

# The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

PRINTED BY EDWIN G. CHAMPLIN.

VOL. V.—NO. 21.

NEW YORK, FIFTH-DAY, NOVEMBER 9, 1848.

WHOLE NO. 229.

## The Sabbath Recorder.

### THE SABBATH ENFORCED BY CHRIST.

From Begg's Treatise on the Sabbath.  
SECTION IX.—The observance of the Sabbath enforced by the example and precepts of Christ. [Continued.]

Following up the history, we are immediately told, without the record of a single incident, intervening. "It came to pass also on another Sabbath, that He entered into the synagogue and taught; and there was a man whose right hand was withered. And the Scribes and Pharisees watched Him, whether He would heal on the Sabbath day; that they might find accusation against Him; but He knew their thoughts, and said to the man which had the withered hand, Rise up and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing, Is it lawful on the Sabbath days to do good or to do evil?—to save life or to destroy it? And, looking round about upon them all, He said unto the man, Stretch forth thy hand. And he did so; and his hand was restored whole as the other. And they were filled with madness; and communed one with another what they might do to Jesus." Luke 6: 6-11. Mark 3: 1-6.

It is most instructive thus to read the nature of the Saviour's replies to the charges brought against Him by men who knew so little of the Lord's design in His gift of the weekly Sabbath—who imagined, that in their abstaining from their occupations on the sanctified day, they were giving something to God, instead of seeing it as His blessed gift to them. The Saviour, found regularly in the synagogue teaching on the Sabbath, a man appears before Him with a withered hand. Already stung by His vindication of the disciples on a principle which could not be gained without casting reflection on David, their honored Prophet-king, and Abiathar, the faithful High-priest of God, the Scribes and Pharisees now watched that they might find what they judged would be good ground of accusation. The Saviour, after one withering question—"Is it lawful on the Sabbath days to do good or to do evil? to save life or to destroy it?"—restored the man's hand whole as the other.

Now here again there is no question between Christ and the Scribes, nor between Him and the Pharisees, as to whether or not the Sabbath should be observed. The question is solely, Whether its sacredness is infringed by such acts of mercy to men. The healing in this case was the occasion of their being filled with madness, although it certainly was an action which must have commended itself as Sabbath work to the consciences of any but those whose sole object was "that they might find accusation against Him."

In the corresponding Gospel it is stated that "they asked Him, saying, Is it lawful to heal on the Sabbath days? that they might accuse Him. And He said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days." Matt. 12: 10-12. In this we have an extended application of the principle He had already laid down upon the subject in regard to the case of David and his followers. But as the illustration is now taken from their own practice, the appeal to their consciences is even still more direct. The argument of the Lord is, If they could render assistance to their cattle in situations of helplessness and distress, without profanation of the hallowed day, His healing of the man in such circumstances of helplessness, could be no sin; and it is an argument which in no way interferes with the continued obligation of His sacred character. But when our Lord thus affirms, that "it is lawful to do well on the Sabbath days," it is plainly implied that it would still be sin to do works of a different nature. It was still lawful to heal on the Sabbath, as it had always been; but the works which were before unlawful, remained unlawful still. It is, and it always was, thus "lawful to do well on the Sabbath days."

The next text which I quote, applies to our present question only in this, that it continues to set before us the "custom" of Christ, that He taught in the synagogues on the Sabbath day. "And He went out from thence, and came unto His own country; and His disciples followed Him. And when the Sabbath day was come, He began to teach in the synagogue, and many hearing Him were astonished, saying, From whence hath this man these things? and what wisdom is this, which is given unto Him; that even such mighty works are wrought by His hands." Mark 6: 1, 2. "When the Sabbath day was come, He began to teach in the synagogue." Not only are we advancing in the history of the Saviour's life and ministry, without finding one single word said by Him to imply that the seventh day, appointed by God as the Sabbath, was now or soon to be disregarded; but we have seen that every statement He makes is calculated to fix more deeply upon the minds of His disciples, that while He would divest them of all false notions concerning it, that nevertheless it still remains the day hallowed of the Lord.

But, as I have already noticed at the outset, if the Sabbath, though it continued till the death and till the resurrection of Christ, was then changed—although Christ gave no intimation of any contemplated alteration—if the fact was, as we are accustomed to repeat, and to hear repeated, necessarily from the "cradle" to the grave, that "from the resurrection of Christ till the end of the world the first day of the week is the Christian Sabbath," how comes it that all the Evangelists thus writing the history of their Lord's "custom" so long after His resurrection, never once introduce a single remark of explanation relative to such a change?

How is it that, instead of telling that the first day of the week had now taken the place of the Sabbath which their master and they themselves His disciples thus then observed, they continue still at every page yet to call the seventh day "the Sabbath day?" It could not surely be, that such a change had taken place without their knowing it—still less could it be, that writing under the guidance of the Spirit of God, long after the supposed change, they should call that day "the Sabbath" which, if the practice of the Church now were correct, had given place unto another day—as it is asserted that before that time when the gospels were written it had.

The continual acts of mercy which our Lord performed on the Sabbath, (and of the number of those recorded it is remarkable how great the proportion is of Sabbath cures, although admitting of explanation from the circumstance of His Sabbath miracles being thus challenged,) bring out the envy and hypocrisy of those by whom He was accused for His benevolence. They also afford us examples of the true nature of Sabbath sanctification, and furnish abundant evidence that the idea of the Sabbath having then lost, or that it would at any future time lose, its authority and place as the day hallowed of the Lord, has no countenance from the actions of the Saviour or the language of His Evangelists.

Again, "He was teaching in one of the synagogues on the Sabbath; and behold there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, He called her to Him, and said unto her, Woman, thou art loosed from thine infirmity. And He laid His hands on her; and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work; in them therefore come and be healed, and not on the Sabbath day." Luke 13: 11-14. The rulers of the Jews, finding that nothing was gained by direct charge against Him who had already, by the wisdom of His answers to their quibbles, so often foiled them in their attempts at catching Him, now try the power of their authority and influence with the people. Here a miracle was undeniably performed; and the very fact ought to have silenced the gainsayer; and at least, had this ruler of the synagogue been at all standing in the light of God, he would have looked with other feelings than those of indignation upon the cure of one who had so long been kept in such a helpless state. But he was ignorant that what the law of the merciful God forbids, is, the doing our own work and thinking our own thoughts on His hallowed day; and there was little entering either into sympathy with the affliction of his brethren, or of communion with the mind of God, when he could thus unfeelingly forbid any to come for healing to the Lord of the Sabbath on the Sabbath day; and the reproach he received was severe as it was just—"The Lord then answered him and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? and ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day? And when He had said these things, all His adversaries were ashamed; and all the people rejoiced for all the glorious things that were done by Him." Ver. 15-17.

The Saviour's answer commended itself to the hearts of all who were not merely seeking occasion to find fault; and the force of the reproach was felt even by those who were eager for His fall. But what is Christ's vindication? Is it that the Sabbath had ceased to be obligatory, and that men were now at liberty to do as they list with regard to it? No, the Saviour still rests His defense entirely upon the nature of the work He wrought—that it was wholly a work of righteousness, a work of mercy, He performed. While He reproves the deep hypocrisy of the ruler of the synagogue, in quoting the commandment which forbids men to work on the Sabbath, it is not by saying any thing derogatory of the commandment of God quoted against Him—it is not by saying that the authority of the commandment had expired, or was approaching a fall or a change. The appeal which He makes is to a principle at all times, previously as well as since, obligatory, the duty of ministering to the relief of the afflicted on the Sabbath as well as on other days. And this He illustrates and enforces by a reference to what they themselves did in loosing their own cattle from the stall, and leading them to water on the hallowed day.

Although thus ashamed and silenced, their envy is not removed; and as another opportunity presents, in His speedy performance of another cure, this feeling is made apparent. For, in the very next chapter, we read that "it came to pass, as He went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched Him; and behold there was a certain man before Him, which had the dropsy. And Jesus, answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day? And they held their peace. And He took him and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day? And they could not answer Him again to these things." Luke 14: 1-6.

While the Saviour anticipates and replies to that which they felt in their hearts, by showing that it is lawful to heal on the Sabbath day, still He throws no discredit on its continuance as God's ordinance. He is not intending to do so, and therefore appeals to themselves as to the legality of what He is about to do; and by their silence they tacitly admit its legality. In the healing of the man of dropsy, He was claiming

no power to dispense with the authority under which the Sabbath was hallowed; He was only doing that which its sacredness permitted, and in that respect was but acting on the principle universally allowed and acted upon by themselves—for as it was acknowledged to be right to take the ox or the ass from the pit into which it might have fallen, so in like manner was it lawful to cure a man of the disease under which he labored; for authoritatively He declares, "It is lawful to heal on the Sabbath day."

This is not, however, the giving of a new law, but the recalling to remembrance and practically applying the authority of the law of God already acknowledged. It is an appeal to their consciences, a submitting to their own decision, upon the principles of that law which they professed to regard as the rule of their conduct, the rightness of His actions in the cause of suffering humanity. Nor was the appeal in vain, for "they held their peace." With all their desire to convict Him, as one setting at naught their conditions, they had a perfect consciousness that His sympathy for the sufferings of our race, and the relief He extended, were in no wise inconsistent with the righteousness and requirements of God's law, "and they could not answer Him again to these things."

