

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

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The Sabbath Recorder.

A GLIMPSE OF THE CHINESE.

From a letter of Mrs. L. M. Carpenter to the Executive Board of the Seventh-day Baptist Missionary Association.

SHANGHAI, April 12, 1848.

DEAR BRETHREN,—Mr. Carpenter suggests that your instructions to your missionaries, in which you request a statement of facts on various subjects, can be better responded to by their wives in some instances, as they often have access to persons and places where gentlemen do not, the customs of the Chinese being quite strict in this respect. And I, claiming a woman's prerogative of using the limits assigned me to the best advantage, intend to give you, not only what they cannot, but also what they need not, because I write it. And here let me say, that I begin no farther back than my last date home, as I will not trouble you with a "thrice told tale," which to me is a weariness to tell, as it must therefore be to others to hear.

I begin with the Procession of the Umbrella Lanterns, which occurred soon after our last dates, namely, on the evening of the eighteenth of March. This I despair of describing adequately, although it passed directly under our windows, and I have since had the privilege of a still nearer view, having met it just without the city walls, a few evenings since, (on our return from the monthly concert at Dr. Bridgeman's,) and being obliged to stand still in the narrow street until the whole had passed. The procession includes about fifty umbrella lanterns, so called from their near resemblance to an umbrella. They are hexagonal, transparent, and most gorgeously ornamented with paintings, embroidery, silk fringe, and flowers. Wreaths and bouquets are placed on the top, and frequently small lanterns, in the form of flowers, birds, animals, serpents, and men, which, being also transparent, hollow, and lighted from within, add greatly to the brilliancy of the scene. These lanterns are carried like umbrellas, above the heads of the people, and alternate with bands of music (and some very fine music too) and crowds of men and boys, and sometimes "women and children." The whole is usually preceded by four men, carrying a table, on which stand two other men bearing lanterns, and surrounded by lights. The expense of these lanterns must be very great, and it is said many persons actually abridge their domestic comforts, that they may be able to possess one; and, after all, there is nothing in it but a love of display and amusement—so our teacher says—and I would add, a love of the beautiful, which it certainly manifests on a large scale.

The Procession of the "Dragon Lantern," which took place on the evening of the fifth of March, is a much less showy affair. One long serpent-like form, made up of the cheap lanterns in common use, (which consist of oiled paper stretched in a cylindrical form over a network of ratans,) united by intervening pieces of silk gauze, of a yard or more in length, which answers to joints, form the body of the Dragon, the extremities only being really serpent-like, the head a very formidable one, and the whole figure lighted from within by small candles. It is carried above the heads of the crowd, and being twisted and coiled about in the most fantastic manner, represents all the writhings and contortions of the serpent, a fiery flying serpent, just ready to alight upon the noisy group below.

Our proximity to a large temple, at which these processions often stop, gives us a fine opportunity to behold them.

You have already been informed of our New-Year's Calls among our neighbors. We have since had an opportunity of extending our acquaintance, have once dined out; at which time we took our first, practical lesson in the use of chop-sticks. The formalities of meeting being duly gone through, we were presented with the smoking apparatus, (a civility never omitted,) large metallic pipes, with wooden handles several feet in length, well filled with tobacco, and accompanied by the torch ready for lighting them. After excusing ourselves, as unaccustomed to such luxuries, they were removed, or monopolized by the other guests present, of whom there were a goodly number, and the indispensable tea was served in its place. This tea-drinking must be, the same the world over, for I observe, invariably the same effects here as are attributed to it at home, namely, the enlightening of the eyes, and the awakening of the perceptive faculties to the affairs of our neighbors in a wonderful manner, for it seems to be the time here for a general scrutiny into the personal merits and defects of its tantalized subjects. Our clothes are made the subject of general discussion, and strict examination, our bonnets and gloves particularly, which have no parallels among Chinese ladies. Sometimes they attempt to put them on, but heads like theirs, full of natural bouquets, artificial flowers, head bands, and crowing pins, curls, chains,

and bracelets, and muffers," can hardly be crowded into bonnets like ours; and gloves meet with their proportionate number of impediments, in multitudes of rings and bracelets. Much is said about our painting our faces white and on this occasion our hostess insisted that I not only painted my face, but my hands, also and pushed back my sleeves to see if my arms too were painted. We are often asked if our country women use such paint as themselves making no scruple of acknowledging the prevalence of this custom among the belles of the Empire.

Dinner came in due time. Chairs were placed for ourselves at the table, the others remaining standing; and here, as every where else, the whole course of things is reversed in China. First comes the dessert, nuts of several varieties, which were often taken from the shells and laid before us. Next followed sweetmeats, of many unnamable kinds, but mostly consisting of beans, and a peculiar kind of little white seeds, imbedded in sugar, and preserved in various forms and colors. Next followed cakes, some very fine; *boiled pies*, (I have no other name for them,) of the size and form of a common apple, filled with meat, sugar, and fruits, fried potatoes, and so forth.

We were furnished with ivory chop-sticks, but I must have displayed a sad want of skill in the use of them, for a kind lady at my left hand, seeing my dilemma, took the jeweled hair-pin from her own head, and passing it through the potatoes, handed it to me, asking at the same time if I had not been accustomed to chop-sticks, and finding I had not, seemed to consider me entitled to the benefits of the hair-pin for the remainder of the repast; and I am sure no poor fish ever nibbled more cautiously at a bait, than did I to avoid coming too near the gilded wire. At the close of the meal, tea was again brought in, after which the ladies invited me to a ramble through the house, leaving Mr. C. to entertain, and be entertained by, the gentlemen.

The apartments belonging to the different members of the family, consisted of a dormitory and an ante-chamber, comfortably furnished with all the appurtenances thereunto belonging, and sometimes tasteful and elegant additions of pictures, vases, flowers, plants, and embroidery. Large trunks, which they assured me were filled with clothes, were sometimes placed above each other, against the wall, reaching nearly its whole extent, and in some instances quite to the ceiling. Each inmate had a story to tell me of her own little personal affairs, or her individual projects, displaying her embroidery, her jewels, her head ornaments, or her furniture, and asking continually how I was pleased. Of course I was pleased with every thing, but in answer to their queries, was often obliged to confess that I had not been accustomed to their luxuries— that American ladies did not use such, &c. Some writer has said, that cleanliness was not included in the calendar of Chinese sins, and I am sure my conscience would not allow me to enter the different rooms with the flattering exclamation which is almost always heard upon the introduction of Chinese females into ours, "kway-zing, kway-zing," (clean, clean.) Upon our departure, we were as usual laden with mementos of the visit from the delicacies of the board, to which on this occasion were added some more enduring gifts, whose substantial forms will entitle them to a voyage across the deep, on the first opportunity.

Crowded as are the streets of Shanghai with men, women, and children—and teeming as they do with all the various avocations of life, from the most delicate needle-work, to the washing of cups and platters, the turning of the mill, or the ringing of the hammer upon the anvil, until the whole becomes as it were but one great work-shop—still the true pictures of domestic life are all behind the scenes. But go into some narrow street, (the widest are rarely twelve feet,) so narrow that two can scarcely pass without collision, where nothing but dead walls are to be seen on either side, with occasionally a small rude door, closed and bolted; knock at these same doors, and if the call is not answered by a frightened child, who, seeing you through the crevices, runs screaming away, you will probably be admitted, and the first feeling will be one of surprise at finding yourself suddenly in an open area, looking like a little hamlet in the country, with its grass-plots, its trees, its beds of flowers, and garden vegetables, and a little mimic lake, stagnant, it is true, and filthy in the extreme, bordered with willows, and bearing full testimony, that in all the varied walks of Chinese life, there may be found a lingering love of the beautiful, and an almost instinctive propensity to the cultivation of taste.

