Boston on Friday last, bringing European news seven days later than we published in our last.

The belief entertained when the previous steamer sailed, that a positive rebellion had broken out in Ireland, is to a certain extent without foundation, but it is nevertheless true that predatory bands of armed men had turned out in hostile array, encamped in almost inaccessible positions, openly defying the military authorities.

In regard to the state of France, a dispatch to the London Globe, dated Paris, Sept. 21, says: "It is almost impossible to describe the gloom which has gone over the public mind here. Every body seems to think that Gen. Cavaignac and the National Assembly will find it impossible to establish the Republic, and yet nobody knows how it is to be got rid of without a conflict in which none of the friends of order are willing to engage."

A sanguinary insurrection broke out in Frankfurt on Sunday. Upward of thirty barricades were erected throughout the city, and defended with desperate courage by the people. The loss of life was considerable.

A revolt took place at Chemnitz, Saxony, on the 11th. Barricades were formed, and the operatives, reinforced by numbers from the suburbs, had attacked the troops, but were effectually overcome.

Vienna has again been the scene of bloodshed, and still continues in a most distracted state. Owing to the accepted mediation of France and England, Northern Italy is in a state of suspended hostility; but it is feared that influences are at work which will lead to a resumption of arms.

Lord George Bentinck, well-known as the leader of the Protectionist party in the House of Commons, and the greatest sporting character in the world, died suddenly on Wednesday. He is said to have amassed upward of £80,000 sterling on the Turf within the last two months.

Intelligence has been received from Sir John Ross's expedition which went in search of Capt. Franklin. It is dated from Whale Island, Davis Straits, 29th June, but stated that nothing had, up to that time, been heard of the hardy and devoted explorer.

Mr. Doheny, the Irish refugee, has arrived in Paris; he landed at Boulogne after many hairbreadth escapes, and seems to be heartily rejoiced that he has avoided the fate of some of his fellow-conspirators.

Divers are at work upon the wreck of the Ocean Monarch, and it is expected that a portion of her cargo will speedily be recovered.

A sanguinary insurrection has taken place at Siam in the Dutch East Indies.

DREADFUL SABBATH ACCIDENT.—On last Saturday afternoon, says the Baltimore Sun of Oct. 4, between the hours of 4 and 5 o'clock, an explosion of powder, attended with loss of life, took place at a blacksmith's shop, located within a short distance of Woodbine, about 38 miles from Baltimore, and near the line of the Baltimore and Ohio Railroad.

The Utica and Schenectady Rail Road Company have purchased seventeen new coaches, with the latest improvements. They are for night travel, and fitted up with seats as easy and comfortable as a rocking-chair.

The new synagogue in Canterbury, England, is being erected on the site of the ancient house of the redoubted Knight Templars, once the unrelenting foes of the persecuted Israelites, but now themselves swept from the face of the earth.

An infant son of Mr. W. Howe, of Philipston, met with almost instant death while enjoying himself in a baby jumper. The child was placed in the jumper, and as is usual on such occasions, was highly delighted with his situation, jumping, crawling, and laughing in all the hilarity of infantile bliss.

The Medical Times mentions a maniac who never slept, and yet lived in good health till his 73d year. He had a kind of dozing for about a quarter of an hour once a day, which was all the slumber he was ever known to take.

A London Journal says that the number of lawyers in London is no fewer than 4972, and that the amount of their costs, in 1846-7, was £16,219,165.

wounded. We learn that the unfortunate men were not aware that there was any powder in the shop, otherwise they would not have amused themselves in a manner fraught with so much danger—and which resulted in such a terrible catastrophe.

EMANCIPATION IN KENTUCKY. A correspondent writing from Frankfort, to the Louisville Courier, says that the election being over, and it having become a "fixed fact" that they are to have a Convention to form a new Constitution, the gradual emancipation of slaves seems to be the all-absorbing question; and from all he can learn from persons who live in different portions of the State, that will be the great question next summer in the election of members of the Convention, and that those in favor of gradual emancipation will not urge that the present generation of slaves are to be made free, but that all born after some period to be fixed, say 1855, or 60, should be free at the age of 25 years.

