

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

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The Sabbath Recorder.

DR. BOUNDE'S SABBATH.

The first book of any note published in England upon the Sabbath question after the Reformation, was by Dr. Nicholas Bounde, who appears to have treated the subject in a novel manner, in the estimation of the learned ecclesiastics of the Church of England, as well as of most of his cotemporaries on the continent. Having, about the year 1586, preached a course of sermons on the ten commandments, wherein he took occasion to treat the fourth commandment according to the views of the Sabbatarians, urging the validity of that commandment, as to the day and duties thereof for his premises, and concluding his argument so as to justify the observance of the first day of the week instead of the seventh. Many of his hearers were so pleased, that he was very strenuously urged to publish the same, which he, from considerations of policy, at first declined to do; yet in the year 1595 he published a book on the fourth commandment, and gives the following as a reason:—

"It contained that argument which, as it is of all others most excellent, so it was least of all dealt in, by any largely and of purpose." And, apologizing to the reader, he says—"As I have not rashly, and on the sodaine fallen into these opinions, and thrust forth myself into the world, so I most humbly crave of you this favour, that all prejudice and sinister affection being layde aside, all things might be weighed in an even balance before they be refused as not having their just weight, even there where they might carry some shew of untruth according to the canonical rule of the Apostle." . . . "I am not ignorant that this argument of the Sabbath is full of controversie above many other points of divinitie, wherein many learned and godly men dissent one from another, which as I was perswaded of at the first, so now of late, since I attempted the publishing of this book I have founde it to bee true, by a most unwilling experience; even among those who for their great variety of learning, deserve singularly to be admired."

Dr. Bounde had studied the Scriptures enough to draw out the true nature of the Sabbath according to the doctrines of the fourth commandment, which required the observance of the specific day, the SEVENTH DAY, and he does not appear to have discovered the shift made afterward, that a seventh part of time only was required. He says, on page 35:—

"In six dayes the Lord made the heavens, and the earth, the sea, and all that in them, and rested the seventh day, therefore the Lord blessed the Sabbath day and hallowed it; which in the verse going before hee calleth the seventh day. Thus we learne that God did not only bless it, but blessed it for this cause, and so we see that the Sabbath must be still upon the seventh day as it alwaies hath bene. But now concerning this very special seventh day that now we keepe in the time of the gospel that is well knowne, that it is not the same it was from the beginning, which God himselfe did sanctifie and whereof hee speaketh in this commandment; for it was the day before ours, which in Latin retaineth its ancient name, and is called the Sabbath, which we also grant, but so that we confesse it must alwaies remaine never to be changed any more."

Inconsistent, however, as this reasoning appears, there were not a few who entertained and advocated his views, especially among the puritans, whose strict and legal habits were well suited to sabbatarian doctrines, provided no inconvenient change should be required of them as to the particular day of the week to be observed. The Church of Scotland had been established about two years, by an act of Parliament, when Dr. Bounde published his book, a shelter was thus early provided for the defense of the new doctrine against the power of the Church of England, which was decidedly against his views; nevertheless he was converted and his book condemned, whereupon Archbishop Whitgift, in 1599, ordered the destruction of the edition, and the Lord Chief Justice, Sir John Popham, prohibited the printing of any other, because it was considered as "teaching new dogmas unauthorized by our religion!" He, having opposed religious freedom in his book, justified the principles of his persecutors which must have consoled him, for thus he argues, on page 274:—

"Now that all households might be thus prepared unto, and furthered in the true sanctifying of the Sabbath, it behoveth all kings, princes, and rulers, that professe the true religion, to enact such laws, and to see them diligently executed, whereby the honour of God in hallowing these dayes might be maintained. If all their people and subjects throughout the whole land, or any of them, doe faile in it through any default of theirs, the Lord will require it of them, so much the more severely, by how much they have more power to bring every thing to passe within their dominions than a private man hath in his household, and the offence that is publike, is greater than that which is private. And, indeed, 'tis the chief end of all government that men might not professe what religion they list; and serve God after what manner it pleaseth them best; but that the parts of God's true worship might be set up everywhere, and all men compelled to

stoop unto it and make profession of it; at least-wise in the outward discipline of the church, that so thereby we might live more peaceably ourselves and doe more duties unto men. And this is that good report which Eusebius giveth of Constantine, the Emperour, that he made laws compelling all men to the public service of God upon the Lord's-day, exempting no man therefrom—no, not the souldier in warre—who prescribed to them for that purpose formes of prayer, and commanded them to be occupied in other parts of God's worship."

The true Sabbath-keepers of that time had this delusion of churchmen, papists, and puritans, to contend with, and were more exposed to its power than any others, for, by meeting upon the seventh day, they became a mark much more conspicuous than those who observe the first day, though the latter were not of the established faith in regarding the character of Sunday as a religious festival. In 1606, Dr. Bounde published another book with additions, and the controversy ran high; so that Dr. Heylin says:—

"It carried a faire face and shew of pietie at the least, in the opinion of the common people, and such who stood not to examine the true grounds thereof, but took it up on the appearance; such, who did judge thereof, not by the workmanship of the stuffe, but the glosse and colour. In which it is most strange to see how suddainly men were induced not only to give way unto it, but without more ado, to abett the same; till in the end, and that in a very little time, it grew the most bewitching error, the most popular deceit that ever had been set on foot in the Church of England." S.

FAMILY PRAYER.

If there be any head of a family before whom this paper shall come, who neglects the daily remembrance of God at the head of his household—and that there are such negligent Christians, we are too well assured—we hope that a word spoken in kindness may have the effect to warn him against his omission, and that he will forthwith determine that it shall not be a subject of complaint, and an occasion of stumbling for the future. The common plea is want of time. But we have yet to meet the household in which time is not found to assemble daily to partake of bodily food and sustenance. There are stated hours for refreshment of the outward man, which are observed with punctuality, and provided for with a diligence and an exactness to which all other daily avocations are made subordinate.

But, it is said, we pray in our closets, and at odd moments, as we have opportunity. Do you eat thus? Do you catch a mouthful of food when you have nothing else to do—and on some days forego it altogether; and forget it? And is the body then more than the soul? Rest assured that as the body cannot remain in health and in vigor without careful attention to its wants, neither can the spiritual life be sustained in health and vigor without stated and regular worship. We are as positively commanded to unite and to sympathize with and support each other in prayer and thanksgiving, as we are to pray in secret. And true spiritual worship in the closet will dispose us for assembling around the family altar; while family worship will make the closet's exercises, and the silent and retired meditation on God's word, more dear and more precious.

There is no firmer bond of Christian love than that which is found in a household, the members of which neglect not the assembling of themselves together. Unkindness, and the little crosses and vexations of daily intercourse are forgotten or removed by the union of hearts and of voices in addressing "Our Father." A tie of brotherhood is thus recognized superior to all others—cementing union, ennobling love, purifying the heart, and strengthening the affections. At these assemblies of "two or three," the Redeemer is present, and his blessing follows the members of a praying household. Parents rule in love, and children obey in affection. The husband is sanctified by the wife, and the wife by the husband. The reverses of this world are better supported in a house, the inhabitants of which look for a better country—that is an heavenly; and prosperity is not so dangerous to the family who daily acknowledge that every good gift comes from God. The patriarchal, which was the first government, is the germ of all others. Family worship, which was the first, is the soul of piety in the church, and the support of godliness in the world. [Episcopal Recorder.]