The blending of extremes among them is truly wonderful. Nothing can exceed the neatness, the scrupulous elegance, with which the toilet of a Chinese fashionable is performed, and you wonder whether the same richly wrought satin robe, so intensely pure, could ever have been worn in the street before, or whether it is not doomed to certain ruin from the filthy elements of even the atmosphere we breathe. (Yes, such are they from day to day.)

A GOOD SERMON.

BY REV. JOSHUA MARSDEN.

It should be brief; if lengthy, it will steep our hearts in apathy, our eyes in sleep; The dull will yawn, the chapel lounge doze, Attention flag, and memory's portals close.

It should be warm—a living altar-coal. To melt the icy heart, and charm the soul: A lifeless, dull harangue, however read, Will never rouse the soul, or raise the dead.

It should be simple, practical, and clear; No fine-spun theory to please the ear; No curious lay, to tickle lettered pride, And leave the poor and plain unprovided.

It should be tender and affectionate, As his warm theme who wept lost Salem's fate; The fiery law, with words of love allayed, Will sweetly warm, and awfully persuade.

It should be manly, just, and rational, Wisely conceived, and well expressed withal; Not stuffed with silly notions, apt to strain A sacred desk, and show a muddy brain.

It should possess a well adapted grace, To situation, audience, time, and place; A sermon formed for scholars, statesmen, lords, With peasants and mechanics ill accord.

It should with evangelic beauties bloom, Like Paul's at Corinth, Athens, or at Rome; Let some Epictetus or Sterne esteem; A bleeding Jesus is the gospel theme.

It should be mixed with many an ardent prayer, To reach the heart, and fix, and fasten there; When God and man are mutually addressed, God grants a blessing, man is truly blessed.

It should be closely, well applied, at last, To make the moral nail securely fast: "Thou art the man!" and thou alone wilt make A Felix tremble, and a David quake!

THE MOLOKANERS OR MILK-EATERS.

SHORES OF THE BALTIC, May, 1848.

I have recently obtained some intelligence respecting a Russian colony, of considerable extent, singular origin, and very uncommon attainments; of which, though prevented by reasons affecting its political security from quoting all the sources of my information, I may convey to your readers some very interesting particulars. Although doubtless the name of Temperance Societies was never heard in the wide Steppes of Russia, the thing itself is not unknown to a simple and true-hearted community of dissenters from the Russian-Greek Church, whose continued existence, and even increase, during many years of persecution, seems to have borne some resemblance to Israel's experience in Egypt; while their present comparative tranquillity in the land of their banishment equally displays the power of divine grace, and the truth of the declaration that, "when a man's ways please the Lord, he will make even his enemies to be at peace with him." The first detailed account which I saw of the Molokaners, or Milk-eaters, was contained in a letter from the Rev. Mr. Roth, one of the Basle Missionaries, whose station, Helenendorf, may well be described as situated on the utmost verge of Christendom.

In the course of a missionary tour to Schamachi and its environs—a journey in which the Gospel messenger is exposed to dangers similar to those rehearsed by St. Paul, 2 Cor. 11: 26—Mr. Roth met with a venerable member of this singular community, and he details the interview in the following words:—"It was in the middle of October, in one of those nearly impassable and wholly indescribable roads, with which nothing in Germany can be compared, that I again fell in with one of those Molokaners of whom I have before made mention. With this aged and highly-interesting disciple I was happily enabled to converse for some considerable time, as our several roads lay in the same direction, and one of my companions was capable of acting as interpreter between us. Before, however, entering on the chief subject of our discourse, it may be well to give a short account of the rise, past history, and present extent of this long-despised and severely-trying people.

"The Milk-eaters separated themselves from the Greek Communion, avowedly, on account of the invocation of saints, the various masses, the worship of pictures and relics, the prescribed use of the sign of the cross, and similar superstitious observances, insisted on by the Greek Church. In short, they took conscientious exception against every part of the public worship of that Church, excepting the sermon, which, however, (more especially in the country parishes,) is almost always omitted as superfluous. After enduring in their birth-place, which was situated in the interior of Russia, unspeakable hardships and oppressions, and seeing, year after year, many of their leaders exiled to Siberia, as obstinate heretics, it was a matter of thankfulness to them when the Russian government came to the determination, some eight or nine years since, to banish the whole of this pestilent sect to the Schamachian district in the province of Grusia. This punitive measure was no doubt meant for their hurt, but God turned it to good, and as, like Israel of old, the more they were oppressed the more they multiplied and grew, the Russian government may well have felt surprise at the amount of immigration to which this sentence of banishment gave rise; for there now exists in that wild region from sixty to eighty villages, containing many thousand families. The *norm* of their faith is simply the Scriptures of the Old and New Testament, their hymns are the Psalms of David, and the Bible knowledge possessed by both men and women among them may be justly termed extraordinary. Their public worship commences with the singing of a psalm; then follows an extempore prayer by one of their elders, who afterwards reads and expounds a chapter of the Bible, much in the manner, it would seem, of our Wirtemberg Scripture-readers. The children of both sexes are, generally speaking, instructed by their own parents, although, where a person fitted for the task can be found in a village, a regular school is maintained. But, however accomplished, the result is a most happy one, since not one child

above twelve years of age can be found among this people who does not possess a competent knowledge of reading and writing, as well as a rich store of Scripture passages committed to memory. In respect of morals, they are so exemplary, that few denominations of German Christians may bear comparison with them. When, for example, a dispute arises between two Molokaners, (which is said to be a very rare occurrence,) they feel bound in conscience to so literal a fulfillment of the apostolic admonition, "Let not the sun go down upon your wrath," that they make a rule of seeking out each other and shaking hands before sunset. A liar or a drunkard is unknown among them; indeed, the majority of them drink no species of fermented liquor, (although the use of such is not absolutely forbidden,) and hence the appellation of Milk-eaters, by which they are now generally known. Whether this name was at first assumed by themselves, or given in derision by others, I am unable to determine.

