

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

PRINTED BY EDWIN C. CHAMPLIN.

VOL. V.—NO. 4.

NEW YORK, FIFTH-DAY, JULY 13, 1848.

WHOLE NO. 212.

The Sabbath Recorder.

A WESTERN INCIDENT.

At the close of a long day's ride on horseback, from Adams to McDonald County, in the State of Illinois, I found myself alone, in front of a new fenced farm and log cabin. It was early in May, 1839—and I had been riding through oak openings and across prairies, with only an occasional small settlement, till the bright sun was about to retire behind the western forest. Wild flowers, birds innumerable, an occasional deer, and herds of domestic animals—had successively divided my attention from the splendid agricultural prospects of the busy farmer, here and there seen, with his whole family, in the field, planting their luxuriant soil. I was looking for "my lot of land,"—and I had been directed to the occupant of this very farm I was abreast of, for information of its whereabouts. It had been my purpose to reach its neighborhood that night—but I could go no further without additional directions. I rode up to the door of the cabin, and was met by a tall, grave, benignant looking man, who came out from his house uncovered, to meet and greet a stranger. His face was full of thought. Time, toil, and care, had set their mark upon him—but he looked like an Abraham. He saluted and spoke to me, as if I had been a long-absent friend. I explained the object of my call, and inquired the distance to a certain mill, believed by previous informants to occupy a quarter section near to my own land. He replied to my inquiries with much exactness, but indicated a desire for further conversation.

"May, I ask, sir, where you are from?"
"From Vermont, sir," I replied.
"From Vermont? Indeed! that is my native State. What town do you live in, sir?"
"Sp—d," said I.

"Sp—d? why, I used to live in Sp—d; when did you live in that town?"
Giving him my name, I explained to him that I had recently removed thither, from Massachusetts; and that I occupied a little place I had purchased of S—C—, near the center of the village.

"Why, I studied law in that house, with Judge C—," replied he. "Come, you must not go any further to-night—Mrs. H. must see you. Let the boys have your horse, and spend the night with us. I will go with you in the morning and help you find your land."

I dismounted, a fine lad took my horse—and I was ushered into the cabin with an introduction, by name, to Mrs. H., and all the inmates. Such a scene—such a change—thus unexpectedly to be all at once in the midst of an educated New England family—and claimed, too, as a townsman! Mrs. H. and several bright, manly children, my respected host, and one other, a quiet looking backwoodsman, were seated together, seated beside the fire, which, though it was not cold, only a little damp and chilly, had been kindled up to prepare the family meal. Question followed question—the table was soon set—a rich feast prepared—and I would not have exchanged the enjoyment of that evening for all the empty honors and heartless pageantry of any courtly mansion in Christendom.

Saturday had passed, and I had realized in my host all the kindness which our first interview had promised. He had accompanied me through the explorations of the day, and shown me one of the richest tracts of country that human eye ever looked upon.

Sunday morning opened upon this happy family, enrobed with resplendent beauty, which they only can conceive, who have slept amid the vernal odors of an American prairie. I had learned their story—from the period that my host was an unmarried student at law in Vermont, till I now sat among his children, in the presence of his happy spouse. He had preferred the profession of an **EDUCATOR** to that of a Litigator. Events had made him the owner of the land on which he and his family now resided, years before he had seen it. When, after many toilsome years, and a tedious horse and wagon journey, he had arrived at this chosen land, he had found the man whom I had met by his hearth, on my first arrival, a squatter on his land. A small cabin and seven enclosed acres constituted this poor man's homestead, and it was but natural that he and his should feel alarmed at the arrival of the stranger who owned it. "But no!" "He was not to be injured."

"What do you ask for your claim," said the owner of the patent, "to this 160 acre tract of timber and prairie?"

"Thirty dollars," was the meek reply.
"I'll give it to you," replied my friend, "and you must build yourself another cabin down yonder, and help me put up an addition to this; and then I shall hire you to work for me and help me to make and fence in my farm."

All this had been done; and a newly settled community had gathered from the cabins of a three mile prairie, to welcome the generous Yankee to his new and delightful home, by assisting him and his poor neighbor in erecting their new dwelling. Another enterprise was now to be proposed.

"I am a schoolmaster," said my friend, "and I am going to build a school house. This must also be our church; and I want you all to come and help me what you can; and then you must all send your children, along with mine, to our new school. I will take anything you have to spare, in payment for their tuition. We will also have a Sunday school, and you must all come and bring your children. When we can get anybody to preach to us, we will hear him; and when we have no minister, we will carry on the meeting, by God's blessing, ourselves."

"I had already visited this great hewn-log school house, which was situated in a grove, but a few rods off; and now the hour was come for us to go into the Sunday school. What a sight was here! Within its walls were hung with maps—its shelves piled with books and in one corner lay a heap of stacked corn.

From the doorway we saw the people coming from every side of the prairie; on foot; on horseback; single; by couples, and in groups; young men, and maidens, and children, and aged pioneers, of all faiths, common to southern Protestantism, coming to unite in the study of the Bible, and the worship of the living God. Never passed I a holier day. Never loved I more my fellow man. Rude and rough though the building, plain and rustic the costume, devotion dwelt there. After prayer and singing, in which the New England pilgrim led the way, all were resolved into Bible classes, till, at the appointed hour of eleven, an aged minister, who had arrived, closed the exercises with a sermon and the appropriate benediction. This good Vermont schoolmaster was become the patriarch of this settlement. Be not surprised, then, when I tell you, that I never knew a more heaven-favored man. He, his accomplished consort, and his dear children, with several more since added to their number, are all now alive and well.

I have not been able to visit that settlement since. But I rejoice, now and then, to receive a letter from this venerable Christian Republican. He laid off some of the land around his school house into lots for new comers; and to such as were of useful trades, and peaceable character, these could be had at their own price. The prairie, I learn, is covered with farms; a Christian church has been organized; a post office established; a town has grown up. The beautiful little girl has become, with her now man-grown brothers, among the most intelligent and accomplished young people in Illinois. Temperance, patriotism, order, thrift, and prosperity, render that settlement, and others in its vicinity, desirable to the law-and-order-loving emigrant, and the way-worn traveler. And, my dear reader, it is because I know that there are such families and communities in the West, who have no part nor lot in the newspaper-trumpeted outbreaks, and lynch-law brawls of Mormons, nor anti-Mormons, "Regulators," "Flatheads," that I narrate this incident. He who travels only on the great roads, or fashionable thoroughfares, stopping alone at hotels and public places, forms but little acquaintance with the bone and sinew of society in our Western States and Territories. We see, too, what education—a single public spirited, energetic, educated individual or family can do for a settlement. Such are the men and women who are needed at the great West. Such will be the results of your schoolmasters' efforts against ignorance. [Practical Educator.]