FRANCE.—Statistics of crime.—The Minister of Justice has just published the Statistics of Crime in France for the year 1846, together with a variety of interesting tables relating to other years. It appears that the number of criminal prosecutions has steadily decreased since 1840, and is now much smaller than in the latter years of the Restoration.

A RELIC.—We saw a few days since, says the Syracuse Star, a relic of olden time, when men wore heavy armor. It was an iron casque or helmet, weighing several pounds, which was dug up in a field some where in France.

The county jail at Huntingdon, Pa., was destroyed by fire on Tuesday night. The Lancaster Farmer states that two of the prisoners perished in the flames. The building is supposed to have been set on fire by one or more of the prisoners, in order to escape from confinement.

The town of Putnam is situated on the Muskingum River, opposite Zanesville, Ohio, containing a population of 2,000 people, and there is not at present an intemperate man in the place, and moreover, there is not, within the limits of the corporation, a single tavern, store or shop, where intoxicating liquors of any kind can be had.

Sergeant Donsberger, a young man of 22 years, was killed at St. Louis on Saturday, in attempting to stop a horse which was running away with a chaise, in which were Col. Lee and lady.

Letters announce the arrival at Valparaiso, July 12th, of the clipper ship "Sea Witch," in only 69 days from New York, the best time ever made between the two ports.

The colored men of Cortland county have nominated the Rev. Samuel Ward for the Assembly. Mr. W. is a man of fine talents, who would do honor to any constituency.

Harris Bell, who murdered Mrs. Williams' wife of Rev. Gershon Williams, in Scott Township, something over a year ago, was hung at Honesdale, Pa., on the 29th ult.

The editor of the Pontiac (Mich.) Gazette has been presented with an apple weighing one pound and three ounces, and measuring sixteen inches in circumference.

A young man named Henry Beach broke down the door of a Mr. Killepoose, near Auburn, New York, Saturday night, and was immediately shot dead by the latter.

The city of Mexico on the 20th ult. was in mourning, it being the anniversary of the defeat at Churubusco.

Between April and September, 21 lives and \$54,000 worth of property were lost on Lake Michigan alone.

In the year of distress, 1842, the marriages in England were only 118,825, whereas, in the prosperous year of 1845, their number was 143,543, or an increase of one-sixth.

Oneida Conference (Methodist) reported last year's decrease of 449 members. It reports this year an increase of 1392.

The late Canada Wesleyan Conference reported an increase of members during the past year, amounting to two thousand and ninety-three.

A few days since, a whirlwind passed through the meadow at the White Sulphur Springs, took up a cock of hay, and carried it nearly to the top of the mountain, some distance from the Springs. What is most remarkable in the affair is, that the hay was not separated, but continued together, and in that condition it was deposited on the mountain.

A few days since, while a couple of females were traveling in a wagon from Dexter to Guilford, Me., an old she bear, with two cubs, came out of the woods, and attempted to get into the wagon, by putting her fore-paws on the forward part, from which she was frightened by the cries of the females and the approach of persons from a neighboring house.

Lt. George F. Ruxton, of the British army, the accomplished author of "Adventures in Mexico and the Rocky Mountains," and "Life in the Far West," died at St. Louis on the 29th ult. He was on his way to the Pacific when arrested by disease and death.

The police of Roxbury, (Mass.) arrested on Sunday twenty-two men and boys for helping themselves to apples and other fruit from the orchards in the vicinity of "Tommy's Rocks." Some of the delinquents were fined \$5 and costs.

Helen Mar, daughter of Mr. Charles Russell, of Bath, Me., aged about ten years, and Adelaide, daughter of Mr. Robert B. Rogers, of Chelsea, Mass., aged about twelve years, were found drowned, locked in each other's arms, in Sewall stream, Bath, into which they went to bathe.