"Such being the character given of this singular and estimable sect by persons on whose testimony I feel warranted to depend, I return to my old fellow-traveler and the conversation which passed between us. You may imagine my surprise when, after some general remarks on religious topics, he addressed me as follows:—"I should feel greatly obliged if you will give me your opinion, whether we Molokaners are right in thinking that the coming of the Lord Jesus cannot be now far distant? After stating to him my conviction, that according to Scripture we were bound to mark the movements of the nations, and especially the progress of the Gospel proclamation, as the finger-posts which should guide our judgment as to 'times and seasons'; but that, notwithstanding this, the prophecies of Scripture could only be safely pronounced upon after their fulfillment, and that, therefore, in my mind, no mortal man was empowered or entitled to decide, with authoritative certainty, when the coming of the Son of Man would take place;—I proceeded to impress upon him, to my best ability, the present duty to which we were all called, that of watchfulness with prayer, since our Lord himself compared his coming to that of a thief in the night, or to a flash of lightning, which may at any moment dazzle our astonished vision from the most unexpected quarter. The old man seemed satisfied with my answer, saying that was his own opinion too, and that it afforded him great pleasure to find their views on this question were shared by other Christians. I then observed, that in Germany, several very pious men had given much diligence to the examination of all that could throw light on the interesting questions connected with the 1260 years, and yet had never been able to satisfy even their minds so fully upon it as to fix the time of our Lord's second coming. 'Among others,' continued I, 'a very thorough search was made into this matter many years ago, by a distinguished man named Bengel; but even he found it too high for him to reach, and its depth too great for him to fathom.' On the mention of Bengel's name, the old man's countenance lighted up, and he exclaimed with animation, 'Oh! I know him—I know him well!' and farther converse proved him indeed no stranger to Bengel's sentiments. You may imagine my astonishment. Can it indeed be possible, that Bengel's Apocalypse or his Sixty Discourses have been translated into Russ? And yet, how else could this Russian become acquainted with his name and writings? Luther, too, appears to be a familiar name among the Molokaners, who sometimes indeed call themselves simply Lutherans, in opposition to the Russian-Greek Church. But what a glorious hope does this excite as to the disclosures which the GREAT DAY shall make! What extensive good may we not then find has been accomplished by believing authors and preachers, compared with what either they or we ever dreamed of! And how large may be the accession to the 'white-robed multitude,' which shall then stand at the right hand of the Judge, from places of the earth deemed by us dark, only because they were to us unknown! 'Lastly,' concluded Mr. Roth, 'my old friend informed me that, but a very few weeks since, a fresh detachment, comprising several hundred families, had joined them from Russia, now no longer exiled by government, but coming of their own free will, to enjoy the liberty of faith and worship, granted to their co-religionists in their far, but not now desert home.' [Evangelical Christendom.]

"LET THE DEAD BURY THEIR DEAD."

A writer in the Philadelphia Christian Observer has given a new exposition of this passage. To prepare the way for his exposition, he states the following historical facts. "Among all nations, there has ever been, and is now, a class of persons, who, from choice, or from the regulations of society, have the charge of burying the dead. Among the Hindoos, it is the business of a particular caste. Among the Parsees, who never bury their dead, but expose them in an open tower, where the flesh is devoured by vultures, a particular class of men take charge of the whole subject. The same thing exists among the Mohammedans, and among all the eastern nations. The ancient Greeks had their *Entaphistiastai*, or those who prepared the body for interment. The ancient Romans had their *Vespilliones*, who carried the body to the grave in the evening; they had also their *Sandapilliones*, or sextons, who carried the dead upon a bier. These persons were supported by the people for this express business. The Jews have had, from time immemorial, their *Kabroonim*, or society of buriers; at present each synagogue has two of such societies; one of males for the interment of the men, and one composed of females for the preparing of their own sex for interment. Their business is to watch by the sick, to wash the body before burial, &c. The members of these societies are chosen by lot, and their services are

performed without fee or reward." (See Alexander's Hebrew Ritual, page 186.)

The writer thinks it evident that such a class of persons were employed to bury the dead in the time of our Saviour. When Ananias was struck dead, the evangelist, Luke, tells us that "the young men (*oi noteroi*) arose, carried him out, and buried him." It was the business of these young men to do so. The existence, then, of this class of persons, among the Jews, makes it certain, to my mind, that when one of the disciples asked permission to go and bury his father, the Savior referred to this class of men. They would attend to it. They were chosen by the people for the performance of that duty. And if this disciple had a particular part to perform, in the interment of his father, as is the case among the Hindoos now, he must relinquish even that duty to follow Jesus. We have the word now in use which exactly expresses the idea in the passage, namely, *Undertakers*. And by the adoption of this word, or of one conveying a similar idea, we get a right understanding of this verse. This makes all plain, and does away with the absurdity of committing the work of burying our friends, into the hands of those who are "dead in sin." If any persons wish men, who are "dead in sin" or who may at times be dead drunk, to bury their friends, they can be accommodated with such in this city; but we have no idea that the Savior recommended that so sacred a work should be performed by profane hands. But with the explanation given, how plain, and how sensible, does the answer appear! One of the disciples desired permission to go home and assist in burying his father, who may or may not have been dead at that time. To this request the Savior replies, "Follow me; and let the buriers of the dead (i. e., the *Undertakers*, as we would say,) bury their dead. It is their work. There is other work for thee."

A MISSIONARY'S SERMON.

We recently noticed the return to this country from Ceylon of Dr. Poor, the veteran missionary of the American Board. On making a visit a short time ago to Danvers, Mass., the place of his birth, he found, on examining the records of the church with which he united in 1805, that he had been connected with it longer than any other surviving member. In an address to this church, published in the Boston Recorder, he spoke from this passage, in Romans 14. "Now, I beseech you, brethren, that you strive together with me in your prayers to God for me, that I may be delivered from them that do not believe in Judea, and that my service that I have for Jerusalem may be accepted of the saints; that I may come unto you with joy by the will of God, and may with you be refreshed." He accommodated the text so as to apply to his own case, and brought tears into the eyes of many. He said that on this his first appearance in the church of which he was the oldest member, he might be expected to make some report of his labors. One year of the thirty-three he had been absent, had been spent in going and returning; seven in Ceylon, twelve in Batticotta, six in the southern continent of India; and the last six or seven in Ceylon, the scene of his early labors. He had now left that field on a furlough of two years, at the earnest solicitation of his fellow laborers there, and of his friends at home, with the hope and expectation that he should thereby obtain a new lease of life, and return to his beloved employment and companions, refreshed both in body and spirit, and better able to carry out his great desire of serving his Lord and Master in that cause to which he had so early devoted himself—a desire which had been encouraged and cherished by his sainted mother.

In applying that part of the text in which the apostle prays for himself, he said, He had no occasion to pray to be delivered from enemies; but he felt the need of their prayers; that he might be kept from temptation in the new and strange scenes by which he was surrounded, that he might not say or do anything which might be an injury to the great cause. He found himself here in new and strange circumstances. The habits and manners of society had changed; the face of the country was changed; the means of travel and communication had changed. He had never seen a steamboat, or railroad, or electric telegraph, until his arrival in England a few weeks ago. And he said he did not know but the physical changes which everywhere met his eye, were indicative of moral changes equally great. He felt embarrassed. He really did not know what it was proper to say. He did not wish to be entangled in new or old social divinity, or in the various political questions which seemed so deeply to agitate the public mind. All good, perhaps, in their place; but he could not understand them, and he wished to avoid all such matters. He came to them, as the apostle said, to be refreshed.

He came to get good and to do good, and he hoped to be better prepared on his return, to engage in his Master's service, and with a life strengthened and prolonged by his visit to his native land. He wished that his services for Jerusalem might be accepted of the saints, and that his visit might be the occasion of exciting them anew to labor for Zion. He firmly believed no one would so much as lift a finger towards carrying out God's great designs of mercy, without securing a blessing for himself.

PERIODICALS.—An exchange says: Religious newspapers are making giant strides in the extent of their circulation. It is truly wonderful that within thirty-five years of the birth of the first of this species of newspapers, they should already number such an immense, as well as respectable progeny. The American Messenger, about five years old, takes the lead, having a circulation of 130,000 monthly. The Christian Miscellany, 60,000; the Early Days, 34,000; the London Family Visitor, 30,000.

The Sabbath Recorder.

New York, November 23, 1848.

RAISING FUNDS FOR BENEVOLENT PURPOSES.

We have before us a letter from Bro. Levi H. Bond, of Lost Creek, Va., in which he expresses a great desire to see the Seventh-day Baptist denomination doing more than it is at present for the promulgation of the gospel generally, and of the truths which distinguish it in particular.