THE INTENDED SUICIDE'S HYMN.

A gentleman was known by his nearest and dearest friend, his wife, never to lie down upon his pillow some years before his death, or raise his head from it in the morning, without repeating the short hymn annexed to this anecdote; and sometimes he would inadvertently burst into ejaculations in company, when two or three lines of it were distinctly heard before he could recollect himself; the cause at that time was unknown; but, after his decease, a paper was found in his bureau to the following purport: "You will no longer be surprised at my involuntary effusions of feeble gratitude to the Almighty, which broke forth occasionally in gay company, when you shall read, that many years since, the dread of approaching poverty, disgrace, humiliation, and desertion of friends, had brought me to the fatal resolution of putting an end to my existence. Conscious that I had brought misfortune upon a numerous family by my own imprudence, dissipation, and pride, I considered my punishment as an act of justice. The destined moment arrived; already had I loaded, primed, and cocked; when, strange to relate! though I had not read a page in the Bible for years, a reflection came suddenly across my mind; 'Jesus of Nazareth,' said I to myself, 'was a man (for I disbelieved in his divinity) acquainted with sorrows, endured a life of poverty, was exposed to public scorn and derision, suffered pain of body and agony of mind, and had nothing to reproach himself with, yet this reformer of the morals of mankind, this benefactor to society, this illustrious pattern of fortitude, patience, and humility, was, by an unthankful world, put to death; he was crucified! but he crucified not himself!' Repeating these last words a second time, with unusual energy, pride, disdain, shame, and contempt of my inability humbly to imitate this striking example of bearing afflictions manfully, produced a passionate conflict of mind, in which paroxysm I madly flung the pistol some distance from me; to add to the affecting scene, it went off, unheard but by my affectionate wife, who religiously kept the secret; her consolations restored me to temporary tranquillity, but the work of Providence was not yet completed; not a week had elapsed, and settled melancholy was again taking possession of my soul, when a letter announced the death of a distant relation, and summoned me to the reading of his will, by which he had bequeathed me sufficient not only to clear me of all encumbrances, but to enable me, with the assistance of a considerable surplus, to exert my abilities in the line of my profession for the support of my family, and even to aim at a moderate independence, which you will find I have at length acquired."

"Rise, oh my soul! the hour review,
When, sated by guilt and fear,
Thou dost not Heaven for mercy sue,
Nor hope for pity here!

Dried are thy tears, thy griefs are fled,
Dispell'd each bitter care;
For Heaven itself did send its aid,
To snatch thee from despair!

Then here, oh God, thy work fulfill;
And from thy mercy's throne
Vouchsafe me strength to do thy will,
And to resist my own.

So shall my soul each power employ
Elysian pleasures to adore,
While Heaven itself, proclaiming with joy
One rescued sinner more!"

THE FUTURE.

BY FLORENCE GREENVILLE.

The future—the future—what bright hopes and fears
Will burst on our pathway through long-coming years!
Brief moments of gladness, and dark hours of care,
Are hid in the future—'tis wise that they are.

Disturb not the calm of its mist-covered bowers—
Life's pathway is seldom without its sweet flowers;
Some sunbeam of Love glids the loneliest way,
And Hope's songs of to-morrow, oft gladden to-day.

Sad Memory broods o'er the grave of the Past,
And the skies of the Present are often o'ercast,
But the realms of the Future are sunny and bright,
For Hope and Love dwell in its shadowy light.

'T is well that we know not the sorrow and care
It may be our lot in the future to bear:
Fond hearts may be broken, that thrilled with delight,
Life's sun may rise cloudless, and set in deep night.

Mourn not for what earth's mystic Future may be,
Thy bark speechech on to eternity's sea:
If thy pathway is darkened, a promise is given
To the pure, of a bright, blessed Future in heaven!
[Nonpareil.]

MY MOTHER'S LAST KISS.

I was but five years old when my mother died, but her image is as fresh in my mind, now that many years have elapsed, as it was at the time of her death. I remember her as a pale gentle being, with a sweet smile, and a voice soft and cheerful when she praised me and when I erred—for I was a wild, thoughtless child—there was a trembling mildness about it, that always went to my little heart. Methinks I can now see her large blue eyes, moist with sorrow, because of my waywardness, and hear her repeat, 'My child, how can you grieve me so?'

She had for a long time been pale and feeble, and sometimes there would come a bright spot on her cheek, which made her look so lovely. I thought she would be well. But when she spoke of dying, and pressed me to her bosom, and told me to be good when she was gone, and to love my father a great deal, for he would have no one else to love.

I recollect she was ill all day, and my little hobby-horse and whip were laid aside, and I tried to be very quiet. I did not see her for a whole day, and it seemed very long. At night they told me my mother was too sick to kiss me as she always used to do before I went to bed, and I must go without it. But I could not. I stole into the room, and laying my lips close to hers, whispered—

"Mother, dear mother, won't you kiss me?" Her lips were very cold, and when she put her hand upon my cheek, and laid my head in her bosom, I felt a cold shuddering pass through me.

My father carried me from the room; but he could not speak. After they put me in bed, I lay a long while; I feared my mother would indeed die, for her cheek felt as cold as my little sister's did, when she died, and they carried her sweet little body away where I never saw it again. But I soon fell asleep, as children will.

In the morning I rushed to my mother's room with a strange dread of evil to come upon me. It was just as I feared. There was a white linen, over the straight, cold bed. I tore it aside.

There was a hard cheek, the closed eye, the stony brow. But, thank God, my mother's dear, dear smile was there also, or my heart would have been broken.

In an instant all the little faults for which she had so often reproved me, rushed upon my mind. I longed to tell her how, in all time to come, her words would be law to me. I would be all she had prayed me to be.

