

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.

[Concluded.]

We have very many visitors from among our neighbors, and many from other parts who do not speak the Shanghai dialect, who come to the city on a visit to their friends, and with them to see us. We are often pressed to return the calls, and sometimes prevailed on to go at the time. The last case of the kind, let me mention here. An acquaintance of ours across the way introduced several friends, who seemed remarkably anxious that we, Mrs. W. and myself, should accompany them home. The presence of our mutual friend gave us courage, and we consented to go. Immediately one of the women, who had an infant with her, departed, which seemed nothing strange to us, and we were soon ready to follow them. They took us through an obscure way, which leads from our retired dwelling, but what was our surprise, as we emerged into the public street, to find it thronged with eager but quiet spectators, with eyes all intently fixed upon the point of our emergence. As we knew not where we were going, we supposed our path would lead through the crowd towards which we were hastening, and begged our conductors to allow us to return; but they only laughed at our fears, and firmly but kindly urged us on. The street before us seemed completely blocked, and we felt much relieved, when, just before entering the throng, they turned with us into another quiet street. But my misgivings were scarcely conquered when I saw at the end of this street, also, another crowd gazing at us; how then was my dismay increased, when turning to look back, I found that the formidable blockade had closed in at the entrance of this same street, and began to despair of egress in either direction. But a door was now opened at our right, through which we were begged to pass, which I confess I did with more trembling than I ever before entered any native dwelling. However, we were kindly welcomed, politely entertained, introduced as usual to a house full of neighbors, declined the pipe, drank tea, tasted the dainties, underwent the usual scrutiny of the wondering groups, complimented the ladies, praised the children, were bountifully supplied with mementos of the visit, and then escorted home, to be again gazed at in the street, and to enter our own house feeling very much as if we had been most designedly made a spectacle to the curious, for we could only account for the crowd of gazers, by supposing that the woman who preceded us had given notice of our approach, and it being a part of the city where we had seldom if ever been, our presence was quite a novelty.

We suppose our friends are expecting to hear of us as living in a constant state of alarm, since the renewal or rather the repeated acts of hostility upon foreigners, and especially the late one upon the missionaries here. It is true that for a while after the attack upon Messrs. Medhurst, Lockhart, and Muirhead, there were strong reasons to fear for the final issue. But now that the offenders are brought to justice, and daily exposed before the Custom-House in their heavy wooden collars, we feel quite certain that the restitution is ample, and the exhibition of judgment sufficiently appalling to the ever timid spirits of these natives.

As another proof of my occasional fears, and of their apparent groundlessness, I might mention, that soon after the late attack upon the missionaries, Mr. Carpenter and myself, in our walk on the city walls, called, as we often do, at one of the temples through which we must pass in going round, and sat down to rest. Immediately the man, who welcomed us, and who constantly attends therein, came and invited us to walk into an adjoining room and sit a while. We were no sooner there, than he began to talk about the late escape of the missionaries from the fury of his countrymen, and asked Mr. C. whether he was a teacher like those men. He laughed most immoderately on being answered, as indeed he did at almost every thing said, either by himself or us, and then insisted that we should go in still farther. We did so, when he offered us seats, asked if we would drink tea, or "eat rice," showed us many things around the room, and when we spoke of leaving, pressed us to go up stairs and see his wife and children. Here my courage well-nigh failed, but I turned to him, as he unbolted the door, and asked if his family resided there. He assured me they did, but an immoderate fit of laughter, which followed his answer, in no way relieved my doubts, and I pleaded weariness, and the necessity to proceed, as a reason for declining the invitation, assuring him that I hoped at some future day to see his wife. He seemed to wonder at my walking so far for amusement, and whether I would not really prefer a chair. In conducting us out of the temple, he pointed

to the worshippers then prostrating themselves before the idols, and motioned us to join them. Peals of laughter followed our refusal to do so, and we left the temple half wondering whether indeed we had not exceeded the limits of cautiousness, in venturing in so far. Still we allow ourselves to take walks as usual, stroll about, enter the houses and temples, talk to the people, and sleep as soundly at night as if no danger had ever threatened. Indeed, we do not feel that danger has really threatened, but we shall not wonder if the gathering clouds, which seem hovering around this Empire, should finally, and at no distant day, burst out into a storm. Surely missionaries of the cross have little reason to anticipate a long series of years, peaceful as those hitherto experienced by the members of the different Boards here, and must expect that sooner or later severe trials will come. The murder of poor Lowrie, soon after our arrival, as well as the recent attack upon Medhurst, Lockhart, and Muirhead, were all by other than Shanghai men, and as it seems by men of a different stamp too. But this is a heathen city. The man of sin is at work. Satan's kingdom will not be thrown down without a struggle. The peaceable reign of Christ will not be ushered in uncontested, and the soldiers of the cross must gird themselves for the war. It is God alone who can give to his Son the kingdoms of the world for an inheritance, and the uttermost parts of the earth for a possession.

Much as you must have heard, ere this, of the difficulties of this most difficult language, you are doubtless prepared to receive letter after letter, to wait month after month, and even year after year, before you receive the glad news of any direct results from all our efforts. The wonder to me is now that any have ventured to undertake, as soon as many have done, to preach in this dialect. The words are all monosyllabic, and each syllable may constitute a word by itself, and that word may signify ever so many things, so that more depends upon the connection, and upon the tones, than upon the mere sound of the syllable. If "vowels do not absolutely go for nothing," consonants may be "changed at pleasure," and the change is not detected by a Chinese. For instance, "jeu, keu, tal," in the same connection will all go for the same words; so also, "sa, za, ta, ca," are interchangeable consonants; "che, ke," are also examples of the same, but this might be multiplied indefinitely, so I forbear. These, which are constantly recurring sounds, may serve as an example of the difficulties ever before us. After all, we contrive to make ourselves understood much more readily than I could have anticipated had I known all these before hand.

The work of the missionary in China must be a laborious one. And sometimes it seems that nothing short of a miracle can suffice to accomplish it. But the God of Missions is a wonder-working God. He will overturn, overturn, overturn, and China shall own his sway. We know not yet the part assigned to our people in this great work, but we do sometimes feel thankful that our lot has been cast in this particular part, where we trust something may be done for the cause of Truth, while as yet we are unable to do much directly for the heathen themselves. The reasons for our practical differences from others will be inquired into. Particulars will from time to time be forwarded to you by those who take upon themselves the laborious duty of contending for the faith once delivered to the saints. Meanwhile, I would urge my plea with theirs to be remembered, as also we know we are, at a throne of grace. What do we here without such intercessions—without the blessings which the fervent effectual prayers of the righteous may bring down upon us? And let it not be thought that merely the work of our hands demands your prayers. We are still the same poor frail beings as when our frailties were before your eyes. We are still surrounded by temptations, and many of them the more trying because peculiar to our isolated position, and inseparable from it, and most of all, entirely unappreciable by those who look only at the written part of a missionary's life. "My grace is sufficient for thee," these are the comforting words which we take to our hearts in every time of trial.

INFLUENCE OF MISSIONS.—At the sailing of the new missionaries for the Sandwich Islands, from Boston, a few days since, in connection with the usual devotional services at the wharf, Rev. Dr. Poor, from India, remarked, that when he was at Andover, some thirty-five years since, it was a serious question among the theological students whether any ought to peril their lives as missionaries to the Sandwich Islands—naked and ferocious savages, as they then were, of the very lowest grade. Since that period, however, as a striking demonstration to the world of the refining and elevating power of the gospel, those islands have been brought up to a respectable rank among civilized nations, and have now flourishing schools, seminaries, and a well-organized government—besides upwards of 20 Christian churches, some of them among the largest in the world.

A GOD EVERY WHERE.

Not worlds on worlds in phalanx deep
Need we to prove a God is here;
The daisy, fresh from winter's sleep,
Tells of his hand in lines as clear.

For who but He that arched the skies,
And pours the day-spring's living flood,
Wondrous alike on all He tries,
Could form the daisy's purple bud?

Mould its green cup, its wiry stem,
Its crimson fringe so nicely spun;
And drench in dew the topaz gem,
That, set in silver, gleams within?

And fling its unrestrained and free,
O'er hill and dale, and desert sod,
That man, where'er he walks, may see
In every step, the stamp of God?

THE CHARM OF GAMBLING.

From a new Juvenile Work in press, and about to be published by Lewis Colby & Co., 122 Nassau-st.

BY J. H. GREEN.