The Charleston Mercury of Sept. 23d, says: "A lot of cotton was purchased in this city on Friday last, forwarded to New York by the Southern on Saturday, sold in that city on Tuesday, and advice of sale received here by telegraph on Wednesday."

A young man named Jacob Keefer, residing near Clearspring, Md., was instantly killed on Sunday last by the accidental discharge of his gun while on a hunting excursion. The charge entered below his jaw and passed out at the top of his head.

The Paris papers state that certain documents have been demanded from M. Montaville, amongst which the marriage contract of the Duchesse of Orleans is said to prove the existence of an immense amount of property belonging to Louis Philippe in the United States.

Cincinnati is at last to have a hotel worthy of the Queen City. The Burnet House is to be one-third larger than the Astor House, New York, and the building will cost \$150,000. It is built by a company, and it is expected that Mr. Coleman of the Astor House will become the lessee.

The Quebec Emigrant contains the particulars of the capsizing of three boats out of fourteen which entered for a boat race, near Quebec, last week.—Four persons were drowned, and all hands had a narrow escape from death.

We see by a notice in the New Orleans papers that Capt. George W. White, of that city, is authorized by the Mexican Government to raise a regiment of 1,000 men, to go to the city of Mexico, to act as a guard in sustaining the present Government.

The following is given as a list of the emoluments of Mr. Clifford, our Minister to Mexico for the year 1848.—Salary as Attorney General, \$6000; outfit as Commissioner, \$9000; outfit as Commissioner, \$4,500; outfit as Minister Resident, \$9000; total, \$37,500.

It appears from official statements that the public debt of the United States, at the end of the last financial year, 1st July, 1848, was, ninety-eight millions four hundred and forty-seven thousand eight hundred and three dollars.

The colored men of Cortland county have nominated the Rev. Samuel Ward for the Assembly. Mr. W. is a man of fine talents, who would do honor to any constituency.

Harris Bell, who murdered Mrs. Williams' wife of Rev. Gershon Williams, in Scott Township, something over a year ago, was hung at Honesdale, Pa., on the 29th ult.

The editor of the Pontiac (Mich.) Gazette has been presented with an apple weighing one pound and three ounces, and measuring sixteen inches in circumference.

A young man named Henry Beach broke down the door of a Mr. Killepoose, near Auburn, New York, Saturday night, and was immediately shot dead by the latter.

The city of Mexico on the 20th ult. was in mourning, it being the anniversary of the defeat at Churubusco.

Between April and September, 21 lives and \$54,000 worth of property were lost on Lake Michigan alone.

In the year of distress, 1842, the marriages in England were only 118,825, whereas, in the prosperous year of 1845, their number was 143,543, or an increase of one-sixth.

Oneida Conference (Methodist) reported last year's decrease of 449 members. It reports this year an increase of 1392.

The late Canada Wesleyan Conference reported an increase of members during the past year, amounting to two thousand and ninety-three.

Upward of 100 Baltimore tavern-keepers have been indicted for a breach of the observance of the Sabbath in selling liquor.

Officer Michean, of St. Louis, was informed that a large negro man, supposed to be a runaway slave, had been seen loitering about the island opposite the Arsenal for several days past. The officer went to the island, saw the negro, and attempted to arrest him, but after a short race, the negro took to the water and swam the Mississippi. When he reached the Illinois shore he turned, and seeing no one in pursuit, sat down upon a log and viewed, with apparent satisfaction, the barrier he had placed between himself and his pursuer.

We learn, says the Louisville Courier, that there is every possibility of a large emigration to California this year. We hear of the organization of companies in various towns and neighborhoods of Kentucky for this purpose, as well as in nearly every other State in the Union. There is but little doubt that fifty thousand persons will be on their way to the far West as soon as the green grass of the prairies shall show itself above the surface of the soil next Spring.