I was a passionate, headstrong boy; but never did this frame of temper come upon me but I seemed to see her mild, tearful eyes fall upon me just as she used to look in life, and when I strove for the mastery, I felt her smile sink into my heart, and I was happy.

My whole character underwent a change, even from the moment of her death. Her spirit was forever with me, to aid the good and root out the evil that was within me. I felt it would grieve her gentle spirit to see me err, and I could not do so. I was a child of her affection; I knew she had prayed and wept over me, and that even on the threshold of the grave, her anxiety for my fate had caused her spirit to linger, that she might pray once more for me.

I never forgot my mother's last kiss. It was with me in sorrow; it was with me in joy; it was with me in the moments of evil, like a perpetual good.

The above is a part of a letter of an old man, who had seen his children and his grand-children, and who is a cheerful man, with his gray hairs full of reverence.

WHITEFIELD'S BROTHER CONVERTED.

Mr. Whitefield, brother of the noted preacher, had fallen into a backslidden state; but under a sermon preached by his brother in the Countess of Huntingdon's chapel, Bath, it pleased God to arouse him from that state; after which, however, he became melancholy and despairing. He was taking tea with the Countess of Huntingdon, on a service evening, in the chapel house, and her ladyship endeavored to raise his desponding hopes by conversing on God's infinite mercy through Jesus Christ; but, for a while, in vain. "My lady," he replied, "I know what you say is true. The mercy of God is infinite; I see it clearly. But, ah! my lady, there is no mercy for me—I am a wretch, entirely lost." "I am glad to hear it, Mr. Whitefield," said Lady H. "I am glad at my heart that you are a lost man." He looked with great surprise. "What, my lady, glad! glad at your heart that I am a lost man?" "Yes, Mr. Whitefield, truly glad; for Jesus Christ came into the world to save the lost!" He laid down his cup of tea on the table. "Blessed be God for that," said he, "Glory to God for that word." He exclaimed, "Oh, what! unusual power is this, which I feel attending it! Jesus Christ came to save the lost! then I have a ray

of hope," and so he went on. As he finished his last cup of tea, his hand trembled, and he complained of illness. He went out into the chapel court for the benefit of the air, but staggered to the wall, exclaiming, "I am very ill." A poor old woman, who was going into the chapel, lent him her staff to support him into the house, saying she would call for it when divine service was over, and inquire after him. But his time was come. Soon after he was brought into the house he expired. [Arvine.]

THE DEVIL'S CASTAWAYS.

Some ladies called one Saturday morning to pay a visit to Lady Huntingdon, and, during the visit, her ladyship inquired of them if they had ever heard Mr. Whitefield preach. Upon being answered in the negative, she said, "I wish you would hear him; he is to preach to-morrow evening." They promised her ladyship they would certainly attend. They fulfilled their promise; and when they called the next Monday morning on her ladyship, she anxiously inquired if they had heard Mr. Whitefield on the previous evening, and how they liked him. The reply was, "Oh, my lady, of all the preachers we ever heard, he is the most strange and unaccountable! Among other preposterous things, would your ladyship believe it, he declared that Jesus Christ was so willing to receive even sinners, that he did not object to receive even the devil's castaways! Now, my lady, did you ever hear of such a thing since you were born?" To which her ladyship made the following reply: "There is something, I acknowledge, a little singular in the invitation, and I do not recollect to have ever met with it before; but as Mr. Whitefield is below in the parlor, will you have him up, and let him answer for himself." Upon his coming up into the drawing-room, Lady Huntingdon said, "Mr. Whitefield, these ladies have been preferring a very heavy charge against you, and I thought it best that you should come up and defend yourself. They say, that, in your sermon last evening, in speaking of the willingness of Jesus Christ to receive sinners, you expressed yourself in the following terms: 'That so ready was Christ to receive sinners who came to him, that he was willing to receive even the devil's castaways.'" Mr. Whitefield immediately replied: "I certainly, my lady, must plead guilty to the charge; whether I did what was right, or otherwise, your ladyship shall judge from the following circumstance. Did your ladyship notice, about half an hour ago, a very modest single rap at the door? It was given by a poor, miserable-looking, aged female, who requested to speak with me. I desired her to be shown into the parlor, when she accosted me in the following manner: 'I believe, sir, you preached last evening at such a chapel.' 'Yes, I did.' 'Ah, sir, I was accidentally passing the door of that chapel, and hearing the voice of some one preaching, I did what I never had been in the habit of doing—I went in; and one of the first things I heard you say was, that Jesus Christ was so willing to receive sinners, that he did not object to receive the devil's castaways. Do you think, sir, that Jesus Christ would receive me?' Mr. Whitefield answered her that there was not a doubt of it, if she was but willing to go to him. This was the case; it ended in the conversion of the poor creature to God. When she died, she left highly satisfactory evidence that her great and numerous sins had been forgiven, through the atonement of the Lord Jesus." [Arvine.]

THE FAMILY ALTAR.

Among all the treasured spots connected with my childhood's home, over which memory delights to linger, there is none more hallowed than the family altar.

From our earliest infancy, we were clustered at morn and eve around the family altar, each in his accustomed place, with Bible in hand, and all who were old enough, read in turn two verses each from the chapter of the sacred volume. The voices of the children accompanied the parents in a song of praise—then we were all committed to the care of our heavenly Father, and his blessing sought for us. Were any of the family in sickness or in trouble—were any about to leave home—the peculiar solemnity of father's petitions, as the situation of such an one was presented before God, is still vividly impressed upon my mind. One scene in particular, among those precious recollections, is indelibly fixed in my memory.

Our dear father had been long sick, very sick, and his recovery seemed doubtful; but while he was confined to a sick chamber and a bed of suffering, we were not denied the privileges and blessings of family worship. An elder brother's or a mother's loved, sweet voice, still implored God's healing mercy, and besought his daily blessings upon those in health.

Prayer was answered. The crisis was past, and slowly the invalid began to recover. One morning we were all as usual assembled in my mother's room, when feeble footsteps were heard upon the stairs. We listened in eager expectation, and pale, emaciated, leaning upon his staff, our dear father entered the room, and was seated again in the circle of the family altar, after an absence of long weeks. It was the first time he had left his sick chamber, and though some of our voices grew a little tremulous, we each read in turn as usual.