### TO-DAY AND TO-MORROW.

To-day, man lives in pleasure, wealth, and pride, To-morrow, poor, of life itself denied. To-day, lays plans for many years to come, To-morrow, sinks into the silent tomb. To-day, his food is dressed in dainty forms, To-morrow, is a feast himself for worms. To-day, he's clad in gaudy, rich array, To-morrow, shrouded for a bed of clay. To-day, he has delusive dreams of heaven, To-morrow, cries, "Too late to be forgiven!" To-day, he lives on hope as light as air, To-morrow, dies in anguish and despair.

From the Christian Contributor of Aug. 23.

### THE SABBATH QUESTION.

DEAR BR. GROSVEOR.—In the Contributor, Aug. 9, your correspondent, H. Hawes, concerning the observance of the first day of the week as the Christian Sabbath, observes—"For one, I am prepared to say, that I have been taught by man to observe the first instead of the seventh. But whence is this? Who hath authorized thus to teach?" and again, "Perhaps you have (as I heretofore have) thought that it was immaterial what day, if a seventh part of our time was kept." I shall take it for granted that your correspondent has no difficulty in relation to the moral and perpetual obligation to sanctify the Sabbath, as God originally commanded, but simply—"Who hath authorized us to neglect the keeping of that day which was embraced in the fourth commandment, when that command was given?" "What passage of Scripture can you cite to me, where I may find an order or permission, authorizing the change which has been made?" Waving, for the present, all remarks upon your correspondent's phraseology, I submit the following observations in his consideration.

1. That there is a similar reason for the appointment of the first, as there was for the seventh. The reason assigned for the appointment of the seventh was God's resting from the work of creation. Let your correspondent remember that Christ's kingdom was a new spiritual kingdom, and he will find that there was a most cogent and affecting reason for the appointment of the first day. It was the day when Christ arose from the dead. The Son of God rested from the stupendous work of human redemption—a greater work than the creation of all worlds. When God created the material world, with all its furniture and appendages, "He spake, and it was done; He commanded, and it stood fast." But before man could be restored to the image and favor of God, God must be manifest in the flesh—"a man of sorrows and acquainted with grief," poverty, disgrace, a life of pain, finished with the most shameful, tragical death. But he conquered, when he fell. He entered the lists with the "strong man armed," and wrested the keys of death and hell out of the hands of him who held fallen man in bondage. His victory was splendid, complete, glorious and eternal; he followed up one defeat after another, until he turned the empire of Satan into a shapeless ruin; assaulted his citadel; demolished his metropolis; and came marching back, "from Eden, with dyed garments from Bozrah,"—with all the insignia of an Almighty Conqueror: traveling in the greatness of his strength; speaking in righteousness; mighty to save. In view of this, well might the apostle say, (in a passage to which our attention shall be turned by and by,) "For he that is entered into His rest, hath ceased from his own work, as God did from His."

2. The Lord Jesus hath honored, distinguished, and sanctified, the first day of the week by putting his surname upon it. "I" was in the spirit on the Lord's day." It is a pitiful quibble to object—"Every day is the Lord's"; yes, indeed, "The earth is the Lord's, and the fullness thereof." But every refreshment, every supper, is not "the Lord's Supper," in the definite, peculiar sense, in which the communion of the Lord's Supper is. No doubt, this day is declared emphatically to be the Lord's day; because it was a certain determinate day; and it is spoken of in such a manner as shows it to have been perfectly understood, in distinction from all other days, as well known among Christians by that name. Besides, "as the first day of the week," being the day of our Lord's resurrection, and the day on which His disciples assembled together for His worship, and the observance of His institutions, affords an impressive reason for its being so designated in distinction from all other days. There seems to be no reason to doubt, that the first day of the week obtained the denomination of "Lord's day," by its own express appointment and au-

thority; because none could have authority, independent of his direction, to put his name upon any day as a distinctive name; and the apostle's calling it "the Lord's day," by the inspiration of the Spirit, no doubt, it was his pleasure that it should be so called; and by consequence, it was his will that this day should be used and observed as an "holy day" unto himself. As an ordinance, is called the "Lord's Supper," because it was appointed by Him in memory of his death, so the "first day of the week" is called "the Lord's day," because appointed by Him, in memory of his resurrection; and its being so appointed virtually sets aside the former day, so that no other day is to be observed as the Christian Sabbath.

3. The appointment of the first day of the week to be the Sabbath, may be learned from 1 Cor. xvi. 1, 2. "Now, concerning the collection for the saints, as I have given orders to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him." The apostle having, by divine authority, given orders to the churches of Galatia and Corinth, and, by consequence, to the other churches among the Gentiles, for collection on "the first day of the week, as God hath prospered" them on other days, this being Sabbath Day's work, I infer that he had also from the Lord given orders for the observance of the "first day of the week," as the Christian Sabbath.

4. We read, also, of "the disciples being assembled together on the first day of the week," and that "Jesus came among them;" and that eight days (the eighth day) after, they met him again, which was another first day.

Once more. Observe, it was the constant practice of the disciples of Christ to meet together to worship him and observe his institutions on the first day of the week. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." Paul had been with them at Troas seven days, and yet we read of no convocation, except on the first day of the week, the last of his visit. It was not on the Jewish Sabbath, the last day of the week, that the solemn assembly for worship was held, but on the first day; which, had it not been the Sabbath of divine appointment, and of obligation upon Christians, it would, obviously, have been most inconvenient for Paul to have spent in religious exercise until midnight, when the next morning he was to take his journey. "Pray ye that your fight be not on the Sabbath day." This fight was to be at the destruction of Jerusalem, (a future event,) when all (merely Jewish) ceremonies were abolished. Our Savior speaks of the Sabbath as still in force (i. e., as a day to be observed afterwards). This, perhaps, might be sufficient in relation to the "authority" for the change of the time or day of keeping the Sabbath.

But let me request your correspondent to consider whether the change of the Sabbath from the seventh to the first day of the week was not the subject of prediction and promise. In the fourth chapter of the epistle to the Hebrews, the writer appears to teach us that the seventh day Sabbath was typical of the "rest" promised in Canaan, as this again, was typical of the rest which the soul obtains upon coming to Christ by faith.—"For we, who have believed, do enter into rest." And this, again, was typical of the rest in the Heavenly Canaan, the "rest which remaineth to the people of God." But there was to be a rest under the gospel dispensation, an earnest or foretaste of this last, involved, or comprehended in it. "For, if Jesus, (that is Joshua) had given them (the Israelites) rest, then would he not afterwards have spoken of another day." "This is the day which the Lord hath made." It is important to remark, that there are two different words both translated rest in the epistle to the Hebrews. Indeed, it is so in this fourth chapter. Nevertheless, as God obviously connected the actually possessing his rest with believing his word, so we see, "they could not enter in, because of their unbelief." Having provoked God by their unbelief and rebellion, their expectation, which they supposed was well founded, and sure, would perish, or be cut off—it would never be realized—they believed or presumed in vain. He swore in his "wrath that they should not enter into his rest." The rest into which they could not enter, was the rest in Canaan; and this is a solemn lesson to all not to presume upon what they may judge to be the absolute purposes or promises of God, while they are faithless and unholies. "Least a promise being left us, of entering into his rest, any of you should seem to come short of it, falling after the example of unbelief?" If Joshua had given them the true spiritual rest, then would he (God) not afterwards (by the mouth of David) have spoken of another day." Another day, of rest, the first instead of the seventh—under the evangelical, instead of legal economy.

This, I think, is partly deducible from the change of terms; because it is not now the same Greek word that had been used, (*pascha* or *kata-pascha*), but *sabbatismos*—literally, the keeping of a Sabbath. "There remaineth a rest (a *sabbatismos*—Sabbath, to the people of God," in allusion to the rest or Sabbath which remaineth; the first day of the week, a commemorative of the finished work of Christ, and his resurrection from the dead, and this, again, may be typical or emblematical of the eternal *sabbatismos*, or keeping of a Sabbath, which remains for them in heaven. ONESIMUS.

GRISTUM, N. H., Aug. 14.

P. S. If the above remarks are not satisfactory to your correspondent, as furnishing satisfactory reasons and authority for the change of the Sabbath, will he have the goodness to inform us through the columns of the Contributor on what his dissatisfaction is predicated? What sort of order or permission, do we seek for? Is not the example of Christ, the apostles, and primitive Christians in accordance with their teaching on this subject. O.

### PRAYER BETTER THAN LAW-SUITS.

When Samuel Harris, of Virginia, began to preach, his soul was so absorbed in the work, that he neglected to attend to the duties of his life. Finding upon a time, that it was absolutely necessary that he should provide more grain for his family than he had raised upon his own farm, he called upon a man, who owed him a sum of money, and told him he would be glad to receive the money.

"The man replied, 'I have no money by me, and cannot oblige you.'"