—We are glad to see the spirit manifested by Bro. Bond, and would very cheerfully lend any assistance in our power to carry out his plan, not even refusing to become one of the proposed twenty. Still we must confess some doubt as to the policy of adopting such expedients to raise specified sums.

THE WAY THEY STOP SUNDAY MAILS.

Hon. Cave Johnson, the official head of the Post Office Department, has recently written a letter in relation to Sunday Mails, out of which the opponents of such mails will endeavor to make considerable capital.

At first view, this does not seem to amount to much. But let us see how it is used. Here, before the railroad and steamboat companies have objected to giving up their Sunday business, because the mail must be carried, and if

they carry the mail, they can, without much additional expense, carry the passengers also. Now the opponents of Sunday Mails go to the Directors of these Companies, and show them, that having the monopoly of travel, they can do all of the business in six days of the week as well as in seven, thus reducing their expenses and increasing their profits.

CHRIST THE END OF THE LAW.

To the Editor of the Sabbath Recorder:— Inasmuch as I have heretofore suggested to you some of my objections to Doctor Chalmers' explanation of Rom. 10: 4, "Christ is the end of the law for righteousness to every one that believeth," and inasmuch as my objections (or criticisms) have been made public; and inasmuch as I signified that I did not know but I might try to give a better explanation of that text, in case no other one would undertake it—it may be that some of your readers expect to hear something from me on the subject.

I supposed the Doctor's mistake consisted mainly in his taking Paul in that text to allude to the moral law, which I think he did not. I wish it distinctly understood, that when I use the term moral law, I mean the ten commandments. I think that people are often led into gross errors by mistaking the meaning of the writer when he uses the word law.

Again, Paul says the law was our schoolmaster to bring us unto Christ, (or until Christ.) And I can see nothing in the moral law that resembles a schoolmaster, unless it be such an one as I never heard of—one that would do nothing for his scholars but whip them to death because they and their forefathers had disobeyed the orders of the school.

they had always considered it to be their righteousness, for it seems that they trusted in Moses, as Christ said they did. But Paul would have them understand, that it should no longer be considered their righteousness to offer those sacrifices which could never take away sin, nor make the comers thereunto perfect, but make only served as a schoolmaster to lead them to Christ; and as Christ has already come, we are now no longer under such a schoolmaster.

EASTERN ASSOCIATION—EXECUTIVE BOARD.

The semi-annual session of the Executive Board of the Eastern Association was held at Hopkinton City, R. I., Nov. 15, at which time reports from its missionaries were read, from which the following extracts are taken:—

Bro. Lewis says: "The season I enjoyed among our brethren at Phoenix was really pleasant. I preached twice on the Sabbath, and three times on first day. On Sabbath afternoon we held our meeting in a newly-erected Episcopal Chapel, the occupancy of which our people are permitted to have when not in use by its own society.

Brother Clarke, missionary at Green Hill, says: "The past has been more successful than might reasonably have been expected, from so little labor and so much opposition. None have fallen from the truth. In worship, a commendable zeal is manifest, and I have often felt that it was good for me to be there. . . . I cannot feel to abandon that field, [South Kingston,] but would urge my brethren of the other churches to hold forth the word of life there, expecting that God will bless their labor of love.

The Board instructed the Corresponding Secretary to continue the mission so long as the funds will warrant. In behalf of the Board, the Secretary would respectfully request each church to forward immediately to the Treasurer their sums pledged, and, if consistent, to add to the same a sufficient proportion to continue the mission during the associational year.

PROPOSED PANTHEISTIC TEMPLE AT PARIS.

A scheme has lately been put forth at Paris for converting the Pantheon, agreeably to its name, into an idol temple, in which all religions are to be combined. An artist of the name of Chevenard has been entrusted with the execution of it by M. Ledru Rollin.

their Olympus with its full complement of gods; the Christian, his Christ eighteen times glorified; the Northern barbarian, his gods shivering beneath Polar snow; the Mahomedan, who hates images, his Prophet with his face veiled by a flame; the Druse, his calf Hakem, with his azure eyes and his lion mask.

THE WORKING OF EMANCIPATION IN JAMAICA.

The great British emancipation act, which, on the first of August, 1838, converted 800,000 West India slaves into free men, was a new era in the history of human freedom, and its results have been watched with intense interest, from both sides of the Atlantic.

Jamaica, he states, is about 6400 square miles in extent, or about as large as the State of Massachusetts, and has a population of about half a million. The population is divided into three classes, viz: white, brown, and black. The brown men gradually rose in wealth and influence, and after a severe struggle, obtained for themselves equal rights, eight years before the emancipation of the blacks.

"The progress of this class has been very rapid. Immediately after their enfranchisement, two of their number were returned to the local Legislature, and others have been added at each successive election, until about one-third of the whole representation is by colored members."

The condition of the emancipated blacks, their domestic habits, improvements, &c., are matters of special interest, and of these the writer thus speaks:

"The whole rural population have homes.— For the most part they live in the same places, and, perhaps, in the same huts, in which slavery left them. These are very low, small, rude tenements, of from ten feet square, divided into two rooms, to fourteen feet by twenty-four, divided into three or four. The posts of the house are fastened into the earth, which is slightly raised and beaten hard for a floor; the sides are made of bamboo, cut and split to the size of laths, which is daubed or plastered with mud, on one side or both, and rubbed till smooth and hard; and by successive rubbings, and filling up the cracks, this process makes a neat wall.

"Many thousand huts have been built since the emancipation, and they are uniformly better than the slave huts; higher, larger, better ventilated. A few are boarded up, more are shingled, and many are floored. All manifest an improved taste, style, and manner of living. About twenty thousand of the peasantry have become freeholders. Not only have the people homes—they have the means of a comfortable subsistence. Every man, woman, and half-grown child, has a provision ground, in which they cultivate yams, coconas, (a root somewhat resembling a beet, but of a much finer, firmer texture,) plantains, sugar-cane, cassada, coffee, corn, beans, &c., &c., which they sell or barter for bread, biscuit, butter, sugar, cheese, lard, fish, meats, soap, candles, &c."

Meats has been done in a religious way, for the elevation of the freed men. The number and denominations of missionaries in Jamaica, is thus stated:

"Since the decree of emancipation, the missionary bodies of England have vied with each other, in their efforts for the moral elevation of the freed men. In 1824, there were, perhaps, forty-five ministers of religion in Jamaica;—some of these were State-paid hirelings;—seventeen were dissenting missionaries. In 1831, there were nearly one hundred ministers, forty-four of whom were dissenters. There are now not less than two hundred and ten ministers, of whom about one hundred are of the established churches of England and Scotland, thirty are Wesleyans, twenty-six Baptists, sixteen Presbyterians, thirteen Independents, fifteen Moravians, five "Wesleyan New Connection," four American Congregationalists. Besides these, there are three Jews, five Catholics, and twenty-five Native Baptists."

N. Y. BAPTIST EDUCATION SOCIETY.—The annual meeting of this Society was held in Hamilton, N. Y., on the 15th of August last, at which the reports of the various officers were presented. From the Treasurer's Report, it appears that the receipts of the past year were \$14,199 07, and the disbursements were \$13,901 63. The value of the Society's property, after deducting its indebtedness, is estimated at \$80,905 87.