I knew a happy and worthy family, whose subsequent misery and sorrow arose from the social card-table, as a source of entertainment and amusement for themselves and friends. This family consisted of, beside the parental twain, three sons and a daughter, all of whom gave promise of a life of usefulness and honor. The insidious vice of gambling crept into the beloved family circle, and brought sorrow and desolation in its wake.

The daughter had reached her thirteenth year, and gave developments of beautiful womanly maturity anon, when she was seized with consumption, which painful disease soon left its withering power on her fragile frame. Though rapidly sinking into the grave, she for some time retained her seat at the card-table; at length, however, her malady increasing, she retired from the fascinating amusement, and sought preparation for death and immortality. She now requested that cards might no longer be the pastime of the evening, beneath their roof, and her father, loving her tenderly, readily complied with her request, and the card-table was accordingly set aside. It was now that parent realized the fascinations of the games, and found that a passion for gambling had insensibly become a rooted principle of his breast.

He sought the gaming table abroad, and spent his evenings in the fashionable gambling houses of the place. He continued as usual to play for pastime, but becoming a wine-bibber, one night, while merry in his cups, he was induced to hazard money, in a game of Faro! He lost his money not only on this occasion, but on almost every other evening afterward. Still he persisted in his recklessness, and played deeper and deeper in ruin, till on one Friday evening, he came into a room where several individuals and myself were seated at a game of cards. He offered to stake five dollars on a game, and being permitted, his money was won from him. He then bet ten dollars, which he also lost. Becoming excited, he continued to bet, and as a matter of course, where all were sharers, he was well supplied with liquor, and cheated, not only of what funds he had, but forced to give a check for money thus won from him. He became drunken, and remained with the gamblers during the night. The following day the check was cashed, and a portion of the money used in keeping him intoxicated, so that he was kept away from his family several days. Great excitement prevailed on account of his absence in the community, while his friends and family suffered painful anxiety in regard to his fate. I was seated at a table, playing with him on a Sunday evening, the third day since he entered the gamblers' den, when his family physician entered, and inquired of the unfortunate and inebriated man, if he knew where he was, and if he would not return to his stricken daughter and distressed family.

"Yes, yes, Doctor, he'll be there presently; go and say that I will soon be with them!" The physician left, but the poor man continued the game, and speedily forgot his promise. About half an hour passed in this way, when a female rushed into the room, and threw her arms around the neck of the gamblers' victim—it was his wife.

"Great God! My husband! what are you doing here?"

"Beloved, my wife! what seek you, and why come to this place?" said the man, bending his head and reeking with shame and mortification.

"Oh, my dear husband, come home instantly, our poor child is dying! Her only prayer for two days has been for your welfare. Come, dear husband, now! Our daughter may not live till our return."

The wife, husband, and physician, immediately left the place.

A short time again elapsed, when that deluded man returned, and composedly resumed his seat at the gaming table. I incidentally inquired of him how he had left his daughter.

"Oh, God! Remind me not of that, sir. She is dead—she is dead, and died, while I was seated here at cards! I could not remain; the tempter drove me back! I could not see her dead! Oh, God! I could not stay and see my child a cold and lifeless corpse."

While he raved and wept, his wife appeared the second time, and dragged him from that pandemonium to his now hapless home.

Four years after this affecting circumstance, while I was sojourning in the same city, lecturing on gambling, I received a visit from that unfortunate man. His appearance before me recalled to my mind at once the painful incident just detailed, and I inquired what were his feelings when he visited home and found his daughter a corpse.

"Oh, sir, I left your table thinking it was but a ruse to bring me home; but I cannot tell the horror that filled my soul, when I realized that my child was dead. I clasped her lifeless form in my arms, and implored her to speak, if but one word, that I might know that I had not lost her forever! There came no response. I cast the dead body from me, and rushed out wild and

frantic, yet voiceless myself, determined on self-destruction. I felt that I was her murderer, and the terrible thought drove me mad. Scarcely knowing what I did, but impelled by the foul fiend, I found myself in the street, hastening away to the wharf with purposes of fearful consequence—but, strange to say, that bright lamp, at the door of the gambling house, diverted me from a watery grave, and turned my feet into the den itself, where I sat abstractedly, I have no doubt, for I knew nothing until your inquiry about my dead child, restored me to consciousness. Providence instructed me in an awful lesson, and from that hour to the present, I have never allowed cards in my house, nor played any myself abroad, nor touched the intoxicating bowl; and, God help me, I never shall."

This incident is sufficient of itself to show the consequence of indulging in card-playing and gaming. We could sincerely wish that it might lead every one to serious reflection, and induce a return to the paths of rectitude and honor, ere that terrible desolation follow, which most certainly attends, as we know full well, the course of the Gambler and Drunkard!

A CHEERFUL RELIGION.

It cannot be requisite to a man's being in earnest, that he should wear a perpetual frown. Is there less of sincerity in nature, during her gambols in spring, than during the stiffness and harshness of her wintry gloom? Does not the bird's blithe carolling come from the heart, quite as much as the quadruped's monotonous cry? And is it, then, altogether impossible to take up one's abode with truth, and to let all sweet homely feelings grow about it and cluster round it; and to smile upon it, as a kind father or mother; and to sport with it, and hold light and merry talk with it, as with a loved brother or sister; and to fondle it, and play with it, as with a child? No, otherwise did Socrates and Plato commune with truth; no, otherwise Cervantes and Shakspeare. This playfulness of truth is beautifully represented by Landor, in the conversation between Marcus Cicerro and his brother, an allegory which has the voice and the spirit of Plato.

On the other hand, the outcries of those who exclaim against every sound more lively than a bray or a bleat, as derogatory to truth, are often prompted, not so much by their deep feeling of the dignity of the truth in question, as of the dignity of the person by whom that truth is maintained. Our grave faculties and thoughts are much chastened and improved by a blending and interfusion of the lighter, so that the "sable cloud" may turn forth her "silvery lining" on the night; while our lighter thoughts require the grave to substantiate them, and keep them from evaporating. When your feelings tell you anything, and your understanding contradicts them, more especially should your understanding be merely echoing the verdict of another man's, be not over hasty in sacrificing what you feel to what you fancy you understand. You cannot do it in real life; a stream is running not to be gagged with paper.

MISSIONS OF THE UNITED BROTHEREN.

Among the Churches of Christendom, that of the United Brethren exhibits a remarkable independence both of system and operation. It is not formed to be universal. It could not possibly comprehend a nation, nor, under present discipline, exist in harmony with the great body of human society. And its peculiarity appears at once to the observer of its missionary labors, which were, without an exception, undertaken among the most barbarous and even singular portions of mankind. With self-denial beyond comparison, some of their earliest missionaries followed the vagrant gipsies in their haunts, and sought to minister to Guebres in Persia, and to slaves in Algiers. The lepers at the Cape of Good Hope have now Moravian pastors. In the official statements, published from time to time, the subjects of their indefatigable care are classified as Negroes, (formerly slaves), Hottentots, Tambookies, Fingoes, American Indians, Esquimaux, and Greenlanders. The brethren who began their missions were destitute of pecuniary means and literary attainments. A negro of Copenhagen first engaged the attention of some Count Zinzendorf's servants. This awakened the compassion of some of the humbler emigrants at Herrnhut, who yielding to a holy impulse, offered themselves to God and to the Church for a service in which the prospect was bondage, and the reward perceptible only to the eye of heaven-imparted faith. Leonard Dober went to the Island of St. Thomas, intending to sell himself for a slave, in order that he might have access to the gangs of negroes, repeating, because actuated by the devotedness of those who in earlier ages sold themselves to heretics and heathens in order to bring them over to the faith of Christ. He began his evangelical labors on that Island in the capacity of a hired servant, and then, for the sake of greater liberty to act, became watchman on a plantation. Another, Dachsne, built a hut for himself in the depths of a wilderness in South America, where, for the space of two years, he braved the wild beast and the savage, often depending for sustenance on the casual charity of wandering Indians, who soon fancied him to be possessed of supernatural powers, were drawn by reverential admiration of his piety, and gradually attached themselves to his society. Thus, a Moravian settlement arose, like many others, beyond the boundaries of the civilized world, and became an outpost of religion and humanity. In short, the Moravian missionaries have equaled, if not surpassed, the most heroic members of the Society of Jesus, in patience, courage, self-denial, and perseverance, even unto death, not in the cause of an earthly chief, but in the service of our crucified Redeemer. The United Brethren have a martyrology not less impressive than that of the first centuries of Christian history.

THE SECRET OF SUCCESS.