When the chapter was finished, he expressed his joy and gratitude in being permitted once more to join the family circle. He briefly narrated God's dealings with him since he had been separated from us—how his soul had been sweetly stayed on Christ, while his body had been racked with sufferings. Particularly I remember his description of his feelings one night when he supposed himself at the point of death. He had committed us all to the care of the God of the widow and the fatherless. He did not then regret having done so much for God, but so little; and prayed that God would forgive his unfaithfulness and remissness in duty. Oh,

how strange appeared the idea to me, that he could ever have done wrong.

Most earnestly he besought us not to delay preparation for death, till we were laid upon a sick or dying bed, and assured us, that when racked with pain, or in a fever's delirium, we were not likely to make our peace with God, and that little reliance could be placed in a "death-bed repentance." And that prayer! Though a very little child then, the impression it made can never be effaced from my mind, as his voice, so feeble from long and severe illness, again led our devotions at the throne of grace.

With what earnestness and solemnity did he again commit us all to Him who seeth not as man seeth, and who leadeth us in ways that we know not, and how warmly did our hearts respond to the feelings as he poured forth grateful homage for the blessings of returning health.

"NONE LIVETH TO HIMSELF."

God has written upon the flower that sweetens the air, upon the breeze that rocks it upon its stem, upon the rain-dew that refreshes the smallest sprig of moss that rears its head in the desert, upon the ocean that rocks every swimmer in its chambers, upon every peccable shell that sleeps in the caverns of the deep, as well as upon the mighty sun which warms and cheers the millions of creatures that live in his light—upon all he has written, "None of us liveth to himself." Notwithstanding all that has been done to impress that important lesson upon our hearts, it is still one which the most of us are slow to learn, especially so as to exemplify it in our lives. We seem too generally to feel and act as though we were wholly independent of every thing around us, and under obligation to live for none but ourselves. Many evils result from this state of things, both to ourselves and others. The path of true happiness is the path which God himself has marked out for us. "None of us liveth to himself." Such is the intimate relation which we sustain to our fellow men, as beings formed for society, and to all the creatures of God, that none of us can live to ourselves. Our influence will be felt in some way, upon all with whom we have to do, and if it does not tell upon the promotion of their interests, it will result to their injury. Whatever may be the character of our influence, however, for it we shall be held responsible. It is our interest, therefore, as well as our duty, in all things, to live for others as well as for ourselves. We must seek the happiness of all with whom we have to do; and it is only when we are living under the influence of this principle, that we truly provide for our own interests.

LOSSES FROM RELIGION.

An aged couple, in the vicinity of London, who in the early part of life were poor, but who, by the blessing of God upon their industry, enjoyed a comfortable independence in their old age, were called upon by a Christian minister, who solicited their contributions to a charity. The old lady was disposed to make out some excuse, and to answer in the negative, both for her husband and herself; and therefore replied, "Why, sir, we have lost a deal by religion since we began; my husband knows that very well." And being willing to obtain her husband's consent to the assertion, she said, "Have we not, Thomas?" Thomas, after a long and solemn pause, replied, "Yes, Mary, we have lost a deal by our religion! I have lost a deal by my religion. Before I got religion, Mary, I had got a water pail, in which I carried water, and that you know I lost many years ago. And then I had an old slouched hat, a patched old coat, and mended shoes and stockings; but I have lost them also long ago. And, Mary, you know that, poor as I was, I had a habit of getting drunk, and quarrelling with you; and that you know I have lost. And then I had a hardened conscience, and a wicked heart; and then I had ten thousand guilty feelings and fears; but all are lost, completely lost, and like a millstone cast into the deepest sea. And, Mary, you have been a loser too, though not so great a loser as myself. Before we got religion, Mary, you had got a washing-tray, in which you washed for hire; and God Almighty blessed your industry; but since we got religion, you have lost your washing-tray. And you had got a gown and bonnet much the worse for wear, though they were all you had to wear; but you have lost them long ago. And you had many an aching heart concerning me, at times; but those you happily have lost. And I could even wish that you had lost as much as I have lost, and even more; for what we lose by our religion, Mary, will be our eternal gain." We need not add, the preacher did not go away without substantial proof that Thomas deemed his losses for religion his most weighty obligations to the goodness of Almighty God, as the richest boon of grace on earth, and the most authentic pledge of glory in the world to come.

ADVICE TO PARENTS.—My father liked to have, as often as he could, some sensible friend or neighbor to converse with him, and always took care to start some ingenious or useful topic of discourse, which might tend to improve the minds of his children. By this means he turned our attention to what was just and prudent in the conduct of life, and little or no notice was ever taken of what related to the victuals on the table, so that I was brought up in such a perfect inattention to those matters, as to be quite indifferent to what kind of food was set before me. In after life this has been a great convenience to me, for my companions are often very unhappy for want of a suitable gratification of their very much more delicate tastes and appetites. [Franklin.]

Let us never forget that every station in life is necessary; that each deserves our respect; that not the station itself, but the worthy fulfillment of its duties, does honor to the man; and that we only merit esteem in so far as we approach nearest to the perfect performance of the duties assigned to us in the order of things.

The Sabbath Recorder.

New York, July 13, 1848.

RELIGIOUS RIGHTS REPUDIATED.

To the Editor of the Sabbath Recorder:

After weeks of intense suspense, I have just received the Opinion of the Supreme Court in the case of the Appeal of the Seventh-day Baptists of Pennsylvania to that Tribunal, for the restoration of their Constitutional Rights, filched from them by the law of 1794; which I enclose for insertion in your forthcoming paper; as many, all I may say, of your readers, are deeply solicitous of receiving their decision of that question.

Degrading as has been our faithlessness, as a nation, in the eyes of the world, to our treaties with the Sons of the Forest—and infamous as has been the prosecution of the unrighteous and unjustifiable war with Mexico, to extend the area of slavery—a deeper, more indelible infamy has been inflicted on the institutions of our Republic by this decision of the Supreme Court of the land of Penn, in putting under ban a Christian Society, for the exercise, the conscientious exercise, of the express and explicit injunction of the Most High; and thus setting at naught the dearest rights and immunities of freemen.

In coming to a decision, that the law enforcing the observance of the first day of the week, is constitutional, the Court waived, entirely, all religious considerations, knowing full well, that they could not sustain the observance of that day on any requirement of the Scriptures, but placed it solely on the ground of a mere "social and political regulation."

