

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

PRINTED BY EDWIN G. CHAMPLIN.

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NEW YORK, FIFTH-DAY, OCTOBER 26, 1848.

WHOLE NO. 227.

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JAMES A. BEGG ON THE SABBATH.

SECTION VIII. (Continued.)

During the captivity in Babylon, the prophet Ezekiel was commanded to testify still against the sins of his people, and in his enumeration of the various forms of evil which their departure from the Lord assumed, one is, "Thou hast despised mine holy things, and hast profaned my Sabbaths." "Her priests have violated my law, and have profaned mine holy things; they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them." "Moreover, they have done unto me; they have defiled my sanctuary in the same day, and have profaned my Sabbaths." Ezek. 22: 8, 26; 33: 38.

Thus it was ever while under the chastening hand of the Lord in the land of their enemies.

We advance beyond the period of the captivity, to the no less memorable epoch of Judah's restoration from Babylon. Through the instrumentality of Cyrus, and under the direction of Ezra the scribe, and Nehemiah, cup-bearer to king Artaxerxes, Jerusalem was rebuilt. Although, in the language of the latter, Judah had dealt very corruptly, and had not kept the statutes nor the judgments which the Lord had commanded by Moses, this eminent patriot, in the true sense of that abused term, yet remembered and pleaded the divine promise, that if they turned to the Lord, He would redeem them from their captivity, and bring them again to their place. God heard his prayer, and gave him favor with the king his master; who not only allowed him to go up to rebuild Jerusalem, but gave every facility for the accomplishment of the work which Nehemiah had so much at heart. Now, touched with the long-suffering and love of God, and convinced that all God's appointments were for their good, we soon find that while engaged in rebuilding the city of Jerusalem, "all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe, to bring the Book of the Law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the Law before the congregation, both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein, before the street that was before the water gate, from the morning until midday, before the men, and the women, and those that could understand, and the ears of all the people were attentive unto the Book of the Law." Nehem. 8: 1-3.

The Levites caused the people to understand the Law; and the people stood in their place; so they read in the Book, in the Law of God, distinctly, and gave the sense, and caused them to understand the reading. Nehem. 8: 7, 8. There is a beautiful simplicity in this narration, which conveys important instruction as to the value of those Scriptures which are "given by inspiration of God." In the effort to instruct the people, to impart to them a correct knowledge of the revealed will of God was the great aim. The Levites read the Law, and gave the sense, and caused the people to understand it. No improvement on divine ordinances was expected or desired. "And they found written in the Law which the Lord had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month." (8: 14.) Strange as it appears, "since the day of Joshua the son of Nun unto that day, they had not done so." But the fact that Israel had long neglected and forgotten the divine appointment was not pleaded as a reason for continuing the omission of a declared duty. And they proceeded to celebrate the feast of Tabernacles seven days; "and there was very great gladness. Also day by day, from the first day unto the last day, he read in the Book of the Law of God." (8: 17, 18.)

Three days after, the children of Israel were assembled, with fasting, and with sackcloth, and earth upon them. And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers. And they stood up in their place, and read in the Book of the Law of the Lord their God, one-fourth part of the day, and another fourth part they confessed, and worshipped the Lord their God. (9: 1-3.)

Recounting the marvelous loving-kindness of the Lord, the Levites testifying of His mercy towards their fathers, thus in the name of their brethren acknowledge His grace in the gift of the Law and sanctification of His Sabbath: "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, [laws of truth, marg.], good statutes and commandments; and madest known unto them thy holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant." (9: 13, 14.) Brought into a right condition of heart, such are the terms in which they speak of God's Law "given by the hand of Moses"; they are a precious divine gift. "Thou gavest them" the Law, as a whole, and as contemplating especially the preciousness to man of the hallowed day; they add, "And madest known unto them thy holy Sabbath." They speak from experience, and are enabled to give God the thanks due unto His name.

Although instituted at creation, the blessing of the Sabbath had rarely if ever been prized as it ought to have been; and in Egypt, the Israelites had by oppression probably been much prevented from enjoying many of its advantages. But from Sinai, the Lord again "made known unto them" His holy Sabbath. That this, however, cannot be meant as a declaration that the Sabbath was instituted only when promulgated from Sinai, is as we have seen no less evident from its primal appointment than from the history of its observance by

the Israelites themselves when favored with the manna before they reached the Mount of Sinai. It was God's "holy Sabbath" before he at this time made it known. No more, indeed, are we to infer that any other of the Ten Commandments made known to Israel at the same time were then new. The first commandment, requiring exclusive love and worship of the living God, and the sixth commandment prohibiting murder, for example, involve duties which were not unknown till promulgated from Sinai. God had said to Noah, "Whoso sheddeth man's blood, by man shall his blood be shed," (Gen. 9: 6.) and the whole history of the Lord's dealings with his people in all ages, previously, as well as since, has been the inculcation of and the encouragement to that love of God which the first commandment requires. And the same remark applies to God's making known to Israel His Sabbath, so long after its institution in Eden.

Nehemiah's chosen instructors of the people, still in confession to God say, "Nevertheless they were disobedient, and rebelled against Thee, and cast Thy Law behind their backs, and slew thy prophets which testified against them to turn them to Thee." They acknowledge the gracious purpose of God in His severest dealings, saying, Thou "testifiedst against them that Thou mightest bring them again unto Thy Law; yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do he shall live in them,) and withdrew the shoulder, and hardened their neck, and would not hear." (9: 29.)

With this confession of the sin of their kings, their princes, their priests, and their fathers, they made acknowledgment of God's righteousness in the chastisements He had administered, and entered into covenant to reform, including "their wives, and their sons, and their daughters, every one having knowledge, and having understanding." They "entered into a curse, and into an oath, to walk in God's Law which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and His judgments and His statutes; and that we would not give our daughters unto the people of the land, nor take their daughters for our sons. And if the people of the land bring ware or any victuals on the Sabbath day to sell, that we would not buy it of them on the Sabbath, or on the holy day, and that we would leave the seventh year, and the exactation of every debt." Nehem. 9: 26, 29; 10: 29-31.

This resolution of preserving the sanctity of the Sabbath was fully acted upon; for we find Nehemiah, in the concluding chapter of his book, in the enumeration of his various efforts for reform, thus testifying before the Lord, "In those days saw I in Judah, some treading wine-presses on the Sabbath, and bringing in sheaves, and lading asses, as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day, and I testified against them in the day whereon they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath. And it came to pass that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath, and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath day. So the merchants and sellers of all kinds of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? If ye do so again, I will lay hands on you. From that time forth, came they no more on the Sabbath. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates to sanctify the Sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy." Nehem. 13: 15-22.

Such is the form which Nehemiah's zeal for the honor of his God, and desire of good for his people, assumed. And have we not reason to believe, that still enlightened zeal for reformation will ever manifest a concern for the sanctification of the true Sabbath? When God put it into the heart of Nehemiah to seek the good of Jerusalem and Judah, he perceived the importance of so witnessing for the honor of his God, and of his people being thus blessed.

We have thus brought up this brief sketch of the Scriptural History of the Sabbath to the period of Judah's Restoration to their own land. In doing so, we have found nothing to indicate any purpose of God to change the Sabbath, or any relaxation of the authority under which at first it was sanctified. Every thing, on the contrary, indicates that the seventh day, till that period at least, retained all its importance in the view of the God of the Sabbath, and that of those who best knew His mind, and most loved His ways.

But before concluding this part of our subject, there remains to be considered for a moment the light which the Old Testament casts on the advancing age of Christianity. In the instructions of the prophets, is there any preparation made for a change of the Sabbath? Is there any weaning of the people from the integrity of the day which God had already sanctified and blessed? Any weakening of the authority of the Law given by the hand of Moses, for Israel, in which the fourth as well as the other commandments found a place?

The answer to these questions is instructive. For not only is there no intimation that such a change is contemplated; but there is the most urgent reinforcement of the Law. The latest

injunction of God by Malachi, the last of the Old Testament prophets, is of this character: "Remember ye the Law of Moses, my servant, which I commanded to him in Horeb, for all Israel, with the statutes and judgments." Mal. 4: 4. With these words fully in view, as the latest communication of the mind of God, and as closing that communication, the faithful of Israel were found waiting for the Messiah when the law of God appeared. And from it, we ask, What reason had they to expect either the repeal of the Sabbath or the abrogation of any part of the Law? Independently of the fact that the Sabbath had been sanctified to Adam and his seed from the beginning, the entire Mosaic ritual, as well as the Ten Commandments embraced within the Law, was given at first as a perpetual covenant, throughout all their generations; and here the prophet still declares it was commanded by God "for all Israel." The ushering in the Son of God into the world—nay, the crowning him with Millennial glory, which is the subject of this prediction, in which the injunction to remember the Law of Moses occurs, contemplates no change for Israel in this respect, either immediate or remote. The Law is, on the contrary, invested with all the force and all the sanctity of a re-injunction; and Israel would surely be well entitled to expect very clear and explicit authority from God of any asserted change of their ordinances in a new dispensation, with the language of the closing canon of inspiration of their own dispensation sounding in their ears: "Remember ye the Law of Moses, my servant, which I commanded to him in Horeb, with the statutes and judgments." And more particularly with reference to the subject of our present investigation, with our hearts refreshed by the review of promises of blessing upon those who sanctify the Sabbath, and the denunciation of the prophets against Sabbath violation, we are surely called to beware of it, whatever form it may assume, or under whatever specious name its desecration may be disguised.

GOOD-BYE.

Good-bye, proud world! I'm going home;
Thou art not my friend, and I'm not thine,
Long through thy weary crowds I roam;
A river-ark on the ocean brine,
Long I've been tossed like the driven foam;
But now, proud world! I'm going home.
Good-bye to Flattery's fawning face;
To Grandeur, with his wine grimace;
To upstart Wealth's averted eye;
To supple Office, low and high;
To crowded halls, to court and street;
To frozen hearts and hating feet;
To those who go, and those who come;
Good-bye, proud world! I'm going home.
I am going to my own heart's stone,
Bosomed in yon green hills alone—
A secret nook in a pleasant land,
Whose groves the frolic fairies planned;
Whose arches green, the livelong day,
Echo the blackbird's roundelay,
And vulgar feet have never trod
A spot that is sacred to thought and God.
Oh, when I am safe in my sylvan home,
I'll read on the hills of Greece and Rome;
And when I am stretched beneath the pines,
Where the evening star so holy shines,
I laugh at the lore and the pride of man,
At the sophist schools, and the learned clan;
For what are they all, in their high conceit,
When man in the bush with God may meet?
[R. W. Emerson.]

CONVERSION OF A FEMALE INFIDEL.

The Rev. Dr. Mason, of New York, was requested to visit a lady in dying circumstances in that city, who, together with her husband, openly avowed infidel principles, though they attended his ministry. On approaching her bedside, he asked if she felt herself a sinner, and her need of a Savior. She frankly told him she did not, and that she believed the doctrine of a Mediator to be all a farce. "Then," said the Doctor, "I have no consolation for you, not one word of comfort. There is not a single passage in the Bible, that warrants me to speak peace to one who rejects the Mediator provided; you must take the consequences of your infidelity." He was on the point of leaving the room, when one said, "Well, if you cannot speak consolation to her, you can pray for her." To this he assented, and kneeling down by the bedside, prayed for her as a guilty sinner just sinking into hell, and then, arising from his knees, he left the house. To his great surprise, a day or two after, he received a message from the lady herself, earnestly desiring that he would come down and see her, and that without delay. He immediately obeyed the summons. But what was his amazement, when, on entering the room, she held out her hand to him, and said with a benignant smile, "It is all true,—all that you said on the Sabbath is true. I have seen myself the wretched sinner that you described me in prayer. I have seen Christ to be that all-sufficient Savior you said he was, and God has mercifully snatched me from that abyss of infidelity in which I was sunk, and placed me on that Rock of ages. There I am secure; there I shall remain: I know whom I have believed." The Doctor's prayer, through the Divine blessing, fastened on her mind; she was convinced of her guilty state, and enabled to rest wholly on the Savior; and, after solemnly charging her husband to educate their daughter in the fear of God, she expired in the exercise of joy and peace in believing.

CHRISTIAN HOSPITALITY.—"In this country," writes an Illinois colporteur, "I found one professed Universalist, who told me he was 35 years of age, and never yet owned a Bible. He would not purchase, neither would he receive one as a gift, remarking, 'that they were too religious for him.' All my entreaties and arguments were unavailing. During the nine months I have been employed, I have visited 813 families, sold 1,789 volumes, and supplied 830 Bibles and Testaments to these destitute. I have not been charged for food, lodging, or horsekeeping, during these nine months, or once denied the privileges of Christian hospitality."

DEAN SWIFT AND THE TAILOR.

A tailor in Dublin, near the residence of the Dean, took it into his head that he was specially and divinely inspired to interpret the prophecies, and especially the book of Revelations. Quitting the shop-board, he turned out a preacher, or rather a prophet, until his customers had left the shop, and his family were likely to famish. His monomania was well known to the Dean, who benevolently watched for an opportunity to turn the current of his thoughts. One night, the tailor, as he fancied, got an especial revelation to go and convert Dean Swift, and the next morning took up the line of march for the Deanery. The Dean, whose study was furnished with a glass door, saw the tailor approach, and instantly surmised the nature of his errand. Throwing himself into an attitude of solemnity and thoughtfulness, with the Bible open before him, and his eyes fixed on the 10th chapter of Revelations, he awaited his approach. The door opened, and the tailor announced in an unearthly voice—

"Dean Swift, I am sent by the Almighty to announce to you."

"Come in, my friend," said the Dean, I am in great trouble, and no doubt the Lord has sent you to help me out of my difficulty."