Harris said, "I want the money to purchase wheat for my family, and as you have raised a good crop of wheat, I will take the article of you instead of money, at a current price."

"The man answered, 'I have other uses for my wheat, and cannot let you have it.'"

"How then," said Harris, "do you intend to pay me?"

"I never intend to pay you until you sue me," replied the debtor, "and therefore you may begin your suit as soon as you please."

Mr. Harris left him, meditating; said he to himself, "What shall I do? Must I leave preaching and attend to a vexatious law-suit? Perhaps a thousand souls may perish in the mean time for want of Jesus! No! I will not. Well, what will you do for yourself? Why, this will I do; I will sue him at the court of Heaven."

Having resolved what he would do, he turned aside into a wood, and on his knees

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The Sabbath Recorder

New York, November 9, 1848.

THE SABBATH QUESTION.

We publish to-day an article on this subject from the Christian Contributor. Surely our readers do not need any help to discover, that it fails of meeting the questions at issue. Mr. Hawes wants information upon two points—1st. Who has authorized the neglect of keeping the seventh day? 2d. What passage of Scripture requires the keeping of the first day? To the first of these questions no answer is attempted; to the last, no answer is given in the shape of a passage of Scripture, although various suggestions are made as to the propriety of the practice. With this remark we might very justly dismiss the article, and we believe that candid readers would say we had fairly characterized it. But we are not disposed to be technical, and will therefore look a little at the "observations" which are presented for the consideration of Mr. Hawes, and those who like him are not satisfied with the popular notions in regard to the change of the Sabbath.

The first of these observations is, in substance, that the work of redemption is greater than the work of creation—that it was completed on the first day by the resurrection of Christ—and that, therefore, the first day ought to be kept as the Sabbath. There is one objection to this whole theory, which ought to convince every Baptist of the impropriety of advocating it, and that is, that there is nothing of the kind in the Bible, which is professedly regarded as a sufficient rule of faith and practice. But waving that consideration, there are still difficulties in the way. On the score of reason alone, who can safely assert, that the work of redemption is greater than the work of creation? Not they, surely, whose finite powers are incapable of comprehending either work in all its length and breadth, its height and depth. But even if we grant the superiority of the work of redemption, it does not follow that the first day should be observed. Some doubt whether the work of redemption was completed by the resurrection, and believe that our Saviour alluded to that when he said on the cross, "It is finished." Others are inclined to the opinion, that the work of redemption will not be completed until all the redeemed are brought home to glory—an opinion for which quite as much may be said as for that of redemption's being completed by the resurrection. These suggestions are sufficient to show upon what a sandy foundation rests the theory we are opposing. We wonder that any body—most of all, a Baptist—can be satisfied with it.

The other "observations" are of a piece with this. The notion that Jesus "honored, distinguished, and sanctified the first day of the week by putting his surname upon it," is a notion which finds no countenance with some of the ablest interpreters of Scripture, they supposing that by the term Lord's day, or lordly day, in Rev. 1: 10, reference is had, not to a period of twenty-four hours, but to the whole period of which the apostle had a vision. But even if the term meant an ordinary day, it would be much more natural, since the expression occurs but this once in the New Testament, to refer it to the seventh day of the week, which God had previously called his "holy day," and "the holy of the Lord"—phrases very similar to that in the passage under consideration. Again, as to the collections "upon the first day of the week" there is no allusion to a public meeting in connection with them; on the contrary, the injunction was, "Let every one of you lay by him"—an act which required no public gathering, and would be quite as appropriate to a working-day as to a Sabbath-day. Finally, as to the "constant practice of the disciples of Christ to meet together to worship Him and observe his institutions on the first day," it is sufficient to say, that there is but one meeting of this kind on record, and that took place in an evening at Troas. There is a difference of opinion among interpreters as to what evening this was; some supposing it was the evening after the seventh day, and that Paul started on his journey on first day morning; others, that it was the evening after the first day, and of course a part of the second day, according to their mode of reckoning. Whichever view be taken, it makes little for the first day. If it was the evening after the seventh day, then Paul commenced his journey on first day morning; if the evening after the first day, then it was really upon the second day of the week. How this evening meeting, which continued till break of day, can consistently be urged as an example to be imitated, by those who never held such a meeting in all their lives, is more than we can tell. If they really attach so much importance to the apostle's example in this case, why do they not follow it by holding their meetings in the evening, and continuing them till break of day?

But we must close our remarks with one observation, and that is, What a difference between the argument by which the seventh day is maintained, and that which is here urged for the first day! God set apart the seventh day for the Sabbath, and rested upon it; he made it a part of the Ten Commandments, which are generally acknowledged to be perpetually binding; he connected blessings with its faithful observance, and curses with its neglect, throughout the history of his chosen people; the Son of God kept it during his mission to earth, as recorded by the Evangelists; his disciples held numerous meetings upon it, which are recorded in the Acts of the Apostles; and so strict were they in this respect, that Paul challenged the Jews to show wherein he had walked contrary to the customs of the fathers, and they answered him not a word. Such are the facts and arguments upon which rest the claims of the seventh day to be the Sabbath. Look at them by the side of those which Onesimus has presented for the first day, and then choose which day ye will observe.

people; the Son of God kept it during his mission to earth, as recorded by the Evangelists; his disciples held numerous meetings upon it, which are recorded in the Acts of the Apostles; and so strict were they in this respect, that Paul challenged the Jews to show wherein he had walked contrary to the customs of the fathers, and they answered him not a word. Such are the facts and arguments upon which rest the claims of the seventh day to be the Sabbath. Look at them by the side of those which Onesimus has presented for the first day, and then choose which day ye will observe.

**SUNDAY LAWS—PROTECTION.**  
A question has been raised among the German Seventh-day Baptists of Pennsylvania as to the best form of petition to present to the Legislature of that State for relief from the burdens imposed by the Sunday law—whether to ask for the abolition of the law, or for an act excusing Sabbath-keepers from its penalty, or simply for an act to protect Sabbath-keepers on their own premises. In view of the vexatious prosecutions to which they have been subjected, we do not wonder that some of them are in favor of the latter form of petition, as the one most likely to meet with a prompt and favorable response. Still we think such a petition would not fully meet the case, and that its presentation at the present time would be impolitic. The Constitution of Pennsylvania guarantees religious freedom to all the citizens of the State, without distinction of sect. Among the statutes, however, there is one which forbids labor on Sunday, thus favoring the religious opinions and practices of a portion of the citizens, while annoying and injuring another portion, and operating as a ban upon their religious views. Believing the law to be unconstitutional, an appeal was taken to the Supreme Court of the State, and a decision obtained. But that decision was of such a character as not to satisfy either the Court itself or the people. One of the judges declared the law to be constitutional, because it required the observance of Sunday, not as a religious institution, but as a civil institution; while another judge, on the same bench, declared the law to be unconstitutional, because it required the observance of Sunday, not as a civil institution, but as a religious institution. Thus different members of the Court affirmed the constitutionality of the law on entirely different and conflicting grounds. Such a decision, as we have already said, does not satisfy the parties interested on either side. Its effect is to unsettle the whole question, and leave it where there is just as much need of another decision as there was of this. In such circumstances, we should be sorry to see our German brethren take a step which would appear to acknowledge the constitutionality of the Sunday law. To ask simply for protection on their own premises, would have this appearance, and would be construed by many as an abandonment of the ground which was originally assumed. On this account, we hope they will weigh the matter well before they decide upon the step.

The prospect of speedy relief from the operation of Sunday laws, is probably better in most cases with a petition simply for protection, than with a petition which asks for a full recognition of our constitutional rights. Indeed, there are no doubt many who would gladly buy off the Christian observers of the seventh day, by granting them the privilege of working on their own retired farms on the first day. But we object to being bought off in any such way. It is better to have our rights, even if we wait a long time, and put up with a good deal of inconvenience in contending for them, than to live always upon sufferance. We hold, that those who observe the seventh day are entitled to protection on that day from annoyance by civil prosecutions, jury duties, &c., as much as those who observe the first day are entitled to protection on that day. As to laws requiring the observance of the seventh day, we neither desire nor ask them; and we see no reason, either in the Scriptures or in the necessities of society, why any should be enacted to enforce the observance of the first day.

**SABBATH SCHOOLS.**  
The following paragraph is from a letter of Thos. E. Babcock, requesting us to purchase a ten-dollar Sabbath School Library. We fully sympathize with his desire for a better state of things—  
"I feel a deep anxiety upon the subject of Sabbath Schools, and I think this enterprise has been and still is too much neglected amongst us as a denomination. So far as my acquaintance extends, there are many churches that hardly make an effort to sustain a school, and in many others the efforts are so temporary and unstable that but little progress is made; and, besides, such a state of things tends to produce a feeling of distaste and distrust for the whole subject. This is one of the greatest obstacles which I have met in trying to establish schools. The repeated failures that have taken place are pointed at as evidence that nothing can be done with a reasonable hope of success. But little is said upon the subject in our public gatherings, and nothing is published. I have long felt anxious to have some able pen lifted up, that might arouse our slumbering interests upon this subject."