I have no time at present to make any remarks on this position, farther than to add, that if hereafter the Roman Catholics, or any other emulators of saint's days, should gain the ascendancy in the Legislature of the Keystone State, and enact a law requiring that all the saint's days in the calendar, without so designating them, should be regarded, under fines and penalties, as "social and political regulations"—social and political rest-days—will the Supreme Court not be bound by this decision to affirm the constitutionality of the Act. If the Legislature have the right to enforce one day in the week as a "social and political rest-day," what is to prevent them from enacting that six of the seven days of each week shall be observed as "social and political rest-days." If they have the power to do one, they have the power to do the other likewise. In this decision the Court has violated the provisions of our Magna Charta, degraded the rights of conscience, and has virtually pronounced the Constitution of the State a cheat, a vile cheat; for it holds out clearly and distinctly equal rights and immunities to all its citizens, and here a preference is made for the Sunday sect, and a disablement enforced upon a portion of the community against laboring on a day that they do not conscientiously believe to be a sacred day, while, on the contrary, they faithfully and conscientiously observe the day and the only day required of them by the Lord of the Sabbath. What a libel is such a decision on our free institutions. The world will see it, and laugh our Constitution to scorn. The world may, also, soon behold a much more confounding spectacle in the freemen of America emigrating to Europe, to gain equal rights and religious immunities, denied to them in the much-vaunted "asylum for the oppressed of all nations."

If injustice and oppression have triumphed, there is some consolation to true Sabbath-keepers, in the fact, that the Court has not attempted to justify their decision by an appeal to the Scriptures, and we have the advantage still, in having the "thus saith the Lord" for our practice, and being able to defy all the sticklers for the sanctification of the first day of the week, to adduce one single command or requirement, enjoining or enforcing the religious observance of that day from the word of God. They may have the law of the land; we have the commandment of the Lord of Hosts. They hold the sacredness of their day under a power which pronounces sacred, and which guards and protects, some of the greatest vices of the age. We have our law from Him who cannot look upon iniquity with the least degree of allowance. We would despise such a figment for the sacredness of a day, as a human law merely regarding it as a "social and political regulation." Yet upon such grounds men can be intolerant persecutors of their fellow men, and at the same time trample under foot the requirements of their Lord and Judge.

W. M. F.

P. S. I will endeavor to forward to you, in time for the outside form of your paper following your next forthcoming, the Argument of Thaddeus Stevens, Esq., on behalf of our rights, which I have now in my possession.

Reported for the Philadelphia Public Ledger.

SUNDAY A LEGAL AND POLITICAL DAY OF REST.

Decision of the Supreme Court of Pennsylvania.

The Supreme Court of this State, at Harrisburg, has now given its decision in the long pending case of Specht vs. the Commonwealth. This case was argued some time since by Thaddeus Stevens and J. E. Brady for the plaintiff in error, and by Judge Nill, of Chambersburg, adversely. The facts of the case are, briefly, that the man Specht is a farmer and a Seventh-day Baptist, residing in Franklin Co., who was indicted for pursuing his ordinary avocations on Sunday—such as hauling out

manure, &c.—and fined by the Court. He appealed to the Supreme Court, mainly, it would seem, to test, for his sect, the constitutionality of the law under which he was fined. The opinion of the Court, as follows, was delivered by Judge Bell, and is conclusive in favor of the constitutionality of the law.

Opinion read by Judge Bell.

The plaintiff in error stands convicted under the first section of the act of 22d April, 1794. It prohibits, inter alia, any person to "do or perform any worldly employment or business whatever on the Lord's day, commonly called Sunday, works of necessity or charity only excepted." It is said that as against those who conscientiously observe the seventh day of the week for the Sabbath, of whom the defendant is one, the statutory provision is in direct conflict with section 3d, art. 9th, Constitution of the Commonwealth. It ordains, "All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience; no man can, of right, be compelled to attend, erect, or support any place of worship, or to maintain any ministry against his consent. No human authority can, in any case whatever, control or interfere with the rights of conscience; and no preference shall be given by law to any religious establishment or modes of worship."

The question thus raised is not presented to the Court for the first time. It was here made as long ago as the year 1817, in the case of the Commonwealth vs. Wolf, (3 S. & R.; 4 S.) and after argument, solemnly decided adversely to the position of the plaintiff in error. Until now, so far as we know, the soundness of this determination has not passed unquestioned, but is incidentally recognized by other cases. Upon the maxim stare decisis, and looking only to the ordinary course of judicial administration, we might, perhaps, without impropriety, have decided to consider the question as not an open one in Pennsylvania. But impressed with the importance of preserving and protecting the unrestrained liberty of conscience guaranteed by the Constitution of the United States, and of the several States of the confederacy, including our own, and desirous of retrieving any error which, by possibility, might have been committed in so grave an inquiry, we have given close attention to the ingenious argument addressed to us by the counsel of the plaintiff in error, who, it is understood, represents a portion of our citizens belonging to a respectable Christian sect, which claims and keeps the seventh day of the week as the true Sabbath. The conclusion at which we have arrived, after much reflection, is in consonance with that before announced by this Court in the case just alluded to.

The Constitution of this State secures freedom of conscience and equality of religious right. No man, living under the protection of our institutions, can be coerced to profess any form of religious belief, or to practice any peculiar mode of worship, in preference to another. In this respect the Christian, the Jew, the Mohammedan and the Pagan are alike entitled to protection. Nay, the infidel, who madly rejects all belief in a Divine Essence, may safely do so, in reference to civil punishment, so long as he refrains from the wanton and malicious proclamation of his opinions with intent to outrage the moral and religious convictions of a community, the vast majority of whom are Christians. But beyond this, conscientious doctrines and practices can claim no immunity from the operation of general laws made for the government and to promote the welfare of the whole people. In the language of Chief Justice Gibson, the right of conscience, as understood under our organic law, "is simply a right to worship the Supreme Being according to the dictates of the heart; to adopt any creed or hold any opinion whatever, or to support any religion; and to do or forbear to do, any act for conscience sake, the doing or forbearing of which is not prejudicial to the public weal." (Com. vs. Leshar, 17 S. & R. 16.) enforced in Simons vs. Gratz, (2 P. R. 416.) Does the act of Assembly in question impinge upon this natural right or on the constitutional declaration which seeks to foster and protect it? It is insisted, that this question must receive an affirmative response because, as it is said, the statute treats the first day of the week as a holy and sacred day, and prohibits labor as a profanation of the Lord's day, and it is thus proved to be, not a mere civil regulation to give rest to man, but an attempt to exalt, by law, the religious belief of certain sects over that of others.