This unexpected welcome inspired the tailor, and strengthened his assurance in his own prophetic character, and disposed him to listen to the disclosure.

"My friend," said the Dean, "I have just been reading the 10th chapter of Revelations, and am greatly distressed at a difficulty I have met with; and you are the very man sent to help me out. Here is an account of an angel that came down from heaven, who was so large that he placed one foot upon the earth, and the other upon the sea, and lifted his hands to heaven. Now my knowledge of mathematics," continued the Dean, "has enabled me to calculate exactly the size and form of this angel; but I am in great difficulty, for I wish to ascertain how much cloth it will take to make him a pair of breeches, and as that is your line of business, I have no doubt the Lord has sent you to show me."

The exposition came like an electric shock to the poor tailor! He rushed from the house, ran to his shop, and a sudden revulsion of thought and feeling came over him. Making breeches was exactly his kind of business. He returned to his occupation thoroughly cured of his prophetic revelation by the wit of the Dean.

THE GUIDE.

A traveler had a long and dangerous journey to make over a rugged, rocky mountain, and was not acquainted with the road. He therefore inquired of one who he had heard had traveled over the same road. This man described to him very precisely and accurately the right way, as well as all the bye-paths and precipices which he must avoid, and the rocky heights which he must climb. And the better to aid him, he gave him a map, on which everything was marked out with mathematical perspicuity.

The traveler laid all well to heart, and at every post of his progress, and every bye-way, he recalled the directions, and carefully examined the map of his friend. So he went on his way expeditiously; but the farther he advanced, the higher did the rocks tower, and the road seemed to lose itself in the desolate, dreary cliffs. Then his courage failed; he looked up anxiously to the grey, high-jutting rocks, and exclaimed: "It is impossible for a mortal to travel over so rugged a way, and to climb this steep ascent—eagle's wings, and the feet of the chamois, are needed for it!"

Already he looked back and thought of the way which he had come, when a voice called to him:—Take courage, and follow me! When he turned about, to his great joy, he beheld before him the form of the man who had described to him the way, whom he saw quietly and securely wending his way among cliffs, and precipices, and rushing mountain torrents. This gave him confidence, and he followed on after the other, with equal spirit and expedition. Before evening they had ascended the mountain, and a lovely valley, where myrtles and pomegranates bloomed, received them at the end of the journey.

The glad traveler thanked his guide, and said:—How shall I repay thee? Thou hast not only directed me in the right way, but hast also given me strength and courage to travel it.

The other replied: O, no! am not I a pilgrim like yourself? And are you not the same as you were? You have only learned from me what you are, and of what you are capable. [Krummacher.]

THE RUSSIAN CLERGY.

All the writers, of every nation and creed, with whom we are acquainted, are unanimous on these points; all declare, *una voce*, that to appreciate, or even to imagine, the moral or social degradation of the Russian clergy, it is necessary to have lived amongst them. The very proverbs which are current in Russian society, of every class, and which are heard in Russia alone, reveal their true character. "Son of a priest," is the last insult to which a man has recourse in reviling an enemy. "Am I a pope, that I should eat twice?" is the disdainful allusion to the habits of the half-famished clergy. "Like pastor like flock," is the comment upon the irregularities of laymen. And these are only specimens. Like the fallen priesthood of Syria and Armenia, the chief characteristics of the Russian clergy appear to be habitual drunkenness, profound ignorance, and the lowest habits of a sordid and animal existence. "The vice of drunkenness is so common amongst them," says Thieiner, "that it excites no observation." In the ships of this navy, he adds, where they always receive an increase

of salary, "the commanders usually place the chaplain under arrest twenty-four hours before divine service, to make sure that he will not present himself drunk before the altar. Their general character may be gathered from the official and annual 'reports' of the 'holy synod' itself. In the report for 1836, it appears that, during that single year, one in fifty of the whole Russian clergy was under condemnation by the public sentence of the various tribunals. Since that period the moral state of the clergy, if we may believe the reluctant testimony of the synod, has steadily deteriorated. Thus in 1837, comparing the number of condemnations with the total number of clergy, it appears that these amounted for the whole empire to one in twenty-four! in 1838, to one in twenty-three! and in 1839, to one in twenty! In the four years, from 1836 to 1839, the synod reports that 15,443, or one-sixth of the 102,456 ecclesiastics of every rank and grade, were under judgment, and that, as the supreme procurator himself declares, 'for infamous crimes.'"

ORIGIN OF THE ARMENIAN REFORMATION.

In 1829 a young man saw a cheap Testament, in a shop in Constantinople, which he bought. He read it, and found to his surprise that it contained different views and doctrines from what were taught in the Armenian church. His mind became excited, and he communicated his feelings to two other friends, and they anxiously studied the New Testament together. In 1833, they heard of the American missionaries at Constantinople, and visited them. They were delighted when they found the missionaries had brought to them the religion of the New Testament, which they never before heard professed by any people. Since that time the progress of truth has been silent and slow among the twenty millions of Armenians in Western Asia, yet it is progressive. Colporteurs sell Bibles and religious tracts readily, and eager ears are opened to the exponents of the new religion. Already five flourishing Protestant churches are established in different parts of Turkey; persecution has followed in its worst forms, but the adhesion of Christians to their faith, and their consistent piety, has secured for them the protection of government, and they are now enjoying an unexampled degree of religious liberty in the Mohammedan empire. [American Messenger.]

"MORE LIGHT—MORE LIGHT."

It is recorded of one of the worthies of the Scottish Church, that when he had acquitted himself, in a public disputation, with great credit to his Master's cause, a friend begged to see the notes which he had been observed to write, supposing that he had taken down the arguments of his opponents, and sketched the substance of his reply. Greatly was he surprised to find that his notes consisted simply of these ejaculatory petitions—"More light—more light—more light!" Greenham being asked his judgment of some important matters, answered, "Sir, neither am I able to speak, nor you to hear, for we have not prayed. I may indeed talk, and you may answer, as natural men, but we are not now prepared to confer as children of God." How soon would controversy cease in the church, if such a spirit were prevalent.

THE CONFIDENCE OF A DYING CHRISTIAN.—The Rev. Mr. H. was for many years a co-pastor with the Rev. Matthew Wilkes, of the congregations at the Tabernacle and Tottenham court chapel, London. His venerable colleague, who called upon him a few hours before his death, in a characteristic conversation, said, "Is all right for another world?"

"I am very happy," said Mr. H. "Have you made your will?" "Missing the question—"The will of the Lord be done," said the dying Christian. "Shall I pray with you?" "Yes, if you can," alluding to Mr. Wilkes's feelings, at that moment considerably excited.

After prayer, "Well, my brother, if you had a hundred souls, could you commit them all to Christ now?" alluding to an expression Mr. H. frequently used in the pulpit. "With a mighty and convulsive effort he replied, 'A million!'"

CHRISTIAN LIBERTY.—Among the prisoners taken captive at the battle of Waterloo, there was a Highland piper. Napoleon, struck with his mountain dress and snowy limbs, asked him to play on his instrument, which is said to sound delightfully in the mountains and glens of Scotland. "Play a pibroch," said Napoleon, and the Highlander played it. "Play a march," it was done. "Play a retreat." "Na, na," said the Highlander, "I never learned to play a retreat!" No retreat! should be the motto emblazoned on the standard of every Christian warrior, as he goes forth to battle, "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Ephes. vi. 12.—Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand.

CARE IN ADMITTING TO THE CHURCH.—A writer at the West speaks on this subject in the Home Missionary as follows: "Could I address the churches at the East, I would say: Be very cautious in the reception of members. When you admit a person, you say emphatically, 'We believe you are a Christian, prepared for the church triumphant.' If you encourage him to trust in a false and delusive hope, he will in all probability be lost forever. Those who here apostatize, exert the strongest influence against religion, and their case is more hopeless than any others. Beware of that liberal human policy which tolerates gross inconsistency in leading professors, and which practically lowers the standard of God's law. [N. E. Parian.]

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SECTION VIII. [Concluded.]

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Thus it was ever while under the chastening hand of the Lord in the land of their enemies.

We advance beyond the period of the captivity, to the no less memorable epoch of Judah's restoration from Babylon. Through the instrumentality of Cyrus, and under the direction of Ezra the scribe, and Nehemiah, cup-bearer to King Artaxerxes, Jerusalem was rebuilt. Although, in the language of the latter, Judah had dealt very corruptly, and had not kept the statutes nor the judgments which the Lord had commanded by Moses, this eminent patriot, in the true sense of that abused term, yet remembered and pleaded the divine promise, that if they turned to the Lord, He would redeem them from their captivity, and bring them again to their place. God heard his prayer, and gave him favor with the king his master; yet not only allowed him to go up to rebuild Jerusalem, but gave every facility for the accomplishment of the work which Nehemiah had so much at heart. Now, touched with the long-suffering and love of God, and convinced that all God's appointments were for their good, we soon find that while engaged in rebuilding the city of Jerusalem, "all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe, to bring the Book of the Law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the Law before the congregation, both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein, before the street that was before the water gate, from the morning until midday, before the men, and the women, and those that could understand, and the ears of all the people were attentive unto the Book of the Law." Nehem. 8: 1-3.

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Three days after, the children of Israel were assembled, "with fasting, and with sackcloths, and earth upon them." And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers. And they stood up in their place, and read in the Book of the Law of the Lord their God, one-fourth part of the day, and another fourth part they confessed, and worshipped the Lord their God. (9: 1-3.)

Recounting the marvelous loving-kindness of the Lord; the Levites testifying of His mercy towards their fathers, thus in the name of their brethren acknowledge His grace in the gift of the Law and sanctification of His Sabbath: "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, [Laws of truth, marg.] good statutes and commandments; and madest known unto them thy holy Sabbath; and commandedst them: precepts, statutes, and laws, by the hand of Moses thy servant" (9: 13, 14.) Brought into a right condition of heart, such are the terms in which they speak of God's Law "given by the hand of Moses;" they are a precious divine gift. "Thou gavest them" the Law, as a whole, and as contemplating especially the preciousness to man of the hallowed day; they add, "And madest known unto them thy holy Sabbath." They speak from experience, and are enabled to give God the thanks due unto His name.

Although instituted at creation, the blessing of the Sabbath had rarely if ever been prized as it ought to have been; and in Egypt, the Israelites had by oppression probably been much prevented from enjoying many of its advantages. But from Sinai, the Lord again "made known unto them" His holy Sabbath.

That this, however, cannot be meant as a declaration that the Sabbath was instituted only when promulgated from Sinai, is as we have seen no less evident from its primal appointment than from the history of its observance by

the Israelites themselves when favored with the manna before they reached the Mount of Sinai. It was God's "holy Sabbath" before he at this time made it known. No more, indeed, are we to infer that any other of the Ten Commandments made known to Israel at the same time were then new. The first commandment, requiring exclusive love and worship of the living God, and the sixth commandment prohibiting murder, for example, involve duties which were not unknown till promulgated from Sinai. God had said to Noah, "Whoso sheddeth man's blood, by man shall his blood be shed," (Gen. 9: 6,) and the whole history of the Lord's dealings with his people in all ages, previously, as well as since, has been the inculcation of and the encouragement to that love of God which the first commandment requires. And the same remark applies to God's making known to Israel His Sabbath, so long after its institution in Eden.

Nehemiah's chosen instructors of the people, still in confession to God say, "Nevertheless they were disobedient, and rebelled against Thee, and cast Thy Law behind their backs, and slew thy prophets which testified against them to turn them to Thee." They acknowledge the gracious purpose of God in His severest dealings, saying, "Thou 'testifiedst against them that Thou mightest bring them again unto Thy Law; yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do he shall live in them,) and withdrew the shoulder; and hardened their neck, and would not hear." (9: 29.)

With this confession of the sin of their kings, their princes, their priests, and their fathers, they made acknowledgment of God's righteousness in the chastisements He had administered, and entered into covenant to reform, including "their wives, and their sons, and their daughters, every one having knowledge, and having understanding." They "entered into a curse, and into an oath, to walk in God's Law which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and His judgments and His statutes; and that we would not give our daughters unto the people of the land, nor take their daughters for our sons. And if the people of the land bring ware or any victuals on the Sabbath day to sell, that we would not buy it of them on the Sabbath, or on the holy day, and that we would leave the seventh year, and the exaction of every debt." Nehem. 9: 26, 29; 10: 29-31.

This resolution of preserving the sanctity of the Sabbath was fully acted upon; for we find Nehemiah, in the concluding chapter of his book, in the enumeration of his various efforts for reform, thus testifying before the Lord, "In those days saw I in Judah, some treading vinepresses on the Sabbath, and bringing in sheaves, and lading asses, as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day, and I testified against them in the day whereon they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath. And it came to pass that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath, and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath day. So the merchants and sellers of all kinds of ware lodged without Jerusalem once or twice." Then I testified against them, and said unto them, Why lodge ye about the wall? If ye do so again, I will lay hands on you. From that time forth, came they no more on the Sabbath. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates to sanctify the Sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy." Nehem. 13: 15-22.

Such is the form which Nehemiah's zeal for the honor of his God, and desire of good for his people, assumed. And have we not reason to believe, that still enlightened zeal for reformation will ever manifest a concern for the sanctification of the true Sabbath? When God put it into the heart of Nehemiah to seek the good of Jerusalem and Judah, he perceived the importance of so witnessing for the honor of his God, and of his people being thus blessed.

We have thus brought up this brief sketch of the Scriptural History of the Sabbath to their own land. In doing so, we have found nothing to indicate any purpose of God to change the Sabbath, or any relaxation of the authority under which at first it was sanctified. Every thing, on the contrary, indicates that the seventh day, till that period at least, retained all its importance in the view of the God of the Sabbath, and that of those who best knew His mind, and most loved His ways.