A canal boat has succeeded in making its way from this city to Chicago. Its route was up the Hudson River and Erie Canal to Buffalo—from Buffalo to Erie through the lake—from Erie to Pittsburg by the canal—from Pittsburg down the Ohio to the Mississippi—up the Mississippi to the Illinois—up the Illinois to the canal, and down the canal to Chicago.

New York Market, Monday, Oct. 9. ASHES—Pots 6 1/2; Peas 6 1/2.—FLOUR AND MEAL—Pure Genesee Flour 5 6/8; Mixed Washen 5 5/8; Jersey Meal is held at 3 3/4 in consequence of the foreign demand. Rye Flour 3 8/11.—GRAIN—Ohio mixed Wheat 1 1/8; Genesee 1 2/7; Chicago 1 0/3 Northern and Jersey Canal 7/6; Southern White 6/7c. Barley 7/7c. Caneal Oats 3/4c.—PROVISIONS—Prime Pork 10 0/6; Mess 10 8/7. New Mess Beef 12 5/0; Prime Mess 17 5/0; Beef larders 14 0/0. Cheese is in good demand at 17 3/4c; the latter for fine. State Butter 13 1/8c; Ohio 10 1/2c.

MARRIED. In West Greenwich, R. I., on Sunday, Sept. 10th, by Rev. John Tilghast, Mr. ALBERT J. BROWN, of Hopkinton, to Miss BERTIE L. GALLUP, daughter of Albans W. Gallup, Esq., of the former place.

In Brookfield, N. Y., Sept. 30, by Eld. W. B. Maxson, Mr. EDWIN K. CLARKE and Miss LUCINDA M. CRANDALL, all of Brookfield.

DIED. In Persia, Cattaraugus Co., N. Y., July 23d, 1848, DAMARIS BABCOCK, daughter of Dea. Oliver C. Babcock, aged 18 years. Though her sickness was short, and the struggle between the constitution and disease was desperate, she was, by the grace of God, amply prepared for the emergency. It was remarked by all who were present, that her death-bed scene was one of remarkable brilliancy. Her appeals to the members of the family, to the physician in attendance, and all who were present—her affectionate mention of the church of which she was a member, and of individuals who had abandoned their fellowship, accompanied as they were by that earnestness which is expressed only by those who stand upon the extreme boundary of life—the confidence with which she spoke of mingling with the heavenly hosts, and the clearness of vision, devotion of spirit, with which, in her dying moments, she sang the first stanza of the hymn "Jesus, lover of my soul."

all tended to relieve the spectator from the impression of being in the house of death. T. E. B. In Plainfield, N. Y., on the 21st of Sept., Mr. SAMUEL WATROUS, aged 51 years, after a protracted illness of some weeks. Mr. W. was a member of 1st Seventh-day Baptist Church in Brookfield, with which he became connected in early life. It may be gratifying to his distant relatives and friends to learn, that he anticipated his departure with Christian composure and a joyful hope of a glorious immortality. His loss is severely felt in his bereaved family, in the church, and in the community at large.

In DeRuyter, N. Y., on the 24th ult., of cancer, LYDIA CRANDALL, wife of Oliver Chase Crandall, aged 76 years. The subject of this notice was a worthy member of the Seventh-day Baptist Church of DeRuyter. She endured her distressing illness with much Christian patience and resignation, and expired in good hope of eternal life.

LETTERS. Wm. B. Maxson, A. Campbell, T. E. Babcock, C. King, J. H. Mosher, S. St. John, W. M. Farnestock, L. P. Clarke, G. B. Fitch, J. Clarke, W. C. Kenyon, I. S. Brown.

RECEIPTS. B. Stelle, Crossingville, Pa. \$2 00 pays to vol. 5 No. 52. J. Stelle, 2 00 " 5 " 52. C. King, Pattonsville, Pa. 2 00 " 5 " 52. J. H. Mosher, Newark, N. J. 2 00 " 5 " 44. E. Lemphear, Westbury, R. I. 2 00 " 5 " 52. H. B. Clarke, Brookfield, 2 00 " 5 " 47. W. Whitford, 2 00 " 5 " 32. A. Campbell, DeRuyter, 2 00 " 5 " 52. B. West, Durhamville, 2 00 " 5 " 52.