It may to some appear like vanity in me to write what I now do, but I should not give my life truly if I omitted it. When filling a cart of manure at the farm dung-hill, I never stopped work because my side of the cart might be heaped up before the other side, at which was another man; I pushed over what I had heaped up to help him, as doubtless he did to help me, when I was last and he first. When I have filled my column or columns of a newspaper, or sheet of a magazine, with the literature for which I was to be paid, I have never stopped if the subject required more elucidation, or the paper or magazine more matter, because there was no contract for more payment, or no likelihood of there being more. When I have lived in a barrack-room, I have stopped my own work, and have taken a baby from a soldier's wife, when she had to work, or have gone for water for her, or have cleaned another man's accoutrements, though it was no part of my duty to do so. When I have been engaged in political literature and traveling for a newspaper, I have not hesitated to travel many miles out of my road to ascertain a local fact, or to pursue a subject into its minutest particulars, if it appeared that the public were unacquainted with the facts of the subject; and this at times when I had work to do which was much more pleasant and profitable. When I have needed employment, I have accepted it at whatever wages I could obtain—at plough, in farm drain, in stone quarry, at breaking stones for roads, at woodcutting, in a saw-pit, as a civilian or as a soldier. I have in London cleaned out a stable and groomed a cab-man's horse for a sixpence, and been thankful to the cabman for the sixpence. I have subsequently tried literature, and have done as much writing for ten shillings as I have readily obtained—been sought after and offered—ten guineas for. But had I not been content to begin at the beginning, and accepted shillings, I would not have risen to guineas. I have lost nothing by working. Whether at laboring or literary work, with a spade or with a pen, I have been my own helper.

[Autobiography of a Working Man.]

EFFECTS OF IMAGINATION.

The following anecdote was related by the celebrated father Taylor, in the course of a recent lecture: "It happened, years ago, in the days of old-fashioned meeting-houses, with their pews like pens, and their pulpits perched up to an elevation which placed them without the pale of human sympathy, and when a fire for the purpose of warming a church was a thing unheard of, that some enterprising young men, who had worshipped in such a church, determined to have the house warmed by stoves. But the project encountered the most violent opposition from all the old people. They declared that it should not be; that stoves were not a gospel ordinance; that the congregation must suffocate. The young men, however, prevailed, and one Sunday the congregation beheld in the church two formidable black stoves, with the pipes traversing the entire length of the house. The old men and women looked on with horror, and held their breath for the result. The exercises of the church proceeded. Soon a lady fainted away, and in a few moments another gasped for breath, and was carried out of the church, and then another. At last a stout burly man swooned and fell. The frightened minister at once dismissed the church, and there was a general rush of the indignant people toward the stoves. The windows were thrown open, and they were about to precipitate the offenders from the house; when, lo! and behold! the stoves were cold! and not a particle of fire had been kindled in either of them. The masons had not quite time to finish putting them up, and no fire had been made. The triumph of the young advocates of stoves was complete."

THE EXPIRING MARTYR.—John Huss, the Bohemian martyr, beheld and acknowledged the hand of Providence in the time and manner of his death. There was something peculiarly affecting and sublime in his exclamation to his brutal and treacherous tormentors. After he had offered a beautiful supplication on their behalf in which, like his great Exemplar, he implored mercy and not vengeance upon his murderers, the bishops appointed by the Council of Constance stripped him of his sacerdotal garments, degraded him from his priestly functions, and university degrees; and put a paper mitre upon his head, covered him with the resemblances of infernal spirits, and with this inscription, "A ringleader of heretics." The heroic martyr smiled, and said, "It is less painful than a crown of thorns." His last supplication amidst the flames was, "Jesus Christ, thou Son of the living God, have mercy upon me!"

A REASONABLE PRAYER.—Josiah Winslow was one of the early Governors of the Massachusetts Colony. It is said that at his funeral Rev. Mr. Whitherell, of Scituate, prayed that "the Governor's son might be made half equal to his father." Rev. Dr. Gad Hitchcock observed afterward, "that the prayer was so very reasonable, it might be hoped that God would grant it; but he did not." [N. Y. Observer.]

HUMILITY.—"Remember, Moses was not that the skin of his face shone. Looking at our own shining face is the bane of spiritual life, and of the ministry. Oh, for the closest communion with God, till soul and body, head, face, and heart, shine with divine brilliancy; but, Oh, for a holy ignorance of our shining!"

Slavery, as defined by Frederick Douglass, is perpetual unpaid toil; no marriage, no husband, no wife, no parent, no child; ignorance, dishonesty, whips, scourges, chains, auction, jail, and separations, (an embodiment of all the woes the imagination can conceive.)

The Sabbath Recorder.

New York, November 30, 1848.

THE SABBATH.

"There are amongst and around us, in the community, many persons who speak well of the observance of Sunday as a matter of usage, of the practical benefits of a day which calls men together for purposes of moral and religious teaching, and they wish to retain all these benefits, while they divest the Sabbath of its sacred character, and of all its divinely-established sanctions. They wish to keep a Sabbath, not as 'the Lord's day,' but merely as a man's day—not as a holy day, but as what the world calls a holiday. They wish to enjoy all its benign social influences, while they divest it of all those high and sacred claims which give it a binding power over the conscience. But this is an impossibility. This error is like that of the French Socialists, who pronounce in a solemn manner those great Christian ideas, Liberty, Equality, Fraternity, yet seek their actual realization, not by becoming Christians, by bowing their necks to the easy yoke of Christ, but by their own social devices by resolutions, by acts of legislation, and by open violence. These great words denote the elements of a millennial state; but how shall men attain this high condition? Strait is the gate and narrow is the way that leads to it. It is only by adopting and practicing the principles of Christianity. Thus it is in regard to the benefits of the Sabbath. They can only be enjoyed by those who acknowledge that the Son of Man is Lord of the Sabbath, who honor his authority, and imbibe the spirit of his religion. Without this regulating influence, the Sabbath will become a licentious holiday and a popular curse."

"Where the true spirit of the Sabbath is cherished and diffused, all other Christian institutions will take root and flourish, just as naturally as effects spring from an adequate cause. Public worship will be no formality, public morals will be elevated, public taste will be purified, education will be spread abroad, domestic peace, social order, and civil prosperity, will be the stability of our times."

The above is from a recent number of the Christian Watchman and Reflector, the Baptist paper published at Boston. With its general drift, we have no fault to find; on the contrary, we have often insisted, that it is impossible to enjoy all the benefits which the Sabbath was designed to confer, while we "divest the institution of its sacred character, and of its divinely-established sanctions." But how this doctrine can consistently be advocated by one who neglects to keep the seventh day, is more than we can tell. In the beginning, when God created the heavens and the earth, He "rested on the seventh day from all His work which He had made, and blessed the seventh day and sanctified it, because that in it He had rested from all his work." At a later period, when He wrote the Decalogue upon the tables of stone, He made the seventh day an important and necessary part of the Fourth Commandment, saying, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Throughout the history of His chosen people, He connected blessings with the observance of the seventh day, and curses with its desecration. And in the New Testament, wherever the seventh day is spoken of, it is as the Sabbath, or day of rest from secular labor. This order of things has never been changed by Divine Authority. God has never taken His blessing away from the seventh day, nor has He ever revoked his solemn command to every member of the human family, "In it thou shalt not do any work." How then, we ask, can the man who neglects to keep the seventh day, consistently insist upon the observance of the Sabbath; and reprove those who would "divest it of its sacred character and its divinely-established sanctions?" It cannot be done; and when it is attempted, the language of Paul to the Jews may justly be quoted in reply, "Thou that makest thy boast of the law, through breaking the law dishonorest thou God?" It is common, we know, when the inconsistency in question is urged, for the convicted person to begin to talk about the first day, and to represent the keeping of that day as sanctioned by the apostles and early Christians, and wital quite as well suited to the ends of the Sabbath as the seventh day. But what has that to do with the point under consideration? Just nothing at all. God has blessed the seventh day, and commanded us to keep it holy. His blessing he has never withdrawn, nor has he ever revoked his command. Although, therefore, one should keep the first day of the week, and even the remaining five days, and yet neglect the seventh day, he would stand in the same relation to this commandment as if he kept no day. This brings us back to the question at issue, which is, whether one may consistently urge obedience to the sabbatic law, while he neglects that part of the law which requires the observance of the seventh day? We say he cannot, and we believe the reader will bear us out in that assertion.