**NEW MEETING-HOUSE.**—We learn by a letter from Eld. Wm. Green, that the Church in Hounsfield, Jefferson Co., N. Y., is building a new meeting-house, which will be completed and ready to dedicate about Christmas day.

ANTI-SLAVERY PETITION OF THE WOMEN.

The following petition was presented for consideration, at a meeting held in New York City, July 4, 1848, at which time a Committee of Ladies was appointed to take measures to secure for it an extensive circulation, and a list embracing the name of every woman who can be persuaded to offer a prayer for human freedom. This Committee has addressed letters to several members of Congress, soliciting the privilege of forwarding documents to their address; and their aid in presenting the petitions when collected. The following gentlemen have consented to take charge of such petitions: Hon. John P. Hale, Amos Tuck, M. C., J. C. Palfrey, M. C., J. R. Giddings. The Committee now request all who can do so to transcribe the following petition, obtain as many signatures as practicable in their respective localities, then enclose them in strong wrappers, and forward them to Washington, directed to either of the above gentlemen, immediately after the opening of the next Congress. By complying with this request, concert of action may be secured, and perhaps much good effected. Be that as it may, those who engage in this service "heartily as unto the Lord," may hear from His blessed voice, in the day of reckoning. "She hath done what she could."

**PETITION.**  
To the Honorable the Senate of the United States and House of Representatives:  
Your petitioners, Women of America, whose names are hereunto subscribed, constrained by the love of humanity, address you in behalf of the claim of a million and a half of their sex, who are afforded no legal protection for the heart's dearest ties, or woman's "sacred honor," but, with their husbands, sons and brothers, are the doomed victims of a system that dwarfs the intellect, degrades the morals, and debases the entire being.  
Believing that they are solemnly bound to "remember those that are in bonds, as bound with them," and believing that in this age of light, while the great principles of Liberty are animating the nations, the Government of these United States, this "Model Republic," should use all its constitutional power to eradicate, within its own bounds, an evil which is repudiated by the civilized world as its direst curse, they are constrained respectfully and earnestly to pray your honorable body at once to devise such measures as may come legitimately within their province, both to prevent the farther extension of American Slavery, and to withdraw the protection and countenance hitherto afforded by our Government and flag to the American Slave Trade, and to suppress slavery effectually in those sections over which Congress has competent jurisdiction.  
And your petitioners will ever pray.

REVIVAL IN THE 2D HOPKINTON CHURCH.

To the Editor of the Sabbath Recorder:—  
As the cause of religion is deeply interesting to every Christian, I think it a duty we owe each other, occasionally to inform our brethren of the state of religion in our various societies. As we are all members one of another, if one member suffers or rejoices, it will excite a corresponding emotion in others.

While attending our Missionary and Tract Anniversaries, I trust that I caught a spark of the missionary spirit which characterized that truly delightful season; and I resolved to cherish the spark, and when returned, to fan it to a flame among the people of my charge. Long and dreary had been our night of sadness, and still a deeper gloom seemed settling down upon us. I felt that nothing short of the energy of the Holy Spirit could save the ship Zion from impending wreck. So cold, lifeless, and hopeless, appeared our situation, that after viewing it, like Nehemiah, I said nothing to any one of what was in my heart, and, without consulting any one, appointed a series of evening meetings. Feeling that our only hope was in God, to him alone I looked for aid. Believing prayer to be the key which unlocks the treasury of the gospel, its nature, design, and importance demanded our first attention; and for the first week that subject was amply discoursed upon. Soon the fire of heaven descended to consume the "sacrifice, and broken and contrite hearts trembled at the altar. Deep confession of sin, and fervent and importunate prayer, gave evidence that Jesus of Nazareth was passing; and some, who were sitting by the way-side, hearing thereof, cried, "Jesus, thou son of David, have mercy on us." And Jesus had compassion on them, and forgave them their sins; and the baptismal waters now bear witness of their faith.

Such was the interest manifested, that our meetings continued for four successive weeks. Although the conversions from the world have not been as numerous as in some revivals, yet a great work has been done. There were but few professedly unconverted persons in our vicinity. Many seem to think, that the number of converts is the measure of a revival. This is not only a great error, but it is a dangerous one. It leads to the conclusion, that revivals are not much needed, where the field promises few or no converts, and thus churches relax their exertions, and fall into a state of indolence. But a church may enjoy a revival, although no conversions from the world take place. How many churches are drooping for want of a revival, but, because few if any non-professors reside among them, no effort, on the part of either minister or people, is supposed to be demanded. That such views have obtained, and do even now exist, is evident from the oft-repeated inquiry from abroad during our meetings, "Are there many who take the anxious seat, or request prayers; or are there many conversions?" But as to the result of our meeting, suffice it to say, that the spirit, power, and practice of social, family, and closet prayer, have been greatly increased. Brethren and sisters have opened their mouths in the prayer and conference room, whose voices were never heard there before. Family altars have been

erected where none before existed, prayer-meetings have once more sprung up in various parts of the church. Nine persons have been baptized, and ten have united with the church, one of whom is above 60 years old. Nor is this all; the influence of our meeting is beginning to be felt around, and an increased interest in religion is springing up, indicative, I trust, that a great outpouring of the Holy Spirit is about to be realized in this vicinity. And many have solemnly covenanted to pray and not faint for a still greater spread of this work. The Lord hasten it in his time.

Two circumstances ought to be recorded as aiding much in this work. One is the Anniversaries. The refreshing season enjoyed there, in some degree prepared my own heart to enter into the work, and rolled a responsibility upon me that I dared not throw off. O that all our ministers and churches could estimate the true loss and gain of attending or not attending our anniversary seasons. The other incident to which I refer, is the appointment of a number of brethren, at the last Quarterly Meeting of our Church, to visit each family composing said Quarterly Meeting, and report the state of religion at the next meeting. In this church we are reaping a good harvest from that effort.

I wish to express my indebtedness to Bro. C. M. Lewis, of Newport, who came to our help in the hour of need, and jointly labored with me. S. S. G.

HOPKINTON, R. I., Oct. 23, 1848.

**RELIGIOUS FINANCING.**—A place of worship is now nearly completed for Baptist Church in this city under the pastoral care of Rev. D. Bellamy, which shows what may be done in a religious way by good financing. This church was desirous of having a chapel in a fashionable part of Broadway, and to secure it adopted the following plan. Lots 75 feet front and rear, by 130 deep, were purchased at between \$20,000 and \$30,000; large stores and dwellings, some four or six stories high, were erected in front, leaving a comfortable avenue to the chapel, which is built on the rear of the lots, and is sufficiently large for all practical purposes, and is beautifully lighted from above. The chapel also surmounts a magnificent lecture-room, or "Concert Hall," for which there is almost constant use in that neighborhood. This will of course pay a handsome revenue, which, with the rents for the stores and dwellings in front, pays all the incidental expenses of the church, the insurance on the property, the interest on the amount of the entire cost, and sinks the principal several hundred dollars annually.

**FAMILY PRAYER.**—At the meeting of the Eastern Association, in May last, the subject of Family Prayer was brought up by a resolution and elicited interesting remarks. A correspondent, referring to the good influences of that meeting, says: "A brother was present from some hundred miles distant, who, on returning home, established a family altar, and began to offer prayer in his own house. A minister called one morning, and found the family engaged in their devotions. Convinced of his own duty by their example, he said to his wife on reaching home, 'Bro. W. has begun to pray in his family, and so must I.' Immediately, for the first time, he erected an altar, and began to pray in his family."

**REPENTANCE AND RESTITUTION.**—Among the contributions recently taken up in the Bowdoin street Church, Boston, to relieve the American Board from its debt, was found a half eagle of the old coinage, wrapped in a note, of which the following is a copy:—  
"The enclosed is of the old coinage, and worth, I believe, \$5 32. I know not where it came from. Some person left it at my door, enclosed in a letter-sheet, directed to myself. In the sheet was written—  
"Mr. —, This is yours."  
"Probably it was once wrongfully taken from me—and if so, his repentance may furnish the means which will lead to the repentance of others. May God grant his blessing upon him who sent me the coin, and upon the use to which it is now offered."

**A NEW SOCIETY.**—A new Society has been organized in the city of New York, called "The Baptist Itinerant Society." Its object is, to employ men of piety and talents not connected with the ministry, and ministers not filling the pastoral office, to conduct religious services on Sunday in destitute localities in the vicinity of New York. The plan involves but little expense in comparison with the amount of labor performed, and the Society will doubtless accomplish a great deal of good.

**THE LEWISBURG UNIVERSITY** is the name of a literary institution which the Baptists of Pennsylvania are endeavoring to bring into existence. \$81,000, of the \$100,000 necessary for commencing operations, is already subscribed, and no doubt remains that the rest will be forthcoming. The Academical Department is already open. It is not proposed to expend over \$50,000 on the buildings.

**"WREATHS OF FRIENDSHIP"** is the title of a neat duodecimo volume just published by Baker & Scribner, at No. 36 Park Row. It is edited by T. S. Arthur and F. C. Woodworth, and contains about forty pieces, each of a pleasing and instructive character, and nearly every one illustrated by an engraving. Though intended as a Gift Book for the Young, it will be sure to interest children of a larger growth. If you want a book for a holiday present, which will not only look well, but improve the taste and refine the heart of the reader, here you have it.