RECEIPTS FOR MISSIONARY ASSOCIATION. The Treasurer of the American Seventh-day Baptist Missionary Association acknowledges the receipt of the following sums since his last report in the Recorder:—New Market N. J. Mrs A Randolph 25 Miss H F Randolph 2 00 A F Randolph 1 00 D E Dunham 1 00 Mrs M Dunn 1 00 Mrs E Dunham 1 00 H B Lewis 1 00 A Drake 1 00 J C Ayers 1 00 J Dunham 1 00 Mrs H A Ayers 1 00 A Dunn 1 00 W Dunn 1 00 Miss C Stelle 1 00 Mrs P Dunham 1 00 F F Randolph 1 00 J J Titworth 1 00 Mrs S F Randolph 1 00 Miss H Titworth 25 Miss C F Randolph 50 E F Stelle 1 00 R F Randolph 1 00 N F Randolph 1 00 P Thompson 25 D W F Randolph 1 00 J H Dunn 1 00 pair stockings and 1 00 handkerchief per C. A. Dunn 1 00 Stelle prized at 1 25 H Manning 50 Ch at DeRuyter to I Claxon 3 00 make J R Irish a Mrs A E Claxson 50 L M 7 00 W B Gillett 1 00 Ch at Anniversary 21 88 B Dunn 1 00 Ch at Preston 5 00 E Dunn 50 J Muncey 2 00 B D Randolph 1 00 Miss A Muncey 50 A F Randolph 50 J Crandall 50

STATE OF NEW YORK. SECRETARY'S OFFICE.—ALBANY, Aug. 21, 1848.—To the Sheriff of the City and County of New York: Sir, Official information having been received this day, that on the 19th of April, 1848, the House of Representatives of the Congress of the United States, passed a resolution in the words following, viz: "Resolved, That David S. Jackson is not entitled to his seat as a Representative from the Sixth Congressional District of the State of New York," thereby creating a vacancy in the said District. Notice is therefore hereby given, that a Representative in the 30th Congress of the United States, for the Sixth Congressional District of this State, composed of the Eleventh, Twelfth, Fifteenth, Sixteenth, and Seventeenth Wards of the City of New York, is to be elected to supply the said vacancy at the general election to be held on the Tuesday succeeding the first Monday of November next.

SHERIFF'S OFFICE. New York, August 22d, 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. V. WESTERVELT, Sheriff.

FULTON HOTEL, ON THE EUROPEAN PLAN, BY JOHNSON & ROGERS, 144 FULTON STREET, (NEAR BROADWAY), NEW YORK. Rooms \$1.75, \$2, and \$2.50 per week. 37 1/2c per night. THE subscribers would respectfully inform their friends and the Public, that they have recently taken the entire premises known as Johnson's Dining Saloon, 144 Fulton st., and converted it into a hotel, where they have a large number of well furnished rooms to let, by the day or week. Merchants and others from the country will find this a most convenient and economical establishment, as it is in the business part of the city, and having the Dining Saloon attached, which has recently been enlarged and thoroughly renovated, making it the most spacious and comfortable Dining Saloon in the city, where they can take their meals at any hour of the day and evening at the following low rates:

Table with columns for item names and prices. Includes sections for Dinner, Breakfast, and Tea.

With a variety of other dishes. J. E. JOHNSON, CLARK ROGERS.

DEBUTER INSTITUTE. REV. JAMES R. IRISH, Principal. GURDON EVANS, Instructor in Natural Sciences. AURELLA F. ROGERS, Preceptor. MARY M. CLARK, Teacher of Music and Painting.