CLERICAL ADVICE.—A young clergyman once visited old Dr. Bellamy, with the inquiry, "What shall I do to supply myself with matter for my sermons?" The Dr. quaintly replied, "Fill up the cask—FILL UP THE CASK; and then if you tap it anywhere, you will obtain a good stream. But if you put in but little, it will dribble, dribble, dribble, and you must tap, tap, tap, and then you will have but a small stream after all. Let the word of Christ dwell in you richly, in all wisdom, and out of the abundance of the heart, thus stored with scripture truth, the hand will write and the lips speak."

INFIDELS GOING MASKED.—At an infidel convention, held in New York, John A. Collins, one of their principal speakers, discoursed at length upon the best means of supporting infidelity. After a series of railings against God and the Bible, and every thing sacred, he used this language: "I never deliver lectures on infidelity; but I am constantly lecturing on the various reforms of the age. I lecture on temperance, on anti-slavery, on peace, on moral reform, on socialism, &c., &c., but wherever I go I lecture on infidel principles! Thus our cause is promoted continually."

WHAT IS HAPPINESS?

Mother, what is that golden beam
For which I leave these pray?
Thou hast said the flash of his gorgeous beam
On earth will never stay.
Is it like the light from the dark blue sky,
When the thunder echoes near?
Is it like the stars that sparkle on high?
Shall we ever see it here?
My gentle boy, O think not here
To know that mighty ray:
It burns in a holier, purer sphere,
And can never pass away.
Not earthly love in its sunny hour,
Though hope shed its lustre nigh,
Can teach thee the depth of that sacred power,
For which thou hast heard me sigh.
But, O, in the glorious realms above,
Where sorrow is never known,
Where nought but the seraphim songs of love
Flout o'er Jehovah's throne,
Where the hopes of the Christian's faith repose,
Where the righteous of earth unite,
Where the spirit is healed of its bleeding woes,
There is that golden light. [Ch. of Eng. Mag.]

"NONE LIVETH TO HIMSELF."

"God has written upon the flower that sweetens the air, upon the breeze that rocks it upon its stem, upon the rain-drop that refreshes the smallest sprig of moss that rears its head in the desert, upon the ocean that rocks every swimmer in its chambers, upon every pencilled shell that sleeps in the caverns of the deep, as well as upon the mighty sun which warms and cheers the millions of creatures that live in his light—upon all He has written, 'None of us liveth to himself.'" Notwithstanding all that has thus been done to impress this important lesson upon our hearts, it is still one which the most of us are slow to learn, especially so as to exemplify it in our lives. We seem too generally to feel and act as though we were wholly independent of every thing around us, and under obligation to live for no one but ourselves. Many evils result from this state of things, both to ourselves and others. The path of true happiness is the path which God himself has marked out for us. "None of us liveth to himself." Such is the intimate relation which we sustain to our fellow men, as beings formed for society, and to all the creatures of God, that none of us can live to ourselves. Our influence will be felt in some way upon all with whom we have to do, and if it does not tell upon the promotion of their interests, it will result to their injury. Whatever may be the character of our influence, however, for it we shall be held responsible. It is our interest, therefore, as well as our duty, in all things, to live for others as well as for ourselves. We must seek the happiness of all with whom we have to do, and it is only when we are living under the influence of this principle, that we truly provide for our own interests. "None of us liveth to himself."

HAPPY EFFECTS OF HUMANITY.

The following facts of a young chief of the Pawnee nation, and son of Old Knife, one of the Indians who visited the city of Washington, in America, a few years ago, from the foot of the Rocky Mountains, are highly creditable to his courage, his generosity, and his benevolence. This young warrior, when these events occurred, was about twenty-five years old. At the age of twenty-one, his heroic deeds had acquired for him, among his people, the rank of "bravest of the brave." The savage practice of torturing and burning to death their prisoners existed in this nation. An unfortunate female, taken in war, of the Paduca nation, was destined to this horrible death. The fatal hour had arrived; the trembling victim, far from her home and her friends, was fastened to the stake; the whole tribe was assembled on the surrounding plain, to witness the awful scene. Just when the wood was about to be kindled, and the spectators were on the tiptoe of expectation, this young warrior, who sat composedly among the chiefs, having before prepared two fleet horses, with the necessary provisions, sprang from his seat, rushed through the crowd, loosed the victim, seized her in his arms, placed her on one of the horses, mounted the other himself, and made the utmost speed towards the nation and friends of the captive. The multitude, dumb and nerveless with amazement at the daring deed, made no effort to rescue their victim from her deliverer. They viewed it as the act of their deity, submitted to it without a murmur, and quietly retired to their village. The released captive was accompanied through the wilderness toward her home, till she was out of danger. He then gave her the horse on which she rode, with the necessary provisions for the remainder of her journey, and they parted. On his return to the village, such was the respect entertained for him, that no inquiry was made into his conduct; no censure was passed on it; and, since this transaction, no human sacrifice has been offered in this or any of the Pawnee tribes. Of what influence is one bold act in a good cause!

On the publication of this anecdote at Washington, the young ladies of a female seminary, in that city, presented this brave and humane Indian with a handsome silver medal, on which was engraven an appropriate inscription; accompanied by an address, of which the following is the close:—"Brother, accept this token of our esteem; always wear it for our sake; and, when you have again the power to save a poor woman from death and torture, think of this and of us, and fly to her rescue." [Arvine.]

VALUE OF A DOLLAR.—If you would learn the value of a dollar, go and labor two days in the burning sun as a hod carrier. This is an excellent idea, and if many of our young gentlemen had to earn their dollars in that way, how much less dissipation and crime would we witness every day! So of our fashionable young ladies, if they, like some of the poor seamstresses of our large cities, had to earn their dollars by making shirts at ten cents apiece, how much less finery would we see about them, and how much more truthful notions would they have of their duties of life and their obligations to the rest of the world!

SAURIN'S MANNER OF PREACHING.

Saurin is described as having a strong, clear, harmonious voice. He practiced two oratorical artifices, using the term in the best sense—namely, that of beginning his discourses in a low and subdued tone, and that of pausing at the end of the sentence to observe the effect upon his hearers. He wept from pure feeling, in addressing the wicked. This we could easily imagine from examining the appeals in his published discourses; but they would not at all suggest the description given by one who heard him. "His preaching resembled a plentiful shower of dew, softly and imperceptibly insinuating itself into the minds of his numerous hearers, as dew into the pores of plants till the whole church was dissolved, and all in tears under his sermons." In almost all his productions he displays great metaphysical subtlety, which one would scarcely suppose to flow in so soft a method. Here, too, in fact, is discernible his greatest fault, for he appears to raise difficulties in order to solve them. In the general course of his argumentation, there is an air of vivacity and glowing energy, and in his appeals, ardor, pungency, and force. His mode of winding up a discourse by reiteration and amplifications of a portion of the text, or some one prominent idea, is powerfully impressive. [Evan. Preacher.]