But before concluding this part of our subject, there remains to be considered for a moment the light which the Old Testament casts on the advancing age of Christianity. In the instructions of the prophets, is there any preparation made for a change of the Sabbath? Is there any weaning of the people from the integrity of the day which God had already sanctified and blessed? Any weakening of the authority of the Law given by the hand of Moses, for Israel, in which the fourth as well as the other commandments found a place?

The answer to these questions is instructive. For not only is there no pronouncement that such a change is contemplated; but there is the most urgent reinforcement of the Law. The latest

injunction of God by Malachi, the last of the Old Testament prophets, is of this character: "Remember ye the Law of Moses, my servant, which I commanded to him in Horeb, for all Israel, with the statutes and judgments." Mal. 4: 4. With these words fully in view, as the latest communication of the mind of God, and as closing that communication, the faithful of Israel were found waiting for the Messiah when the law of God appeared. And from it, we ask, What reason had they to expect either the repeal of the Sabbath or the abrogation of any part of the Law? Independently of the fact that the Sabbath had been sanctified to Adam and his seed from the beginning, the entire Mosaic ritual, as well as the Ten Commandments embraced within the Law, was given at first as a perpetual covenant, throughout all their generations; and here the prophet still declares it was commanded by God "for all Israel." The ushering in the Son of God into the world—may, the crowning him with Millennial glory, which is the subject of this prediction, in which the injunction to remember the Law of Moses occurs, contemplates no change for Israel in this respect, either immediate or remote. The Law is, on the contrary, invested with all the force and all the sanctity of a re-injunction; and Israel would surely be well entitled to expect very clear and explicit authority from God of any asserted change of their ordinances in a new dispensation, with the language of the closing canon of inspiration of their own dispensation sounding in their ears: "Remember ye the Law of Moses, my servant, which I commanded to him in Horeb, with the statutes and judgments." And more particularly with reference to the subject of our present investigation, with our hearts refreshed by the review of promises of blessing upon those who sanctify the Sabbath, and the denunciation of the prophets against Sabbath violation, we are surely called to beware of it, whatever form it may assume, or under whatever specious name its desecration may be disguised.

GOOD-BYE.

Good-bye, proud world! I'm going home;
Thou art not my friend, and I'm not thine,
Long through thy weary crowds I roam;
A river-ark on the ocean brine,
Long I've been tossed like the driven foam;
But now, proud world! I'm going home.
Good-bye to Flattery's fawning face;
To Grandeur, with his wise grimace;
To upstart Wealth's averted eye;
To supple Office, low and high;
To crowded halls, to court and street;
To frozen hearts and haughty feet;
To those who go, and those who come;
Good-bye, proud world! I'm going home.
I am going to my own heart's home,
Bosomed in yon green hills alone—
A secret nook in a pleasant land,
Whose groves the frolic fairs planned;
Whose arches green, the livelong day,
Echo the bird's merry melody,
And vulgar feet have never trod
A spot that is sacred to thought and God.
Oh, when I am safe in my sylvan home,
I tread on the pride of Greece and Rome;
And when I am stretched beneath the pines,
Where the evening star so holy shines,
I laugh at the love and the pride of man,
At the sophist schools, and the learned clan;
For what are they all, in their high conceit,
When man in the bush with God may meet?
[R. W. Emerson.]

CONVERSION OF A FEMALE INFIDEL.

The Rev. Dr. Mason, of New York, was requested to visit a lady in dying circumstances in that city, who, together with her husband, openly avowed infidel principles, though they attended his ministry. On approaching her bedside, she asked if she felt herself a sinner, and her need of a Savior. She frankly told him she did not, and that she believed the doctrine of a Mediator to be all a farce. "Then," said the Doctor, "I have no consolation for you, not one word of comfort. There is not a single passage in the Bible, that warrants me to speak peace to one who rejects the Mediator provided; you must take the consequences of your infidelity." He was on the point of leaving the room, when one said, "Well, if you cannot speak consolation to her, you can pray for her." To this he assented, and kneeling down by the bedside, prayed for her as a guilty sinner just sinking into hell, and then, arising from his knees, he left the house. To his great surprise, a day or two after, he received a message from the lady herself, earnestly desiring that he would come down and see her, and that without delay. He immediately obeyed the summons. But what was his amazement, when, on entering the room, she held out her hand to him, and said with a benignant smile, "It is all true,—all that you said on the Sabbath is true. I have seen myself the wretched sinner that you described me in prayer. I have seen Christ to be that all-sufficient Savior you said he was, and God has mercifully snatched me from that abyss of infidelity in which I was sunk, and placed me on that Rock of ages. There I am secure; there I shall remain: I know whom I have believed." The Doctor's prayer, through the Divine blessing, fastened on her mind; she was convinced of her guilty state, and enabled to rest wholly on the Savior; and, after solemnly charging her husband to educate their daughter in the fear of God, she expired in the exercise of joy and peace in believing.

CHRISTIAN HOSPITALITY.—"In this country," writes an Illinois colporteur, "I found one professed Universalist, who told me he was 85 years of age, and never yet owned a Bible. He would not purchase, neither would he receive one as a gift, remarking, 'that they were too religious for him.' All my entreaties and arguments were unavailing. During the nine months I have been employed, I have visited 813 families, sold 1,789 volumes, and supplied 530 Bibles and Testaments to these destitute. I have not been charged for food, lodging, or horse-keeping, during these nine months, or once denied the privileges of Christian hospitality."

DEAN SWIFT AND THE TAILOR.

A tailor in Dublin, near the residence of the Dean, took it into his head that he was specially and divinely inspired to interpret the prophecies, and especially the book of Revelations. Quitting the shop-board, he turned out a preacher, or rather a prophet, until his customers had left the shop, and his family were likely to famish. His monomania was well known to the Dean, who benevolently watched for an opportunity to turn the current of his thoughts. One night, the tailor, as he fancied, got an especial revelation to go and convert Dean Swift, and the next morning took up the line of march for the Deanery. The Dean, whose study was furnished with a glass door, saw the tailor approach, and instantly surmised the nature of his errand. Throwing himself into an attitude of solemnity and thoughtfulness, with the Bible open before him, and his eyes fixed on the 10th chapter of Revelations, he awaited his approach. The door opened, and the tailor announced in an unearthly voice—

"Dean Swift, I am sent by the Almighty to announce to you."

"Come in, my friend," said the Dean, I am in great trouble, and no doubt the Lord has sent you to help me out of my difficulty."

This unexpected welcome inspired the tailor, and strengthened his assurance in his own prophetic character, and disposed him to listen to the disclosure.

"My friend," said the Dean, "I have just been reading the 10th chapter of Revelations, and am greatly distressed at a difficulty I have met with; and you are the very man sent to help me out. Here is an account of an angel that came down from heaven, who was so large that he placed one foot upon the earth, and the other upon the sea, and lifted his hands to heaven. Now my knowledge of mathematics," continued the Dean, "has enabled me to calculate exactly the size and form of this angel; but I am in great difficulty, for I wish to ascertain how much cloth it will take to make him a pair of breeches, and as that is your line of business, I have no doubt the Lord has sent you to show me."

The exposition came like an electric shock to the poor tailor! He rushed from the house, ran to his shop, and a sudden revulsion of thought and feeling came over him. Making breeches was exactly his kind of business. He returned to his occupation thoroughly cured of his prophetic revelation by the wit of the Dean.

THE GUIDE.

A traveler had a long and dangerous journey to make over a rugged, rocky mountain, and was not acquainted with the road. He therefore inquired of one who he had heard had traveled over the same road. This man described to him very precisely and accurately the right way, as well as all the bye-paths and precipices which he must avoid, and the rocky heights which he must climb. And the better to aid him, he gave him a map, on which every thing was marked out with mathematical precision.

The traveler laid all well to heart, and at every post of his progress, and every bye-way, he recalled the directions, and carefully examined the map of his friend. So he went on his way expeditiously; but the farther he advanced, the higher did the rocks tower, and the road seemed to lose itself in the desolate, dreary cliffs.

Then his courage failed; he looked up anxiously to the grey, high-jutting rocks, and exclaimed: "It is impossible for a mortal to travel over so rugged a way, and to climb this steep ascent—eagle's wings, and the feet of the chamois, are needed for it!"

Already he looked back and thought of the way which he had come, when a voice called to him—"Take courage, and follow me! When he turned about, to his great joy, he beheld before him the form of the man who had described to him the way, whom he saw quietly and securely wending his way among cliffs, and precipices, and rushing mountain torrents. This gave him confidence, and he followed on after the other with equal spirit and expedition. Before evening they had ascended the mountain, and a lovely valley, where myrtles and pomegranates bloomed, received them at the end of the journey.

The glad traveler thanked his guide, and said—How shall I repay thee? Thou hast not only directed me in the right way, but hast also given me strength and courage to travel it.

The other replied: O, no! I am not a pilgrim like yourself! And are you not the same as you were? You have only learned from me what you are, and of what you are capable. [Krummacher.]

THE RUSSIAN CLERGY.

All the writers, of every nation and creed, with whom we are acquainted, are unanimous on these points; all declare, *una voce*, that to appreciate, or even to imagine, the moral or social degradation of the Russian clergy, it is necessary to have lived amongst them. The very proverbs which are current in Russian society, of every class, and which are heard in Russia alone, reveal their true character. "Son of a priest," is the last insult to which a man has recourse in reviling an enemy. "Am I a pope," that I should eat twice?" is the disdainful allusion to the habits of the half-famished clergy. "Like pastor like flock," is the comment upon the irregularities of laymen. And these are only specimens. Like the fallen priesthood of Syria and Armenia, the chief characteristics of the Russian clergy appear to be habitual drunkenness, profound ignorance, and the lowest habits of a sordid and animal existence. "The vice of drunkenness is so common amongst them," says Theiner, "that it excited no observation." In the ships of this navy, he adds, where they always receive an increase

of salary, "the commanders usually place the chaplain under arrest twenty-four hours before divine service, to make sure that he will not present himself drunk before the altar. Their general character may be gathered from the official and annual "reports" of the "holy synod" itself. In the report for 1836, it appears that, during that single year, one in fifty of the whole Russian clergy was under condemnation by the public sentence of the various tribunals. Since that period the moral state of the clergy, if we may believe the reluctant testimony of the synod, has steadily deteriorated. Thus in 1837, comparing the number of condemnations with the total number of clergy, it appears that these amounted for the whole empire to one in twenty-four! In 1838, to one in twenty-three! and in 1839, to one in twenty! In the four years, from 1836 to 1839, the synod reports that 15,443, or one-sixth of the 102,456 ecclesiastics of every rank and grade, were under judgment, and that, as the supreme procurator himself declares, "for infamous crimes."

ORIGIN OF THE ARMENIAN REFORMATION.

In 1829 a young man saw a cheap Testament, in a shop in Constantinople, which he bought. He read it, and found to his surprise that it contained different views and doctrines from what were taught in the Armenian church. His mind became excited, and he communicated his feelings to two other friends, and they anxiously studied the New Testament together. In 1833, they heard of the American missionaries at Constantinople, and visited them. They were delighted when they found the missionaries had brought to them the religion of the New Testament, which they never before heard professed by any people. Since that time the progress of truth has been silent and slow among the twenty millions of Armenians in Western Asia, yet it is progressive. Colporteurs sell Bibles and religious tracts readily, and eager ears are opened to the expounders of the new religion. Already five flourishing Protestant churches are established in different parts of Turkey; persecution has followed in its worst forms, but the adhesion of Christians to their faith, and their consistent piety, has secured for them the protection of government; and they are now enjoying an unexampled degree of religious liberty in the Mohammedan empire. [American Messenger.]

"MORE LIGHT—MORE LIGHT."

It is recorded of one of the worthies of the Scottish Church, that when he had acquitted himself, in a public disputation, with great credit to his Master's cause, a friend begged to see the notes which he had been observed to write, supposing that he had taken down the arguments of his opponents, and sketched the substance of his reply. Greatly was he surprised to find that his notes consisted simply of these ejaculatory petitions—"More light—more light—more light!" Greenham being asked his judgment of some important matters, answered, "Sir, neither am I able to speak, nor you to hear, for we have not prayed. I may indeed talk, and you may answer, as natural men, but we are not now prepared to confer as children of God." How soon would controversy cease in the church, if such a spirit were prevalent.

THE CONFIDENCE OF A DYING CHRISTIAN.

The Rev. Mr. H. was for many years a co-pastor with the Rev. Matthew Wilkes, of the congregations at the Tabernacle and Tottenham court chapel, London. His venerable colleague, who called upon him a few hours before his death, in a characteristic conversation, said, "Is all right for another world?" "I am very happy," said Mr. H.

"Have you made your will?" "Mistaking the question—"The will of the Lord be done," said the dying Christian.

"Shall I pray with you?" "Yes, if you can," alluding to Mr. Wilkes's feelings, at that moment considerably excited.

After prayer, "Well, my brother, if you had a hundred souls, could you commit them all to Christ now?" alluding to an expression Mr. H. frequently used in the pulpit.

"With a mighty and convulsive effort he replied, "A million!"

CHRISTIAN LIBERTY.—Among the prisoners taken captive at the battle of Waterloo, there was a Highland piper. Napoleon struck with his mountain dress and sinewy limbs, asked him to play on his instrument, which is said to sound delightfully in the mountains and glens of Scotland. "Play a pibroch," said Napoleon, and the Highlander played it. "Play a march," it was done. "Play a retreat." "Na, na," said the Highlander, "I never learned to play a retreat!" No retreat! should be the motto emblazoned on the standard of every Christian warrior, as he goes forth to battle, "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Ephes. vi. 13.—Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand.