**RELIGIOUS PROSPECTS OF EUROPE.**—An editorial in the London Christian Times, speaking of affairs on the continent of Europe, says there are many who look upon the present unexpected and extensive changes with sanguine hope, and there is not a little to encourage them. Civil and religious freedom, with some exceptions, seems, at least for the present, to be a gain. The Jesuits, its sworn foes, with all the orders which show them any favor, are ignominiously driven from Roman Catholic States. Even Rome has dismissed them. Many convents are in the course of being suppressed. The temporal power of the papacy, with which, strange to say, the leading changes originated, is violently shaken. The question of a separation of Church and State makes progress. Meanwhile, openings of usefulness are presenting themselves in unexpected quarters. We have reason to know, for instance, that in three short months from the commencement of the Italian Revolution, 1000 copies of the Scriptures were sold in parts of Italy, and that the demand is urgent and irreplaceable. There has been nothing like this, of the same extent, in the same space of time, since the days of Salvarioia.

**FREE CHURCH SITES.**—A deputation from the Free Church of Scotland are, at present, in England. Leeds, Liverpool, Manchester, and other places, have been visited. The landed proprietors of Scotland, it appears, refuse to sell land, at any price, when required for building churches and chapels for the use of the Free Church. The Rev. Mr. Glass says, he has preached, standing up to the knees in snow, to 3,000 people, who remained for three hours together. In Scotland, the estates of the landed proprietors extend, in some cases, as far as from Leeds to Manchester, nearly all tenanted by members or adherents of the Free Church, yet these owners absolutely refuse to sell land to the Free Church for sites.

**A MODEL CHURCH.**—A writer in the New York Observer gives the following gratifying account of the first Presbyterian Church in Aurora, Cayuga County, New York.—"It is a church of 110 members, giving a salary of \$500, under the pastorage of Rev. H. W. Parker. It has this year purchased a bell at a cost of \$400; painted the church thoroughly; bought an instrument for the choir at \$50; given \$200 for foreign missions; \$75 to the Western Education Society; \$100 to Home Missions; \$75 to the American Protestant Society; \$75 to the American Sunday School Union. Making in all about \$2000 of expenditures."

**JUDAISM IN UTICA, N. Y.**—We learn from the New York Baptist Register, that the Jewish service is performed in Utica by a company of the children of Israel, regularly, on the Jewish Sabbath, in a hall in the second story of Mechanic's block, on Liberty street. "Their services sometimes seem to be continued from morning till night, almost without intermission. Christian congregations would be restless at half the length of them in their chapels. They have their hats on, and are covered with light woolen shawls."

SCENES OF RELIGIOUS INTELLIGENCE.

The Colporteurs in the service of the American Tract Society have recently held a convention for several days, at Lewisburg, Va. Ten were present from counties west of the Alleghenies, two from valley counties, and one from Eastern Virginia. They belonged to seven different denominations; several of them were ministers familiar with life in the mountains.

A college for the education of Christian youth, is about to be established in Calcutta, under the auspices of the Congregational Churches of England. The missionaries of the L. M. Society have nearly 800 pupils. One principal object is the education of a native ministry.

A new paper has made its appearance in London, under the name of the Christian Times, brought out under the auspices of Sir Culling Eardly and John Henderson, Esq., designed to befriend all Christians, and to avoid sectarianism.

Amherst College has received a donation from Hon. David Sears, consisting of real estate in the city of Boston, estimated by the donor to be of the value of \$12,000. This, with \$10,000, formerly bestowed, is to constitute the "Sears's Foundation of Literature and Benevolence."

The Christian Sentinel of the 12th ult. states that Mr. E. Watson, of Portage—lately deceased—willed his entire estate, variously estimated at \$25,000 to \$40,000, to the Universalist societies of Genesee Falls and Nunda.

Elder Dyer Woodworth, of Hornby, N. Y., has subscribed five hundred dollars to the Free-Well Baptist Home and Foreign Mission Societies, to be paid in five annual payments, and to be equally divided between the two Societies.

The Baptist Board of Indian Missions, have appointed six new missionaries to labor among the Indians. This is a peculiarly important department of the great missionary field.

The American Board of Commissioners for Foreign Missions, have among the different tribes of American Indians, twenty-seven stations, and one hundred and eleven missionaries and native assistants.

The Rev. Henry Funk, of Pennsylvania, had \$120 stolen from his pocket whilst on his way to attend the Synod of the German Reformed Church, in session at Hagerstown.

Wisconsin, nine years ago, had but six churches, three ministers, and one house of worship. It now has about one hundred churches.

The National Education Society has selected and sent to the West, in the last eighteen months, one hundred and ten teachers.

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General Intelligence.

LATER FOREIGN NEWS.

The steamer Hibernia arrived at Boston on Friday last, bringing European news to Oct. 21, the substance of which we give below.

Ireland. The State trials are dragging slowly along. O'Donoghue has been found guilty, and the trial of Meagher has commenced. The fate of O'Brien is yet uncertain, but the general opinion seems to be that he will not be executed.

England. The alarm which was at first caused by the appearance of the cholera, has sensibly abated. The Registrar General of London has reported 30 additional cases only, up to October 14; but, on the other hand, the general health is better this year than in ordinary years, only 991 deaths having been recorded last week within the bills of mortality, against 1,154 upon an average of four years. There is only one case reported at Birmingham. At Manchester not a single case has yet occurred. Liverpool has so far escaped the pestilence. In the city of Edinburgh the ravages of the disease seem to have been rather more extensive than in any other place, while the Port of Leith has comparatively escaped. Its appearance here, and at the little fishing village of New Haven, establishes without a doubt the fact of its malignant presence in that quarter.

In Scotland the potato crop is still reported good, while that of Ireland is immensely short; the oat crop is, however, good, and the markets generally partake of the same want of spirit prevailing in England. In fact, speculation is at an end, and the large supplies which are flowing in from the Baltic and other ports, tend effectually to keep down prices.

France. There has been a partial change in the administration of Gen. Cavaignac, but for the most part, things remain as they were. The Socialist Banquets continue to be held, at some of which strange and monstrous doctrines are promulgated.

There was a serious riot at Havre on the 20th ult., in consequence of a mob interfering to prevent English and other vessels loading potatoes and other articles of food, to remove them from that port. After the affray, fourteen soldiers, and double that number of the people, were carried to the hospital, wounded.

A Democratic banquet was held at Montpelier a few days since, at which the most execrable doctrines were promulgated. When concluded, the assistants paraded the streets in groups, singing the Carmagnole and Ca Ira, and shouting, "Down with the Aristocrats," "Vive Barbés," "Vive Raspail," "Vive Robespierre," "Vive L'Enfer"—[Live Hell!]

The Annual Printers' and Compositors' Dinner took place on the 15th, at the Barrier of Sevres. About 900 persons were present, and a place was kept vacant for Louis Blanc, who had attended these dinners on former occasions. Several representatives of the people, who had been connected with the printing business, as well as a number of delegates from all the trades, were present.

Abd-el-Kader has lost another of his children, a little girl, two years old, who died on the 15th ult.

Austria. The stupendous events which are passing in the neighborhood of Vienna, and in the Austrian Empire, have kept all Europe in alarm and amazement during the week.

Last week we announced the breaking out of the insurrection at Vienna, the flight of the Emperor, and the ascendancy of the insurgent party on the 7th and 8th ult.

At this juncture Jellachich, at the head of a numerous army of Croats, was advancing toward Buda Pesth with a view to suppress the insurrectionary proceedings in Hungary, when the intelligence of the Revolution of Vienna reached him. He instantly turned his columns in the direction of Vienna, and advanced with rapid strides toward the Capital.

Auersperg, the Emperor's General, who had previously taken up his military position at Belvidere, in the suburbs of Vienna, had kept the population in hourly alarm of a bombardment, and during the nights of the 10th, 11th, and 12th, the inhabitants of Vienna have undergone all the terrors of a momentarily expected siege by the two armies.

It seems that the Diet in the city had made many ineffectual attempts by threats to induce both Jellachich and Auersperg to retire and forbear from hostile proceedings. Both evaded direct answers, or refused to give any definite declarations of their intention. The position of Auersperg in a military point of view being untenable, unless he at once bombarded the city, has been unquestionably evacuated. Reports state that Jellachich has retired toward Neustadt.

It would seem that Prince Windischgratz, who lately distinguished himself by his decision at Prague, has proceeded toward Vienna, and is to command, under the orders of the Emperor, the combined armies of Jellachich and Auersperg.

It is very probable, that these armies have retired from the immediate neighborhood of the city, or at any rate, if they have decided not to bombard it, they may take the position to cut off the supplies, so as to reduce the inhabitants to starvation.

Reports say that the Diet have 100,000 men in arms to defend the Austrian Capital, but a vast number of these must be in favor of the Emperor, although every effort seems to be employed to exasperate and inflame the populace against the Court party.