THE BIBLE.

The Bible is the treasure of the poor, the solace of the sick, and the support of the dying; and while other books may amuse and instruct in a leisure hour, it is the peculiar triumph of that book to create light in the midst of darkness, to alleviate the sorrow which admits of no other alleviation; to direct a beam of hope to the heart, which no other topic of consolation can reach; while guilt, despair, and death, vanish at the touch of its holy inspiration. There is something in the spirit and diction of the Bible which is found peculiarly adapted to arrest the attention of the plainest and most uncultivated minds. The simple structure of its sentences, combined with a lofty spirit of poetry—its familiar allusions in the scenes of nature, and the transactions of common life—the delightful intermixture of narration with the doctrinal and perceptive parts—and the profusion of miraculous facts, which convert it into a sort of enchanted ground—its constant advertence to the Deity, whose perfections it renders almost visible and palpable—unite in bestowing upon it an interest which attaches to no other performance, and which, after assiduous and repeated perusal, invests it with much of the charm of novelty; like the great orb of day, at which we are wont to gaze with unabated astonishment from infancy to old age. What other book besides the Bible could be heard in public assemblies from year to year, with an attention that never tires, and an interest that never cloy? With a few exceptions, let a portion of the sacred volume be recited in a mixed multitude, and though it has been heard a thousand times, a universal stillness ensues, every eye is fixed, and every ear is awake and attentive. Select, if you can, any other composition, and let it be rendered equally familiar to the mind, and see whether it will produce this effect. [R. Hall.]

"HOW D'YE DO?"

A little girl exhibited a faith in her father, a short time ago, which is worthy of record for its faithful likeness to the true disciple's faith in his divine Master. Her father had often told her that when dogs ran out to bark at the traveler on the road, that they were only saying, "how d'ye do?" The child having never learned to doubt her father's word, believed what he said, and remembered it. On one occasion they were passing a house from which there came out a ferocious dog, rushing towards them as if he would tear them to pieces. As they were on foot, the father could not help a feeling of terror, and a disposition to attempt an escape from the rude salutation of the dog, who seemed less polite to him than to the confiding child. She looked without fear to the assailant, and with a sweet smile, as she had been taught, "How d'ye do, doggy?"

Here is a beautiful illustration of faith in God. He tells us to trust in him, and fear nothing. One who has the spirit of a little child, believes the word of God, and never fears as long as he is in the path of duty. The wind may howl, the waters may dash, the thunders may roar, the lightnings may flash, but he is calm—the heart is fixed, trusting in the Lord; he shall never be moved. Enemies cannot terrify him; pestilence flying in darkness, and destruction at noon-day are alike unable to shake his childish trust in the promise of God to defend him. Another, yielding to an evil heart of unbelief, trembles at every gale, goes shivering with fear where he might be tranquil through the power of faith. He does not receive the promise of God as a little child, but mingles the promptings of a doubting heart with every pledge of the divine veracity.

A FABLE FOR THE FRETFUL.—"It is I that support this household," said a hen one day to herself; "the master cannot breakfast without an egg, for he is dyspeptical and would die, and it is I that lay it—and here is the ugly poodle, doing nothing earthly, and gets thrice the victuals I do, and is caressed all day! By the cock of Minerva, they shall give me a double portion of oats, or they have eaten their last egg!" But much as she cackled and croaked, the scullion would not give her an extra grain; where upon in dudgeon, she hid her next egg in the dung-hill, and did nothing but cackle and croak all day. The scullion suffered her for a week, then (by order) drew her neck, and purchased eggs at sixpence the dozen. Man! why frettest thou and whinest thou? This blockhead is happier than thou, and still a blockhead! Ah, sure enough thy wages are too low! Wilt thou strike work with Providence, and force him to an alternative? Believe it, he will do without thee; "il n'y a point d'homme nécessaire." [Carlyle.]

FOR YOUNG HOUSEKEEPERS.

In early childhood you lay the foundation of poverty or riches, in the habits you give your children. Teach them to save everything—not for their own use, for that would make them selfish, but for some use. Teach them to share everything with their play-mates; but never allow them to destroy anything. Economy is generally dispised as a low virtue, tending to make people ungenerous and selfish. This is true of avarice; but it is not so of economy. The man who is economical, is laying up for himself the permanent power of being useful and generous. He who thoughtlessly gives away ten dollars, when he owes a hundred dollars more than he can pay, deserves no praise,—he obeys a sudden impulse, more like instinct than reason; it would be real charity to check this feeling; because the good he does may be doubtful, while the injury he does his family and creditors is certain. True economy is a careful Treasurer in the service of benevolence; and where they are united, respectability, prosperity, and peace will follow. If men would have women economical, they must be so themselves! What motive is there for patient industry, and careful economy, when the savings of a month are spent in some useless and selfish gratification, and more than the value of a much desired but rejected dress is expended during the stay of a new set of comedians? Make your own bread and cake. Some people think it just as cheap to buy of the baker and confectioner; but it is not half as cheap. True, it is more convenient, and therefore the rich are justifiable in employing them; but those who are under the necessity of being economical, should make convenience a secondary object. In the first place, confectioners make their cake richer than people of moderate income can afford to make it; in the next place, your domestic, or yourself, may just as well employ your own time, as to pay them for theirs.

THE CHILD AND THE FIRE-FLIES.

The dimness of twilight fell upon a white cottage and its enclosure of trees and flowering shrubs. As the darkness increased, fire-flies came and swarmed in the air,—a shower of living jewels. "O, how pretty!" cried a little blue-eyed girl, rushing from the cottage and spreading out her small apron to capture the glittering insects. Two or three were imprisoned; and seating herself upon the soft grass beneath the high boughs, she carefully inspected her booty. Suddenly, her sunny face became clouded with disappointment; and throwing the dull-brown creatures from her with disgust, she exclaimed, "They are not pretty any more!" "Ah! my little one!" said her mother, "this is but a symbol of the more bitter disappointments that await you in life. Pleasures will flutter temptingly around your path; but you will grasp them but to fling them from you, and cry, 'They are beautiful no more!' But, see, dearest, your released fire-flies, beautiful only upon the wing, sparkling now as gladly as ever. Such are the enjoyments of earth. Learn neither to despise them, nor to look to them for satisfying happiness. Fleeting and illusive as they are, they often illumine the darkness of our mortal pilgrimage, and point our immortal yearnings to Paradise for the perfection of bliss."

HOLINESS.

Holiness is a very comprehensive word, and expresses a state of mind and conduct that includes many things. It is the work of the Spirit in our sanctification; the fruit of faith in our Lord Jesus Christ; and the operation of the new nature, which we receive in regeneration. Holiness may be viewed in various aspects, according to the different objects to which it relates.