It may be proper, in this connection, to say a word about the popular notion above alluded to, that the first day is quite as well suited to the ends of the Sabbath as the seventh day, and that, therefore, its observance may be regarded as obedience to the Fourth Commandment. As to the comparative suitability of the two days, we know but little, except that God has seen fit to select and appoint the seventh day for the Sabbath, while he has said nothing about the sabbatic character of the first day. With a Sabbath, indeed, with any body who professes to take the Bible as a rule of faith—this

ought to be sufficient. Of course the burden of argument in the case does not fall upon us. We are satisfied with the arrangement which God has made. If, however, there are those who suppose a change is desirable, it devolves upon them to show, not simply that the first day is as good as the seventh, but that it is enough better than the seventh to justify the change they propose—a thing which they have never done, at least so far as we have seen in reading a great many books written by them upon the subject. As to the observance of the first day being obedience to the Fourth Commandment, but few words need be said. The Fourth Commandment requires the observance of the seventh day of the week, and gives as a reason that on it God rested from the work of creation. The reason usually given for observing the first day, is, that on it Christ completed the work of redemption by rising from the dead. Here, then, we have a different day, and a different reason. And yet this observance is called obedience to the commandment! As well might the citizens of New York celebrate the twenty-fifth day of November, because on that day the British troop left the city, and call that celebrating Independence Day.

The editor of the Watchman and Reflector thinks that "where the true spirit of the Sabbath is cherished and diffused, all other Christian institutions will take root and flourish." We are happy to agree with him in this opinion, and therefore it is that we desire above all things to see the true spirit of the Sabbath cherished and diffused. But how is this state of things to be secured? Not by abandoning the true Sabbath, and endeavoring to put in its place a day for which there is no divine commandment to "give it a binding power over the conscience." That experiment has been tried over and again, but has always failed, as the history of degenerate churches proves. If ever the true spirit of the Sabbath becomes generally diffused, it will be in connection with a day and an institution for which its friends can quote a "Thus saith the Lord."

SUNDAY TRAVELING.

It is well-known, I believe, that in some of the New England States it was formerly considered a criminal act to travel or labor on the first day of the week; consequently, it was lawful to arrest a traveler on the highway and punish him as a criminal. At length the matter was brought before the Supreme Court, where it was decided, that the law was unconstitutional and void. This decision threw the Commonwealth into the greatest confusion, and a high fever, which has scarcely yet subsided. I have before me a volume of the Panoplist, published about that time in Boston, from which many interesting extracts might be made. But I have neither room nor time for more than a single one at present. After warning the people, that if the law could not punish them for their transgressions, the Almighty surely would, and giving a narrative of several accidents and misfortunes which had happened to travelers on the first day of the week—(which narratives Dr. Edwards and others have continued to the present day)—they make the following candid confession:—

"The seafaring men of our country are certainly a very enterprising, and, I consider them, a very useful class of citizens. But there is, if I am rightly informed, one idea respecting the Sabbath which prevails extensively among them, that is directly subversive of the sacred institution. The idea is this, that the Sabbath is a lucky day, and of course that a voyage commenced on that day is more likely to be prosperous than one commenced on any other day of the week; and thus it has been, in times past, that more vessels sailed on foreign voyages upon the Sabbath, in the proportion of two or three to one, than on any other day."

Now I agree with the writer in the Panoplist, that these facts are subversive of one of two things, either the legality of the Sunday Sabbath, or the principle that God punishes Sabbath-breakers the same as our rulers do thieves, and robbers, i. e. as soon as they are convicted of the crime, without partiality. How this monstrous absurdity ever obtained footing in Boston, (or in any place in Christendom,) is to me a mystery. If the ship owners, masters, and other seafaring men, who have long been in the habit of sending their richly-freighted vessels to sea on Sunday, could not discover the judgments or vengeance of an offended God, who could? Do not their ships return as promptly and as richly laden as those which sail on other days? Does not experience prove to them, and all the world, that this doctrine is delusive and false, and derogatory to the character of our Heavenly Father, who sendeth rain on the just and on the unjust, and permiteth the righteous and the wicked together to inherit the earth.

As a counterpart to this, permit me to ask one question. Has not Friday been as long and extensively considered, and by the same class of citizens too, an unlucky day for the commencement of any important work, whether sailing, traveling, raising buildings, or launching ships? How many ships have laid in port during the day, or from Friday morning to Saturday morning, with a fair wind, in preference to sailing during the unlucky day? Have more misfortunes happened on this day than any other? But suppose we admit, for argument's sake, that one has ever been a lucky, and the other an unlucky day, and that God has thus ordained it; what inference shall we draw from

it? I should think nothing less than that he would frown upon any attempt to commence a journey, or any other enterprise, on the last day of the week, which would be likely to interfere with a due observance of his holy Sabbath on the succeeding, or seventh day of the week, the only Sabbath authorized or established in holy writ; and furthermore, that those who, having rested on that day according to the commandment, might commence their business on the first day of the week with his approbation and blessing. J. S.

LIBERTY OF CONSCIENCE.

BORDENTOWN, N. J., Nov. 23d, 1848.

To the Editor of the Sabbath Recorder:— I enclose the following extract from a letter which I have just received from a very intelligent gentleman in Pennsylvania, who has shown himself on all occasions to be a strong advocate for the rights of conscience, and likewise has proven himself a steadfast friend of the oppressed. Its publication in the "Recorder" will afford some consolation to the persecuted and down-trodden brethren of that State, to find that they have some generous hearts who sympathize with them under their severe trials; and serve to show how the recent decision of the Supreme Court is regarded by impartial, un-biased men. W. M. FARNSTOCK.

The Extract.

I have never seen any reference, either in the publications of your Society, or by your counsel, to an old law in Pennsylvania respecting Liberty of Conscience, and which is no doubt valid now. It was enacted on the 12th day of January, 1705—the same day on which the first Sunday Law was enacted in the Province. It appears to me evident, that it was designed to counteract or prevent any sectarian abuse of the Sunday Law. It is called "The Law concerning Liberty of Conscience," and begins thus:—

"Almighty God being only Lord of Conscience, Author of all Divine Knowledge, Faith, and Worship, who can only enlighten the minds and convince the understandings of people—in due reverence to his sovereignty, &c., be it enacted, That no person now, or at any time hereafter, dwelling or residing within this Province, who shall profess Faith in God the Father, and in Jesus Christ his only Son, &c., shall in any case be molested or prejudiced for his or her conscientious persuasion, nor shall he or she be at any time compelled to frequent or maintain any Religious Worship, place or ministry whatsoever, contrary to his or her mind, but shall freely and fully enjoy his or her Christian Liberty in all respects, without molestation or interruption."

The above are the words of the law, omitting recitations, which do not affect its tenor, and are not needful to repeat.

The design of this law is too plain to admit of doubt, except that it is interpreted by blinded and bigoted Judges, who seem, for the sake of popularity, to be willing to pander to the vices and weaknesses of the community.

Every enlightened man in Pennsylvania is either shocked or indignant at the decision of the Supreme Court in the case of your Society. No one of these doubts, that the Constitution and the laws of the State have been violated, and that this has been effected by sectarian influence.

You are aware, that as I have no connection with the Seventh-day Baptists as a society, my views are not likely to be prejudiced by any partialities to them on that account; but I have carefully examined the grounds of argument in the case. You are persecuted because you are not willing to substitute one of the Festivals of the Romish Church for what you consider the true Sabbath.

PEACE MOVEMENTS IN ENGLAND.

On the 30th of October last, the deputation appointed at the recent Peace Congress in Brussels, waited upon Lord John Russell, for the purpose of presenting to him an address which was prepared and adopted by the Congress. The Premier received them very courteously, and after hearing the address, and listening to various arguments, he expressed the deep interest which he, in common with the other members of her Majesty's Government, had felt in the preservation of peace, and his belief that such assemblages as that lately held in Brussels were well calculated to produce a temper of moderation and kindness among the various nations of Europe. The deputation then took their departure, highly gratified, not only with their reception, but also with the tone and character of the interview.

The following paragraph from an English paper will give some idea of the plans of the friends of peace in England:—

"The adherents of the Peace Society held a meeting in Exeter Hall, London, on the 31st ult. Mr. Hindley, M. P., in the chair. Several excellent speeches were delivered by Messrs. Ewart, M. P., Bowring, M. P., Elihu Burritt, J. W. Alexander, Joseph Sturge, and H. Clapp; Revs. Dr. Burnett, Thomas Spencer, &c. In the course of the speeches, it was stated that it was intended to hold the next Congress in Paris, in the month of August, and it was expected that the numbers would be swelled by a good delegation from the United States. It was proposed to expend 2,000 francs in prizes for the best essays in defense of the peace principle. It was proposed, too, that early in the next session of Parliament, the question should be brought forward in the shape probably of an address to the Queen, praying that she would direct her Ministers to insert in all treaties an arbitration clause."