MAIL CONTRACT—NEW ROUTE TO CHINA.

A contract has been completed between the Postmaster General and Messrs. Howland & Aspinwall, merchants, of New York, for the conveyance of a monthly mail across the Isthmus, from Chagres to Panama, and thence by steamship to California and Oregon, on the Pacific.

The first mail under this contract will be made up in November, so as to be at Panama in time to meet Howland & Aspinwall's new steamship California, which left New York a few weeks ago (by the Cape Horn route) for the Pacific Ocean. From Panama the California proceeds to a port on the west coast of Mexico (probably Mazatlan), thence to Monterey, the bay of San Francisco and Astoria, touching at the same points on her return to Panama, passing along the whole of the Mexican Pacific coast. This contract, it will be observed, completes the great Ocean mail line connecting New York and the other Atlantic cities of the United States with the Pacific Ocean, as far as Astoria.

The Post Office Department has now under consideration the extension of the line to China. It has yet to be practically demonstrated whether a line of good steamers running to Canton, (stopping at the Sandwich Islands, where coal of the first quality has been discovered,) and connecting with the United States Pacific Ocean Line, could anticipate the Overland Mail of the British Government.

An overland passage from England to China, occupying sixty days, now costs about one hundred and twelve pounds, or five hundred dollars. By the American route, passengers could be conveyed from London to China for \$400. The trip from New York to Canton, with our improvements in steam navigation, and a better road over the Isthmus, may be made in thirty-five days. Allow fifteen days for travelers from England taking passage to New York, and the American route to China would be ten days shorter, even for British travelers, than the European and Asiatic route!

EFFECTS OF A STORM.—The Tallahassee Sentinel gives an account of a storm on the Florida coast on the 25th of September, by which the village of Tampa was nearly destroyed. Only four houses were left standing in the village; all the Government stores, &c., were a total loss. The water is said to have risen almost instantaneously. There was no recession, but swept on wave, and whole streets were swept of houses, as it were, in a moment. Few of the inhabitants were left even a change of clothing. A very large iron safe belonging to Government, in the Commissary's storehouse, was swept for some distance, and found lodged in what in dry times is the bed of a brook. A strong wooden house, by the mere force of the wind, was taken from its foundation, and carried several rods, and set down again unharmed. In some places the water must have risen forty feet above low-water mark. The spray was driven with such force as to impregnate ponds five miles in the interior. Even a running brook that distance inland, was brackish. Probably a more furious tornado never blew in this latitude, but fortunately its track was confined to a narrow scope.

MANUFACTURING IN MEXICO.—We see it stated, that there is about being shipped from Norwich, Conn., the machinery entire, for two extensive Paper Mills, one to be located at the City of Mexico, and the other at Guadalupe, built under the immediate superintendence of Christopher Irvin, Esq., at the well-known establishment of Smith, Winchester & Co., at Windham, Conn., and is probably the most substantial and well-finished lot of paper machinery ever built in the United States. It is to be accompanied by experienced workmen to set it up and put it in operation, and it is intended for the manufacture of writing paper. There is also to be forwarded at the same time, a lot of cotton machinery, built at Newton, Upper Falls, for the Guadalupe Spinning and Weaving Company, amounting in all to about five hundred packages.

EMANCIPATION.—A mammoth petition is in circulation in Delaware, praying the Legislature to abolish slavery in that State. It is receiving the signature of nearly all the citizens of that glorious little State. The Blue Hen's Chicken says that, "from appearances, it will be one of the largest petitions ever offered to the Delaware Legislature." It will be recollected that an effort was made in the Legislature, a year ago, to abolish slavery, and it was very near being successful. This aroused the people to the consideration of the subject, and it will, doubtless, be accomplished.

Carrier pigeons are getting to be quite extensively used by speculators to convey intelligence from the English steamers in advance of the mails. The Boston Journal tells of one found by Mr. Nash, at Norwich, Conn., completely tired out, having a paper attached to it with the following inscription:—

STEAMER EUROPA, Oct. 1848. I advise you to sell all grain you have, and countermand your orders. Tell G. to dispose of his cotton before the 25th. This carrier I smuggle—how good he will prove I do not know.

Directed to J. L. Wall st. Hastily, J. B. The Plymouth Memorial tells of another carrier pigeon caught by Captain Allen. When about 3 miles ENE from Scituate Light, a pigeon was seen flying toward the schooner, and soon came on board, apparently very much fatigued. Tied to the legs of the pigeon was a paper, 72 inches in length, and four inches wide, containing the news by the steamer Cambria, which was then in sight, bound to Boston.

A lad about seven years of age, son of Mr. John Webster, Agent of the New England Cordage Company, fell into a vat of boiling hot water on Saturday afternoon, at the rope-walk on Northampton-st., Boston. The lad had been missing for some time, and his dreadful fate was not known until the dead body was discovered by some workmen who were emptying the vat.

Rev. Theodore Parker stated, in his sermon on Sunday, that there was a court in Boston which contained sixteen tenements, each of which contained several families; and that of the children born in this court, one-half were born blind, and the eyes of the other half were more or less defective.

SUMMARY.

The distinguished Western pioneer, Robert Stuart, for several years past a resident of Detroit, but more recently connected with the management of the Illinois and Michigan Canals, died at Chicago on the 28th ult. In his early life he was extensively engaged in the fur business, with John Jacob Astor, and occupies quite a prominent position in Washington Irving's "Astoria." He was a native of Scotland. His venerable uncle, David Stuart, also mentioned in Irving's book, resides at Sandwich, Canada West.

A post mortem examination of the body of John Hays, who died at the Philadelphia Hospital from the effects of a pistol wound, was made by the physicians of that institution. The ball was extracted near the lower extremity of the heart, a small portion of which was found to have been carried away in its passage. This was an almost unheard-of novelty in surgical experience, that the sufferer should have survived such an injury for more than two days.

Rev. W. H. Horson, of Chatham, Canada West, was recently found dead under the most shocking circumstances. He started to walk up the bank of Detroit river to see a friend, got bewildered in an extensive marsh, in which he wandered until he died. He was found lying upon his face, and from the appearance of his clothes, must have wandered many miles about the marsh.

On Thursday, Nov. 2, an extra railroad train from Lynn for Salem came in collision with the extra train from Salem for Marblehead Branch, about three quarters of a mile out of Salem, soon after 12 o'clock at night, killing 6 persons, and wounding ten or fifteen more. Those killed, and nearly all those injured, were on the Marblehead train, and belonged to that place.

The Portland Advertiser of Thursday morning says, that they learn by a passenger in the "State of Maine," that the City Mills in Bangor, owned by Gen. Veazie and Mr. John Fisk, were destroyed by fire on Thursday last. They cost about \$65,000. The amount of insurance was not ascertained.

The last Fort Madison (Iowa) Statesman says that a company has purchased all the Mormon property in the hands of A. W. Barritt, the Mormon agent, at Nauvoo, including the walls of the Temple; and that arrangements have been made to rebuild it as soon as possible. The price paid was \$12,000. The same paper also says that the citizens of Nauvoo are about to or have already arrested a person living in Nauvoo, who is supposed to be the identical individual who fired the Temple.

A distinguished Senator, says the Sun, has recently avowed that he, with an associate committee, has franked and sent in the mails one million five hundred thousand political documents since the last session of Congress. If the Post Office department can pay its own way, and yet spare enough to transmit these millions of political trash free, it is full time that the rate of postage be reduced again.

In the Circuit Court held at Newberg, N. Y., Gilbert W. Oliver recovered a verdict of \$8000 against the New York and Erie Railroad Company, as compensation for severe injuries sustained by him four years ago, making him a cripple for life, by an accident to the train in which he was. The accident was caused by a defect in one of the wheels, which broke, and the cars were thrown into a gully.

A beautiful girl, about 18 years old, applied to one of the New York magistrates on Monday, for a warrant against a scoundrel to whom she was married on Saturday night; she having found out that he had two wives living, one in Philadelphia, the other in New York. A warrant was issued for the arrest of the scoundrel.

About thirty-five thousand men of the regular army are entitled to bounty lands. The volunteers who are entitled to these lands are about 55,000. 14,000,000 acres of land will be required to satisfy the claims in the Mexican war. This land at the Government price is worth eighteen million two hundred thousand dollars.

About 95 yards of flannel, says the Lowell Courier, were stolen from the tenter bars of the Faulkner Mills, in Billerica, by some daring rogue. The punishment for this offence, we believe, is imprisonment for life, by special statute—and formerly was death.

A petition to the President of the United States, dated the 25th of August last, has been forwarded from Guadaloupe, praying that an American vessel or vessels may be placed at the disposal of the white inhabitants of that Island, for the purpose of conveying them to the United States.

In Kentucky organizations have been made for emigrating to California, and a "California Emigration Society," is established. Farther North the same associations will be created to move into the new territory armed bands of slaveholders.

Snow fell at Tatmagouche, near Halifax, on the 15th, sufficiently deep for sleighing. Accounts from Picou, and from Charlotte Town, Prince Edward's Island, mention that snow fell also at those places on the same day.