THE JEWS IN HARTFORD, CT.—The Christian Secretary says that there are some four hundred Jews in Hartford, Ct., who attend the Jewish service regularly, in a hall fitted up for the purpose. "At the commencement of their new year, a few weeks since, their shops were closed nearly all the week; they are also closed on Saturdays."

LECTURES ON EUROPE.—At the request of many citizens, Dr. Baird has recently commenced in New York a course of lectures on the present condition of Europe, the entire avails of which are to be devoted to the aid of the religious societies in France. Probably no man in this country is better qualified than Dr. Baird to describe Europe as it is.

TRACT OPERATIONS.

At the late Anniversary of the American Sabbath Tract Society, an earnest desire was expressed to have its operations extended, by the employment of colporteurs, to distribute publications, and endeavor to awaken interest upon the subject of the Sabbath. Encouraged by this, the Board has already appointed four brethren to labor as colporteurs during parts of the year to come, and correspondence has been opened with two other brethren in view of their appointment.

THE OROUS BLACK-LAWS.—A Committee appointed for the purpose by "Friends" of the Congregational order, convened in Annual Meeting at Green Plains, Clark County, Ohio, Sept. 28th and 29th, 1848, have published an address and form of petition against the unjust and iniquitous laws which make distinctions between persons on account of color.

Form of Petition.

The undersigned, residents of the State of _____, respectfully represent that we believe all laws making distinctions between persons on account of color, to be unjust and injurious to both white and black, and highly iniquitous; and we therefore respectfully request you to repeal all laws upon our statute books creating such distinctions.

MURDER OF MISSIONARIES.

It is stated in English papers, that Dr. Bettleheim and his family have all been murdered at the capital of Loo Choo, China, where they were residing. Dr. Bettleheim, who went to Loo Choo under the auspices of the Bishop of London, who promised to ordain him after a specified term of service in the Loo Choo Mission, was a native of Hungary, was originally of the Jewish persuasion, and was educated for the surgical profession, but afterward joined the Church of England. He was a young man of much talent, and of no inconsiderable experience.

TWO AGED MINISTERS.

The following incident, which occurred at a recent session of the Kentucky Methodist Conference, is narrated by the editor of the Nashville Christian Advocate, who was present:—

"During the morning session the Rev. Benjamin Northcut, an aged and venerable local minister, was introduced to the conference. He was a traveling preacher in Kentucky as early as the year 1790 or 91, and is now in his 78th year. Having received the salutations of the bishop and members, his eye rested on the venerable William Burke, his colleague in early times, and in a moment they were in each other's arms, like old companions, who had fought side by side, they now rejoiced in their trophies, having before them the fruits of their early toils. The effect was most thrilling; the members and the spectators present were bathed in tears, and felt they were in the presence of worthy patriarchs."

THE LARGEST CONNECTICUT SHIP.

On Monday, the 6th inst., a ship was launched from the yard of the Messrs. Greenman, at Mystic Bridge, Ct., which is supposed to be the largest ever built in that State. She has three decks, and under the present law will be able to carry some five hundred steerage passengers. Her burden is estimated at eight hundred tons, which is a little larger than the Niagara, launched from the same yard several months since. She is named the "SILAS GREENMAN," after a veteran ship-builder of that name, recently deceased, the father of the present company.

BLACKWOOD'S MAGAZINE FOR NOVEMBER.

published by Leonard Scott & Co., was laid on our table three days before we could have received a copy from Edinburgh. The following is its table of contents:—A Glimpse at Germany and its Parliament; Satires and Caricatures of the Eighteenth Century; A Parcel from Paris; Life in the Far West; The late George Frederick Ruxton; The Naval War of the French Revolution; Danube and the Euxine; The Memoirs of Lord Castlereagh; A Call; What is Spain about? Conservative Union. Office of re-publication 79 Fulton-st. corner of Gold.

Dr. B. T. Welch, of Albany, has accepted a call from the Pierpont street Baptist Society of Brooklyn, to become their pastor, and will shortly enter upon his new duties.

General Intelligence.

THE LATEST FOREIGN NEWS.

The steamship Acadia, which sailed from Liverpool on the 4th inst., arrived at Boston on the 19th. We give a summary of the news brought by her.

From England, we learn that the cholera does not make very rapid progress. During the week previous to the sailing of the steamer, there were but 34 deaths in London while the average daily number was only one for the antecedent five days.

The news from Ireland is not particularly important. It is said that the Attorney General has given his fiat for the issue of a writ of error, under the certificate lodged by Mr. O'Brien's counsel at his trial and conviction at Clonmel.

In France, the election of the first President of the Republic, now absorbs public attention. It seems that a large majority of the National Assembly had come to a determination to support a motion postponing the election until February.

The most important and exciting intelligence by this arrival is from Vienna. That city is surrounded by the forces heretofore enumerated, but the interrupted communication between the beleaguered and the rest of Europe, preclude anything like a detail of the eventual circumstances.

The overland mail has arrived from India. The British forces have sustained a defeat in the direction of Moultan. The reverse is said to have been caused by the recovery of the auxiliary Sikh troops, under the command of Shere-Singh, who, just as General Whish's brigade had commenced operations, promising the most brilliant results, deserted, and with 5000 men joined the forces of the Dewan.

The following incident occurred in a recent session of the conference, is narrated by the Christian Advocate, and is worthy of notice.

Some years ago, Congress granted to Wisconsin the alternate sections to complete a canal between the Fox and Wisconsin rivers. The canal could not be made because the Indians owned much of the land.

Several attempts have been made to treat with this very old and once powerful tribe of Indians, of which Oak-Koek is Chief. But all have been unsuccessful. He is connected with some of the wealthiest and most influential citizens of the Mississippi on the Crow-wing river, near where the Winnabagoes now are, and on land which the Government bought of the Chippewas.

The treaty is a very fair one for both parties. The Indians get about \$300,000, and out of this, a specific sum is set apart for a manual labor school, a grist-mill, blacksmith-shop, and the support of a miller for fifteen years.

DRUNKENNESS AMONG THE HINDOOS.—It is a lamentable fact, that many of the Hindoos, (who were formerly a temperate people,) of all ranks, are learning to drink, and are fast becoming drunkards.

NEW STEAMBOAT FOR SENECA LAKE.—RAILROAD ENTERPRISE.—The proprietors of the present line of steamboats on Seneca Lake, have just procured from New York the model of a boat which they design building within the next year, designed to run as a passenger boat on Seneca Lake.

In connection with this enterprise, there is another upon which its consummation depends. The Chemung Railroad, to run from the head of the Lake to a point near Elmira, where it intersects the New York and Erie Railroad, is already under contract, and is to be finished by the 1st of November, 1849.

EXTRAORDINARY CASE.—There fell under our observation yesterday, says the Kingston (Ulster Co.) Journal, the most singular case of disease we ever witnessed. The subject is a man named Snyder, aged 35 years, residing in the town of Warwarsing, in this county.

The Montreal correspondent of the Quebec Mercury, says that the first attempt at steam navigation between that port and Liverpool will be made next spring. The vessel will be a propeller of 330 tons burden, and 300 horse power.

THE MODE OF ELECTING THE PRESIDENT.—Electors of the President and Vice President will meet in the Capitols of their respective States on the first Wednesday of December next, being the 6th day of the month, and will proceed to vote for President and Vice President, which vote will be duly recorded.

DEATH OF AN ECCENTRIC CHARACTER.—Died, on the 15th, in Boston, William G. Baylies, aged 63 years, leaving a fortune estimated at over \$200,000. For six months past the deceased has confined himself entirely to his room, refusing to see any one—even his own brother—but the lady at whose house he boarded.