RELIGIOUS READING GRATIS.—We learn that the American Tract Society is now doing an extensive business in the way of printing religious works for gratuitous distribution. Since the commencement of the fiscal year—in April last, over 16,000,000 pages of pure, instructive reading, have been issued for gratuitous distribution to various societies, associations, and individuals. During the month of October, nearly 2,000,000 of pages were granted by the Committee. They were apportioned out as follows: for Foreigners, 384,143 pages; Seamen, 100,862; United States Army, 26,500; Humane and Literary Institutions, 38,000; Sabbath Schools, 30,000; Indian Missions, 5,000; Home and Domestic Missionaries, 118,890; by Colporteurs and Agents among the destitute, 746,675; other grants, 479,622 pages. Total 1,929,702 pages.

THE RIGHT SPIRIT.—The Christian Observer says that last autumn, a merchant in St. Louis published a proposal to furnish a Ten Dollar Library of the American Sunday School Union to every Sunday School in the State of Missouri, which would report its organization within one year from the date of the offer. A recent number of a newspaper of that city states, that he has already paid out, to meet this promise, the sum of eight hundred dollars. By the expiration of the year, it will probably cost him one thousand dollars. Some months ago, this was his expectation.

This gentleman is not a man of large wealth, but he is doing an active commercial business, a handsome portion of the profits of which, he has, for years, conscientiously devoted to God.

A GOOD EXAMPLE.—It is stated as a fact, that the Moravian brethren, though poor, contribute on an average from four to six dollars annually per member, for foreign missionary purposes,—averaging, say five dollars each. Their example is a standing reproof of the want of liberality on the part of many denominations who claim to be more orthodox than they. If five dollars per year were contributed for foreign missions by every member of the Christian Church, there would be no lack of funds to carry on operations which would convince the heathen that Christians are in earnest.

A JEWISH TEMPLE IN JERUSALEM.—The Sultan of Turkey has given permission to the Jews of the Holy City to erect a magnificent Temple or Synagogue, and a messenger has arrived in New York, charged with making collections for that important object. This is the first regular and splendid place of worship which the Jews have been permitted to erect in Zion for 1800 years. Among the exercises in New York on Thanksgiving Day, was an address by M. M. Noah, Esq., at the Synagogue in Crosby-st., in aid of the project.

DEATH OF A VENERABLE EDITOR.—John C. Rudd, D. D., for many years rector of St. John's Episcopal Church, Elizabethtown, New Jersey but more recently editor of the Gospel Messenger and Church Record of Western New York, died at his residence in Ulica, on the 16th inst. His remains were taken to Elizabethtown for interment.

THE EDMONDSON SISTERS.—The Christian Advocate and Journal publishes the proceedings in the case of these girls subsequent to the meeting in the Tabernacle in their behalf Mr. W. L. Chaplin, of Albany, was charged with the mission of purchasing their liberty, which he did on the 7th inst. The following is a copy of the receipt furnished by the slave-traders:—

"Received of W. L. Chaplin twenty-two hundred and fifty dollars, being payment in full for the purchase of two negroes, named Mary and Emily Edmondson. The right and title of said negroes we warrant and defend against the claims of all persons whatsoever; and likewise warrant them sound and healthy in body and mind, and slaves for life. Given under our hand and seal, this seventh day of November, 1848. BRUIN & HILL. Seal."

On the following day Mr. Chaplin executed a deed of emancipation. A letter from him to Rev. Dr. Peck expresses the thanks of the parents of the young women, and says of the latter:—

"Mary and Emily may not at this moment be fully sensible of the perils they have escaped—of the certain ruin from which they have been rescued. Their thoughts and feelings are too confused and stirring to admit of calm reflection upon the past. They can only assure their benefactors, that they have taken the solemn resolution to do what in them lies to build up and maintain a decided character for self-respect, purity, and uprightiness, and a resolute adherence to the cause of truth and right. They commit themselves to the guidance of the gracious Saviour, and hope to show, by a simple and pure life, that the extraordinary efforts put forth in their behalf have not been wholly misapplied."

"THE OLD STONE HOUSE; OR, THE PATRIOT'S FIRE-SIDE," is the title of a neat little volume, written by Joseph Alden, D. D., of Williams College, and published by M. W. Dodd, of N. Y. The design of the author has been to inspire the young reader with the spirit of patriotism, to render him familiar with some of the elementary principles of the Science of Government, to acquaint him with the origin and formation of the Constitution of the United States, and so to qualify him for the duties of a citizen of the Republic. In this design we think he has happily succeeded.

The following paragraph, from an English paper, is going the rounds, and will probably do more to retard the Sunday reform movement, as it is called, than a hundred sermons could do to advance it. It is but just to say, that since the article appeared, the Secretary of the Railroad Company in question has published a letter, in which he denies that the object of the Duchess of Sutherland's journey was communicated to him:—

THE SCOTTISH CENTRAL RAILWAY AND THE DUCHESS OF SUTHERLAND.—On the Friday evening previous to the decease of the Earl of Carlisle, the Duchess of Sutherland, who was sojourning at Durobrin Castle, in Sutherlandshire, received intelligence of the alarming illness of her parent, and summoning her with all speed to Castle Howard. She instantly posted off to Montrose, where she arrived on Saturday evening, and taking the last train, reached Perth on Sunday morning. The mail train for the south was then preparing for departure, but to the astonishment of her Grace and attendants, on applying for seats in the train, they were told they could not travel by it, or any other train, on the Sabbath, it being against the regulations of the Directors. Letters having been previously sent to all the stations to have the engines ready to convey the Duchess through, it was imagined some mistake had occurred at Perth, and the Secretary was immediately communicated with, as to the sorrowing circumstances which compelled her Grace's attendance at Castle Howard. The train was delayed for a short time in order to have a final answer from the Secretary. But the reply was, "No; the rules of the Company could not be departed from." The mail train started with the empty coaches besides the necessary mail carriage, leaving the Duchess standing upon the platform crying. Nothing was left but to post onwards. She hired a steamer and crossed the ferry on to Edinburgh, which occupied the whole day. By the time her Grace reached Castle Howard, the Earl of Carlisle was no more.

NATIONAL POPULAR EDUCATION.—Ex-Governor Slade recently delivered an address in Boston, setting forth the origin, objects and claims of the "Board of National Popular Education," of which he is Corresponding Secretary and General Agent. The Board consists of twenty-five Members; Ex-Gov. Morrow, of Ohio, President; and Judge McLean and Judge Lane, Vice Presidents. Through appropriate agencies, it explores the West, for the raising up of Schools, and making arrangements for the reception and competent support of female Teachers; while it receives applications for supplies, invites such Teachers from the East, collects companies of them, semi-annually, at Hartford, Conn., where it carries them through a six weeks special training—a sort of Teachers' Institute—and thence, under proper escort, sends them to the places provided. The Board, he said, had sent out 110 Teachers in two years, mostly from New England; 32 to Illinois; 31 to Indiana; 12 to Wisconsin; 11 to Michigan; 7 to Iowa; 5 to Tennessee; 3 to Missouri; 2 to Kentucky; 2 to Ohio; 2 to Western Pennsylvania, and 1 to North Carolina.

SIGNIFICANT ELECTORAL TICKET.—The Plymouth Rock states that at the recent election in Massachusetts, several persons voted the following ticket:—

- No Union with Slaveholders! At Large W. L. GARRISON, of Boston, S. S. FOSTER, of Worcester. Districts.—1. Eternal Truth, of Boston. " 2. Human Rights, of Salem. " 3. Free Soil, of Newbury. " 4. Bird o' Freedom Sawin, of Camb. " 5. Equal Justice, of Worcester. " 6. Free Speech, of Belchertown. " 7. Christ'n Consistency, of Cornway. " 8. Godly Zeal, of Roxbury. " 9. Univ. Education, of Bridgewater. " 10. Universal Freedom, of Nantucket.

THE GOLD MANIA IN CALIFORNIA.—The Captain of a New York ship writes from Monterey to the owners, that the mania for gold-hunting in California does not subside. Both his mates were to leave him in a few days, and there is no help to be had at any price. One ship took off three of his men at \$100 per month. He says:—

"The coasters are giving \$100 per month. All the ships at St. Francisco have been stripped and laid up. The Flora, of New London, is at St. Francisco; all left. You probably have heard of the situation of things here. A sailor will be up at the mines for two months, work on his own account, and come down with from two to three thousand dollars, and those that go in parties do much better. I have been offered \$20 per day to go, by one of the first men here, and work one year. It is impossible for me to give you any idea of the gold that is got here!"