Toward God, it is supreme love; delight in his moral character; submission to his will; obedience to his commands; zeal for his cause; observance of his institutes; and seeking his glory. Toward Christ, it is a conformity to his example, and imbibing his spirit. Toward man, it is charity, integrity, truth mercy. Toward sin, it is a hatred of all iniquity, a tender conscience, easily wounded by little sins, and scrupulously avoiding them; together with a laborious, painful, self-denying, progressive mortification of all the known corruptions of our heart; and a diligent seeking for such as are unknown. Toward self, it is the control of our fleshly appetites; the eradication of our pride; the mortification of our selfishness. Toward divine things in general, it is spirituality of mind; or habitual current of pious thought, and devout affections flowing through the soul. And toward the objects of the unseen world, it is heavenly mindedness a turning away from things seen and temporal, to things unseen and eternal. [J. A. James.]

WHO IS OLD?—A wise man will never rust out. As long as he can move and breathe, he will do something for himself, his neighbor, or for posterity. Almost to the last hour of his life, Washington was at work. So were Franklin, and Young, and Howard, and Newton. The vigor of their lives never decayed. No rust marred their spirits. It is a foolish idea to suppose that we must lie down and die because we are old. Who is old? Not the man of energy; not the day-laborer in science, art, or benevolence; but he only who suffers his energies to waste away and the springs of life to become motionless; on whose hands the hours drag heavily, and to whom all things wear the garb of gloom. Is he old? Should not be put; but is he active? Can he breathe freely and move with agility? There are scores of gray-headed men we should prefer, in any important enterprise, to those young gentlemen who fear and tremble at approaching shadows, and turn pale at a lion in their path, at a harsh word or a frown.

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Preceptress.
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April 5, " July 12
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The Sabbath Recorder.

New York, June 20, 1848.

MOBE EDITORIAL CHIT-CHAT.

ALFRED, N. Y., June 19, 1848.

An opportunity to take a ride of one hundred and fifty miles through the heart of the Empire State, does not occur every day, and should not be neglected when it does occur. So we thought while at DeRuyter consulting about the best mode of getting to Allegany County. Accordingly we procured a team for the purpose, and took the reins into our own hands;—no very great novelty, to be sure, to those who are used to it, but something of a novelty to us, who have so long been accustomed to ride after the "iron horse," and in the character of mere passengers. We took the route through Homer, Scott, Skaneateles, Auburn, Seneca Falls, Waterloo, and Geneva, which gave us a view of some of the prettiest villages and most fruitful farms of the State. Homer has long been notorious for its delightful location, the taste with which its streets and park are laid out, and the air of neatness which prevails every where. Skaneateles is also a beautiful village, lying on the shore of a lake which bears the same name, and surrounded by a rich farming country, which supplies it with considerable mercantile and mechanical business.

Auburn has recently discarded the name of a village, and taken rank among cities. Its importance in the eyes of people generally, arises from the fact that it is the site of an extensive State Prison. From the Annual Report of the Inspectors of the Prison, presented to the Legislature in February last, it seems that the number of prisoners average about five hundred, of whom nearly one-half have families, a little more than one-half were temperate, and about one-fourth could neither read nor write when received into the prison. The Legislature has recently authorized an appropriation from the funds of the prison for the purpose of instructing the convicts in the rudiments of learning. Judging from the improvement made in this class of men in the use of their hitherto circumscribed means, it is anticipated that very favorable results will follow the use of the increased facilities. Intemperance, the other fruitful source of crime, wretchedness, and misery, still calls loudly upon legislators to interpose some barrier to its onward and desolating course. Religious services have been regularly maintained in the prison, and the Chaplain expresses much confidence that they have produced good and permanent effects. About two hundred of the prisoners are instructed in the Sunday School. Through the use of such means, accompanied by the influences of the Holy Spirit, it is believed that some have been brought to repentance towards God and faith in our Lord Jesus Christ. The question of prohibiting by law all corporeal punishment of prisoners, has been extensively discussed for a few years past. The experiment is now being tried in this prison, but it has not yet gone far enough to justify a very confident expression of opinion, although we hope and believe that it will work well. In looking over the list of convicts discharged in 1847, we find that 154 had served out their time, 38 were pardoned, and 26 died. The number pardoned indicates a pretty liberal use of the pardoning power, and perhaps justifies to some extent the fears which have been expressed upon that point. With the financial condition of the prison no fault can be found. The earnings of the convicts during the last year amounted to \$49,817, while the expenses for ordinary general support were \$48,196, showing the aggregate of earnings to exceed the ordinary expenses by \$1,621.

Geneva, the next town of importance on our route, is a real gem, appropriately set. It stands on the shore of the Seneca Lake, and is surrounded by a rich country, as fertile and highly cultivated as could reasonably be asked. For beauty of situation, and neatness and regularity of building, we do not know its equal. We approached it with admiration and delight; we left it with a degree of reluctance which we seldom feel under similar circumstances.

Alfred Center, the place from which this letter is dated, is familiar to many of our readers. Even those who have never visited it, have probably heard it described until it seems familiar to them. Perhaps, however, a visit might serve to change their impression as much as it has changed ours; for we frankly confess that ours has changed, and that for the better, with respect to the face of the country, the character of the village, and the extent of the institution. The Alfred Academy seems to have originated in a select school, opened in the fall of 1836, and taught in a private room by B. C. Church. In the spring of 1837, a one-story school house, 28 by 34 feet, was erected for the accommodation of a select school; and in the fall of that year James R. Irish was engaged to take charge of the school for four months. In the fall of the following year he took charge of the school again for six months, at the expiration of which time he was called to the pastoral care of the 1st Seventh-day Baptist Church in Alfred, and was succeeded by Wm. C. Kenyon. In the summer of 1841 the academic building was enlarged by the erection of a two-story part, size 32 by 42 feet; and in the fall of the next year, 1842, the Institution was incorporated and placed under the patronage of the State. In the fall of 1845, Ira Sayles, a former student at

Alfred, and a graduate of Union College, became associated with Mr. Kenyon as Principal of the Institution. Preparations were made the same fall for the erection of additional buildings, which had become necessary to accommodate the increased number of students. Three buildings were erected. Two of them were 38 by 52 feet, three stories high, one for the accommodation of ladies, and the other for the accommodation of gentlemen. The other was intended for the residence of the two Principals with their families and for a boarding house, and consisted of a main part, 38 by 48 feet, three stories high, with two wings, each 24 by 20 feet, two stories high. The cost of buildings, apparatus, &c., up to the present time, is about \$17,000. The average number of students is seven, and the average number of teachers rising of two hundred.

I expect to leave this place to-morrow morning for the purpose of attending the meeting of the Western Association, at the conclusion of which I shall hurry back to my post as soon as possible.

CHRISTIAN SEVERITY.