MARRIED.—In the public highway, at Green Hollow, in Voluntown, Conn., on Sunday, the 5th inst., about 1 o'clock, P. M., the rain pouring in torrents from the clouds, with high winds from the south-east, by Elder Charles S. Weaver, while on his way to attend the funeral of Mrs. Amy E. Gallup, wife of Benjamin Gallup, 2d, Esq., of Voluntown, who died Nov. 3, aged 26 years.

NATURAL GAS.—Mr. Samuel Stearns, of Franklin County, (Ky.), after boring for water at his residence on Elkhorn to the depth of ninety-seven feet, nearly all the way through solid rock, struck with the augur a vein of natural gas, which forced its way in a large volume to the surface.

Near Rohrer'sville, in Washington County, Md., Mr. Daniel Hoffer has just finished sowing a field of wheat the second time, the first sowing having been entirely swept by the fly. A number of other fields in the neighborhood have shared the same fate.

The National Intelligencer states that a few days ago a colored man on the island, in Washington City, having been induced, by an offer to treat, made by some idle fellows, his companions, to drink several pints of spirituous liquors, killed himself by this foolish act of intemperance.

SUMMARY.

A Manchester landlord recently levied for rent upon the studio of his tenant, a sculptor, of the name of Clarke, and sold under the hammer about £400 worth of busts for £60.

A boy about eight years old died last week in Willet-st., N. Y., of hydrophobia. He was bitten several months since. It should be remembered, that there exists a substance said to be an infallible specific against this disease, called hydrophobine, and known, we believe, to most physicians.

The Norwich Aurora says that a clergyman in that city, put a vote into the ballot-box, on the back of which he appended the following prayer:—"May God grant that this vote, given with extreme reluctance and many fears, may not contribute to perpetuate the shame and crime of my beloved country, nor bring upon her the curse of Heaven."

We learn, says the Albany Freeholder, that a writ in favor of the State against the property of Wm. P. Van Rensselaer was served last week. We are informed that a farm in the town of Brunswick has been selected by Attorney-General Jordan, to test the title of the Van Rensselaers to lands in the County of Rensselaer.

The Broker's Office of Jones & Patrick, on Clark-st., Chicago, was broken into, while the principals were absent at dinner, and \$21,000 taken therefrom. The thief or thieves entered the building by the back door. \$600 of the amount was in a draft on New York, the payment of which was immediately stopped by telegraph.

An extensive bed of ore has lately been discovered upon the lands of G. S. Allison, in North Haverstraw, N. Y., which upon analyzing is found to contain three-fifths gold and two-fifths silver, producing in value over one hundred dollars per ton of ore.

According to the Rahway (N. C.) Biblical Reporter, 163 persons, of whom 21 were colored, were baptized at one time in the River Chowan, at Ballard's Bridge, in Chowan County, in that State. The line of candidates entered the water hand in hand, and extended over a hundred yards.

A correspondent of the Sun-Beam, published at Salem, N. J., announces as forthcoming, a work entitled "Mysteries less Mysterious, or Queries less Questionable," of which he speaks as a scriptural elucidation of the great doctrines of Christianity.

It is stated that the Government of the United States has offered to take on board the American frigate St. Lawrence, in quality of midshipmen, four pupils of the Royal Marine School of Stetin, and to make them good officers. This offer has been accepted with gratitude by the Prussian Government.

The loftiest mountain in the United States, east of the Mississippi, is in North Carolina. It is called Mitchell's Peak, and lies in Buncombe and Yancey counties. Its height is 6,720 feet above the level of the ocean—being nearly 500 feet higher than the White Mountains in New Hampshire.

The Western Times, an English paper, says that sixty clergymen of the diocese of Winchester, who have had apostolic commission conferred upon them, have taken out certificates to entitle them to sport with dog and gun. Another paper says the statement is below the truth.

Mr. E. G. Squier, a well-known antiquarian author of New York, has gone westward for a thorough examination of the traces of early civilization in this country. He goes under the joint auspices of the Smithsonian Institute and the Historical Society of New York.

The Cincinnati Globe states that Wm. Birney, Esq., son of James G. Birney, formerly a resident of that city, has been a successful candidate for a Professorship of English Literature, in one of the National Colleges of France.

Dr. Pettigrew, in a lecture at the Collegiate Institution, Liverpool, stated that epilepsy is considered so catching, that no patient afflicted with it is allowed to enter a London Hospital as an in-patient.

On Sunday morning, the 19th inst., there was a fire at the corner of Bowery and Broome-st., N. Y., by which several houses were destroyed, and the first Baptist church considerably injured.

A locomotive on the Indianapolis and Madison Railroad recently ran off the track, and slid down a long declivity, killing Adam Trip, fireman, and badly injuring three other persons.

Dutchess County has elected three haters to important offices. Ransom Holloway to Congress, Albert Van Kleck, County Treasurer, and James Hammond to the Assembly.

The lovers of the curious are astonishing themselves in England, by the discovery that six English monarchs since 1688, have all died on a Saturday.

A new paper, to be called the True Delta, is about being established in New Orleans, by a company of practical printers.

On Sunday morning, the 19th inst., there was a terrible conflagration at the corner of 27th-street and Third Avenue, N. Y., which originated in the stables of J. & M. Murphy, stage proprietors, undoubtedly the work of an incendiary. The Murphys lost twenty-six stables, sixteen sleighs, all their harness, large quantities of hay, and 110 horses, about \$50,000, in all. The fire also destroyed a Methodist Episcopal church, a Protestant Episcopal church, a Public School building, and several adjoining houses, making the whole loss probably \$100,000.

A gentleman connected with the N. Y. Tribune, who has recently returned from a tour along the line of the Erie Railroad, says the road will certainly be open to Binghamton by the first of January, 1849. He says that from Binghamton to Port Jervis, a distance of about 130 miles, the grading, bridging, mason work, &c., are all completed, except at three or four points, where some two or three weeks farther time is required to render the road ready for the rails.

The returns of the recent election for President exhibit a remarkable coincidence of the two first cities in the Union, Philadelphia and New York, casting a vote varying but nine in number. The total vote of Philadelphia city and county was 53,187; in New York 53,158.

The personal goods and chattels of the late John Jacob Astor, have, at length, been ascertained to amount to the immense sum of Four Millions and Ninety-five Thousand Dollars! This is exclusive of the houses, lands, &c., constituting his real estate.

By the report of the military commission it appears that the total number of the Paris Insurgents accused was 10,838; of whom 6,276 have been set at liberty, 4,346 condemned to transportation, and 255 sent before court-martial. Of those ordered for transportation, 2,700 have already been sent away; the others are still in the forts, but will be sent off in detachments.

Farms in the neighborhood of Herman, Missouri, have risen very much of late, in consequence of the increased cultivation of the vine. A Mr. Proeschel, who has a vineyard of not quite one acre, which was planted with Catawba grape in the Spring of 1845, made from it this year 1000 gallons of wine, and the value of the whole produce of the vineyard was \$1700.

The late Rev. Dr. Milnor, of New York, while a member of Congress from Pennsylvania, (where he was then an eminent lawyer,) was once challenged to mortal combat by Mr. Clay—as appears by Rev. Dr. Stone's memoir, about to be published by the American Tract Society.

The Syracuse Star mentions the discovery of a bed of Anthracite near the town of Camillus, Onondaga county—in appearance precisely similar to the Pennsylvania production. The land upon which the coal has been discovered is about a mile and a half south of the village, in a hilly though fertile section.