Though it may have been a motive with the law-makers to prohibit the profanation of a day regarded by them as sacred—and, certainly there are expressions used in the statute that justify this conclusion—it is not perceived how this fact can vitally affect the question at issue. All agree that to the well-being of society, periods of rest are absolutely necessary. To be productive of the required advantage, these periods must recur at stated intervals, so that the mass of which the community is composed may enjoy a respite from labor at the same time. They may be established by common consent, or, as is conceded, the legislative power of the State may, without impropriety, interfere to fix the time of their stated return, and enforce obedience to the direction. When this happens, some one day must be selected, and it has been said that the round of the week presents none which, being preferred, might not be regarded as favoring some one of the numerous religious sects into which mankind are divided. In a Christian community, where a very large majority of the people celebrate the first day of the week as their chosen period of rest from labor, it is not surprising that that day should have received the legislative sanction; and as it is also devoted to religious observances, we are prepared to estimate the reason why the statute should speak of it as the Lord's day, and denominate the infraction of its legalized rest a profanation. Yet this does not change the character of the enactment. It is still, essentially, but a civil regulation made for the government of man as a member of society, and obedience to it may properly be enforced by penal sanctions. To say that one of the objects of the Legislature was to assert the sanctity of the particular day selected, is to say nothing in proof of the unconstitutionality of the act, unless in this the religious conscience of others has been offended and their rights invaded.

But it is argued, with apparent conviction of its truth, that to compel men to refrain from labor, solely from regard to the imputed holiness of a particular day, is, within the meaning

of the Constitution, to "control" the religious observance and to "interfere" with and constrain the consciences of those who, honestly, disbelieve the asserted sanctity of the selected day. We cannot assent to this. So long as no attempt is made to force upon others the adoption of the belief entertained by the governing power, or to compel a practice in accordance with it, so long is conscience left in the enjoyment of its natural right of individual decision and independent religious action. There is nothing to prevent the unrestrained expression of an adverse belief—though perhaps with less of imposing effect than power lends to opinion, nor any hindrance offered to the full enjoyment of it, at least, so far as the exercise of religious devotion is involved. The error of the plaintiff's position is, that it confounds the reason of the prohibition with its actual effect, and thus mistakes the mere restraint of physical exertion for the fetters that clog the freedom of mind and conscience. But were this otherwise, the plaintiff's argument is inapplicable to the act of 1794.

The conclusions drawn from some of its language are as inexpressive of its practical operation as of the principal intent of its maker. The phraseology used may indicate a conviction of the holy character of the first day of the week, but as this simple expression of an abstract opinion, which all other men are at liberty to adopt or reject, carries with it no obligation beyond the influence attendant upon the expression itself, it cannot be said a primary object of the act was, authoritatively, to assert the supremacy of Sunday as of Divine appointment. Had such been the intent, irrespective of its statutory character as a day of rest from secular employment, its framer would not have stopped short with a bare interdiction of labor and worldly amusements. Following the example offered by older States and communities, they would have commanded the performance of religious rites, or at least, some express recognition of the day as the true Sabbath. Such a requisition, we agree with the plaintiff in error, would be a palpable interference with the rights of conscience. But nothing like this is exacted. On the contrary, every one is left at full liberty to shape his own convictions, and practically, to assert them to the extent of a free exercise of his religious views. In this, as in other respects, the conscience of each is left uncontrolled by legal coercion, to pursue its own inquiries and to adopt its own conclusions. In this aspect of the statute there is, therefore, nothing in derogation of the constitutional inhibition.

Nor so far as I can perceive is it obnoxious to this accusation in any other particular. It intermeddles not with the natural and indefeasible right of all men to worship Almighty God according to the dictates of their own consciences; it compels none to attend, erect or support any place of worship, or to maintain any ministry against his consent; it pretends not to control or to interfere with the rights of conscience, and it establishes no preference for any religious establishment or mode of worship. It treats no religious doctrine as paramount in the State; it enforces no unwilling attendance upon the celebration of divine worship. It says not to the Jew or Sabbatarian, you shall desecrate the day you esteem as holy, and keep sacred to religion that we deem to be so. It enters upon no discussion of rival claims of the first and seventh days of the week, nor pretends to bind upon the conscience of any man any conclusion upon a subject which each must decide for himself. It intrudes not into the domestic circle to dictate when, where, or to what God, its inmates shall address their orisons, nor does it presume to enter the synagogue of the Israelite or the church of the seventh-day Christians, to command or even persuade their attendance in the temples of those who, especially, approach the altar on Sunday. It does not, in the slightest degree, infringe upon the Sabbath of any sect, or curtail their freedom of worship. It detracts not one hour from any period of time they may feel bound to devote to this object, nor does it add a moment beyond what they may choose to employ. Its sole mission is to inculcate a temporary weekly cessation from labor, but it adds not to this requirement any religious obligation.

Nor can it be objected against the statute that it gives a preference to any religious establishment or mode of worship. It leaves all free alike in the exercise of their distinctive religious tenets, saying to none, what dost thou? As I have said, the selection of the day of rest is but a question of expediency, and if from the choice falling on the first day of the week, the Jew and seventh-day Christian suffer the inconvenience of two successive days of withdrawal from worldly affairs, it is an incidental worldly disadvantage, temporarily injurious, it may be to them, but conferring no superior religious position upon those who worship upon the first day of the week. The law intends no preference. The command to abstain from labor is addressed to every citizen, irrespective of religious belief, and if an inconvenience results to some, it is a consequence of the generality of the provision. But this affords no argument against the constitutionality of the law, however strong the argument might be felt when addressed to the Legislature as a reason for a modification of the statute.