TERMS AND VACATIONS. The Academic Year for 1848-9, is divided into Three Terms of Fourteen Weeks each. First, commencing Wednesday, Aug. 23, ending Nov. 29. Second, " " Dec. 13, " March 21. Third, " " April 4, " July 11. COURSE OF STUDY. The classic course gives full facilities to Students for an advanced standing in College. The Ornamental and Scientific Departments are such as to meet the advancing demands of this educating age. Each member of the school will be required to write compositions, and read or speak select pieces, at stated intervals.

AGRICULTURAL AND ANALYTIC CHEMISTRY. Instructions 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. A circular explaining more fully this Department, will be forwarded to any wishing it, by applying to the Principal, at DeRuyter; or Gurdon Evans, Analytic Laboratory, Yale College, New Haven, Ct.

STATE OF NEW YORK, SECRETARY'S OFFICE.—ALBANY, August 10, 1848.—To the Sheriff of the City and County of New York: Sir—Notice is hereby given, that at 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; Sixteen 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; And 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.

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. V. WESTERVELT, Sheriff.

The Sabbath Recorder. PUBLISHED WEEKLY AT NO. 9 SPRUCE STREET, NEW YORK. TERMS. \$2 00 per year, payable in advance. \$2 50 per year will be charged when payment is delayed more than six months, at which time all subscriptions for the year will be considered due.

Christopher Morgan, Secretary of State.

Miscellaneous.

OCTOBER.

BY WILLIAM COLLETT BRYANT.

AY, thou art welcome, Heaven's delicious breath, When woods begin to wear the crimson leaf, And suns grow meek, and the meek suns grow brief, And the year smiles as it draws near its death.

EMPIRE OF WOMAN.

Her might is gentleness—she winneth a way By a soft word, and a softer look: Where she, the gentle loving one, hath failed, The proud or stern might never yet succeed.

From the New England Offering.

A SCHOOL-MISTRESS'S FIRST DAY.

Enter! and what have we here? A small room bounded by four walls of rough logs, badly 'chinked,' with a floor whose wide interstices look ominous of lost slates, pencils, books, and pens—to say nothing of our foolish apprehensions of snaky heads which may peep up through the gaping boards; a square aperture, where a window might be, and three or four long, unplanned benches.

They're gone; and our juvenile corps is marshaled into something like acting order; though nothing can induce the white-headed boy to descend from his perch. He says he'd 'heave rather sit with the big fellows.'

Now comes the master of reading books. One has brought an 'English Reader,' another a 'National,' and another an 'Eclectic,' and the 'golden tressed' young lady, the second volume of a novel, in which she 'allows' she can learn to pronounce the hard words as well in anything else.

We proceed to arrange the larger pupils into classes; but what a task! In geography, Smith, Olney, Worcester, and Mitchell, each presents a world-established claim. In grammar, Murray, Smith, and Kirkham, are disjunctively imperative and absolute; and in arithmetic the multiplication of authors overpowers us.

'Is them Ingin rubbers?' asks a girl, turning the overshoes about as carefully as if they were made of gold. 'I've heered on 'em, but I never seen any before.'

The spelling class next requires attention. Delightful! every child has a Webster's spelling-book. But one or two have disappeared between the boards, and the entrance to the lower regions is raised by two stout girls, revealing the missing volumes, together with the dead carcass of a rabbit, several rat-holes, bits of earthenware, paper rags, and so forth.

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A VALUABLE DISCOVERY.

One of the most useful discoveries of the day appears to be a substance discovered some four years ago, in Sharon, near Akron, Ohio, by Mr. Wm. Blake, and since very largely introduced as a substitute for slate and iron in fire-proof roofs, and for other purposes.

Slates for schools are made from it, by covering thin boards or thick paper with it, and after it gets hard, it will show pencil-marks equal to the best slate. It is also susceptible of the highest polish, resembling the finest Egyptian marble, and it may, therefore, be found valuable for chimney-pieces, centre and pier tables, etc., as you have only to make the wood, and cover it with this paint, and after it hardens, polish it down, as you do marble.