CARE IN ADMITTING TO THE CHURCH.—A writer at the West speaks on this subject in the Home Missionary as follows: "Could I address the churches at the East, I would say: Be very cautious in the reception of members. When you admit a person, you say emphatically, 'We believe you are a Christian, prepared for the church triumphant.' If you encourage him to trust in a false and delusive hope, he will in all probability be lost forever. Those who have apostatized, exert the strongest influence against religion, and their case is more hopeless than any others. Beware of that liberal human policy which tolerates gross inconsistencies among professors, and which practically lowers the standard of God's law. [N. E. Paritan.]

The Sabbath Recorder.

New York, October 26, 1845.

THE ZEAL OF THE JEWS.

"Of late our city has appeared to be alive with the multitudes of Jews, who have been celebrating the opening of their new year. It is quite interesting to see the self-denial with which most of these children of Israel attend to their numerous religious festivals. Passing along the streets where they reside, a stranger in the city is surprised to see so many stores and shops closed, while the majority in the vicinity are open and prosecuting business. Every Friday evening, from sundown to Saturday at the same time, the conscientious Jews remit their business, while the Gentiles around them are busily engaged in their vocations. In addition to this, they have numerous festivals during the year; and, as they cannot do business on Sunday, the time they devote to their religious observances is far beyond that thus employed by Christians. If the same zeal were only according to knowledge, it would enable these ancient covenant people to do much good."

The above paragraph from the New York correspondence of the Baptist Register, pays a merited tribute to the zeal of the Jews in attending to their religious institutions. On a recent Sabbath-day, we had occasion to pass through several streets of this city, and were surprised to see how many of the stores occupied by Jews were closed, while the neighboring stores were driving a brisk and profitable business. On one side of the Bowery alone we counted some thirty stores closed, and in a single block on Chatham street, between Pearl and Duane streets, we counted nearly as many more. Doubtless the proportion of Jews in these localities is greater than in other parts of the city; still there is no part in which Jews do not reside, or where the evidences of their regard for the Sabbath are wholly wanting.

The sight of these things suggested a reflection, which we will venture to put on paper, although it may not be much to the credit of our boasted Christianity. In conversation with professors of religion who are doing business in New York, we have frequently met with those who acknowledge the seventh day of the week to be the Sabbath, and deny all obligation to keep the first day, but who still keep their stores open on the seventh day and close them on the first day. When we urge upon them the inconsistency of such a course, they will perhaps acknowledge it, but still plead the necessities of the case—their families must be supported, and their business would suffer if they should shut up shop on the last and busiest day of the week. If they are referred to the precepts of the Gospel as inculcating self-denial, and requiring even the sacrifice of all things when necessary to obey the truth, they confess that it is so, and will often go so far as to acknowledge, that if they had religion enough, they would carry out these precepts by observing the Sabbath. But there is the trouble—they have not religion enough, as they confess in words, and prove by their practice. Now, when we thought of these things, and saw before us such evidences of the willingness of the Jews to make sacrifices for the sake of what they regard as the Sabbath, we involuntarily asked, Can it be, that these Jews, who are so often branded as infidels, have really more religion than their Christian neighbors? Can it be, that those who reject Christ are more ready to carry out his precepts than those who profess to receive him? Reluctant as we were to admit this conclusion, we did not see how, with the facts before us, to resist it. It is common for the Christians of this country to judge well or ill of those who profess Christianity in other countries, according to their willingness or unwillingness to make sacrifices for the sake of Christianity. What if the same rule of judgment should be applied in this case? We fear that some of those who profess a great deal of regard for what they call the Sabbath, would be found to lack that evidence of regard for it which is afforded by sacrifices on its account.

One word about the lack of knowledge in the zeal of the Jews for the Sabbath. The Sabbath was one of the first institutions given to man in Paradise. It was incorporated with the Ten Commandments, which are generally acknowledged to be moral in their nature, and perpetually binding. It occupies a prominent place throughout the history of Israel as recorded in the sacred volume—the richest blessings being connected with its faithful observance, and the severest curses being threatened in case they should neglect it. Such is the knowledge which the Jews have of the Sabbath. Is their zeal in observing it greater than such knowledge ought to inspire? We think not. If in any respect their zeal does not accord with their knowledge, it must be because they are not zealous enough—not because they are too zealous. But there is a zeal in respect to what is often falsely called the Sabbath, the accordance of which with knowledge we very much doubt. It is that zeal which prompts a certain class of men to assert the sabbatic character of the first day of the week, and then to besiege the civil authorities for laws to compel all men—Christians, Mohammedans, Infidels, even the Jews and Sabbatarians, who may have kept the Sabbath of the Lord on the seventh day in all good conscience—to keep the first day by resting from labor. This is a zeal not simply without knowledge, but contrary to knowledge. In view of it, and without wish-

ing to say one word to strengthen the Jew in his opposition to Christianity, we would suggest, that rebukes on the score of sabbatic zeal would probably find quite as good subjects among Christians as among Jews.

PROGRESS OF PERSECUTION IN PENNSYLVANIA.

Week before last we announced, that three persons, connected with the German Seventh-day Baptists at Snowhill, had been convicted of working on Sunday, and were expecting to go to jail therefor. We have since learned that they were taken to the county jail, imprisoned six days, and discharged. This was for gathering in grain on a Sunday during harvest, when it was suffering very much from the heavy rains. Had they been nominal observers of Sunday, they might possibly have been acquitted on the plea of necessity, as provided in the act of 1794. But they were connected with a Society which observes the Sabbath, and denies the claim of the first day to be the Sabbath; hence the law is enforced in all its rigor, and these three men have paid the penalty of its violation by suffering imprisonment six days.

Two of the persons alluded to above, are included in the number whom we have already mentioned as having been informed against for picking apples on Sunday. Judgment has been rendered against them, and they are expecting soon to be taken to jail again.

We are farther informed, that since the decision of the Supreme Court, the fire of persecution has broken out at Morrison's Cove in Bedford County. Several cases have been appealed to the County Court, where they remain undecided.

Under such circumstances, our German friends are determined again to apply to the Legislature for relief, and have confident expectations of obtaining it. There is, however, some difference of opinion among them, as to the best form of petition—whether to ask for the abolition of the law under which they are persecuted, or to ask simply for protection on their own premises. Our opinion is, that they are doing more for the cause of truth about these days than they ever were before, and that they ought not, from a desire of speedy relief, to be induced to take up with a partial recognition of their rights. While doing so much to enlighten and arouse the public mind, they can very well afford to suffer some temporary inconvenience. In due time, and that not far distant, their rights will be fully acknowledged, and they honored for maintaining them. But of this more anon.

SHOULD CHRISTIANS BE POLITICIANS?

The above interrogation, considered in its true light, is worthy of the most careful consideration, especially in an era like the present. When the elements of truth, long smothered, are struggling for ventilation, and by their restless expansibility upheaving the solid foundations of time-honored political institutions; when gray-haired monarchs haste from their tottering thrones to lonely exile; when princes, disrobed of royalty, beg at the peasant's door; and when despotism, both in the old and new world, from the top-tower of his triple-walled bastille, looks fearfully at the gathering hosts of freedom;—in times like these, the Christian may well ask, "What part have I to act in this grand drama?" The question is not, whether the Christian should be a demagogue, or a stupid devotee at the shrine of party; but, should he be a politician in the strict sense of the term. "Politics," says Webster, "is the science of government—that part of ethics which consists in the regulation and government of a nation or state, for the preservation of its safety, peace, and prosperity." The question, then, becomes, Is it the duty of Christians to establish and perpetuate the institution of civil government? The views which we wish Christians to examine are the following:—

God, in creation, designed the good of moral beings. This proposition needs no proof. That moral government is an indispensable means of securing this good, is evident from the fact that the nature of moral beings demands certain rules of action in order to secure their greatest good; and as rules of action imply moral government, therefore moral government is an indispensable means. Now, 1st. Whatever is indispensable to the securing of the end or design of creation, is a part of moral government. 2d. Civil governments are thus indispensable. Therefore civil governments are a part of moral governments. The minor proposition in this syllogism may need a little proof. Then we propose, 1st. That moral beings, possessing different degrees of information on the same subject, will be likely to disagree. 2d. Men do possess information in different degrees. Therefore there will always exist a demand for human adjudication to apply the moral law in the given case. Again, the Bible every where recognizes human government as a part of God's moral government. (See Romans 13: 1-7; 1 Peter 2: 13; 14; also the book of Daniel.) The fact cannot be denied, that the passages quoted represent human government as of God, forming a part of his scheme for the moral government of the universe. This point then being settled, we can proceed to an application. 1st. Whatever forms a part of God's moral government, all men are bound to aid in supporting. 2d. Human government forms such a part. Therefore all men are bound to aid in its support. In a government like ours, where it is the prerogative of every man to vote, as the

agency through which he gives character to the legislation of the nation, he is morally bound to give it a moral character by voting for such men as shall legislate in accordance with the laws of God. He cannot escape the obligation, any more than he can the obligation to love God; for an obligation to love God implies an obligation to use all means to secure his glory. This we have shown to be a means. Therefore he is bound to make use of it. We conclude, then, that the Christian who lives on the daily blessings secured alone by human government, and refuses to engage in giving it character and support by his vote and otherwise, is not only an example of ingratitude, but of opposition to God and morality.

It is objected, that in the exercise of governmental powers, the law of love is subverted. We answer, that love is a universal principle, seeking the greatest good of the greatest number. Whenever the few shall destroy the good of the many, they make their rights to society a forfeiture, and it becomes the government to take that forfeiture at their hands. This is in obedience to the demands of love, and not opposed to them.

Again, it is objected, that "Christians are not to be diverted from the work of saving souls, by meddling with politics." To which we answer, 1st. Whatever constitutes an indispensable means of salvation, the Christian should labor to secure, and when thus employed is laboring for the "salvation of souls." 2d. Order in society, secured alone by civil government, is an indispensable means of salvation. Therefore the faithful Christian must be a politician.

We conclude, then, that in a popular government politics are a part of religion; and being a means of good to man, all men are as much bound to be politicians as to seek the good of man. When we cease to be politicians, we cease to seek the greatest good of man; and ceasing to seek the greatest good of man, we cease to be Christians. The conclusion, then, is inevitable, that no man can be a consistent Christian without being a politician. Now, if any one is disposed to find fault with this conclusion, let him be particularly careful to examine the reasoning by which we have arrived at it.

It is true, that Christians have much to do besides meddling with politics; and they have much to do to do besides confounding the right of human government with the abuse of it by wicked men. How often do men excuse themselves on the ground of superior holiness—too dignified to stoop and "dabble in the dirty waters of politics." They will admit, at the same time, that the wicked need the restraint of law, and that the good of beings demands the administration of equitable laws, but they shrink with holy horror from the task, leaving the government in the hands of the wicked, vainly dreaming that they will enact laws for the suppression of vices which they daily practice; that infidels will protect religion, tyrants liberty, and the licentious virtue, and then, adding insult to injury, will pray for righteous rulers and just laws. It is too true, that the waters of politics are impure; yea, stained with the blood of injured innocence, flowing in gushing streams from the lacerated backs of three millions of God's poor, and made salt with the fast-falling tears of the ruined victims of legalized intemperance. But let us ask, How came these waters so? What has opened the veins of bleeding humanity, and who has filled the cup of bitterness, and held it to the trembling lips of the inebriate? Those ministers, deacons, and laymen, too holy to dabble in the dirty waters of politics, have done it. To permit a deed to be done, having means to prevent it, is equivalent to doing it. They have stood tamely by, while the poisoned dagger of political enactment has been drawn and plunged to the vitals of virtue and religion. They have abstracted political acts from the catalogue of moral obligation, and handed the government over to the blind guidance of perverted sensuality. Religion alone can purify these corrupted streams. Who shall apply it? Will the ungodly? Never. Then the Christian must. What a field for labor! Intemperance has robbed thousands of religious instruction, and dragged thousands more to hopeless misery. Slavery has shut the Bible and closed the gates of knowledge on starving millions. Such are the effects of polluted politics. The instrument appointed by Heaven to bless man, is made to curse him; and instead of rolling forward the wheels of salvation, opposes a barrier more formidable than the mental darkness which enshrouds the victim of infatuation as she throws her tender infant to the jaws of the crocodile of the Ganges. These waters must be purified, or religion must die. Already have the scaly monsters issued from these putrid lakes and stagnant pools, and wound their forms around the altars of God. The light of religious truth, in word and deed, must fall in scorching rays on these waters of political putrefaction, separate the pure from the impure elements, as the sun evaporates the crystal waters of the ocean, to fall again in refreshing showers, while the impurities, with all the reptiles that crawl therein, shall faint and die beneath the scorching ray. The Christian who fears to plunge in and drag the impurities from our political sea, will never wear a martyr's crown. The contagious disease will not be stayed, if the physician stands aloof. What would be thought of the physician who, in case of imminent danger, should refuse aid, and see a silly quack administer prussic acid for soda? Yet that man is not more strangely inconsistent than the Christian who absolves himself from politics. D. E. M.

PEACE CONVENTION IN BRUSSELS.