Two dollar bills altered to tens on the Exchange Bank, Salem, are in circulation. The letters "wo" are covered by the letters "en." The ends of the genuine bills are cut off, and the ends of bills of another bank pasted on.

A Mr. Arnold, of Rochester, N. Y., has invented a machine for cutting screws, the cost of which is from \$8 to \$20. It is so constructed that the bolts cannot be thrown out of their proper centre, and a child may work the machine.

A bill exempting homesteads not exceeding \$500 in value, from attachment, was ordered to a third reading in the Vermont Legislature, by a vote of 109 to 91.

A Mr. Thomas, said to be from the United States of America, is lecturing in England, and trying to show by calculations made from data obtained in Scripture, that the present dynasties, kingdoms, states, and empires of Europe will be overthrown in 1864.

The Quebec Mercury says that the emigration of the French Canadian population to the United States is largely on the increase. Many are selling out their property, and with the produce of the sale moving westward with their household chattels.

Pecan Nuts are obtained in great profusion in the forests of Western Texas. The crop this year is unusually large, and almost, if not fully, equal in value to the entire cotton crop of that State.

The Madrid correspondent of the New York Herald states that Mr. Saunders, American Minister there, in accordance with instructions from home, is endeavoring to negotiate with Spain for the purchase of Cuba.

Out of every hundred persons in England, forty cannot write their names. In Massachusetts, according to the last census, but one person in every two hundred is in this condition; and nearly all these are recent emigrants from Europe.

An exchange paper says that a deputation waited upon the Pacha of Egypt, and requested a mitigation of certain grievances. The Pacha hung the whole delegation.

A negro slave, belonging to Mr. Philip Stone, near Rockville, Md., chopped his hand off with an axe, fearing that his master was about to sell him.

The British Government has requested ours to remove the wreck of the Missouri from the bay at Gibraltar. It lies in the way of vessels visiting that port.

The Baptist Chronicle, of New Orleans, states that measures have been taken for the formation of a Baptist Convention in Texas.

Mr. Bailey, poulterer, Mount street, London, states that one salesman in London pays annually for poultry \$100,000, and that he himself paid \$81,000 in the course of last year.

Mrs. Angelina Nickerson, widow of the late Mr. Simeon Nickerson, has been appointed by the Secretary of the Treasury keeper of the Chatham lights.

The Reading Railroad Company give constant employment to fifteen hundred men, at an annual expenditure of four hundred thousand dollars!

Three thousand six hundred and eighty eight licenses have been granted by the Mayor of New York the present year for the sale of liquors.

Colt, who killed Adams in New York, and committed suicide a few hours before the time fixed for his execution, is stated to be now living in Paris.

About 8000 sheep have been slaughtered this Fall, at Cincinnati, for their tallow.

Proclamation, By John Young, Governor of the State of New York. The year which will soon be added to the Past has been to the people of this State eminently auspicious. Plenty has crowned our harvests—Labor has been justly rewarded, and everything around us evidences a healthy and enduring prosperity. War, with all its attendant evils, has been restored, and Peace, as honorable as welcome, has been restored.

The means of education, and all the advantages of intellectual progression, have been enjoyed by us in an eminent degree; and the future is full of hope and promise. As a Christian people, we are admonished that these blessings are the gifts of a beneficent God, and while we thus rejoice in His bounty, we should not forget the homage due from grateful hearts.

I therefore respectfully recommend to the people of this State, to set apart THURSDAY, THE TWENTY-THIRD DAY OF NOVEMBER next, to be observed as a day of Public Thanksgiving to ALMIGHTY GOD; and that with such Thanksgiving be mingled Prayer to Him who holds in His hands the destinies of nations, for the continuance of those blessings which have been and still are so abundantly showered upon us. In testimony whereof, I have caused the privy seal of the State to be hereunto affixed. Witness my hand, at [L.S.] the City of Albany, this twenty-eighth day of October, in the year of our Lord one thousand eight hundred and forty-eight. JOHN YOUNG, By the Governor. HENRY V. COLT, Private Secretary.

New York Market, Monday, Nov. 6. ASHES—Pots and Pearls \$6 25, with good inquiry.—FLOUR AND MEAL—Pure Genesee Flour 5 37 1/2 5 50; State and Western 5 25 a 5 31. Meal 3 25. Rye Flour 3 50.—GRAIN—Genesee Wheat 1 25; Ohio 1 12; Chicago 1 00. Corn from 63 to 73c. Rye 66c. Oats 55c.—PROVISIONS—Mess Pork 13 00; Prime 9 00. Mutton 9 50; Prime 5 50. Lard 7 1/2c. Butter 9 to 10c. Cheese 6 1/2 to 7c.

MARRIED. In Hopkinton, R. I., Mr. AUGUSTUS L. WELLS and Miss MARY C. DAVIS. In Alfred, Oct. 27, by Eld. N. V. Hull, Mr. JOHN O. BURDICK and Miss CAROLINE S. FISHER, all of Alfred.

DIED. In Consett, Erie Co., Penn., Oct. 14th, 1848, Mr. ELIAS L. LAWSON, aged 55 years. Consumption had for some four or five years been preying upon him, and during the last summer he suffered much severe pain, though he was not heard to utter the least murmur. When lying, he welcomed death, and died, we believe, in full assurance of a glorious immortality beyond the grave.

In Alfred, N. Y., Oct. 26, Mr. JONATHAN PALMITER, in the 92d year of his age. He served some three years in the war of the Revolution.

In Hopkinton, R. I., an infant daughter of John and Harriet Grandall.

LETTERS. N. V. Hull, S. S. Griswold, Wm. Green, L. Cottrell, O. Snowberger, T. P. Lapphear, I. W. Uter, H. B. Babcock, G. W. Hinkley.

RECEIPTS. J. T. Edwards, Hopkinton, R. I. \$4 00 pays to vol. 5 No. 52 Alfred Clarke, " " 2 00 " " " 52 Peleg Clarke, " " 2 00 " " " 52 Francis Jackson, " " 2 00 " " " 52 Alex. Dunham, Plainfield, N. J. 2 00 " " " 52 Simon F. Randolph, " " 2 00 " " " 52 J. P. Baxter, Eastville, Va. 1 00 " " " 52 Wm. Green, Hounsfield, " " 2 00 " " " 52 Benj. Maxson, " " 2 00 " " " 52 John Witter, " " 2 00 " " " 52 John Uter, Jr., " " 2 00 " " " 52 R. Clarke, " " 2 00 " " " 52 N. R. Truman, " " 2 00 " " " 52 Perry Stillman, Berlin, " " 2 00 " " " 52 Mrs. L. Rogers, Leonardsville, " " 2 00 " " " 52

To those whom it concerns, and those only.—Have you paid for the fifth volume of the Sabbath Recorder? If you have not it is time that matter was attended to. The money was due when the volume commenced, and now that the volume is nearly half finished, it is difficult to frame a satisfactory excuse for delay. The times are hard, no doubt; but who ever heard of their being made easier by neglecting to pay the printer? Don't entertain such a notion for a moment; but pay the printer, and he will insure you easier times, in mind if not in pocket.

EASTERN ASSOCIATION—EXECUTIVE BOARD. A semi-annual meeting of the Executive Board of the Eastern Association, will be held at Hopkinton City, R. I., on the fourth day of the week preceding the 3d Sabbath in November, [the 15th day of the month], at 10 o'clock, A. M. S. S. GRISWOLD, Cor. Sec. HOPKINTON, R. I., Oct. 26, 1848.

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

BILL OF FARE. Roast Turkey 1 1/2d Boiled Ham 6d " Goose 1 1/2d Pork and Beans 6d " Chicken 1 1/2d Veal Pie 6d " Duck 1 1/2d Beef Steak Pie 6d " Beef 6d Chicken Pie 1 1/2d " Pork 6d Mutton and Milk 6d " Veal 6d Rice and Milk 6d " Lamb 6d Lamb Pot Pie 6d " Pig 6d Fried Fish 6d Boiled Chicken 1 1/2d Fried Clams 6d " Mutton 6d Ham and Eggs 1 1/2d " Corned Beef 6d Chicken Soup 6d " Pork 6d Beef Soup 6d " Fish 6d Coffee 3d

DESSERT. Suet Pudding 6d Mince Pie 6d Indian Pudding 6d Apple Pie 6d Rice Pudding 6d Peach Pie 6d Plum Pudding 6d Plum Pie 6d Bread Pudding 6d Pumpkin Pie 6d Apple Dumpling 6d Custard Pie 6d

BREAKFAST AND TEA. Beef Steak 6d Hot Corn Bread 6d Veal Cutlet 6d Indian Cakes 6d Mutton Chops 6d Boiled Eggs 6d Ham and Eggs 1 1/2d Fried Eggs 6d Fried Tripe 6d Toast 6d Fried Sausages 6d Hot Muffins 6d Fried Fish 6d Hot Rolls 6d Fried Clams 6d Tea and Coffee 3d Fried Liver 6d

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

DEBUTTER INSTITUTE. REV. JAMES R. IRISH, Principal. GURDON EVANS, Instructor in Natural Sciences. AURELLA F. ROGERS, Preceptor. 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 00 EXTRAS—Drawing, 1 00 Painting, 2 00 Tuition on Piano, \$2 00 or 4 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 DeButter's, 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 Chittenden, for this place, at 4 o'clock P. M. IRA SPENCER, M. D., President of the Board of Trustees. DEBUTTER, Madison Co., N. Y., June 12, 1848.