It is said that there is nothing equal to it for all iron work that is exposed to the weather, as it forms a complete stone covering, becoming nearly as hard as the iron itself, and entirely prevents its corroding.

CURIOUS CLOCKS.

Almost every person has heard of the curious clocks of Strasburg, and Lyons in France, and we were of the opinion that they were the most wonderful in the world, yet we have discovered that there are two in China, made about thirty years ago for the Emperor, by the East India Company, which are perhaps the most wonderful.

The two clocks are in the form of chariots, in each of which a lady is placed in a fine attitude, leaning her right hand on a part of the chariot, under which appears a clock of curious workmanship, little larger than a shilling, that strikes, and repeats, and goes for eight days. On the lady's finger sits a bird finely modeled, and set with diamonds and rubies, with its wings expanded in a flying posture, and which actually flutters for a considerable time, on touching a diamond button below it; the body of the bird, in which are contained part of the wheels that animate it, is less than the 16th part of an inch.

Over the lady's head is a double umbrella, supported by a small fluted pillar not thicker than a quill; under the cover of which a bell is fixed at a considerable distance from the clock, with which it seems to have no connection, but from which a communication is secretly conveyed to a hammer that regularly strikes the hour, and repeats the same at pleasure, by touching a diamond button fixed to the clock below.

The feet of the lady is a golden dog; before which, from the point of the chariot, are two birds fixed on spiral springs, having their wings and feathers set with stones of various colors, and they appear as if flying away with the chariot, which, from another secret motion, is contrived to run in any direction, either straight or circular, while a boy, that lays hold of the chariot behind, appears to push it forward.

[Scientific American.]

ROMANCE OF INSURRECTION.

The death of Laroche, editor of the Pere Duchesne, and president of the most revolutionary club in Paris, is a sad blow to the ultrademocrats, as it is well-known that he was the head of the party, and the most active planner of the insurrection.

a state of unconsciousness, to a neighboring house, where he died, without having uttered a word or tasted food of any kind since the event, which seems to have separated the soul from the body long before death. [London Atlas.]

AN INDIAN WOMAN'S LIFE.

It is often remarked by the traveler among the Indian tribes, how degraded and sad is the lot of woman. It seems as if she had been crushed and bowed to the earth, in order that man might be more savage and ferocious. A recent traveler remarks:

On the contrary, foreigners have often observed, that in our country, where we have supplanted the Red Man, courtesy to woman is the distinguishing trait of our people, and we verily believe that this very manifestation of character is the best evidence that we are a superior nation. The elevation of woman is the distinctive mark of an advancing civilization.

AMSTERDAM.

A correspondent of Bentley's Miscellany, speaking of Amsterdam, says: "Like a toad, the city sits upon the marshes; and her people push out the waters, and pile up the earth against them, and sit quietly down to smoke. Ships come home from India, and ride at anchor before their doors, coming in from the sea through paths they have opened in the sand, and unloading their goods on quays that quiver on the bogs."

THREE GRADATIONS OF LOVE.

A Christian, says Richard Baxter, doth love God in these three gradations: he loveth him much for his mercy to himself, and for that goodness which consists in benignity to himself; but he loveth him more for his mercy to the church, and for that goodness which consisteth in his benignity to the church.

FIGHT BETWEEN A RAT AND A FROG.—The Dover Gazette gives the following account of a most singular and desperate encounter between a rat and a town, at a brook near a slaughter-house, in that town, a few days since.

WORTH KNOWING.—An article in the New York Tribune, exposing the mock auction villanies in this city, makes the following statement:—"Let all strangers remember, once for all, that there is no establishment in the city where real watches and valuable jewelry are sold at auction."