The only remaining ground upon which the plaintiff in error attacks the validity of the statute, is found in the assumption that, in conscience, he is as fully bound to attend to his secular affairs upon the first six days of the week as to cease from labor on the seventh. Were this so, the law which compels him to inaction upon one of the six, might well be regarded as an invasion of his conscientious convictions. But for this supposed article of his faith, his counsel refers us to no other warrant than that command of the decalogue which teaches, "Remember the Sabbath day to keep it holy; six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." But without other evidence than the mere suggestion of counsel, we cannot believe that the religious sect to which the plaintiff in error belongs have so construed this commandment as to make it imperative on its members, literally, to labor on every day of the week other than the seventh. Such is not, rationally, its meaning, nor is that assigned to the word by the ancient people to whom it was originally delivered by the Deity.

From the beginning even until now, it is regarded by them as intended to set apart a day of religious rest, but not as commanding six days of labor. Within six days the Israelite

was directed to do all his work in order that he might devote the seventh uninterruptedly to the service of God, but it was never imagined that he was under an imperative obligation to fill up each day of the other six with some worldly employment. In the Commonwealth vs. Wolf, the Court rightly repudiated such a notion, and in this it has been followed by other tribunals. Indeed the meaning of the command is so obvious as scarcely to leave room for construction, and accordingly so far as we are informed, the practice of all who profess to believe in the Old and New Testaments, has been in consonance with the original interpretation. Beside the adjudications already referred to, the determination to which we have attained is fortified by the recent decision of the Court of Errors of South Carolina in the case of the City Council of Charleston vs. Benjamin, decided in January, 1848, and is not impeached by the city of Cincinnati vs. Rice (15 Ohio Rep., 225) cited by the plaintiff in error. This last case was determined upon the proviso of their statute, that nothing contained therein shall be construed to extend to those who, conscientiously, observe the seventh day of the week as the Sabbath. Did our statute offer a similar provision, this controversy would probably never have arisen. Proceedings Affirmed.

Knowing that our readers feel a deep interest in the subject of the foregoing article, we have thought best to make room for it this week, although in so doing we crowd out much matter prepared for the present number. At a future day we may have something to say upon the subject. Meanwhile we invite our correspondents to consider it, and give our readers the benefit of any light they may have.

RELIGIOUS INSTRUCTION OF VIRGINIA NEGROES.

At a recent meeting of a Baptist ecclesiastical organization, called the General Association of Virginia, a proposition was made to appoint a Committee to inquire into the expediency of petitioning the Legislature to modify the laws relative to the religious instruction of the colored population. The subject excited a good deal of interest, and was very earnestly discussed. In the course of the debate it was stated, that the laws restricting the religious privileges of the colored population, are more rigid in Virginia than in any other State. In all other States, colored persons are permitted to preach; and in Georgia and Louisiana they officiate as pastors of colored churches. But in Virginia no such privileges are allowed them. And, indeed, it is said that the whites are restricted, for, by an existing law, the presence of a single slave at a night meeting in any of the churches in Virginia would render the whole congregation of white persons liable to imprisonment! Of course such an absurd and ridiculous law could never be enforced; but it serves to show the spirit of slavery even in that State from which so many Presidents of our free country have come. Well, after the subject had been thoroughly discussed, and several amendments and substitutes to the first resolution proposed, the following was adopted with one dissenting voice:—

Resolved, That a committee be appointed to petition the Legislature for such modification of the laws respecting the religious privileges of the colored population, as will admit of their assemblage at any time by the permission of their owners, in the presence of white persons, and will admit of their engaging in all proper religious exercises, provided they be conducted in the presence and under the supervision of a committee of white members of the churches to which they belong.

We are glad to see that the churches of Virginia feel the necessity of doing something in relation to the matter under consideration. But we are sorry to see a Baptist Association taking such low ground in relation to it. To ask that a large body of men may enjoy the privilege of worshipping God under the "supervision of a committee," is not the way that Baptists of old talked, or that Baptists of the genuine stamp now talk. Such maintain the right of every human being to worship God according to the dictates of conscience, and regard any Legislature which attempts to abridge that right as arrogating the prerogatives of the Almighty. If a denial of that right is necessary to support the institution of slavery, the fact ought to be known. The implication which is found in the action of this Association speaks volumes.

ENCOURAGING MOVEMENT.—The Massachusetts Convention of Congregational Ministers, which embraces the Orthodox and Unitarian Clergymen of the State, adopted the following preamble and resolution at their late meeting. The proposition was introduced by Rev. Dr. Lowell, (father of James Russell Lowell, the Poet of Freedom,) who, though generally ranked as a Unitarian, has never been a partizan:

"Whereas this Convention is deeply impressed with the sinfulness and injustice of holding a fellow being in Slavery, and is convinced by all experience that the relation of master and slave is as destructive of the moral nature of the one, as it is of the human nature of the other; and whereas recent events have demonstrated, that non-slaveholding States are inextricably involved in some of the great public and private wrongs inherent to the system; and whereas, while it is at all times incumbent upon us, as men, to be faithful to the duties of a common humanity, as ministers to Him who came to unloose the heavy burdens, and bind up the broken in heart, it is especially our duty to 'remember those who are in bonds as bound with them' therefore

Resolved, That a Committee of nine be appointed to prepare a Report, to be presented at the next annual meeting of this Convention, containing a brief history of the rise and progress of slavery in our country, a view of the responsibility of the Free States in regard to it, and a calm and temperate, but solemn and earnest appeal to the community on this momentous subject."

ANNIVERSARY OF THE ALFRED ACADEMY.

ALFRED, July 2d, 1848.