It may be thought by many that severity should never be a component of the Christian character. But we differ from such an opinion. The efforts of many have been to find excuses for those, who, by knowing the will of God, refuse to do it; and, by extracting from the love enjoined by Christ all its vigor and energy, have reduced it to a weak and sickly semblance of love, in the shape of a fawning indiscriminate fondness on all, scarcely knowing a difference between the virtuous and the vile, and exciting the just disapprobation of those who remember that the religion which it represents, though it surpasses all others in kindness, also surpasses all others in terror to the willfully ignorant and finally impenitent—though it has invitations and tears of entreaty even for foes, yet it has awful threatenings against the incorrigible, and anathemas against those who pervert its meaning. Among the multifarious exhibitions of this deformed principle, is that which prompts so many to forget the distinctions that in the New Testament mark the believer, and to admit as Christians nearly all who claim the title. Under the broad mantle of charity, so-called, a place is found for errorists of every hue. If we exclaim against such indiscriminate fellowship, we have urged against us the varying constitutions of minds, the great differences of opinion that may honestly exist, the criminality of harsh judging, and other considerations, all excellent in themselves, but here, we think, exceedingly faulty in their application. The question is, are we to receive as Christians, as regenerate persons, as washed by the blood of Christ and led by the Spirit of God, those men who reject the doctrines which constitute the gospel? There are but few to plead for those who pervert what all acknowledge as the great and essential principles of morality; yet those who disregard what they are pleased to call the minor or non-essential points of Christianity, have many apologists, from the supposed difficulty of understanding the written word.

Ethics, like all other sciences, has its elements, into which all its precepts are resolvable, and these, like those of others, are easily understood. As the Creator has placed those substances of the material world which are necessary to life and happiness, within the knowledge and the reach of all, though chemists only can explain their more intricate combinations, so none but metaphysicians are able to trace the intricacies, of moral science; but the principles on which it rests are the property of the race. No man, therefore, can plead, in excuse for transgression, that he was not a philosopher, for he sinned against a law which he knew by virtue of his humanity. Accordingly, when men flagrantly pervert these essential truths, they find few advocates. Their dishonesty is so glaringly evident, that little room is found for a plea in their behalf. Is this mode of judging applicable in no degree to the gospel? A scheme for the salvation of all, ought to be made level to the understanding of all. It is accordingly the boast of the gospel that it has made the way so plain that he that runs may read, and the traveler, though a fool in worldly wisdom, need not err therein. The fallen state of man, the atonement of Christ, the renovating power of the Spirit, are stated as pointedly and explicitly as language can make them; every page is luminous with concentrated light on these subjects. And so the commandments of God are no less explicitly and plainly pointed out; and the duty of obedience to them no less strictly enjoined than that of trusting to the redeeming power of the blood of Christ. At any rate, such would seem to be the opinion of the Apostle, for notwithstanding his exhortations as to the necessity of faith in order to the attainment of salvation, it is very evident that he does not mean that blind, inefficient kind of assent to the doctrines of the gospel which all men have, for we believe there are very few men, in a land of Bibles, but what are constrained to acknowledge the truth of the word of God; but the faith of which he speaks is that living faith which leads to the glorifying of God even to the denying of self—to the setting on high of his commandments even to the abasement of the proud spirit of man. That such was his opinion, is easy enough seen from his writings, for he plainly says, that faith without works is dead, and is, therefore, of course, en-

tirely useless, so far as the glorifying of God is concerned. It is little to the honoring of God to acknowledge that his word is true, that his commandments are holy, just, and good, and yet say that it is, after all, but little consequence whether we obey them. But we need not refer the subject to man for decision, for we have higher authority, even that of Christ himself; for he says, Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. Are we not, then, justified in being somewhat severe in criticising the character of those who claim the title of Christian, while they claim the privilege of deviating from the word of God, in order to suit their own convenience? How shall we know them except by their fruits?

PROTESTANT ANNIVERSARIES IN FRANCE.

The Paris anniversaries, as we learn by a communication in the Journal of Commerce, commenced this year on the 7th of May, having been adjourned several days on account of the assembling of the National Convention, and the excitement which that event occasioned. The first meeting was held on the evening of the 7th of May, and the last on the 17th of the same month. The first was a meeting for prayer in reference to the anniversaries about to be held; the last was a meeting for thanksgiving for the goodness of God as manifested in the meetings which had just been held.

THE PARIS TRACT SOCIETY held its 25th anniversary on the 8th of May. The Report was read by the Rev. Edmund de Presseuse, a young minister of much zeal and talent. It contained a great many details of the good effects of circulating religious tracts in France, and argued the importance of publishing without delay, a large number of tracts adapted to the peculiar circumstances in which France now is. The issues last year were 618,482 copies; but the commercial embarrassments of France have crippled the means of the Society and under its existing circumstances, it is unable to go forward with its work.

THE EVANGELICAL SOCIETY OF FRANCE held its annual meeting on the 9th of May, at which the venerable Pastor Audebez presided. The Report was read by the Treasurer, M. de Presseuse. The Report was one of great interest, and contained many facts of vast importance. Never has the work of evangelizing France appeared so hopeful. In a great number of localities, almost the whole population call for the preaching of the gospel. The Report cited several cities, boroughs, and villages, from which the Catholic curates have been sent away by the people who have said: "No more Roman Catholic priests; we wish to become Protestants." The Committee of the Evangelical Society receive continually most pressing invitations to send to such and such places, ministers, teachers, and evangelists. But, alas, the pecuniary difficulties which hinder its progress, do not permit it to respond as it should to these appeals. The Treasurer in terminating his Report, stated that the debt of the Society, which had lately surpassed 60,000 francs, had been reduced to 32,000. Whereupon an Englishman present, the Rev. Mr. Burgess, of London, who had been deeply interested in the details of the Report, came forward and laid on the table the sum of 6,500 francs—thus reducing the debt to about 25,000.

THE SOCIETY FOR EVANGELICAL MISSIONS AMONG THE UNEVANGELIZED NATIONS held its annual meeting May 11. It was an interesting one, and gave many details of the progress of French missions in South Africa. The Society is laboring under embarrassments, and has been compelled to dismiss for the present five or six students who were preparing to labor among the heathen.

THE FRENCH AND FOREIGN BIBLE SOCIETY held its annual meeting May 12. M. de Gasparin, (an ex-peer of France, and the father of Count Agenor de Gasparin, who is so actively engaged in every thing which concerns Protestantism in the French realm and elsewhere), presided. The Report states that that Society put into circulation last year 23,000 copies of the sacred Scriptures. If we add to this the number distributed by the Protestant Bible Society, and the British and Foreign Bible Society, which has an agency in Paris, the entire number of copies of the sacred Scriptures circulated in France last year must have exceeded 150,000. The French and Foreign Bible Society is supported almost entirely by the French Protestants themselves, as is the old Protestant Bible Society. The former diffuses the word of God among Roman Catholics as well as Protestants; the latter confines its labors to the Protestants alone, and is chiefly in the hands of that portion of the National Protestant Church which is not Evangelical in its principles.

CELIBACY OF THE ROMISH CLERGY.—The question of the compulsory celibacy of the Romish priesthood has been mooted in the Diet at Presburg by an ecclesiastical member. M. Kossuth replied that he was rejoiced to find the subject discussed in such quarters, and that he had received innumerable letters from the clergy, complaining of the prohibition. The question is engaging the attention of the Roman Catholic priesthood in other countries; and it is said that it has been brought under the notice of the Pope himself.