INVOCATION OF SAINTS.—When Dr. Barnes, a Lutheran, was condemned to the flames on account of his religious scruples, in the reign of Henry VIII., he discussed theological questions even at the stake; and as the dispute between him and the sheriff turned upon the invocation of saints, he said he doubted whether the saints could pray for us; but if they could, he hoped in half an hour, to be praying for the sheriff and all the spectators.

THE LATE IRISH INSURRECTION.

The following appears in the Morning Chronicle; it is from an occasional correspondent, dated Mullinahone, Aug. 16:—

"Much has been said and written on the 'rise and progress,' as well as the 'decline and fall,' of the Irish rebellion of 1848, but as yet the public cannot clearly understand how it came to pass that a conspiracy so deeply laid, organized, and wide-spread, could have been so easily crushed; crushed almost without an effort on the part of the conspirators; I shall tell you, at a respectable farmer's house, not many miles south of the city of Kilkenny, there met on the 25th of July, the Tuesday previous to the affair at Ballinacorney, seven of the principal leaders of the insurrectionary movement."

IMPROVED BEDSTEAD.—We learn from the "Blue Hen's Chickens," that Mr. John Jebo, a cabinet-maker of Wilmington, (Del.), has made a decided improvement in the article of bedstead. Instead of being screwed up at the head and foot, it is made fast, thereby avoiding the usual harbor for bugs.

REVOLVING HEELS TO BOOTS.—We yesterday, says the Baltimore Clipper, examined a beautiful boot, made by Mr. Robert T. Harman, to which he has attached what is called the Revolving Heel, an invention of his own, for which he is about to take out a patent.

"I HAVE NO COMPLAINTS TO MAKE."—This was the language of a woman at Trenton, N. J., who had been completely disfigured by a brutal assault from her husband. Her eyes and face were swollen in black and disgusting blotches, inflicted by the rude hands of a brutal husband, who had vowed to protect and love her.

Mr. John Holmes, of Massachusetts, has made improvements in the mode of constructing fiddles; whereby the volume of sound is concentrated and made far more powerful than by the present manner in which they are made. The invention does not relate to additional strings—the outside is unaltered—but by the combination of steel-wires brought to an extraordinary degree of tension and fitted in the interior of the instrument, a poor and indifferent violin can be made equal to the finest, at least in the depth and fullness of tone.

The Pennsylvania Cultivator publishes a communication from Jonah Oglesby, of Dauphin county, stating that the best, indeed the only preservative against the Hessian fly, is to destroy by fire the wheat, oat and rye stubble. He affirms that he never had a fly in any wheat which was sown in a field which had just before been fired over.

In an admonition addressed by the present Emperor of China to the officers of the government, is this remarkable passage: "He who sincerely loves his country, leaves the fragrance of a good name to an hundred ages; he who does not, leaves a name that stinks tens of thousands of years."

ALFRED ACADEMY AND TEACHERS' SEMINARY.

BOARD OF INSTRUCTION.

W. C. KENYON, A. M., } Principals.
IRA SAYLES, A. M., }

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 its 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.

Each room for those who board in the Hall is furnished with a bed and bedding, a table, two chairs, and a pillow. 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.

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. Punctuality 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 Declamations, 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 exercise, and good and wholesome citizens 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 the privileges of the 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 with the regulations of the Institution, and to be admitted on condition of receiving instruction 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 terms. 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 class, they 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 on 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 a suggestion, and not imperative as to the student. 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: Item and Amount. Board, per term, from \$14 50 to \$18 00. Room-rent, 1 50. Washing, 1 50. Fuel, spring and fall, 75 cts. winter, 1 50. Tuition, from \$3 50 to 5 00. Lights, 1 50. Incidental Expenses, 25. Extras: Music on the Piano Forte, 10 00. Oil Painting, 7 00. Drawing, 2 00.

The entire expenses for an Academic Year, including board, washing, lights, fuel, and tuition (except the extras 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, and not imputed to the name of the student. SAMUEL RUSSELL, Secretary and Treasurer. President of the Board of Trustees.

ALFRED, June 20, 1848.