For some time past, our philanthropic countryman, Elihu Burritt, has been laboring in Europe to get up a Convention, which should take the incipient steps to abolish war among the nations of the earth. His plan, as set forth in a circular, was, to organize and inaugurate a simultaneous moral agitation in favor of a High Court of Nations, and a code of international laws, by which all cases of international controversy should be adjudicated; and to provide for the formation of committees, or the acquisition of correspondents, in different countries, through whom the public press, the platform, and the pulpit, might everywhere be enlisted in favor of a proposition so rational, humane, and Christian. The Convention was held at Brussels, and was attended by about three hundred Delegates—Belgian, British, American, &c. The essays and discussions were mostly in the French language, and extended through two days. A good degree of harmony prevailed, and the propositions presented for consideration were adopted by nearly unanimous votes. Elihu Burritt, who was one of the Vice Presidents, is to write a history of the affair; until the appearance of which, our readers must content themselves with the following propositions, adopted after the reading of essays, and more or less speaking, upon each:—

- 1. The irrational, inequitable, inhuman, and unchristian arbitrament of War.
2. The expediency of recommending to the civilized and professedly Christian Governments of Europe and America, the adoption of an Arbitration Clause in all international Treaties, by which questions of dispute which may arise, and which might possibly issue in an appeal to the sword, shall be settled by mediation.
3. The propriety of convoking a Congress of Nations, the object of which shall be to form an international Code, in order, as far as possible, to settle on a satisfactory basis most questions, and generally to secure Peace.
4. The importance of recommending to the several Governments of Europe and America, mutual disarmament, the exchange of good offices, &c. &c., to promote the welfare of all.

GERRIT SMITH ON BAPTISM.

A report has been in circulation for some time past, that Gerrit Smith, of Peterboro, New York, has joined the Baptist denomination. A letter from him, which we find in a recent number of the Christian Contributor, says that the report is untrue; that he has for many years been opposed to all sects; that he believes "the Christians of a given locality, constitute in the eye of God, the one church of such locality; and that the Christians of such locality, instead of making various churches to suit their various tastes, are bound to aim to take the church in such locality just as God sees it, and tenders it to them; and to acknowledge, as members of it, all in such locality who appear to be Christians, however widely they may differ from each other in doctrine or practice." Mr. Smith states the following as the probable occasion of the report of his joining the Baptists:—

"In the spring of 1847, the 'Church of Peterboro' resolved to investigate the question of baptism. It is in the habit of investigating questions; and is, at the present time, seeking to learn the truth respecting the Sabbath. Its inquiries on the subject of baptism were not brought to a close until last July. As we all came to the conclusion, that baptism is a rite of the church of Christ, those of us (myself included) who believed that we had never been baptized, could no longer delay to be. That I should regard myself as unbaptized was, well nigh, unavoidable. Even in the judgment of Pedobaptists, I had never been baptized. It is true, that I had been sprinkled in my infancy; but neither of my parents were then Christians. 'When I came to be baptized, I preferred immersion—for I had, now, come to be established in the belief, to which I had always inclined, that nothing short of immersion answers the demands of the rite of baptism.' 'Lest it might be inferred, from what I have said, that I believe in infant baptism, I will add, that I have ever entertained doubts of it, and do, now, confidently believe, that it is unauthorized. If there be a warrant for it in the Scriptures, I do not see it. To me circumcision and infant baptism appear to have no connection with each other. But for the supposed connection between them, there would, however, probably, be no one to defend infant baptism. 'I close with saying, that I do not claim to have made a learned investigation of the subject of baptism. Of such an investigation I am entirely incapable. I am not a scholar. I know very little of church history; quite too little of the Bible in my own tongue; and next to nothing of it in any other. So far, therefore, as learning is needful in this case, my opinions on the subject of baptism are valueless; and in no point of view are they entitled to influence the opinions of others.' Your friend and brother, GERRIT SMITH."

PREMIUM OF A LIBRARY.—The American Tract Society offers a complete set of the volumes published by the Society, to the writer of the best article on each of the following topics, viz: 1. The best authentic narrative, suited to lead the impenitent to the cross. 2. The best article on the duty of individual Christian effort for the salvation of souls. 3. The best article on novel reading. 4. The best religious anecdote. The articles are to be written in the course of the year 1849, and published in the American Messenger. The more condensed the article the better, and none will be accepted exceeding a column and a half in length. The articles are to be forwarded to the American Tract Society, post paid, and submitted to a committee on premiums, who will make the award.

MR. WADE AND HIS LABORS.—The New York State Baptist Convention was held at Rochester last week. Among the interesting incidents of the Convention, was the introduction of Mr. and Mrs. Wade, Mrs. Brayton, and Mrs. Van Duzen, from the Karen Mission. Mr. Wade was absent twenty-six years. Perhaps there is not another instance in the records of missionary history, where the husband and wife returned together, after twenty-six years labor in a foreign land, with the prospect of returning and spending ten more years to preach the Gospel amid the Karen jungles. Mr. Bright, in welcoming back this missionary band, said of Mr. Wade:—

"He had experienced all the horrors of the Burman death prison, and had known what it was to escape from death when the axe of the executioner was uplifted to strike the fatal blow. He had been spared by the mercy of God, and lived to see many a Karen jungle bud and blossom like the rose. He had broken bread to a church of four hundred members in 'the City of Love,' and had buried in their waters one hundred dear converts, some of whom had gone to their rest in Heaven, and some still live. More than this, by his labors this people had been made ready to receive the word of the Lord. This brother had done more than to conquer a kingdom—he had reduced the language of that people to writing; and if the Karen is now able to read from the Bible the word of life, that 'God so loved the world that He gave his only-begotten Son to die, that all who believe in Him may have eternal life,' if he has the Scriptures to clasp to his heart as the dearest treasure, they owe it, under God, to this brother, and the encouragement of this Society."

The finances of the State Baptist Society were reported upon as follows:—

Balance from last report,	\$3,355 22
Receipts since the last year,	7,204 41
Total,	\$10,559 62
Amount charged since Oct. 1847,	6,275 94
Balance,	\$4,283 69

CONGREGATIONAL METHODISTS.—We learn from the Journal of Commerce, that the decision of Judge Edmonds, adverse to the Methodist Centenary Church in Brooklyn, and requiring them to receive the preacher appointed by the General Conference, induced a large portion of its members to relinquish the property and form another and an independent society with the pastor of their choice. Several other Methodist Episcopal Churches have also recently established or declared their independence; we believe two more in Brooklyn, one in New York, three in Philadelphia, and some in other parts of the country. A Convention of pastors and delegates from those in these three cities and their neighborhoods, met a short time ago in Philadelphia, and formed what they call the "Brooklyn Association of the pastors and delegates of the Congregational Methodist Church." Their first regular meeting will be held on the first Wednesday in December next, in Brooklyn.

INTERESTING MISSIONARY INTELLIGENCE.—Recent intelligence from Ceylon, says the Journal of Commerce, received at the Missionary Rooms in Boston, states that in the progress of a revival there, seven native youths connected with the Missionary Seminary at Batticotta, had experienced, religion,—prospectively an important event, from their great influence. Also at the Sandwich Islands, an interesting revival had been in progress for some time. The King was among the hopeful converts.

METHODIST MISSIONS.—The Report of the Southern Methodist Episcopal Missionary Society states, that they now supply 334 missionaries: Among the Indians, 34; among the colored people, 130; in Texas, 64; among the destitute portions of the South, 97; Germany, 7; China, 2. Receipts, \$62,613—which, divided among the 334 missionaries, gives an average of \$187 and a fraction.

SAILING OF MISSIONARIES.—Fourteen missionaries sailed from Boston, week before last, for different stations in Asia; eleven of them were sent out by the American Board of Commissioners, and three by the Baptist Missionary Union. Last week the ship Cato was to sail from Boston to Calcutta, with a number of missionaries.

The Missionary Board of the Methodist Episcopal Church have taken measures for the formation of a new Conference on the Pacific Coast, as authorized by the General Conference. Two missionaries will be sent as early as next spring to California.

Mr. and Mrs. Wade, returned missionaries of the Baptist Missionary Union, are now residing with a sister of Mrs. Wade, in the vicinity of Eaton Village, Madison Co., N. Y., where they expect to spend the winter. They intend to return to Burmah as soon as health will permit.

Mrs. Stoddard, wife of Rev. Mr. Stoddard, who has for four or five years been one of the missionaries of the American Board to the Nestorians, died of cholera, in June last, at Trebizond. She was on her way home with her husband, who was returning on account of his health.

Mrs. ELIZA C. ALLEN, wife of Rev. Ira M. Allen, well-known as editress of the Mother's Journal, died in this city on Sunday, Oct. 15.

We see it stated that nine divorces of man and wife, were ordered by the Superior Court of Connecticut, last week sitting at Danbury.

Since our... have arrived... the Niagara... principal... The Ch... Con... Dow... Mr. S... comp... who are... dividual... counsel... verdict... if not... It is... action... Hill... defended... It is... stock... leaders... In France... continue... by a... discuss... ment... part... The... also... decided... dent... the... universal... On Saturday... in the... history... having... comm... late... Republic... apathy... the... members... thrown... into... rashes... tempted... to seal... by the... office... President... suspend... the... There has... in which... the... against... the... M. Gent... who... the... Paris... at the... Another... was sent... on... Germany... is a... standard... of rev... Southern... provin... being... signally... d... many... has issued... German... States... recounting... the... on the... 18th... the... Govern... The attempt... lic at Baden... came... up... with... pleated... routed... zingen... advanced... Valley... of the... Staufen... which... ter a... somewhat... was taken... by... down... a... great... and some... hundred... the... latter... was... his... immediate... Court... Martial... of... Struve... the... papers... The... Pen... a... detailed... account... Hungarian... and... fought... on... the... Egerszegh... Terek... must... the... Ban's... army... to... 20,000... routed... and... lost... 13... standard... is... quoted... at... 123... Count... Lamb... the... Emperor... of... his... troops... in... assassinated... on... Pesh... by... a... stud... The... Officer... brave... seamen... Samaritan... to... into... the... land... Washington... are... applied... in... light... after... a... the... prosecuting... case... on... there... against... him... Pearl... was... some... money... on... seven... stealing... slaves... sentence... of... the... remaining... hangs... over... will... neither... with... the... trial... own... confession... perjured... with... testify... against... the... slave... are... Since our... have arrived... the Niagara... principal... The Ch... Con... Dow... Mr. S... comp... who are... dividual... counsel... verdict... if not... It is... action... Hill... defended... It is... stock... leaders... In France... continue... by a... discuss... ment... part... The... also... decided... dent... the... universal... On Saturday... in the... history... having... comm... late... Republic... apathy... the... members... thrown... into... rashes... tempted... to seal... by the... office... President... suspend... the... There has... in which... the... against... the... M. Gent... who... the... Paris... at the... Another... was sent... on... Germany... is a... standard... of rev... Southern... provin... being... signally... d... many... has issued... German... States... recounting... the... on the... 18th... the... Govern... The attempt... lic at Baden... came... up... with... pleated... routed... zingen... advanced... Valley... of the... Staufen... which... ter a... somewhat... was taken... by... down... a... great... and some... hundred... the... latter... was... his... immediate... Court... Martial... of... Struve... the... papers... The... Pen... a... detailed... account... Hungarian... and... fought... on... the... Egerszegh... Terek... must... the... Ban's... army... to... 20,000... routed... and... lost... 13... standard... is... quoted... at... 123... Count... Lamb... the... Emperor... of... his... troops... in... assassinated... on... Pesh... by... a... stud...

General Intelligence.

FOREIGN NEWS.

Since our last, two steamers from Liverpool have arrived, the Britannia at New York, and the Niagara at Boston. We give below the principal items of news.

England. The Chartist trials in London have been concluded. Conviction has been the uniform result. Dowling, the Irish confederate Cuffey, Jaeger, Fay, and Mulling, were sentenced to transportation for life. Several of the less prominent conspirators pleaded guilty, and were subjected to fine and imprisonment. Against others, the Attorney-General abandoned the prosecution, contenting himself with binding them to their own recognizances to be forthcoming when called upon by the authorities.

Ireland. The trial of Smith O'Brien was proceeding at Clonmel. Arrests continue to be made of those implicated in the late movements, or who furnished aid to the insurgents.

Mr. Smith O'Brien has undertaken to pay for competent legal assistance for all the poor men who are to be tried, leaving the choice of individuals to themselves. It is said that his own counsel have great hope of gaining a favorable verdict on the strength of some technicalities, if not on the merits of the case.

It is now ascertained that six of the insurrectionists who attacked the house of Rev. Mr. Hill were shot by the gallant little band who defended it; they have since died.

It is stated on good authority that the whole stock of money found on the persons of the leaders at Ballinagarry amounted to £20 only!

France. In France, much excitement and alarm continue to prevail. The Assembly have decided, by a considerable majority, after a very able discussion in which Lamartine took a prominent part, on having but one Legislative Chamber. The Committee of the Constitution have also decided by a vote of 10 to 4 that the President of the Republic shall be elected by universal suffrage, and not by the Assembly itself.

On Saturday a scene of confusion occurred in the Chambers, almost unparalleled in the history of that Assembly. One of the members having commented in severe terms upon some late Republican banquets, and condemned the apathy of the Government in relation thereto, the members of the Republican party were thrown into such a rage that they almost simultaneously rushed to the tribune, which they attempted to scale on all sides, but were prevented by the officers of the House. At length the President was obliged to put on his hat and suspend the sitting.

There has been something of a riot at Lyons, in which the Garde Mobile took an active part against the authorities.

M. Gent, who was lately elected Representative of the people at Avignon, has been shot in a duel by the Legitimist candidate.

It is said that there are 270,000 persons in Paris at the present moment receiving relief.

Another body, consisting of 677 insurgents, was sent off on the 24th to Havre.

Germany. Germany is still in an unsettled state. The standard of revolt has been again raised in the Southern provinces, and again the rebels have been signally discomfited. The Regent of Germany has issued to the Governments of all the German States a circular manifesto, officially recounting the facts of the rising in Frankfurt on the 18th ult., and its prompt suppression by the Government.