IMPORTANT COMMITTEE.—At the late meeting of the Massachusetts Convention of Congregational Ministers, it was Resolved, That a Committee of nine be appointed to prepare a Report, to be presented to the next annual meeting of this Convention, containing a brief history of the rise and progress of slavery in our country, a view of the responsibility of the free States in regard to it, and a calm and temperate, but solemn and earnest appeal to the community on this momentous subject. The Committee appointed were—Dr. Lowell, of Boston; Dr. Hitchcock, of Randolph; Dr. Storrs, of Braintree; Dr. Worcester, of Salem; Mr. Thompson, of Salem; Mr. Hill, of Worcester; Mr. Briggs, of Plymouth; Mr. Childs, of Lowell; Mr. Lothrop, of Boston.

PORTUGUESE EXILES.—By an Appeal from the American Protestant Society, (Heman Norton, Cor. Sec'y, M. De Motte, 150 Nassau St. Treasurer,) we learn that a community of Six Hundred human beings, exiles or emigrants from the Island of Madeira, where they were converted from the Catholic to the Protestant faith, and, as is alleged, were thereupon subjected to persecution and imprisonment, are now in the Island of Trinidad, endeavoring to support themselves by laboring for hire, but unable to do so through want of employment and by the general depression of business in that Island. They therefore desire to move to the United States, and, being wholly destitute, implore pecuniary assistance, especially from the zealous Protestants, to aid them in buying wild lands in the West and removing thither. We hope this appeal will be heard and heeded.

PRESBYTERIAN GENERAL ASSEMBLY.—This body has adjourned after a laborious session of fifteen days. During the session, the case of the Rev. Dr. Skinner was settled, after a most patient investigation. The decision of the Presbytery of Lexington, which had suspended him from the ministry, was reversed, and he restored to his full ministerial functions. The marriage question, whether a man may marry his wife's sister, came up and elicited some interesting debates. The Assembly left the rule as it was, and confirmed a decision of the Synod of North Carolina which had sanctioned the suspension of a man who had so married.

LIBERAL CIRCULATION OF BOOKS.—During the month of May the American Tract Society granted 1,663,000 pages of instructive reading for gratuitous distribution throughout the United States. In addition to various other foreign grants, the officers have recently remitted \$800 to aid the Paris Tract Society. Since the opening of the financial year in April, 87 new colporteurs have been commissioned to labor in 17 different States, and 37 commissions have been renewed. The Society is now in the 24th year of its existence; and at no former period was its yield of labor so extended or its prospects of increased usefulness so encouraging.

AN EXAMPLE FOR AMERICAN CHRISTIANS.—A member of the United Presbyterian Church of Scotland lately made a donation of \$4,500 in aid of the foreign missions of that Church, stating as his reason that owing to the very depressed state of trade, and the consequent falling off in the ordinary sources of income, many individuals were unable to contribute so largely as formerly in behalf of missions, and it was, therefore, the duty of those who had been less affected by the late commercial distress, to give more liberally of their substance than, in other respects, might be deemed necessary.

METHODIST CHURCH AND TEMPERANCE.—One of the important measures adopted by the late General Conference of the Methodist Church at Pittsburgh, was the restoration of Mr Wesley's Rule on Temperance. Wesley's Rule prohibits "Drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity." The article says nothing about the manufacturer of spirituous liquors, but it was considered that "selling" them applied to the manufacturer. It is supposed that in some sections of that church the restoration of the Rule will be of no little practical value.

THE BIBLE IN SCOTLAND.—The total number of Bibles published in Scotland in the ten years, commencing 1837, was 1,213,371; of Testaments, 2,150,973; of Psalm Books, 2,475,856; and of Confessions of Faith, 60,827. The greatest number of religious books was printed in 1845, viz.—Bibles, 284,050; Testaments, 292,450; Psalms, 254,500; Confessions of Faith, 10,000. The allowance in the shape of drawback of paper duty within the ten years amounted to 10,020l. 2s. 8d.

REQUEST TO A COLLEGE.—Miss Rachel B. Wallace, late of Burlington, Vt., has bequeathed to Burlington College the sum of \$2,000, of which the interest is to be applied, under the direction of the Protestant Episcopal Bishop of the Diocese to aid such candidates for the orders as he may select, in pursuing their theological studies at Burlington College.

COLLEGE OF THE SACRED HEART.—Such is the name of a seminary about to be opened at Rochester, under the patronage of the Roman Catholic Bishop of Western New York. The Rev. James Delaune is to be President. It goes into operation in September.

BLACKWOOD'S EDINBURGH MAGAZINE.—This really valuable reprint for June has been received. Its contents are rich and varied as usual, among which we find—"How to disarm the Chartists," "Stoddard and Angling," "The Caxtons," "Guesses at Truth," "Life in the 'Far West,'" "Lombardy and the Italian War," "The Inca and his Bride," "Sentiments and Symbols of the French Republic," "American Feeling towards England." This is a work which we can recommend to our readers, and one which they will not delay to secure if they wish one of sterling worth. Its more solid articles are written in a spirit of dignity, candor, and truthfulness which few works can boast of; while the tone of its lighter articles are such as cannot be objected to by the most ardent friend of good morals. The present is a good time to subscribe, as a new volume commences with the July number. Terms \$3 00 a year in advance. Published by Leonard Scott & Co., 79 Fulton-street, corner of Gold, N. Y.

ARRIVAL OF THE PRESIDENT OF LIBERIA IN BOSTON.—His Excellency J. J. Roberts, the President of the new Republic of Liberia, with his wife and daughter, arrived at Boston on the morning of the 16th, in the bark Nehemiah Rich, Capt. Carlton, from Liberia April 21, via St. Thomas and Turk's Island. He is accompanied by Revs. R. B. Wilson, J. J. Paine, and A. F. Russell, Mrs. J. N. Lewis, S. Harris and lady, and Mrs. M. Morse.

CYCLOPEDIA OF MORAL AND RELIGIOUS ANECDOTES.—The fourth number of this interesting and instructive collection of anecdotes, by Rev. K. Arvine, A. M., has been published, and fully sustains the character of its predecessors. The series is to be completed in eight numbers. Published by Leavitt, Trow & Co., 191 Broadway, at 25 cents per number.

THE CHOLERA.—Several months ago the Asiatic cholera had reached Russia, in its westward march, and it was greatly feared that it would spread over Europe, as in 1832, and then cross to the United States. It is now thought that what remains of the disease will spend itself in Russia.

THE FIRST TEMPERANCE REFORMER IN IRELAND.—The following remark was made by Rev. Mr. King of Dublin, in one of his addresses in New York:—

The temperance reformation in Ireland was commenced by Mr. Martin, a Quaker, in Cork, and gradually enlisted a few Protestant clergymen, and laymen also, among the Protestants and the Roman Catholics. It has accomplished changes which no man—even an enthusiast—could have expected. The Roman Catholic priests at first opposed it; but some of them afterwards became its advocates, and among them Father Mathew.