The Great Dam built across the Connecticut river for the manufactories at what is called the "New City," was filled on Thursday last. It is thirty feet high, and the water rose within two feet of the top, when the work below gave way, and the whole concern was destroyed. The loss will probably be \$100,000. It was built too straight.

Cist's Advertiser says that the Messrs. Bogen, of Cincinnati, have cut 10,000 hogs in the last twelve months into sausages, and that they weighed 2,000,000 pounds.

A woman who was convicted two years ago at Tallaposa, of the murder of her husband, and sentenced to the Penitentiary for life has had a new trial, and been acquitted.

The great Boa Constrictor, which has attracted so much notice at Barnum's Museum, has recently died of voluntary starvation. It is said. His cost was about \$1500.

Governor Harris, of Rhode Island, has made a donation of one thousand dollars to the Wisconsin University.

There was a large fire in Philadelphia on Sunday night last, the 19th inst., by which the gas works and the surrounding buildings suffered severely.

New York Market, Monday, Nov. 20. ASHES—Pots \$6 1/2; Pearls 6 1/2.—FLOUR AND MEAL—Pure Genesee Flour 5 5/8; State and Western 5 1/4. Meal is heavy at 3 2/5.—GRAIN—Wheat is held high on account of the moderate supply; Genesee is held at 1 30, and prime Ohio 1 15 a 1 20, but no buyers at these rates. Corn ranges from 66 to 75c. Rye 66c Oats 35c.—PROVISIONS—Prices do not materially vary from last week.

MARRIED. In Westery, R. I., on the 6th inst., by Eld Daniel Coor, Mr. DANIEL SAUNDERS, of Hopkinton, and Miss EMERY FENNER, of Westery. Also, at the same time and place, by the same, Mr. TYLER GREEN, of Westery, and Miss SUSAN FENNER, of Westery.

DIED. In Brookfield, N. Y., Oct. 30th, Mr. THIER POPPE, aged 65 years.

LETTERS. S. S. Griswold, Daniel Coon, S. P. Stillman, H. Bonham, L. F. Babcock, M. H. Bierce, Ezra Whitford, Z. Gilbert (right) W. B. Maxson (sent) James Bailey (that book is at Alfred).

Table with columns: NAME, ADDRESS, and other details. Includes names like N. F. Chipman, F. G. Wilbur, M. Johnson, J. H. Burdick, T. M. Clarke, C. F. Crocker, E. Stillman, Albert Stillman, S. F. Babcock, John Fenner, Paul Clarke, E. G. Potter, D. Babcock, V. Hall, R. P. Babcock, A. L. Whiting, Jesse Burdick, J. Hubbard, Wm. Satterlee, C. Saunders, D. Potter, D. G. Smith, N. Reynolds, B. Hall, E. Eggleston, N. Burch, Mrs. C. Simon, E. Whitford, Wm. M. Rogers, F. Chase, Greenport.

CONSTITUTION

SEVENTH-DAY BAPTIST PUBLISHING SOCIETY.

ART. 1.—This Society shall be known by the name of "The Seventh-day Baptist Publishing Society."

ART. 2.—The object of this Society shall be to print and publish such periodicals, books, &c., as shall meet the wants of the Seventh-day Baptist denomination, and promote the cause of Christ generally.

ART. 3.—Each contributor of five dollars may become a Member of the Society, and each contributor of twenty-five dollars may become an Honorary Director, with the privilege of participating in the deliberations of the Board of Managers.

ART. 4.—The Society shall hold an Annual Meeting, at which it shall elect a President, a Vice President, a Corresponding Secretary, a Recording Secretary, and a Treasurer, who, together with four others elected for the purpose, shall constitute a Board of Managers to conduct the business of the Society, having power to make their own by-laws, and to fill any vacancies that may occur in their body.

ART. 5.—The Board of Managers shall meet quarterly for the transaction of business, at such time and place as shall have been appointed at a previous meeting. The Recording Secretary shall call extra meetings of the Board, whenever any three members of the Board shall request him to do so.

ART. 6.—The minutes of each meeting of the Board shall be signed by the Chairman and the Recording Secretary.

ART. 7.—The first Annual Meeting of the Society shall be held in the City of New York on the fourth day of the week before the fourth Sabbath in May, 1849, (25th day of the month); and subsequent Annual Meetings may be held at such times and places as the Society shall direct. At these meetings the Board of Managers shall present a Report of their transactions, together with the Treasurer's account.

ART. 8.—Should there at any time, on the presentation of the Annual Report of the Board of Managers, be a surplus on hand, over and above what may, in the judgment of the Board, be required to make the wants of the establishment, the Society shall divide such surplus in equal sums among the following benevolent objects, viz: Missions, the circulation of religious Tracts, the education of candidates for the ministry, and the support of indigent superannuated ministers or their widows and orphans. Should the Society for any reason ever be dissolved, its property, if any, shall be divided in the same manner as above provided in case of surplus.

ART. 9.—This Constitution may be altered at any Annual Meeting of the Society, by a vote of two-thirds of the members present.

The above is the Constitution formed by delegates from the Eastern, Central, and Western Associations, at a meeting held in New Market, N. J., on the 5th and 6th days of September last. It is kept standing for the purpose of giving all an opportunity to become familiar with it. Will not some friend of the cause, in each section of the denomination, volunteer to obtain what members he can in his own neighborhood, and forward their names?

DEBUTER INSTITUTE.

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

TERMS AND VACATIONS.

The Academic Year for 1848-9, is divided into Three Terms of Fourteen Weeks each. First, commencing Wednesday, Aug. 23, ending Nov. 29. Second, " " Dec. 13, " " March 21. Third, " " April 4, " " July 11.

COURSE OF STUDY.

The classic course gives full facilities to Students for an advanced standing in College. The Ornamental and Scientific Departments are such as to meet the advancing demands of this educating age. Each member of the school will be required to write compositions, and read or speak select pieces, at stated intervals.

EXPENSES.

Table with columns: TUITION, EXTRAS, and other fees. Includes items like Tuition according to studies, Extras—Drawing, Painting, Tuition on Piano, Use of Piano, Chemical Lectures, and Experiments, Writing, including Tables, and Bedstead, Study rooms, wash-stand, chairs, table, and bedstead, Board in private families, per week.

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 DeRuyter; or Gurdon Evans, Analytic Laboratory, Yale College, New Haven, Ct. Text books furnished at the lowest prices.

IRA SPENCER, M. D., President of the Board of Trustees.

DeRUTTER, 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 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 its other various and important applications.

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 RE- DUCEO 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 their share.

The Sabbath Recorder.

PUBLISHED WEEKLY AT NO. 9 SPRUCE STREET, NEW YORK. TERMS: \$2 00 per year, payable in advance. Single copy, 5 cents. \$2 50 per year will be charged when payment is delayed more than six months, at which time all arrears for the year will be considered due. Payments received will be acknowledged in the following per 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.

WHAT MUST IT BE TO BE THERE!

We speak of the realms of the blest, Of that country so bright and so fair; And of its glories confess'd; But what must it be to be there!

THE SUFFERINGS, PERSEVERANCE, AND TRIUMPH OF GENIUS.

There is at present in England an American who went to that country to endeavor to interest the capitalists in a new bridge which he has constructed. His name is Remington, and he is a native of Virginia.