The attempt of Struve to proclaim a Republic at Baden has utterly failed. Gen. Hoffman came up with the insurgents near Staufen, completely routed them, and then passing by Crozingen, advanced, through the Hexenthal, or Valley of the Witches, in two divisions, on Staufen, which he completely surrounded. After a somewhat obstinate resistance, the town was taken by storm; some houses were burned down, a great number of the defenders slain, and some hundreds of prisoners taken. Among the latter was Struve himself. He and 80 of his immediate followers were instantly tried by Court-Martial, condemned, and shot. [This report of Struve's execution is denied by some of the papers.]

Hungary. The Pesther Zeitung of the 20th ult. contains a detailed account of a battle between the Hungarian and Croatian forces, which was fought on the 18th ult., in the vicinity of Szala Egerszegh. The Hungarians, under Count Terek, mustered 18,000 men; the division of the Ban's army, which attacked them, amounted to 20,000. The Croats were completely routed, and lost 3,200 men, 17 pieces of artillery, and 13 standards. The loss of the Hungarians is quoted at 123 killed, 192 wounded.

Count Lamberg, who had been appointed by the Emperor of Austria Commander-in-Chief of his troops in Hungary and Croatia, was assassinated on the 29th ult. on the bridge of Pesth, by a student.

THE CAPTIVES OF THE PEARL.—The three brave seamen, who acted the part of the good Samaritan to the poor slaves who had fallen into the hands of the thieves and robbers of Washington, have had their trial, as our readers are apprised, and their fate is decreed. English, after a long confinement, was set at liberty, the prosecuting attorney refusing to carry his case on, there not being a shadow of testimony against him. Drayton, the commander of the Pearl, was convicted by aid of perjured testimony, on several indictments, of the charge of stealing slaves. He now lies in jail under the sentence of imprisonment for twenty years. The remaining three hundred indictments are hanging over him, and the prosecuting attorney will neither order a discontinuance or go on with the trials. Sayres was convicted on his own confession, of aiding slaves to escape—the perjured witness against Drayton refusing to testify against him—and he was acquitted of the charge of larceny. On conviction of aiding slaves to escape, he has been sentenced to pay fines of \$14,000, and to lie in jail until the fines are paid.

Nearly the entire village of Waterloo, N. Y., was destroyed by fire on Sunday evening.

FRUITS OF SLAVERY.—A public meeting was held at the Tabernacle in this city, on Monday evening last, for the purpose of presenting the case of two Christian girls, held in slavery in Alexandria, Va., and about to be sent to the Southern market. We learn from one of the morning papers, that the father of these two girls, whose name is Paul Edmondson, is an old man, having a family of fourteen children. Five of the daughters have purchased their freedom, and the two in question, with four brothers, were on board the schooner Pearl, when she was retaken. One of these brothers has since become free, three are taken Ken South, and the young girls, by the open confession of those who hold them, are destined for a fate even worse than slavery itself. The price demanded for them by these dealers in human flesh, is \$2,250, and negotiations have been going on for some time with a view to prevent their being taken away before the sum could be raised. On the 12th inst. it was finally arranged, that they should remain, on condition that their friends would deposit \$500, and agree to forfeit it, if the sum is not made up. This was done, and thus the matter rested. The \$500 was guaranteed by the brothers-in-law of the girls, a large proportion of which will be absolutely forfeited, and these objects of Christian sympathy be taken away into hopeless bondage, unless the price of their redemption can be immediately made up and remitted to Washington.

CURIOUS OCCURRENCE.—On Thursday, a short time previous to the hour appointed for the sailing of the steamship Columbus from Charleston, a box, marked "E. Mirshaw, Philadelphia," was brought down to the wharf and shipped, the freight being paid by the young man that accompanied it. The box was placed near the hatchway, on the top of the freight previously stowed away. In consequence of the storm that prevailed, the Columbus did not leave till Saturday morning. She arrived in the river on Tuesday, and when near New Castle the hatch was opened for the purpose of making preparations for discharging as soon as the wharf was reached. To the astonishment of the crew, they discovered in the hold a colored man, almost entirely exhausted from hunger and the want of water. On a farther search, they ascertained that he had been packed up in the box above alluded to, with a loaf of bread and a jug of water, which, but for the delay in the departure of the steamer, would have sufficed for the voyage. After his bread and water were exhausted, he burst off the lid of the box, and was enabled to crawl about among the freight, having first cut away the side of a bale of cotton to make a passage from the spot where the box had been stowed. He found a box containing a pound cake, sent by a newly-married couple to some friends in Philadelphia, and ate part of it, but his mouth became so parched from want of water, that he could not devour much. He gave his name as Moses, and stated that he belonged to Miss Mary Brown, a wealthy lady of Charleston. He has been placed in the jail at New Castle to await orders from his owner.

HAVOC OF INTemperance.—At a great temperance meeting held recently in Montreal, the Rev. Mr. Chiniquy is reported to have said that he had a list of fifteen Canadian families, formerly of the first standing, influence and opulence in Montreal, whose aggregate fortune a few years ago, was \$2,000,000, and now they have vanished and disappeared—strong drink has destroyed them all: another list of 104 families, of various callings, whose aggregate fortune was \$300,000, who have also disappeared from the same cause; and another list of 217 families, in the fourteen surrounding parishes, all were comparatively wealthy, and all now destroyed by whiskey, except remnants scattered about the State and elsewhere.

SUMMARY.

A Parliamentary report of exports from the United States to Great Britain for five years, from 1843 to 1847, shows an aggregate increase since 1843 of more than one hundred and fifty per cent. Among the articles enumerated are oil, staves, naval stores, beef, tallow, hides, pork, bacon, lard, cheese, wheat, corn, meal, rice, wool and hops. The increase of bacon, lard and cheese, is equal to one thousand per cent., of corn, more than fifteen million per cent., there having been none exported in 1843, and 15,526,525 bushels in 1847.

A five dollar bill, of the Fulton Bank, passed through the hands of the Journal of Commerce, on the back of which was written as follows:—"This is the last of three thousand dollars left me by my mother at her death, on the 27th day of August, 1840. Would to God she had never left it to me, and that I had been learned to work, to have earned my living, I would not now be what I am."

The Montreal papers chronicle the death of Susannah Laurent, at the advanced age of 105 years and five days. She was unmarried, and retained her faculties to the last. She died of no particular disease—nature seemed gradually to give way. She is represented to have been extremely fond of children, and was emphatically an "old maid."

Arrangements have been made by the various Railroad Companies between Albany and Buffalo, so that passengers will hereafter be taken from tide-water to the lakes in 17 1/2 to 18 hours, and after the first of November the fare through (from Albany to Buffalo) will be reduced to \$9.75. Passengers may now leave New York in the evening, sleep on board one of the North River steamers the first night, and in a hotel at Buffalo the second.

At a trotting-match on Long Island last week, the celebrated horse Trustee, trotted twenty miles, in harness, in fifty-nine minutes and thirty-five seconds and a half—which is the greatest number of miles that has ever been trotted within one hour.

The residence of Mr. A. C. Van Epps, in the upper part of the city, was set on fire a few evenings since, and came near being destroyed. The fire commenced in a book-case, where the only possible origin must have been by a mouse nibbling some wax tapers deposited there.

The unfortunate steamer Goliath, it is now fully ascertained, caught fire and was blown up, and her remains have been driven ashore on the Canada side of Lake Huron, where they were discovered on the 20th ult. Eighteen lives are known to have been lost with her, as all on board perished. Capt. Cottrell had been married but three days when he left Detroit on the fatal voyage.

The steamship California, the first of the U. S. Pacific Mail Line, sailed from New York on Friday of week before last, to take her station in the Pacific Ocean, running from Panama to the Columbia river, and touching at all the ports on the coast of California and Oregon. Her first port will be Rio Janeiro, then around Cape Horn to Valparaiso, and the intermediate ports on the coast of Panama.

The Boston Journal of the 18th says: "Our mackerel fishermen had a grand haul last week in Massachusetts Bay. On Friday and Saturday of week before last, about 250 vessels were engaged in the business, and their labors were crowned with unprecedented success. About 25,000 barrels were taken on those days. One vessel caught 130 barrels for her share. This is a good winding up of the season."

The Springfield Republican states that three gentlemen of that town, Willis Phelps, James Barnes, (late Superintendent of the Western Railroad,) and William Mattoon, have taken the contract for constructing a Railroad in New York from Rome to Watertown. The amount of the contract is from half a million to eight hundred thousand dollars, and the work is to be immediately entered upon.

A mammoth tooth, weighing seven pounds and a quarter, has been found in a hill at Mt. Holly, Vt. It was dug up in making excavations for the Rutland and Burlington Railroad. It was found imbedded in coarse gravel, ten or fourteen feet below the surface. The gravel bed lay between two steep parallel ridges of the rock, forming what appears to have been, anciently, the bed of a river.

The total vote of Iowa at the recent State Election was 24,355. The Iowa Capital Reporter infers from this vote that the population of the State is about 230,000. The population of Wisconsin, in December last, was 213,575, and is now but little, if any, short of 225,000.

The Victoria, Texas, Advocate, of July 27th, apologises for a lack of matter in its columns, by saying that the senior editor was shot and badly wounded; the junior editor had the chills and fever; and there had been no mails there for two weeks.

In Albany, about one hundred buildings of a neat and substantial character are going up in the burnt district. The Journal says that the buildings fronting Broadway are of a neat appearance, and when the street is built up, being now several feet wider than before the fire, will command a good share of the business of the city.

The Grand Jury of New York have found a bill of indictment against Capt. Bertrand of the ship Alhambra, for murder, by causing one of his crew, Alfred Burgess, to be flogged in such a manner as to cause his death. The Grand Jury have also indicted Watson, the second mate, who flogged the deceased by the Captain's orders, for manslaughter.

Wild pigeons are flocking into New Jersey, Southern New York, and Pennsylvania. They are in excellent condition, and command seventy-five cents to a dollar per dozen, at retail, in our New York markets. An expert sportsman can earn four or five dollars a day in shooting them.

A shark, about six feet long, caught a short time since in Buzzard's Bay, on being opened, was found to contain a puffing pig (not of the human species), and 66 menhaden, all whole, unmarked and unbroken by teeth.—So says the Nantucket Mirror.

A dispatch to the St. Louis Republican, dated Nauvoo, Oct. 9, says that the Mormon Temple was totally consumed by fire that morning; supposed to have been the work of an incendiary.

A Mr. Miller was crushed by the cars at Towanda, on Saturday last. He was standing by the side of the station house when the train was backed by it for some purpose, and was caught between the cars. He survived the injury only about five hours.

On the 23d of September, the Most Rev. Archbishop Eccleston issued letters to the Most Rev. and Rt. Rev. Prelates of the United States, for the convocation of the first National Catholic Council at Baltimore.

The commencement of the Oberlin Institute occurred on the 23d of August. The Ohio Observer states that the degree of A. B. was conferred upon sixteen gentlemen, and also upon Miss Ann Mahan. Several also received the degree of A. M.

It is remarkable, says Dr. Darwin, that all the diseases arising from drinking spirituous liquors are liable to become hereditary, even to the third generation; and gradually to increase until the family becomes extinct.

Arrangements have been made for educating female medical practitioners in Maine. In various towns and cities money has been raised, and committees appointed to select suitable females to go to Boston to receive instruction.

The Rochester Democrat of Oct. 18, says: "We had a pretty smart snow squall yesterday morning, accompanied with rain—the first really disagreeable storm of the season."

The Boston Courier of Oct. 18, says: "Ex-Governor Slade of Vermont, arrived in this city on Monday evening, bringing with him twenty-four young ladies, destined for the West, as teachers."

Thaddeus Stevens is sent to Congress from Lancaster County, Pa., by a majority of 4,101—the largest ever given to any Congressman by that County.

New counterfeit 5s, on the bank of Penn Township, have made their appearance in this and other cities. They are so well executed, that brokers and banks have received them without suspicion.

Nearly one hundred orphan students were admitted at Girard College, last week, making the whole number now in the institution about two hundred.

The marine telegraph reports that a boat containing three persons, was capsized near Nantasket on Saturday last, and that two men were drowned—Mr. Leach, a blacksmith, and Mr. Vanormer, a carpenter—both residents of Boston.

The French Government has sent two colored men as governors, one of them to Martinique and one to Guadeloupe.

The Findlay (Ohio) Courier says that the Seneca County Bank, in Tiffin, suspended payment on the 26th ult. This must not be confounded with the Seneca Bank of New York.

A fashionable paper in London tells the young ladies to "damp the hair with water, and plait in three or four plaits every night. It will then take the waved form, though combed and brushed next morning."

A telegraphic despatch, dated Philadelphia, Oct. 13, says that the canal boat Union was burnt near Duncan's Island. It originated from a camphene lamp. Two of the crew, who were asleep, were burnt to death. The cargo, valued at \$60,000, is probably half lost.

A new and well-executed counterfeit ten, on the Troy City Bank, has been put in circulation. The vignette is a railroad train. On the left is a steamship, and on the right a ship under sail.

The cost of a London daily paper in the United States, including postage, is said to be \$43.72 per year.

A slave died recently at Alexandria, La., possessed of \$700 in gold and silver, which he disposed of by will.

Messrs. Hall & Speer, of Pittsburg, have sold fifty of their excellent ploughs, to go to Puebla, Mexico.

A young girl, arrested in Philadelphia at night drunk, refused to give any other name than that of "Rough and Ready," and under that appellation was committed as a vagrant.

There is a child in Dover, N. H., which presents the strangest phenomenon. It can see but twelve hours per day—the rest of the time it is perfectly blind.

It is in contemplation to construct a branch railroad from Harlem to the High Bridge, near New York, and to erect a magnificent hotel on the heights for the reception of summer visitors.

Maria E. Ames, of Chester, has recovered \$1,100 against Julius Ware, of the same place, in an action for slander.