THE NEW POSTAGE BILL.—The following are the principal provisions of the New Postage Bill, as reported to the House of Representatives:—

The circulation of all newspapers free of postage, within thirty miles of the place of publication, not above the superficies of 1,900 square inches.

Under one hundred miles and over thirty, one-half cent; over one hundred and for any farther distance, one cent.

Newspapers above 1,900 inches to pay pamphlet and magazine postage, which is two cents for the first ounce, and half of one cent for all greater distances.

Newspapers under 500 square inches to go free for one for 30 miles, and pay a quarter of one cent for all greater distances. Transient newspapers pay two cents when not sent from the office of publication.

Publishers of pamphlets, magazines, and periodicals, are allowed a free exchange, the same as publishers of newspapers.

RELIGIOUS USE OF LOTS.—It is said to be one of the peculiar tenets of the Associated Reformed Church, formerly known as the Secession Church, and originally founded by the Erskines, that the use of lots to discover the indications of Providence is a scriptural and useful practice. This idea was once quite prevalent, but now, except in this communion, we suspect is universally abandoned. The Evangelist cites from a late periodical of that communion the following:—

1. The Christian may resort to it, [the lot] in connection with prayer and perhaps with fasting and humiliation, for the solution of painful doubts, as for the discovery of the path of duty in difficult cases.
2. Ministers of the gospel may in the same way ascertain the divine will in regard to fields of labor, and courses of procedure upon which they are occasionally called to make a choice of their greater usefulness and comfort in the Master's service.
3. Brethren and neighbors may in like manner, and by a mutual agreement to abide by its decisions, use it in settling serious questions of difficulty, rather than encounter the vexations and expenses, and often times bitter animosities for life, of protracted and uncertain suits of civil law.
4. Nations may select Commissioners, who in a similar way, might satisfactorily and righteously settle boundaries, rights, and all matters of national interest, rather than resort to intrigue and all the horrid concomitants of ruinous and bloody wars. The lot is of the Lord to settle all matters of doubt and dispute, and who is so competent as He who is "wonderful in counsel and excellent in working!"

The funds collected for Free Church purposes, from the disruption from the Church of Scotland in 1843, to the 31st of March, 1847, amounted to £1,313,714 6s. 11d. They now, probably, reach nearly £1,700,000.

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General Intelligence.

EUROPEAN NEWS.

By the arrival of the steamship Britannia on Sunday last, we have seven days' later European news.

France is still the theatre of considerable confusion. During the sitting of the National Assembly, on the 15th inst., it was reported that the police were in search of Prince de Joinville, who, it was said had arrived in Paris that morning.

In Ireland, the Repeal Association and Irish Confederation have fraternized, and a new society formed of the members of both under the style and title of the "Irish League."

In England, the London papers give an account of the arrest and examination of three Chartist leaders.

From Italy we have the important intelligence that Peschiera had surrendered and was in the hands of the troops of Charles Albert.

We learn from Spain that the authorities of Cadiz have compelled all the British residents to furnish securities for their conduct.

The Cholera is again making sad havoc in Russia, according to the *Berlineshe Nachrichten*, there were in one week 155 cases in Moscow, 57 of which terminated fatally.

CONGRESSIONAL.—Congress has, during the last week, so amended the naturalization laws, that a foreigner may become a citizen after being a resident of this country five years.

FROM AUX CAYES.—The schooner Abel Story, from Aux Cayes, May 30, arrived at Boston on the 11th. The Captains contradict the story that the French Consul had been beaten there.

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FATAL AFFRAY.—The *Kosciusko* (Miss.) Chronicle of the 2d inst. publishes the following:—An affray occurred in Neshoba County, on Sunday last, between some young men named Coglin and others named Morrow.

threats passed, and young Morrow and three of his brothers went to Coglin's (the father of the young man) house to settle the affair; as usual in such cases, they made the matter worse, and a fight ensued between one of the Morrrows, in which Coglin was about to use a bowie-knife.

WEALTH OF THE UNION.—The report of the Patent office, recently made, presents some interesting statistics relative to the wealth of the Union. The population of the United States is set down at 20,746,000, and the aggregate of personal and real property is estimated at \$8,295,560,000.

FROM THE EMIGRANTS.—The St. Joseph Gazette of the 9th inst. says, Mr. Shaw arrived here on Monday last from Fort Jolin on Platte River. On his way in he met about 300 wagons of Oregon and California emigrants.

FROM PERNAMBUCO.—Capt. Peacock, of the bark Navarre, arrived at Philadelphia June 19, reports that on the night previous to his leaving Pernambuco, as the Circus Company (which left this city some time since in the bark Imogene, for Valparaiso), were performing to a large and respectable audience.

THE HOTCHKISS AFFAIR.—Edward Bailey, who was sent to Sing Sing for life about a year ago, for an attempted assassination of Mr. Hotchkiss of Brooklyn, has lately attempted to make his escape.

NEW COUNTERFEITS.—The following new counterfeit bills have recently been put in circulation: Fives on the Farmers' and Mechanics' Bank, Hartford; fives altered from ones, vig.

ANTI-SLAVERY CONVENTIONS.—The Board of Managers of the Massachusetts Anti-Slavery Society announce their design, in accordance with the resolution of the late New England Convention, to hold one hundred conventions in Massachusetts, with special reference to the imprisonment of Sayers and Drayton for aiding slaves to escape from the District of Columbia.

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RAILROAD ACCIDENT.—Henry McGee, of Westmoreland Co., Pa., came to his death on Tuesday evening from injuries received in falling from the cars on the Baltimore and Ohio Railroad. He took the evening train proceeding toward Frederick, at Woodbine, and from the statement of the conductor, Mr. William G. Shipley, it appears that he could not prevail on him to keep his seat in the car, but he would stand on the platform.

ATTEMPT TO KIDNAP.—A Pittsburg paper says that a girl claimed as the property of a man in the South, and who escaped about a year ago, and came to this city on the steamer Cambria, has been residing in Allegheny for some time. Her master becoming aware of her locality, employed a negro man to make a tender of affection to her, and propose marriage, which duty he performed.

FATAL REPEAT.—The Boston Transcript of the 21st inst. says, We regret to learn, from the Gloucester Telegraph of this morning, that the family of Mr. Thomas Niles, residing at Eastern Point, yesterday partook of a chowder made of clams, and in about twenty minutes after eating, Mr. Niles, his wife, two sons, a daughter, and a lady visiting the family, began to feel the effects of the poison.

WEALTH OF GREAT BRITAIN.—The whole property of Great Britain, says the Nonconformist, was estimated, nearly thirty years ago, at £3,600,000,000. Since that period its value has increased to between six and seven billions of pounds sterling; so that the national debt of £800,000,000, frightful as it is, is only about one-eighth part of our national wealth.

SUMMARY.

The distinguished Mexican, Almonte, is about to visit the United States with his family, and will probably take up his permanent residence in the City of New Orleans, where he spent much of his youth, and acquired much of the valuable information he possesses.

On Saturday evening the sound of the wheels and engine of the steamer Vanderbilt were heard distinctly at Stonington, Conn., when the boat was ten miles west of Saybrook, or forty miles distant. The sound continued distinct until the boat reached New London, when two gentlemen on the wharf at Stonington counted the revolutions of her engine with perfect accuracy.