PROSPECTUS OF THE EDINBURGH QUARTERLY MAGAZINE OF MORAL AND INTELLECTUAL SCIENCE. Volume I. for 1848—American edition. GEORGE COMBE AND ROBERT COX, EDITORS.

THE many and earnest desires expressed by the lovers of Philosophy on this side of the Atlantic, and the hope of still further advancing this great cause, has induced us to publish an American edition of this profound and useful SCIENTIFIC QUARTERLY.

Its character and merits need but little comment, further than that it emanates from some of the ablest minds in England and Scotland, and has been before the public more than twenty years. GEORGE COMBE. The distinguished philosophical writer, is its principal contributor and virtual conductor. This work embodies all the new discoveries, together with all of interest which appertain to Philosophical Science.

MAGNETISM. It also advocates, showing its adaptation to medical science, to the relief of human suffering, and to its other various and important applications. It also urges, with great ability and pre-eminent success, the HUMAN RIGHTS. Showing the bearings of this science of mind to legislation, moral and political government, as well as to individual self control and intellectual cultivation.

The first number will be embellished with a beautiful portrait of Mr. Combe, and subsequent numbers by those of other distinguished individuals. Each number will contain 96 pages, and will be issued quarterly on the following REGULATED TERMS, invariably in advance: Single copy, one year, \$2 00 Three copies, 5 00 All subscribers will commence and close with the volume. Please address No. 131 Nassau street, New York. Editors who copy the above, and send papers to Fowler & Wells, New York, shall receive the work.

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 GEORGE B. UTTER, No. 9 Spruce St., New York.



Miscellaneous.

RELIGION.

BY WILLIAM LEGGOTT.

Like snow that falls where waters glide, Earth's pleasures fade away; They melt in Time's destroying tide, And cold as while they stay!

PREVENTION AND TREATMENT OF THE CHOLERA.

The London correspondent of the National Era gives the following as the substance of the suggestions made by officers of the British Government who have investigated the best modes of preventing and treating the cholera.

- 1. It should be remembered that low and marshy grounds, and the neighborhood of bogs and standing pools, are just the places for the cholera to visit and remain in for a long time. 2. Avoid the neighborhood of uncovered drains, unless they are carefully and frequently cleaned.

This is a very powerful medicine, and is recommended only because the disease does not admit of delay in the use of effective remedies. If these pills should be rejected by the stomach, you must repeat them until they are retained.

The anti-cholera powder.

Take prepared chalk, 1 ounce, Aromatic confection, 1-1/2 drachm, Powder of gum Arabic, 2 drachms.

Care should be taken to keep the feet warm, by a plentiful supply of warm flannels, and by bottles of hot water.

An embrocation of heated spirits of wine should be rubbed over the feet and legs, and large mustard poultices placed on the stomach and bowels.

There is no necessity to deny the use of cold water, for which there will be a violent thirst; indeed, some recoveries are said to have followed simply from drinking cold water.

Should the patient advance to the blue stage, the most powerful means must be employed; but, from their character, they can be safely used only by a properly qualified medical practitioner.

THE WAY TO REFORM.

I resided in Philadelphia, in the vicinity of a market. One evening, as I was quietly sitting with my family, I heard a loud rap at my front door.

LAND WARRANTS.

Since the Mexican War closed, the Land Warrants given to soldiers have become quite an important article of traffic. As these warrants, which are now selling in New York at \$100 current funds, are equal to \$200 cash at any Land Office in the country, and will pay for 160 acres of any unentered public land, they are much sought after by emigrants.

Question.—Can the owner of the Warrant enter upon and become the owner of any tract of land belonging to the Government (and not previously settled) in any State or Territory?

Answer.—Yes; any land subject to private entry—that is, any that has been surveyed and offered at public sale, and not exceeding \$1 25 per acre.

Question.—When the owner of the Warrant has chosen his tract, and goes to the Land Office to enter his claim, will he receive a deed or its equivalent—be it deed or patent?

Answer.—You designate your quarter section at the Land Office and deposit your Warrant in payment—some of the receivers will give you a memorandum of the transaction—others, we are informed, will give nothing.

Question.—Must he enter his Land Warrant at the Land Office nearest to the land he wishes to locate?

Answer.—All lands, in any District, must be entered in the Office of that District, without any reference to its proximity to other Offices.

Question.—Must he locate and enter his Land Warrant within any certain time?

Answer.—No. Land Warrants of our last war with England are good now; and Mexican War Warrants will be good fifty years hence.

Question.—Is there any reason to fear delay or hindrance, at the Land Office, in getting the Warrants filed—by reason of suspicion that the same is a counterfeit?

Answer.—Not in the least, unless you really have counterfeits, in which case the Land Receiver will as promptly condemn them as we would counterfeit bank notes.

Question.—Could the holder of a Warrant buy out the claim of an actual settler, and then use his Warrant as payment for the land, which the settler had acquired a pre-emption right to buy?

Answer.—There are several ways to "whip the devil around the stump," and "pay for pre-emption rights" with Warrants. Instead of exposing the "tricks of the trade," we would recommend that some of the various land agents (who can always be found close to any Land Office) be employed on such occasions.

SELLING YOUNG WOMEN IN HUNGARY.

Every year, at the feast of St. Peter, which comes on in the latter days of June, the peasantry of this district, (Bihar) meet together at a certain place, for the purpose of a general fair.

Thus fitted out, every girl who desires to find a husband betakes herself to the fair. She quits the house of her father, perhaps for ever, and bids her mother adieu, quite ignorant of what roof is to shelter her, or what fate awaits her journey's end.

After repeated assurances that I would not whip him, at length the poor fellow consented; but he had no faith in my promise not to whip him, and went in with the full expectation that he was to be punished.

He left my house rejoicing, and never troubled me afterward.

CANADIAN METHOD OF HUNTING WILD BEES.

The Canadians adopt an ingenious plan for discovering the trees that are stored with honey. They collect a number of bees off the flowers in the forest, and confine them in a small box, at the bottom of which there is a piece of honeycomb, and on the lid a square glass large enough to admit the light into every part.

When the bees seem satiated with honey, two or three are allowed to escape, and the direction in which they fly is attentively observed until they become lost in the distance.

On the first appearance of the symptoms described—i. e., as soon as you feel uneasiness in the bowels—apply for medical aid. Delay may be death.

Should there be unavoidable delay in obtaining medical aid, you should take the medicine directed in the two following prescriptions.

The anti-cholera pills. Take 4 grains of calomel, 1 grain of ipecacuan powder, 1 grain of extract of opium—Make into two pills.

Keep them in the house ready for use, and do not give these pills to children; but give instead in sugar and water, one drop of tincture of opium for each year of their age; under twelve years of age, give one grain of calomel; but if above that age, the quantity must be increased.

ALFRED ACADEMY AND TEACHERS' SEMINARY.

W. C. KENTON, A. M., Principal. IBA SAYLES, A. M., Principals. As listed by nine able and experienced Teachers, five in the Male Department, and four in the Female Department.

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

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

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GREEN-TEA AND BLACK TEA.

There are two or three opinions in the United States about green tea, which are great mistakes. One is, that the Chinese themselves do not use green tea; this is a mistake. But they do not use such green tea as is used in England and America.

The second mistake is, that the green tea is made by roasting it on copper plates; which turns it green, and gives it its sharp astringent qualities. All the tea made about Zeetung (a good many thousand pounds) is fried in iron pans.

But if the Chinese do not make green tea on copper pans, they do what is a great deal worse. They mix Prussian blue with what is sold to foreigners, which gives it the greenish blue color it so often has, and something of its astringent qualities.

Prussian blue is poison; and the only reason why green tea does those who use it at home so little harm is, that it requires but a small quantity to color a large amount of the tea. But still, small as the quantity is, it does harm; and the people not accustomed to the use of green tea, can hardly sleep after drinking it.

You may always tell whether there is Prussian blue in the tea, by drawing off the infusion, and placing it in a white cup. If the infusion is perfectly clear, and of a slightly saffron green color, it is all right; but if it has a dirty appearance, as if there was coloring matter suspended in it, then there is some of the Prussian blue or something else there.

The Chinese put the Prussian blue and such stuffs in the tea, as foreigners have taken a notion that green tea is not green tea unless it is very green. People in England and America do not like green tea, such as the Chinese use, and won't buy it. Well, the Chinese are very accommodating people, and they laugh in their big sleeves, and say, "Since foreigners want very green tea, we'll give it to them, but they must pay us a little more for making it so green."

Little green tea goes to the United States, that has not more or less Prussian blue, or some other drug, added to give it a high color.

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Vertical text on the right edge of the page, including "ALFRED ACADEMY AND TEACHERS' SEMINARY" and other fragments.