The Britannia, one of the vessels wrecked in the late storm on Ipswich Beach, has been a regular trader to Salem for several years, owned, and was commanded and manned by people of color.

A young lady of Newburyport, Mass., died the other day from chewing large quantities of cloves.

One hundred and six students have entered the Freshman Class of Yale College this season.

Sears, in the slave case at Washington, has been convicted on 71 indictments! Penalty on each, \$200.

It is said that there are 25,000 Scandinavians in Wisconsin.

New York Market, Monday, Oct. 23. ASHES—Pots \$6 25; Pearls 6 13.—FLOUR AND MEAL—Western and State Flour sells at 5 37 1/2 4 44; Pure Genesee 5 56, and fancy brands 5 75. Jersey Meal 3 37. Rye Flour 3 60. Common Buckwheat 2 25.—GRAIN—Genesee Wheat 1 25; Ohio 1 10 1/2 12. Corn, Western 68c; Southern 69 3/4c. Rye 73c. Barley 73c. Oats 75c.—PROVISIONS—Pork, Prime 9 00; Mess 12 75. Beef, Prime 6 00; Mess 11 00. Lard 8c. Butter, 10c. for Ohio, 12 1/2 for State. Cheese 7c.

MARRIED. In this City, on Monday evening, Oct. 23d, by Eld. Thomas B. Brown, Mr. P. ALBERT LAUDG, of St. Louis, Mo., to Miss ELIZA H. STILLMAN, daughter of Joseph Stillman, of New York.

In Plainfield, Orange Co., N. Y., Oct. 11, by Eld. Joshua Clark, Mr. STEPHEN R. BURDICK, of Brookfield, Madison Co., N. Y., to Miss CLARINDA LANPHEAR, of the former place.

At Staten Island, Oct. 17th, by Rev. David Morris, JAMES WILSON, of New York City, to Miss FARRER MAIN, daughter of Rufus Main, Esq., of North Stonington, Ct.

At New Market, N. J., at the close of divine service, the evening after the Sabbath, Oct. 13, by Rev. W. B. Gillett, Mr. DAVID M. DUNHAM, of Metuchen, to Miss EMERINE F. RANDOLPH, of Brooklyn.

LETTERS. W. B. Gillett, Joshua Clarke, J. P. Livermore, S. P. Stillman, L. Kenyon, E. Church, E. Fuller, E. D. Barker, Hiram Sherman, James Bailey (not yet published).

RECEIPTS. G. Dunham, N. Market, N. J. \$2 00 pays to vol. 5 No. 52 Martin Dunn, " " 2 00 " " 52 N. Babcock, Lippitt, R. I. " " 2 00 " " 52 E. Church, Marshall, Mich. " " 2 00 " " 52 J. B. Wells, DeRuyter, " " 2 00 " " 52 G. Gardner, Lowell, " " 2 00 " " 52 H. J. Williams, New London, " " 2 00 " " 52 Caleb Green, " " 2 00 " " 52

MISSIONARY ASSOCIATION—EXECUTIVE BOARD. A Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Association will be held at the house of Lucius Randall, in Plainfield, N. J., on fourth-day, November 1st, 1849, at 11 o'clock, A. M. By order of the Board, GEO. B. UTTER, Sec.

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, to-wit: "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. CHRISTOPHER MORGAN, Secretary of State.

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.

All the public newspapers in the county will publish the above once in each week until the election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See Revised Statute, Vol. 1, Chap. 6, Title 3, Article 3, Part 1, Page 140.

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. 374c. 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 food items and prices. Includes sections for BILL OF FARE, BREAKFAST AND TEA, and DESSERTS.

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

DEBUYTER INSTITUTE. REV. JAMES R. IRISH, Principal. GURDON EVANS, Instructor in Natural Sciences. AURELLA F. ROGERS, Preceptress. MARY M. CLARK, Teacher of Music and Painting. Other experienced Teachers are employed as Assistants.

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.

EXPENSES. TUITION, according to studies, \$3, \$4, or \$5 0. EXTRAS—Drawing, 1 00; Painting, 2 00; Tuition on Piano, 3 00; Use of Piano, 2 00; Chemical Lectures, and Experiments, 1 00; Writing, including Stationery, 50; Study rooms, with stove, chairs, table, and bedstead, 1 50; Board in private families, per week, \$1 00 to 1 50.

TEACHERS' CLASSES. Classes will be formed at the opening of the First Term and middle of the Second Term, to continue seven weeks, with daily lectures and instructions in relation to the duties of those intending to teach, accompanied by a thorough review of the Common English branches. Tuition, \$2 50. 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 DeBuyter; or Gurdon Evans, Analytic Laboratory, Yale College, New Haven, Ct. Text books furnished at the lowest prices.

N. B. A daily stage leaves the railroad and canal at Cliftonnago, for this place, at 4 o'clock P. M. IRA SPENCER, M. D., President of the Board of Trustees. DeRUYTER, Madison Co., N. Y., June 12, 1848.

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 next, following the first Monday of November next, the following officers are to be elected, to-wit: A Governor and Lieutenant Governor of this State; Thirty-six Electors of President and Vice President of the United States; A Canal Commissioner in the place of Charles Cook, whose term of service expires on the last day of December next; An Inspector of State Prisons in the place of John B. Gedney, whose term of service expires on the last day of December next; A Representative in the 31st Congress of the United States, for the Third Congressional District, composed of the 1st, 2d, 3d, 4th, and 5th Wards of the City of New York; Also, a Representative in the said Congress, for the Fourth Congressional District, composed of the 6th, 7th, 10th, and 13th Wards of said City; Also, a Representative in the said Congress for the Fifth Congressional District, composed of the 8th, 9th, and 14th Wards of said City; 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; Also, the following City and County Officers, to-wit: Sixteen Members of Assembly; A County Treasurer; A Register in the place of Samuel Osgood, whose term will expire on the last day of December, 1848; A Surrogate in the place of Charles McVean, whose term shall commence on the first day of January, 1849; And a Recorder in the place of John B. Scott, whose term shall also commence on the said day. Yours, respectfully, CHRISTOPHER MORGAN, Secretary of State.

SHERIFF'S OFFICE. NEW YORK, August 12, 1848. The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided. JOHN J. V. WESTERVELT, Sheriff.

All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See Revised Statute, Vol. 1, Chap. 6, Title 3, Article 3, Part 1, Page 140.

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. Payments received will be acknowledged in the paper, so as to indicate the times to which they reach. No paper discontinued until arrears are paid, except at the discretion of the publisher. Communications, orders, and remittances, should be directed post paid, to GAZETTE, 9 Spruce St., N. Y.

Miscellaneous.

HONOR TO ALL HANDICRAFTS.

BY C. SOUTHERNER.

Honor to him whose sinew'd arm Swings the ponderous sledge; Honor to him whose sturdy hand Delves at the fruitless hedge— To every tiler who strieth To beautify the earth, Be honor and fame far greater Than to men of kingly birth. To toll—it is to fill complete The Lord of Life's command— To crown with golden fruit and grain, The wilds of every land; To rear the mansion and the cot, In city or in glen, That joy in sweet content may meet Around the homes of men. Who makes a blade of grass to grow Where there grew none before; Is greater far than the demi-god Whose mantle drips with gore; Then plant the spade in desert ground, And make its treasure spring, To bless the hand and home of him Who greater than a king!

WILLIAM TELL.

More than four hundred years ago, the country which goes by the name of Switzerland was under the Austrian Government, and the people were little better than slaves. They were made to pay heavy taxes, and to perform the most menial offices, while the Austrians lived upon the fruits of their labor, and governed them as with a rod of iron.

One of the Austrian Governors, by the name of Gesler, was a very great tyrant, and did all he could to break the spirit of the Swiss people, but it was of little use.

Gesler went so far in his tyranny as to command his hat or cap to be placed on a pole in the market place, and ordered every Swiss who passed it to bow to it. The poor Swiss people did not like it at all; but they were afraid to disobey the order, as imprisonment or death would be the consequence of their disobedience.

There was, however, one noble-minded man, who was afraid neither of imprisonment or death, who refused to bow to Gesler's cap. His name was William Tell. He not only refused to bow to the cap, but excited his countrymen to throw off the Austrian yoke.

He was soon seized and brought into the presence of the tyrant. William Tell was a famous bowman, and had his bows and arrows about his person when he was seized. Gesler, telling him he had forfeited his life, proposed that he should exhibit a specimen of his skill as an archer, promising him that if he could hit an apple at a certain distance he should go free.

Tell was glad to hear this, and began to have a better opinion of the governor than he deserved; but the cruel man called Tell's only son, a boy seven years old, forward, and placed the apple on his head, bidding his father fire at it. When Tell saw this, he nearly fainted, and his hand trembled so much that he could hardly place the arrow in the string. There was, however, no alternative; he must attempt the feat or die; but that which unnerved his arm was the fear that his skill might fail him, and he might kill his son.

The child, seeing his father's distress, endeavored to console him. 'I am sure you will not hit me, father,' said he. 'I have seen you strike a bird on the wing at a great distance, and I will stand quite still.' The ground was now measured, and the boy was placed against the tree. It is impossible for you to understand what the unfortunate Tell felt as he prepared to shoot. Twice he leveled his arrow, but dropped it again. His eyes were so blinded by his emotion, that he could not see the apple.

The assembled spectators, of whom there were numbers, seemed to hold their breath. At length Tell summoned up all his courage. He dashed the tears from his eyes, and bent the bow. Away went the arrow, and piercing the apple, cut it in two, and imbedded itself in the tree.

The spectators shouted and applauded. Tell was taken to Gesler, who was about to set him free, when he observed another arrow sticking under his girdle. 'Ha! said he, 'an arrow! Why that concealed weapon!'

'It was destined for you!' replied Tell, 'if I had killed my child!'

Upon this daring threat Tell was again seized by the tyrant's soldiers, and was hurried away to be put to death. But being a strong and resolute man, he made his escape, and fleeing away into the mountains, incited the people to throw off the tyrant's yoke. They accordingly took up arms, and made Tell their leader.

But he was again taken prisoner, and being put into a boat with Gesler and his men, for the purpose of rowing over one of the lakes, a storm arose, and the boat was driven ashore. Tell leaped out before any one else could land; and snatching a concealed arrow from his person, took aim at the tyrant, and shot him dead as he sat in the boat.

After this, Tell so roused the people, that they soon gained their freedom, and Switzerland is a free country to this day. Tell has never been forgotten, but the people always think of him with gratitude, and consider him as the deliverer of his country. [Merry's Museum.

THE RICH AND THE POOR.—Dr. Channing has very truly remarked, in one of his essays, that the difference between the rich and the poor, so far as real comfort and happiness are concerned, is by no means so great as people imagine. The former, with everything to enjoy, have too rarely the ability to enjoy anything; while the latter, by means of the very care and labor required to get the common necessities of life, are kept in a state of mind that is really happiness, compared with the listlessness and ennui suffered by those who are cursed with nothing to do. It is a great mistake to suppose, that labor is a disgrace and evil. It is, on the contrary, a blessing for only they whose minds or bodies are engaged in regular and useful employments, are happy. As for luxurious living, it does not bring health; nor do rich, fashionable garments, ensure peace of mind. It is the life well spent—the doing by each one, faithfully, the work which is set before him; that brings the happiness that all desire; and the poor may have it in as large measure as the rich.

A HEART-BENDING PICTURE.

We see by the New York papers, that a Dr. Ingraham, with his wife and children, the youngest only 15 months old, left Liverpool for this city, recently, in the packet-ship New York.

During the passage, Mrs. Ingraham had been taken with premature confinement, lost her babe, it having lived but two days, but she was recovering and doing well. One night a lady passenger screamed, with a fearful cry, "Oh! we are going to the bottom," at the same moment the spray was heard dashing over the deck. The passengers sprung in consternation from their berths. Mrs. Ingraham, sick as she was, rose in her bed, alarmed with the rest, but her husband came to her, told her not to be alarmed, that although there was a heavy blow, it was not a storm, and there was no danger. Mrs. Ingraham was on her way to New York, with her children, to visit a favorite sister, whom she had not seen for twenty years, and who was not aware of her coming. After the alarm, Mrs. I. lay down again in her berth, but soon rose up a maniac—reason had fled its throne. "Get me my gaiters," said she to those around her, "I am going to see my sister. I will soon see my dear sister now." The acknowledged medical skill of her husband, and the kindness of friends, could not avert the blow. In two or three days she died, her form was enshrouded and enclosed in the manner usual at sea, and amid the imposing solemnities of the burial service of the Church of England, committed to the deep. Up to this moment Dr. Ingraham had done all that man could do, but he now drooped. He was first observed by the Captain playing in the manner of a maniac, with a string—the Captain told him he had better go down in the cabin, and he would probably feel better. He did so, but soon returned to the quarter deck, without speaking to any one; the Captain told his children to go and speak to him, as it might arouse his attention. One of the little ones said to him, "Father, where is Ma?" "Where is your Ma?" replied he, "she is putting on her gaiters, and getting ready to see her sister; we will soon see her now." The truth flashed with a fearful force upon the Captain and all others around him—reason with him, too, had fallen. He took to his bed, was removed to the Hospital at Staten Island on the arrival of the vessel, and every attention paid to him, but without success. He breathed his last soon after. His three little girls were left at the Hospital, no one there knowing they had any relatives, and were about being sent to Ward's Island. A vessel arrived at Quarantine in which was a gentleman who had been desirous of taking passage in the New York, but had to wait for the next packet. On learning the melancholy fate of his friends he communicated the intelligence to the sister of Mrs. Ingraham, (a highly respectable lady, named Edwards), to whom the news was sad indeed. Mr. Edwards, her husband, applied for the children, and found them well taken care of, but in the Hospital garb. They have again a home. This is one of similar scenes attending passenger life.