A few days since a son of Mr. John Thompson, farmer, in Cheltenham township, Montgomery County, about 12 years of age, was milking a cow, and being annoyed by the switching of her tail, he tied it around one of his legs.

A powder mill in Barre, Mass., blew up on Monday afternoon, killing one person, a young man aged from 20 to 22 years. He was blown some ten rods from the building, and every particle of his clothing, except a bit of one of his stockings, stripped from his body, which was blackened like a coal.

The Salem (Mass.) Register says, a little fishing schooner was lying at one of our wharves last week, which deserves notice. She was manned by a veteran crew, consisting of skipper Marshall, aged 78; his brother, aged 76; another man aged 76, and a boy 65.

The New London (Ct.) Chronicle of the 17th inst. says, Edwin Smith, of Groton, employed in painting the spars of the ship Atlantic, lying at Lawrence's wharf, in this city, fell yesterday morning from the foretopmast cross-trees to the deck, striking on his head and breaking his neck.

The Rochester Courier of June 19 says, Yesterday afternoon the body of young Middlebrook, who jumped the Genesee Falls on Thursday last, was discovered near the spot where he struck, by some persons bathing. It was horribly mutilated and presented a most revolting sight.

The Richmond (Va.) Whig says: "The wheat harvest was commenced last week in this and the neighboring counties, and promises an extensive crop. The country presents a beautiful and most refreshing appearance."

The Boston Traveller of June 17th says, Captain Saunders, of brig Spartan, arrived at this port yesterday, from Surinam, reports that he touched at the Island of Martinique on Sunday, the 28th ult. He brings no later news, but states as to the bloodshed caused by the rebellion, that he heard of but one family killed and two men shot. It was supposed there when he sailed, that the blacks would go to work in a day or two.

Mr. Emerson Goddard, of Petersham, Mass., has invented a new Spoke Machine, which will turn and tenon 20 spokes in a minute. All that is required is to place the wood on a bench, the large ends all one way. It is self-feeding and self-piling, leaving them when turned in a regular pile on one side of the machine, opposite to the feeding side.

A little animal called the "gropher" is very troublesome to the farmers in the Western States, throwing up mounds to the height of from twelve to fifteen inches. A few days since, the inhabitants of Porter, Wisconsin, had a hunt for the purpose of annihilating all the grophers in that vicinity.

A most serious accident occurred on Moore's section of the New York and New Haven Railroad, near Norwalk, on Friday. An accidental explosion from a quarry of rocks killed one laborer, literally tearing him in pieces, and wounded two others so that it is feared they will not survive.

Clark Co., Mo., is just now in an unpleasant state of excitement, owing to the abduction of eight slaves, and their detention by citizens of Iowa. As soon as it was discovered, they were pursued and overhauled at West Point, Iowa.

A family in Lancaster County were, a few days since, made very ill by eating of a sponge-cake flavored too highly with 'peach water.' We beg our young housekeepers to beware how they use this very agreeable and common addition to pies, confectionary, &c., as it is but a mild form of that deadly poison Prussic Acid.

The last Logansport Telegraph brings an account of a great freshet in the Wabash and Eel rivers, and the destruction of large quantities of timber. Eel river was higher than it had ever been known to be before.

A letter from Mexico says: "I am informed that those officers who were sentenced to be hung in the City of Mexico on the 21st ult., Lieuts. Hare, Tilden, and Dutton, are to be dishonorably discharged from the service, and sent out of the country."

It has been officially stated that there are 3,719,000 persons engaged in agricultural pursuits in the United States; in manufactures 781,800; in commerce, 119,600; in learned professions, 65,200; in ocean navigation, 55,000; in internal navigation, 33,000.

Harrisburg, June 22, 1848—Gov. Shunk is again seriously ill. His disease has assumed a new shape, and he appears to be almost in the last stage of consumption. His friends have little hope of his recovery.

John Lyng, who accompanied Capt Cook in his last voyage, and witnessed his being separated by the lances of the Indians, recently died in Greenwich Hospital, at the advanced age of 97.

The accounts of the loss of the Benares, a fine steamer of 400 tons burden, by fire, on her passage from Calcutta, have been confirmed. She had upward of 150 persons on board, of whom, by far the greater number perished.

Barney Slaven murdered his wife Catharine at Niles, Mich., on the 4th inst., by beating her with a shovel. Slaven was an intemperate man. He was committed to await his trial.

The tannery of E. M. & F. Bodine, in Wellsboro, Tioga Co., Pa., was destroyed by fire on the 7th inst. Loss estimated at \$5,000; insured to the amount of \$3,000.

Mr. Mason Eastman of Saquoit, N. Y., met with his death a few days ago from the kick of a runaway horse which he was pursuing.

DEI.D., In Almond, N. Y., ELVIRA A. POTTER, daughter of David R. and Lavina Potter, aged 13 years 9 months and 6 days.

In Alfred, N. Y., June 6, of pulmonary disease, ROGERS CRANDALL, in the 45th year of his age. He was a member of the Seventh-day Baptist Church in Friendship. His death was peaceful.

In Alfred, June 15, of hemorrhage of the bowels, ALBERT POTTER, in the 38th year of his age. He was a member of the first Seventh-day Baptist Church of Alfred, and died in hope of eternal life through the grace of our Lord Jesus Christ.

In Plainfield, Otsego Co., N. Y., June 13, Miss FERRIS R. WEST, aged 23 years. It is no more that justice to the memory of the deceased to say, that she was endued to her relatives and acquaintances by her amiable disposition and exemplary deportment.

In Brookfield, N. Y., June 14, Mr. JOEL WITTER, aged 44 years. In Leonardville, N. Y., June 14, Mr. PETER GRANTS, aged 39 years.

In Petersburg, N. Y., on the 29th inst., of consumption, Z. M. CRANDALL, son of G. Crandall, aged 47 years.

WISCONSIN SEVENTH-DAY BAPTIST ASSOCIATION.

The Wisconsin Seventh-day Baptist Association will hold its next session with the Church in Albion, commencing fifth day before the second Sabbath in July next, at 10 o'clock, A. M.

MISSIONARY NOTICE.

To all whom it concerns:—In order to carry on the missionary operations of the Eastern Seventh-day Baptist Association, it was resolved to raise the sum of five hundred dollars for the ensuing year.

NOTICE.

Whereas, the Eastern Seventh-day Baptist Association, at its last Annual Session, resolved to hold correspondence through messengers, or its Corresponding Secretary, with her sister Associations, and believing that they would act in concert with us relative to the subject of family prayer, which particularly engaged the deliberations of that body I have deemed it expedient to give publicity in this way to those resolutions which were adopted relative to that subject.

Resolved, That we consider it the duty of every Christian who sustains the responsible relation of the head of a family, to maintain the regular and daily worship of God in his own house; and that the neglect of this duty is a deplorable feature in the character of those professors of religion who are guilty of it, calling for the earnest labors of pastors and ministers to correct the evil.

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