On the 1st ult., the decree for the complete emancipation of the Jews of the Roman States came into force. They are thereby declared fit for the exercise of all civil rights. The year 1848 is an amazing one. The changes of the forms of government are, however, less surprising than the abandonment of the Ghetto by the Jews of Rome.

The American Baptist Home Missionary Society has appointed a missionary to San Francisco, California. They have secured for this service the Rev. O. C. Wheeler, who expects to sail on the 1st of December, in the first of the new line of steamers. He will proceed on his course to the Pacific, by way of the Isthmus of Panama.

It is stated that the Romish Convent, established at Penryn, England, the Roman Catholic Mission for Cornwall, has been abandoned, because the revolutionary movements on the continent have cut off their supplies. The concern has become bankrupt, and the property is for sale.

Rev. Mr. Ladd, missionary at Broosa, Turkey, writes that a church has been organized there, consisting of seven members, to which four more were to be added. Others were serious inquirers after the way of life.

Miscellaneous.

THE VOICE OF AUTUMN.

I am Autumn, and I come With a song of Harvest Home; Rich and splendid is my state, Many pleasures on me wait. Come, my little child, and see What the Autumn brings to thee. Wheat, your daily bread to make, Indian corn for Johnny cake, Buckwheat for your nicest dish, Rice and barley when you wish; With every wholesome vegetable, For your Fall and Winter table. I am Autumn, and I come With the pear and with the plum— Peaches for your choicest treat, Grapes in clusters, ripe and sweet— Apples russet, red and white, For many a merry winter night. I am Autumn, and my bowers Are planted round with gorgeous flowers; Dahlias of the richest dye, Amaranth with its golden eyes, Cockscomb with their crimson folds, Chrysanthemums and marigolds. I am Autumn, and I bring Pleasant days for visiting; Acorns and cones come to see, Time flies on with mirth and glee; Every voice unite to praise The cheerful, bright autumnal days.

LABORING IN COMMON.

A late number of the *Reveau des deux Mondes* contains an article from the pen of Marshal Bugeaud, on the Principles of Association, in which he gives the details of an experiment under his own observation in Africa. The following extract shows the result in this instance:—

On returning from a prolonged expedition, I went to visit my three little colonies, beginning with that of Mered. It was the end of September, 1843. Generally I was received with joy by the military colonists, who considered me as their benefactor, and called me their father. This time it was on Sunday. I found them sad and almost unwell. They were leaning against their doors, and did not move to come around me, according to their custom. I saw there was something extraordinary.

I sent for the officer, and he being absent, I addressed myself to the serjeant-major, to inquire the cause of the discouragement, the symptoms of which I had remarked. 'My men have good reason to be sad,' replied the serjeant; 'they are losing the best part of their harvest, and they attribute it to laboring in common; they are tired of this arrangement, and they are going to ask you to break up the association.' 'But how do they lose their harvest?' They reaped in the beginning of June, and we are now at the last of September; it ought to be in the granary long ago. 'You are right, Governor; it ought to be so; but they do not work, and we have not yet taken care of a third of the barley or wheat. Depending upon the usual prolongation of fine weather, we did not take the precaution to take the sheaves from the rick perpendicularly; we took what formed the roof from the whole of the oblong square. The two storms which came lately have soaked our ricks, and our grain has sprouted.'

I went to the ricks and found the grain growing upon all sides. I immediately assembled the colonists; they formed a circle around me, and we had the following dialogue: 'How is it, my friends, that having made your harvest in June, you have not threshed your grain at the end of September?' 'Because,' they replied, 'we do not work.' 'And why don't you work?' 'Because we depend one on the other; one does not wish to do more than another, and thus we put ourselves on the level of the idle. Do you not think, Governor, that if we each had our portion of this grain, it would have been threshed long ago? We should already have done more than double. Things cannot go on so; we beg you to break up our association.' 'Yes, yes,' cried all the colonists, even the lazy ones. 'We put ourselves on a level with the lazy ones affected too much, to leave me undecided about giving up the community labor; but I thought it my duty not to yield too soon. So I made an appeal to the sentiments of fraternity of which I knew the force. 'How, my friends,' replied I, 'you are all comrades of the same regiment, (the 48th,) you selected each other voluntarily; you are young and robust; you make, in some sort, only a family of brothers, and do you not know how to live and labor in common, without calculating whether one does more than another? Governor, we are very fond of each other, and notwithstanding that, there is no emulation for labor; it does not seem like working for one's self when we work in common. But it would be worse when we marry. Our wives would agree less than we do about the work and everything else. It would be a hell. If we prove to you that we have produced more in one day each week which you allowed every man to have for himself, than in five days of the community, you will not refuse to let us dissolve our association.'

I proceeded immediately to the verification of this fact. I appraised successively the sixty seven individual harvests; the officers wrote down my appraisement, and the sum gave in fact an amount superior by a fifth to the whole of the community harvests. This operation finished, I called the colonists together again, and declared to them that the results of this examination decided me to establish individual labor among them; but I warned them that, since they thought themselves able to take care of themselves, if they separated, I should withdraw their pay and rations. They received this declaration with unanimous approbation.

How Much it Costs!—In this city there are at least 2,000 adult males of this number, 2,000 use tobacco. For cigars they pay not less than four cents a day, making for each \$15.00 a year, and a total for the 2,000 of \$31,200. For tobacco six cents per week, making \$3.12 per year. Total for cigars and tobacco, 12 years, \$37,420—for the citizens of Cleveland. The cigars and tobacco cost almost, if not quite, as much as the flour consumed in our city. There are several individuals who pay not less than \$100 a year for cigars; at 40 per cent, this would purchase 20 barrels of flour, equal to the supply of four families; or 20 per cent of the whole of flour. And all of this \$37,000 is paid for an article, injurious to the

human system, and entirely unproductive of any good. 'The amount paid in the city of Cleveland for cigars and tobacco is fully equal to the amount of the State, County, Township, and City tax. And if we included the amount paid for *strong drink*, it amounts to more than the State, County, Township, and City taxes of the whole county, levied on the duplicate for the year 1848. There is no wisdom in these expenditures. There is folly rather. But men will have their own way, and do just as they please, and say that it is no body's business. Well, agreed! Nevertheless the amount paid for two years in Cleveland for cigars and tobacco and strong drinks, would pay the subscription of the city to the Cleveland and Columbus Railroad!—which is only \$2,000,000! But who cares, smoke and chew away—if you do not some one else will. Never mind the expense, as long as it is paid for. People must live! [Cleveland True Democrat.]

ENERGY.

The following interesting anecdote was related several years since by W. A. Maynard. In December, 1807, Mr. M. was teaching school for a quarter in the town of Plainfield, Mass. One cold, blustering morning, on entering his school-room, he observed a lad he had not seen before, sitting on one of the benches. The lad soon made known his errand to Mr. M. He was about fifteen years old; his parents lived seven miles distant; he wanted an education, and came from home on foot that morning, to see if Mr. M. could help him to contrive how to obtain it. Mr. M. asked him if he was acquainted with any one in the place. 'No.' 'Do your parents know any one here?' 'No.' 'Can your parents help you towards obtaining an education?' 'No.' 'Have you any friend that can render you assistance?' 'No.' 'Well how do you expect to obtain an education?' 'I don't know, but I thought I would come and see you.'

Mr. M. told him to stay that day, and he would see what could be done. He discovered that the boy was possessed of good sense, but no uncommon brilliancy; and he was particularly struck with the cool and resolute manner in which he undertook to conquer difficulties which would have intimidated common minds. In the course of the day, Mr. M. made provision for having him boarded through the winter in the family with himself, the lad paying for his board by his services at school. He gave himself diligently to study, in which he made good but not rapid progress, improving every opportunity of reading and conversation for acquiring knowledge; and thus spent the winter. When Mr. M. left the place in the spring, he engaged a minister who resided about four miles from the boy's father, to hear his recitations; and the boy accordingly boarded at home, and pursued his studies.

It is unnecessary to pursue the narrative farther. Mr. M. had never seen the lad since. But this was the early history of the Rev. Jonas King, D. D., whose exertions in the cause of Oriental learning, and in alleviating the miseries of Greece, have endeared him alike to the scholar and philanthropist, and shed a bright ray of glory on his native land.

DRAWING A WIFE BY LOT.