STAFFORD, England, Aug. 15, 1848. MY DEAR SIR:—I should have written sooner but that I had nothing pleasant to say. I reached London on the first of January, 1847, without money or friends, which was just the thing I desired when I left America.

I am convinced that few persons in London know so much of that incomprehensibly large city as myself. But alas! my wardrobe was gone to supply me with wretchedly baked corn bread, on which I lived entirely.

A permanent, beautiful, and steady bridge, may be thrown across a river half a mile wide, out of the reach of floods, and without anything touching the water, at a most inconsiderable expense.

The shaking which this portion of the earth's surface recently received in this vicinity, has caused a large amount of conjecture to be set afloat as to the cause of the phenomenon.

On Saturday night, a man residing in East Market street, found in that part of the city called Moore's Survey, a child of six or eight years of age, sitting on the outside, and weeping bitterly.

This was the point of life or death with me. I was standing amid men of the supposed greatest talents as civil engineers that the world could produce, and the point decided against me.

I lodged in an old lion's cage, not strong enough for a dog, but by putting some straw on the floor, held me very well, and indeed was a greater luxury than I had for several months.

what has written largely upon it. Although I never received a penny, nor never will for building the Bridge, I have no fault to find with Mr. Tyler, the proprietor, for he has fully done all that he promised to do—that is, to call it "Remington's Bridge."

The largest wood-cut perhaps ever made in the world, is made of the Bridge. Every letter of my name is nearly as large as myself. The Bridge to this day is the prominent curiosity of the Gardens.

I first built the mill, which is the most popular patent ever taken in England. The coffee-pot, and many other small patents, take exceedingly well. The drainage of Tixall Meadows is the greatest triumph I have yet had in England.

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I lodged in an old lion's cage, not strong enough for a dog, but by putting some straw on the floor, held me very well, and indeed was a greater luxury than I had for several months.

Finding it impossible either to get into his room, or coax the dog out of it, or awaken the child, Mr. Rykman procured assistance; and an entry was effected simultaneously by the door and window. Still the dog remained resolute; he would permit no one to approach the child, and it was actually necessary to beat him, severely with clubs ere he could be driven out of the house.

Upon reaching its mistress, the faithful animal immediately caught her by the dress, and began pulling in the direction of the town. The woman, aware of the intelligence of the animal, and knowing that it accompanied the boy when he strayed from home, followed, certain that she would be taken to her child, whether dead or alive. Nor was she disappointed.

ISOPATHY.—A new method of curing diseases.—The Paris correspondent, of the Courier des Etats Unis, has the following account of a new school of medicine. Isopathy consists in applying to the diseased organ the same organ borrowed from the animal in full health.

To BUILDERS.—Very few people, or even builders, are aware of the advantages of wetting bricks before laying them; or if they are aware of it, they do not practice it; for of the many houses now in progress in this city, there are very few on which wet bricks are used.

A COSTLY MOUSE'S NEST.—A young woman who works in one of the mills at Valley Falls, R. I., was robbed in a rather singular manner recently. Twenty-one dollars belonging to her (two 5's, a ten, and one dollar bill) were deposited for safe-keeping in a milk picher on the shelf at her boarding house.

SINGULAR CIRCUMSTANCE.—There resides in Delaware, some few miles from Templesville, in Queen Anne's county, a respectable farmer, having a daughter now about eleven years old, who, until attaining her fifth year, labored under an impediment of speech which was thought to be incurable.

A RUSSIAN WIFE FAIR.—The chief opportunity of seeing native finery is mixed up with a curious custom observed on Whit-Monday, at the summer gardens; where the unmarried girls parade themselves for the chance of being selected and sought in marriage by those who are on the lookout for wives.

The first Omnibus in New York, called the "Greenwich Stage," commenced running about the year 1800. It left Baker's, No. 4 Wall st., three or four times a day, and went to the vicinity of what is now called Bank street.

fare was 25 cents, and passengers registered their names every day on a slate at the office, or gave them to the driver in order to be called for when they desired to make the "trip."

AMERICAN LABOR.—The following beautiful tribute to labor is from a speech lately delivered in Faneuil Hall, Boston, by Daniel Webster:—"I have spoken of labor as one of the great elements of our society, the great substantial interest on which we all stand."

Frederick the Great once paid a visit to the schoolroom of a well-known and highly esteemed pedagogue of his day. The old schoolmaster continued his occupation without taking particular notice of the King, and kept his hat on as usual while Frederick's head remained uncovered.

A new plan of Macadamizing roads is now being tested on portions of the Third Avenue. An excavation 19 feet wide, and one foot or more deep, is made in the centre of the road.

From sundry recent experiments, the fact is established that fine saw-dust or rasped wood, steeped in a mixture of concentrated sulphuric and nitric acids, and afterwards washed and dried, will explode similar to common gunpowder.

Some queer old fellow volunteers the following advice to the ladies:—"Always dress as neatly and plain as possible; let Flora be your jeweller, and a rose-bud the only gem about you."

Mr. Delevan says there are 3,710 Temperance Societies in the United States, with 2,600,000 members. In Great Britain there are 850 societies, with 7,600,000 members.

Two new religious papers are about to be established in New York City; one to be a Congregational paper, under the editorship of Rev. Joshua Leavitt, of Boston, and the other a Presbyterian, under the patronage of the New York and New Jersey Synod.

In the coffee plantation of Reconociminto, Cuba, belonging to Senors Elizalde, there was lately gathered a lemon, of the following monstrous dimensions, viz: 19 1-2 inches in circumference, 16 1-2 inches high, and weighing 1 1-2 pounds.

Robert Hall remarked of a miserly rich man: "Yes, yes, he would listen and incline his head. He may lend a distant ear to the murmurings from the vale beneath, but he remains like a mountain covered with perpetual snow."

It is stated that in the town of Windsor, N. Jersey, containing a population of only five hundred, there are 337 newspapers and periodicals taken. We dare say that they are prosperous in proportion to the knowledge thus obtained.

The New York Sun publishes a table giving the number of vessels lying at this port, and their tonnage. The number of vessels is given as 1254, and the amount of tonnage, including that now building, at 297,532.

Mrs. Bradley, residing in Cincinnati, is one hundred and eight years old. She has lost both sight and speech, but is otherwise in good health. She was born in Virginia in 1740.

A writer in the Whig Review tells an anecdote of a lawyer, who charged his client, among other items, for winking in the night and thinking of his business.

ALFRED ACADEMY AND TEACHERS' SEMINARY.

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

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.

REGULATIONS. 1. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

REGULAR ACADEMIC EXERCISES. The regular exercises, at which all the students will be required to attend, unless specially excused, are, Chapel exercises each morning during the term; Recitations, from two to four, five days each week, from Monday morning till Friday evening.

GOVERNMENT. The Government of the students will be in the hands of the Principals, and will be strictly and steadily exercised, and all students who are sufficiently able to understand the necessity of order, cannot be too well assured that the foregoing regulations form the most essential part of the contract between them and us.

ADMISSION. Candidates for admission as students, must present testimonials of good moral character, or be known to possess such a character, and must be willing to comply unreservedly with the foregoing regulations.

ACADEMIC TERMS. The Academic Year for 1848-9 consists of three terms, as follows: The First, commencing Tuesday, August 15, 1848, and ending Thursday, November 23, 1848.

EXPENSES. Board, per term, from \$14.50 to \$19.00. Room-rent, 1.50. Washing, 2.50. Fuel, spring and fall, 75 cents, winter, 1.50.

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