MISERIES OF LONDON.

The following is a description of a single lane called Church Lane, in the city of London, within the limits of St. Giles, as described by a member of a Committee appointed to examine its condition:

"The lane is three hundred feet long, and contains 32 houses. It is lighted by three gas-lights, and water is supplied three times a week, but no tanks or tubes were to be found. I will simply describe two or three houses that we visited, as a fair average of the whole. Many things are too disgusting to enter the columns of a newspaper, and therefore I shall only give some leading facts. The first house that the Committee visited contained 45 persons, only 6 rooms, and 12 beds—windows broken—filth abundant. In the second there were 56 persons, and only 3 beds. In the third there were 61 persons, and 9 beds, averaging nearly seven to a bed. And those of all ages, sexes and conditions!"

This is as horrible a state of things as ever one could imagine to exist, and as it is a stern fact, there is no virtue in shutting one's eyes to it. A majority of the windows were broken, and the cold night wind could not fail to sweep in, and inflict colds and consumption upon its inmates. The occupations of this miserable class are of great variety—some are fruit dealers, some sweeps, some knife-grinders, some mendicants, some crossing-sweepers, some street-singers, and many thieves and prostitutes.

The Committee say in their report:—"In these wretched dwellings, all ages and both sexes, fathers and daughters, mothers and sons, grown up brothers and sisters, stranger adult males and females, and swarms of children—the sick, the dying, and the dead, are huddled together with a proximity and mutual pressure which brutes would resist; where it is physically impossible to observe the ordinary decencies of life, where all sense of propriety and self-respect must be lost." Such is the state of Church Lane! Would that it were alone in its notoriety! Alas! there are many others quite as bad. But how much these poverty-stricken beings are to blame for their state, is a solemn question to answer.

INDIAN OBSERVATION.

A little, shrewd, crooked, crabbed Indian, met one day a pioneer white man in his travel, and hastily asked him, "if he had seen a little, old, short man, carrying a short rifle, followed by a little dog with a short tail—who had stolen his venison?"

The pioneer answered that he had seen no such thief; and in return asked the Indian if he had seen the man who stole the meat?

The Indian replied, "Me no see 'em or me shoot 'em."

Then the pioneer inquired "how he should know so well about the man, the gun, and dog?" To which the Indian said, "Me know 'em white man by the tracks—turn toes out ver much—a short man, 'cause he pile up stones to stand on to reach the meat—old man, he takes yet short steps—know his gun was short by the mark on the bark where he stand, him against the tree—know dog was little, by small tracks—and know he got his tail cut off, by the print in the sand where he set down while the old man stole Indian's meat."

So much for close observation of the particulars.

DISADVANTAGES OF NEW JERSEY.

The following paragraph upon this subject is from a letter written by the editor of the National Era, while rusticated somewhere in the lower part of New Jersey:—

New Jersey labors under the disadvantage of having its two principal markets outside of its own borders. New York on the north, and Philadelphia on the west of the State, while furnishing ready markets for its products, prevent the growth of any metropolis within its limits, and consequently that development of State character, which depends so much upon metropolitan influences. New Jersey has earned little distinction among the States, in science, the arts, or politics—not from lack of native talent or energy, but in consequence of the absorption of her principal talent and enterprise by the adjoining cities of New York and Pennsylvania. Her mercantile enterprise, her political ambition, seek their rewards among the exciting competitions of these cities—her young men of character migrate so soon as they can choose their own path in life. All through the States you find emigrant Jerseymen, and everywhere they are marked by energy, steadiness, perseverance, and thrift. A majority of the pioneers of Cincinnati, emigrated from New Jersey. Nicholas Longworth, who has made Cincinnati the vineyard of the West, and is, we believe, the richest man in that city, is a native of this State, and was a poor mechanic when he left it. Judge Burnet, one of the pioneers, now among the wealthiest men of that city, formerly United States Senator from Ohio, is a Jerseyman. So is Dr. Daniel Drake, of the same city, who stands at the head of the Medical Profession in the West. I could name many others, but have no room. Every State ought to have a metropolis of sufficient consideration and dignity, to furnish a field, and secure rewards, for the highest talent and ambition of its children.

THE MEN OF THE OLDEN TIME.

They (Egyptian antiquities) rebuke us sufficiently in showing us that at that time men were living very much as we do now; without some knowledge that we have gained, but in possession of some arts that we have not. They confound us by their mute exhibitions of their iron tools and steel armor; their great range of manufactures, and their feasts and sports, so like our own. In their kitchens, they decant wine by a siphon, and strew their sweet cake with seeds, and pound their spices in a mortar. In the drawing-rooms, they lounge on chaises longues; and the ladies knit and net as we do, and darn better than we can. I saw at Dr. Abbott's a piece of mending left unfinished several thousand years ago, which any English woman might be satisfied with or proud of. In the nursery, the little girls had dolls—jointed dolls, with bunched hair and large eyes, as our dolls have blue eyes and fair tresses. And the babes had, not the woolly bow-wow dogs which yelp in our nurseries, but little wooden crocodiles with snapping jaws. In the country we see the agriculturist taking stock; and in the towns, the population divided into castes, subject to laws, and living under a theocracy, long before the supposed time of the deluge. There is enough here to teach us some humility and patience about the true history of the world. [Miss Martineau's Eastern Life.

JEFFERSON'S TOMB.

The following is a copy of the inscription on the tomb of Thomas Jefferson, the third President of the United States:—

HERE LIES BURIED

THOMAS JEFFERSON,

Author of the Declaration of Independence, of the Statutes of Virginia for Religious Freedom, and Father of the University of Virginia.

His ten good rules to be observed in practical life, are—

- I. Never put off till to-morrow what you can do to-day.
II. Never trouble others for what you can do yourself.
III. Never spend your money before you have it.
IV. Never buy what you do not want, because it is cheap.
V. Pride costs us more than hunger, thirst, or cold.
VI. We never repent of having eaten too little.
VII. Nothing is troublesome that we do willingly.
VIII. When angry, count ten before you speak—if very angry, one hundred.
IX. Take things always by the smoothest handle.
X. In all cases when you cannot do as well as you would, do the best you can.

NAMING OF CHILDREN IN PERSIA.—At the naming of children in Persia, the following ceremony is observed:—The third or fourth day after the child is born, the friends and relations of the mother assemble at her house, attended by music, and dancing girls hired for the occasion; after playing and dancing some time, a mullah or priest is introduced, who, taking the child in his arms, demands of the mother what name she chooses the infant should be called by; being told, he begins praying, and after a short time, applies his mouth close to the child's ear, and tells him, distinctly three times, (calling him by name), to remember and be obedient to his father, or mother, to venerate his Koran and his prophet, to abstain from those things which are unlawful, and to practice those things which are good and virtuous. Having repeated the Mahomedan profession of faith, he then re-delivers the child to its mother; after which the company are entertained with sweetmeats and other refreshments, a part of which the females present always take care to carry away in their pockets, believing it to be the infallible means of their having offspring themselves.

EXPIRING IN SONG.—A singular incident, showing the effect of music upon a canary bird, occurred at Roxbury within the last few days. A lady of rare musical attainments was playing on the piano, when all at once her bird, who seemed to have been listening intently, burst forth into a strain of song, so loud, shrill, and powerful, as at once to attract her attention. Nothing like it had been heard before. The little creature's breast seemed actually swelling

and heaving with its efforts to give vent to the conceptions with which its tiny heart was beating. All at once, at the very full tide of its melody, he was silent. His mistress took him from the cage, and he turned over in her hand and died! On dissection, it was found that he had completely split his wind-pipe from top to bottom. [Boston Trans.

SINGULAR DISCOVERIES.—The workmen in some of the copper mines of Lake Superior, have recently ascertained that many of the veins of ore have been previously worked by some people centuries ago. Stone and metal wedges have been found in great abundance, with charred beams and sticks. In some excavations now filled up with rubbish, where the rocks have evidently been cut with chisels, large trees have grown, some of which are still standing, while others have perished with age, leaving huge stumps. In one instance a mass of half-melted copper was found, with the brands and ashes around it, as the last miner had left them. It is conjectured that these unknown workmen must have belonged to the race of the mound-builders, whose traces are scattered all over the western country.

ADVENTURES OF A LETTER.—The Stamford (Eng.) Mercury says—"Some time since, a letter containing bills of exchange amounting to £5000, was posted in London, addressed to a banking firm in Boston. The word "Lincolnshire," being omitted from the address, the letter was put into an American bag, and crossed the Atlantic to Boston in Massachusetts. No owner being found, brother Jonathan honestly returned the letter, and on Tuesday morning it reached its proper destination, Messrs. Gee & Co.'s, Boston, Lincolnshire, after twice traversing the Atlantic, and having caused a journey to London, and a long and anxious correspondence."

ANECDOTE OF O'CONNELL.—Walking through College Green, a countryman took off his hat and cheered him—such incidents, I need not say, were of constant occurrence. O'Connell said: "One day I was walking through London with Tom Campbell, the poet, and a negro took off his hat and begged to thank me for my efforts against negro slavery. Campbell's poetical fancy was smitten, and he exclaimed, with great fervor:—"I would rather receive such a tribute as that, than have all the crowned heads in Europe make bows to me."

VARIETY.

If you wish to enjoy life, avoid unpunctual people. They impede business and poison pleasure. Make it your own rule not only to be punctual, but a little beforehand. Such a habit secures a composure which is essential to happiness. For want of it, many people live in a constant fever, and put all about them in a fever too. To prevent the tediousness of waiting for others, carry with you some means of occupation; for example, books which can be read at snatches, and which afford ample materials for thinking.

Leigh Hunt once remarked that a Geranium at the window, sweetens the air, rejoices the eye, links you with nature and innocence, and is something to love. In our intercourse with mankind, we have ever found, too, that those who surround their dwellings with these beautiful creations, are invariably more amiable and gentle in their disposition and manners, and that a certain degree of refinement is always associated with a love of trees and flowers.

The Town Council of Plymouth, in England, have resolved on laying down glass-pipes for the supply of water to the town. The average duration of pipes made of cast iron is about ten years, it is said; while glass is not liable to corrosion or abrasion at all, and will thus, it is calculated, more than pay its original cost.

Four slaves have recently been captured on the African coast, all Brazilians, which were condemned and burned at Sierra Leone. One of the vessels, a brig, prize to H. M. brig Alert, had on board when captured 500 slaves. The schooner Water Witch had 472. The brig Sea Lark 561. A Spanish schooner, among the number, had not yet received her cargo.

"Does your arm pain you much, sir?" asked a young lady of a gentleman who had seated himself near her in a mixed assembly, and thrown his arm across the back of her chair and slightly touched her cheek. "No, Miss, it does not; but why do you ask?" "I noticed it was considerably out of place, sir," replied she, "that's all." The arm was removed.

We saw a lad bearing a bright new hoe, on the handle of which was suspended a slate. "Noble representative of a Northern laborer!" we exclaimed. "March on, brave boy! keep thy grasp on both the hoe and the slate, and thy country will be grateful for the day that gave thee birth."

Lamartine, when accused of conspiring with the insurgents of May 15, replied from the tribune of the National Assembly, "Yes, I have conspired with those men—I have conspired with them as the lightning conductor conspires with the thunder-cloud!"

Nothing is insignificant which gives pleasure to our friends, because from this arises that bright summer-mild atmosphere in the house, which is called comfort. And without this, how cold, how miserable, is home anywhere.

In legislation, and indeed in our private conduct, there should be constant reference to great principles, if only from the exceeding difficulty of foreseeing the results in detail of any measure.

Perform a good deed—speak a kind word—bestow a pleasant smile—and you will receive the same in return. The happiness you bestow upon others is reflected back to your own bosom. Hay, on the 31st ult., was bringing \$22 a \$25 per ton, at New Orleans. There had been no Northern arrivals for several weeks. If you are about to leave a neighbor's house, don't stand stammering, and fumbling, saying, "Well, I guess it's time it should be going." When you are ready, go at once. A silly fop, being in company, and wanting his servant, cried out, "Where is my blockhead?" Upon your shoulders, replied a lady.

ALFRED ACADEMY AND TEACHERS' SEMINARY.

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

As-isted 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 continue to merit a share of public patronage.

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

Ladies and Gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board and rooms can also be had in private families, if particularly desired. Each room for those who board in the Hall is furnished with a bed and bedding, a table, two chairs, and a wash-basin. The plan of instruction adopted in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the student, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The Health, the Manners, and the Morals of our Students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

- 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 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 wisely exercised, and at the same time, strictly parental. The object of our academic government being to secure the greatest possible amount of physical, intellectual, and moral good to the students themselves, regularity and order of exercises, and good and wholesome 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 unreservedly with the foregoing regulations; and no one will be permitted to receive 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 students 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 occasion of such a day will be set apart, a term, 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. But to meet this suggestion, the exercises of the school will close at noon on the seventh Friday in each term, and open again on the afternoon of Monday following.

EXPENSES.

Table with 2 columns: Expense Item and Amount.
Board, per term, from \$14 50 to \$18 00
Room-rent, 1 50
Washing, 2 50
Fuel, spring and fall, 75 cents, winter, 1 50
Tuition, from \$3 50 to 5 00
Lights, 1 50
Incidental Expenses, 2 25
Extras—Music on the Piano Forte, 10 00
Oil Painting, 5 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, will be paid in advance, by the student, or by his father, at such times, and in such amounts, as may be mutually agreed upon by the student and his father, or by the student and the Institution. Every student wishing to have washing done in the Hall, should have each article marked so as to be returned, and a receipt taken therefor. ALFRED, June 20, 1848.