The Moravians are accustomed to resort to the lot, for the settlement of certain difficult questions which sometimes occur among them. It is always done, however, in a solemn manner, and with prayer. The Rev. Mr. M., who was for many years the highly esteemed pastor of the Moravian church in New York city, when a young man, was stationed among one of the tribes of Indians at the Far West as a missionary. After laboring there for several years in a "state of single-blessedness," he, like other missionaries, desired a companion. But he was attached to no one, and could fix his mind upon no one to be his "better half." Still some one must have, for he experienced a painful sense of loneliness, isolated as he was from all civil society. He therefore left, for a few weeks, his rude, untamed charge, and went on a journey in search of a wife.

He directed his course, as young ministers do at the present day when engaged in the same pursuit, to a female seminary. He went to Bethlehem, in Pennsylvania, where there was a female academy, under the direction of his own denomination. It is frequently, though improperly, termed the Moravian nunnery. He here made known his errand to those who had the oversight of the institution—to those who were the proper ones to address upon the subject. They informed him that there were in the seminary several young ladies of suitable age, character, and literary attainments, to be the companion of a missionary. But he knew them not. He was attached to none of them, and he had no particular choice. What was to be done? It was, certainly a very peculiar case. It was proposed, therefore, that the interesting, though difficult question, be settled according to their custom "in like cases made and provided," by lot. Accordingly the names of all the fair candidates for the contemplated honor and happiness, were placed in some appropriate vessel; and then, with great gravity, one was drawn out. The name written upon the successful ticket was Bethsiah L.

The young missionary was satisfied. But will the young lady consent? 'Aye,' that's the question. When Bethsiah was informed of the liberty which had been taken with her name, and of the result, she was up to her elbows in tears—a pretty plight for a young lady to be in, and to receive a matrimonial offer! However, she got through her washing, considered the question, gave an affirmative answer, was married, and returned with him to his rustic home among the untutored Indians of the West. The match proved eminently happy.

Bethsiah was a very tall girl. When jesting with her companions, she had frequently said that she would never marry a man who was not as tall as herself. After her engagement, the girls were solicitous to know whether she was about to adhere to her resolution. They were both accordingly measured, and she was

found to be a few inches the tallest. In the course of a few years an interesting young family was seen in that rustic home, than whom very few have risen higher on the earth. The above facts were received from an aged member of the Moravian Church, who was intimately acquainted with the couple, and had repeatedly heard them relate the circumstances of their marriage with great good humor. [Reflector and Watchman.]

JOB DODGE, OR THE STORMY DAY.

It was a half drizzling, half stormy day in the middle of November, just such a day as puts nervous people in a bad humor with themselves and everybody else. Dodge was brooding over the fire immediately after breakfast. His wife addressed him as follows: "Mr. Dodge, can't you mend that front door-latch to-day?" "No," was the answer. "Well, can't you mend the handle of the water-pail?" "No." "Well, can't you put up some pins for your clothes in the chamber?" "No." "Well, can't you fix the north window, so that the rain and snow will not drive in?" "No, no, no," answered the husband sharply. He then took his hat, and was on the point of leaving the house, when his wife, knowing that he was going to the tavern, where he would probably meet some of his wet-day companions, asked him kindly to wait a moment. She got her bonnet and cloak, and said to her husband, "You're going to the tavern, with your leave I will go with you." The husband stared. "Yes," said the wife, "I may as well go as you; if you go and waste the day at the tavern, why shall I not do the same?" Job felt the reproof. He closed the door, hung up his hat, got his hammer and nails, did all his wife had requested, and sat down by the fire at night, a happier and better man.

FRESH AIR.

The celebrated Dr. Darwin was so impressed with the importance of good air, that, being very popular in the town of Derby, once on a market day he mounted a tub, and thus addressed the listening crowd: 'Ye men of Derby, fellow-citizens, attend to me! I know you to be ingenious and industrious mechanics. By your exertions you procure for yourselves and families the necessaries of life; but if you lose your health, that power of use to them must cease. This truth all of you know; but I fear some of you do not understand how health is to be maintained in vigor—this then depends upon your breathing an uncontaminated air; for the purity of air becomes destroyed where many are collected together; the effluvia from the body corrupts it. Keep open, then, the windows of your workshops, and as soon as you rise open all the windows of your bed-rooms. Inattention to this advice, be assured, will bring diseases on yourselves, and engender among you the typhus fever, which is only another name for putrid fever, which will carry off your wives and children. Let me again repeat my serious advice—open your windows to let in the fresh air; at least once a day. Remember what I say; I speak now without a fee, and can have no other interest but your good in this my advice.'

AMERICAN ANTIQUITIES.

We heard, says the Journal of Commerce, an anecdote related of a distinguished American epicure who visited Europe not long ago. Some English gentlemen were remarking that we had no antiquities in America. 'You are mistaken, sir,' said the divine. 'How so? What have you in America?' 'Sir, we have the eternal antiquities of God; and forthwith the American commenced a list of mountains and rivers and waterfalls, and forests, and other of the 'antiquities of God,' which entirely overwhelmed the listeners. Perhaps no country in the world has a list to compare with this. Our forests stand as they stood before the conquest of England by the Normans, and the same trees have scattered their annual foliage upon the earth from which they spring, in one long succession of centuries. But it is not the forest and mountain alone to which we look for antiquity. We have the almost imperishable monuments of a noble race among us. Their burial-grounds are in our fields, and on our hill-sides; their bones moulder beneath the foundations of our homes. They have left their names on our rivers and our promontories; and the stranger who visits America; when he asks the name of the first headland, will hear that of a noble race, and from time to time listen in pleasant silence to the musical sounds of their forgotten tongue.

CATS IN ENGLAND.

Cats, I believe, are the only animals here which are not subject to taxation. They form a feature in every domestic circle, however limited, its pecuniary means. In a city where all animal food is so dear, there is little waste, and therefore the sale of cat's meat is a regular business, and procures a living for a great many people. The cat's meat man goes around with his barrow in the mornings and evenings, and it is curious to observe the cats, when they recognize his call, running out to the curbstone to await his approach. Tortoise shell cats, like dogs and birds, are an article of sale in several of the markets. Some pets are highly valued. It was only a day or two ago I noticed a reward of 25 for the restoration of a stray cat, of the Angora breed. While waiting for an omnibus, in Camden Town, a day or two since, I was admiring a fine cat, like a young leopard, which some children were playing with, and casually inquired what price they would take for it; and upon their replying that it was not for sale, a fine little girl, about ten years of age, looked up into my face and said, "if you want a cat, sir, our loader has got one she would like to sell." I asked her to be candid and tell me why she wished to part with it, and she replied, "the fact is she is such a thief that she could not keep her any longer." [Com. Adv.]

Providence hath placed all things that are for our advantage close at hand; but gold and silver, nature hath hidden in the bowels of the earth, and they were mingled with dirt, till avarice and ambition parted them.

A MISSISSIPPI PLATFORM.—In the southwestern part of Franklin county, Miss., there is a platform or floor of hewn stone, nearly polished, some three feet under ground. It is about 180 feet long and 80 feet wide. It extends due north and south, and its surface is perfectly level. The masonry is said to be equal, if not superior, to any work of modern times. The land above is cultivated, but thirty years ago it was covered with oak and pine trees, measuring from two to three feet in diameter. It is evidently of very remote antiquity, as the Indians who reside in the neighborhood had no knowledge of its existence previous to its recent discovery. Nor is there any tradition among them to form any idea of the object of the work, or the people who were its builders. There is also a canal and well connected with it, but they have never been explored. A subterranean passage may be underneath. Further exploration may throw some light upon its origin.

A WHITE MAN SOLD TO A NEGRO.—THE TABLES TURNED.—Under this head we notice a case that recently occurred at Detroit. There is a law in this territory, that provides for the selling of idle and dissolute persons at public auction. At one of the sales a negro bought a white man, and ordered him to follow his master, and the order was obeyed. But the poor black took his servant to the steamboat, and paid his passage, and restored him to his freedom, satisfied with sending him out of the Territory. [Niles Register.]

VARIETY.

In the library of William H. Prescott, at his residence, are two swords, crossed above the arch of an alcove. One belonged to his grandfather, Col. William Prescott, who commanded the American troops in the redoubt at Bunker Hill. The other was the sword of Captain Linzee, of the Royal Navy, who commanded the British sloop-of-war "Falcon," then lying in the Mystic, from which the American troops were fired upon as they crossed to Bunker Hill. Captain Linzee was the grandfather of Mrs. Prescott. The swords of these two gallant soldiers, who fought on different sides upon that memorable day—now in possession of their united descendants, and crossed—an emblem of peace, in the library of the great American historian—are emblematic of the spirit in which our history should be written.

A case regarding the ownership of a wagon, the price of which was not estimated to be higher than \$30, was recently tried in Windham county, Vt. The witnesses, fees of the defendant's party, amounted to \$66.10. Those of the plaintiff were probably quite as much, and four lawyers were employed in the case, whose compensation amounted to a trifle, at least.

The first Post Office in America was established in 1683, by William Penn, who appointed H. Waldy, of Seakony, Postmaster, with power to supply passengers with horses from Philadelphia to New Castle, or to the falls of the Delaware. A mail went once a week, and its movements were published on the meeting-house door and other public places.

There is a small town not 25 miles from Brandon, says the Brandon, Vt. Whig, numbering about 500 inhabitants, and casting about 106 votes, in which upwards of 200 copies of periodicals and newspapers are received weekly by actual paying subscribers. In that town a little church of less than 100 members, pays its pastor five hundred dollars per annum, besides a dwelling.

Kendall, of the New Orleans Picayune, left Paris, on a tour through Germany in a first-class car, and rode entirely alone, treated with marked respect, but stared at by all the crowds and idlers on the way. When he arrived at Hamburg, he met an old New Orleans friend, and asked the cause of all this. He was told that none but 'princes or fools traveled in first-class cars!'

According to Haller, women bear hunger longer than men; according to Plutarch, they can resist the effects of wine better; according to Unger, they grow older, and are never bald; according to Pliny, they are seldom attacked by lions, (on the contrary, they will run after lions,) and, according to Gunter, they can talk a few.

It is stated in a Liverpool paper, that a discovery has been made which will render the explosion of steam-boilers almost impossible. It is that of a supply pump, which keeps the boiler filled to any required level, whether the engine is at work or not.

A gentleman known for his tardiness, was invited to join a party at Nahant. Contrary to all expectations, he was the first on the ground; and his friends in surprise, at his punctuality, burst out into the following lucid apostrophe:—"So you're come first at last; you used to be behind before; I suspect you get up early of late."

The editor of a newspaper at Perth, being challenged the other day by Kassuth, the leader of the Maygar party, coolly replied that any fool might give a challenge, but that two fools were needed for a fight.

At the free black settlement in Africa, a police ordinance was lately issued, by which it is forbidden that any person should publicly worship alligators, thunder, or other reptiles, or they will be subjected to a penalty not exceeding ten shillings.

A writer in the New England Chronicle, in 1723, thus observes:—'Truly I have a great jealousy that if we once begin to sing by rule, the next thing will be to pray by rule and preach by rule, and then comes Popery.'

The odor of turpentine is a deadly poison to moths and their grubs. A few pieces of paper smeared lightly with turpentine, and placed in drawers where furs and woollens are kept, will completely prevent the ravages of the above-named destructive insects.

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 their 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 year, inasmuch as it has been in operation; and they hope, by continuing to augment its facilities, to also continue to merit a share of public patronage.

Extensive buildings are now erected for the accommodation of students, and for Recitation and Lecture Rooms, &c. They occupy an eligible position, and are finished in the best style of modern architecture; and the different apartments are heated by hot air, a method decidedly the most pleasant and economical. Ladies and Gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board and rooms can also be had in private families, if particularly desired. Each room for those who board in the Hall is furnished with a bed and bedding, a table, two chairs, and a pail. The plan of instruction adopted in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the student, in a manner to render them thorough practical scholars prepared to meet the great responsibilities of active life. Our prime motto is, "The Health, the Manners, and the Morals of our Students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

REGULATIONS.

- 1. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.
2. Generally in attending all regular Academic exercises will be required.
3. The use of Tobacco, for chewing or smoking, will not be allowed either in or about the Academic buildings.
4. Playing at games of chance cannot be allowed.
5. Using profane language cannot be allowed.
6. The use of any kind of intoxicating drinks cannot be allowed, unless prescribed in case of sickness, by a regular physician.
7. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, cannot be permitted.
8. Gentlemen and ladies of the Institution will not be permitted to visit the rooms of the opposite sex, except in cases of impious necessity, and then it must not be done without permission previously obtained from one of the Principals.
9. Good order must be maintained, at all times, and in all the rooms and halls of the Institution, and in all the intercourse of students with each other.
10. All students are required to retire regularly at the ringing of the bell designated for that purpose, as occasion may require; and to rise at the ringing of the morning bell, also regularly.
11. Any room, occupied by students, will, at all times, be subject to the visitation of the Teachers of the Institution, who are required to see that the regulations are complied with.
12. Students will be required to keep their own rooms in good order, and to pay all unnecessary damages, either of rooms or of furniture furnished with the rooms.

REGULAR ACADEMIC EXERCISES.

The regular exercises, at which all the students will be required to attend, unless specially excused, are, Chapel exercises each morning during the term; Recitations, from two to four, five days each week, from Monday morning till Friday evening. Composition and Declamations, one-half day, once in two weeks. Literary, Scientific, and Moral Lectures by the Principals. Public Worship, once in each week, either on Saturday or Sunday, according as the students may be in the habit of keeping the Sabbath, either on the seventh or first day of the week.

GOVERNMENT.

The Government of the students will be in the hands of the Principals, and will be strictly and steadily exercised, and at the same time, strictly parental. The object of our academic government being to secure the greatest possible amount of physical, intellectual, and moral good to the students themselves, regularly and order of exercises, and good and wholesome citizens to society. No unwarrantable means will be made use of to enforce the observance of the above regulations; yet our constant endeavor will be, to make the means resorted to as effective as human means may be.

Parents who place their children in this Institution, and all students who are sufficiently old to understand the necessity of order, cannot be too well assured that the foregoing regulations form the most essential part of the contract between them and us; and that whatever student wantonly violates them, and shows himself incorrigibly determined on pursuing his waywardness, will be expelled from the privileges of the Institution, and will not be permitted to re-enter it again, without special proof of reformation. Nor will an expelled student have any deduction made from full term charges.

Further, parents are requested not to place money for expenses, in the hands of students who are not old enough to use money with discretion and economy. Either of the Principals, or the Book-keeper of the Institution, will act as fiscal guardian of such students without charge.

ADMISSION.

Candidates for admission as students, must present testimonials of good moral character, or be known to possess such a character, and must be willing to comply unreservedly with the foregoing regulations; and no one will be permitted to receive instructions in any class, until all academic bills, for the term in prospect, be paid or satisfactorily arranged.

ACADEMIC TERMS.

The Academic Year for 1848-9 consists of three terms, as follows:— The First, commencing Tuesday, August 15, 1848, and ending Thursday, November 23, 1848. The Second, commencing Tuesday, December 5, 1848, and ending Thursday, March 15, 1849. The Third, commencing Tuesday, April 3, 1849, and ending July 12, 1849.

As the plan of instruction in this Institution, laid out for each class, will require the entire term for its completion, it is of the utmost importance that students should continue through the term; and accordingly, no student will be admitted for any length of time less than a term, extraordinary cases excepted. Students prepared to enter classes already in operation, can be admitted at any time in the terms.

N.B. Students who are required to teach during the winter or summer, will specify such intention on entering in the beginning of the fall or spring term; and for the special accommodation of such, a day will be set apart at first, on which they can leave, if they wish; and they will not be permitted to leave on any other day, nor will any other than teachers be permitted to leave on the day specified.

Further, it is of the utmost importance that the student be present at the day of the opening of the term, so on that and the succeeding day; the students entering are examined and classified. It is also suggested to parents who patronize this Institution from the distance of a few miles round, that students should go home only once during the term, as every absence from classes is always attended with disadvantage to the student. This is a suggestion, and not imperative. But to meet this suggestion, the exercise of the school will close at noon on the seventh Friday in each term, and open again on the afternoon of Monday following.

EXPENSES.

Board, per term, from \$14.50 to \$18.00. Room-rent, 1.50. Washing, 2.50. Fuel, spring and fall, 75 cents, winter, 1.50. Tuition, from \$3.50 to 5.00. Lights, 1.50. Incidental Expenses, 1.00. EXTRA MUSIC on the Piano Forte, 10.00. Oil Painting, 2.00. Drawing, 2.00.

The extra expenses for an Academic Year, including board, washing, lights, fuel, and tuition, (except the extra above mentioned) does not exceed eight or ten dollars. The expenses for board and tuition may be settled in advance, at the commencement of each term, either by actual payment, or satisfactory arrangement. Every student wishing to have washing done in the Hall, should have each article marked so as to avoid exchange and loss. SAMUEL RUSSELL, President of the Board of Trustees. ALFRED ACADEMY, 1848-9.