The anniversary of the Alfred Academy and Teachers' Seminary was held on the 29th of June. The examination of classes commenced on the 26th, and continued to the 29th. The proficiency of students of all ages, from twelve to twenty-five, in those sciences which have heretofore been deemed so difficult of comprehension as to preclude the common scholar, evinced in a striking manner the superiority of the modern method of teaching over the stereotyped practice of former times. The promptness of expression and originality of thought evinced in mathematical demonstrations, and metaphysical definitions and discussions, were testimonials of the stern discipline of mind to which students had been subjected in the prosecution of their studies. The whole examination was a cheering index to the time when men and women shall evolve great and noble principles; by the tireless working of their own innate faculties, instead of referring to learned authors for every principle upon which to predicate their intercourse with the world. The number and proficiency of scholars in physical, intellectual, and moral sciences, indicated an attention to these long-neglected branches of education somewhat commensurate with their importance. The number in the languages, including Greek, Latin, French, and Italian, exceeded that of any former year. The exercises of the anniversary were such as to inspire every devotee of educational and moral reform with a new enthusiasm. Entire originality of thought was a prominent characteristic of the productions exhibited. The style of composition and delivery could not fail to recommend the study of rhetoric and elocution to all who essay at public speaking, while the liberality of views and benevolent sympathy which ran through the whole, should be a stern rebuke to those soul-shriveled sectarian babblers, whose utmost stretch of mind never extended beyond the precincts of their own miserable tenement. The kind attention of an audience numbering not less than two thousand five hundred, was a pleasing evidence of the satisfaction and approval of the patrons and friends of the school. The exercises were enlivened by music, vocal and instrumental, from the academy choir, and the Friendship and Andover bands. At the close of the exercises an appropriate and affecting address was made by Prof. Kenyon, to a graduating class consisting of three ladies and five gentlemen. The most consistent deportment was maintained by the crowded audience, and nothing occurred to disturb the good order of the day, except that a few loafers from an adjoining town made a display of the meanness to which humanity can descend, as well as an exhibition of the character of young men living in rum-selling communities. The exercises throughout were such as to inspire a hope that the educational interests of our country may occupy their appropriate place. All lovers of reform will unite in praying, that literary institutions may rise up and flourish all over the land, and adopt such systems of instruction as shall develop the whole man. D.

CHRIST IN THE TOMB.

A faithful band took down the ghastly form of their Master and laid him in the low, and silent tomb. Mother Earth received him to her embrace, and screened him in her compassionate bosom from the frowns of mortals. The funeral rites are performed, and that devoted band silently, sadly retire, leaving the orphaned universe to weep alone. There, in the grave, reposed God's only Son! With mingled feelings I contemplate him there—pale, how ghastly pale! There closed in death are those eyes, which were accustomed to beam with sympathy and love for the miseries of man! There closed in death are those lips, whose heavenly accents had so often lightened the burdens of afflicted humanity, and at whose word devils trembled. And there, cold and still lies that mangled hand, at whose gentle touch the blind had been made to see, the maimed to leap and walk, the sick to take up their bed and go to their homes in peace. And there, still in death, that heart which had so often beat quick in kindness and compassion for fallen and suffering man. There in the tomb slumbers God the Son! How great the change. From the throne of eternal glory, swaying the sceptre of the universe, reclining on the bosom of the Eternal Father, Emmanuel reposes in the lap of earth. He rests from the frowns and cold neglect of an unfeeling world. Still he is not at rest. A fierce contest is raging. He conquers Death, Hell, and the Grave. The third day he reappears, and in majestic grandeur he soars aloft to the courts of the paradise of God; and as he mounts its eternal battlements, all heaven resounds with, "O death, where is thy sting; O grave, where is thy victory?" G. R. S. UNION COLLEGE, June 10th, 1848.

THE PARLOR MAGAZINE for July has been on our table several days. It contains a fine engraving of the Landing of the Pilgrims in the year 1620, another of two Red Patridges, and thirty-two pages of well-arranged original reading matter, appropriate to such a Magazine. The work is calculated to promote good taste and good morals wherever it is read. Published by E. E. Miles, 135 Nassau-st. N. Y.

A correspondent of the Literary World learns that William and Mary Howitt will shortly visit America.

General Intelligence.

CONGRESSIONAL PROCEEDINGS.

We find but little to notice in the Congressional proceedings of last week. The principal subject of general interest before the Senate was the Oregon Bill, in connection with which the whole question of slavery was discussed, and especially the right of Congress to legislate upon the subject in the territories of the United States.

SEVEN DAYS LATER FROM EUROPE.

The steamer Caledonia arrived at New York on Sunday last, bringing seven days later intelligence from Europe, the substance of which will be found below.

England.

Aside from the Queen's intended visit to Ireland, for which preparations are being made, the principal subject of general interest in England is the Parliamentary Reform movement. On the 20th of June, Mr. Joseph Hume submitted the following motion to Parliament, which shows what is proposed:-

"That this House, as at present constituted, does not fairly represent the population, the property, or the industry of the country, whence has arisen great and increasing discontent in the minds of a large portion of the people; and it is therefore expedient, with a view to amend national representation, that the elective franchise shall be so extended as to include householders; the votes shall be taken by ballot; that the duration of parliaments shall not exceed three years; and that the appointment of members to population shall be made more equal."

France.

A meeting of representatives, who have hitherto supported the government, took place on the 21st inst., at the Palais Royal, at which it was agreed that they could no longer maintain in power. We may, therefore, expect from day to day to hear of the resignation or removal of the present Executive Commission. What will replace it no one can tell. Complete anarchy exists, and order in the streets is only preserved by the determination of the National Guard.

The feeling in favor of Louis Napoleon seems to increase. Riots, in which his name is mixed up, are of daily occurrence in Paris, while many of the departments do not seem at all disposed to enter into the Republican views of the metropolis, and threaten to oppose them.

The London Herald of June 24, 1 o'clock P. M., publishes the following:-"News has this moment reached us by electric telegraph, that the crisis has really commenced in France. Yesterday, (Friday) the troops and National Guards were fighting desperately with the people. The sacrifice of life is terrific!

Italy.

Rivoli, in the north of Italy, has been taken by the Piedmontese, and 600 Austrians made prisoners. The Austrians have taken Vicenza. They also marched upon Padua, which city has been compelled to capitulate. The loss of the Italians in the attack on the city, amounted to about 1,800 or 2,000 killed, wounded, and prisoners; while the loss of the Austrians did not exceed 500 in killed and wounded, including Major-General the Prince of Saxia, who was killed.

A bulletin of the Committee of War of Rome, of the 10th, states that among the Austrian soldiers, there were one hundred Austrian ladies, disguised in uniform, actually serving.

Austria.

There has been a bloody revolution at Prague. The people, or rather the students, demanded arms and ammunition of the Commandant, which were refused. This led to skirmishes, and finally to the bombardment of the city, and a horrible slaughter. The fury of the Czechs knew no bounds. They cut off the noses, ears, and lips, of all the soldiers that fell into their hands. No quarter was asked, and none given. Each man fought for life or death. At the latest date, June 15, the city had capitulated, and quiet was returning.

DISTURBANCES AT PESTH.—Serious disturbances occurred at Pesth, Hungary, on the 12th ult., in consequence of a quarrel caused by a theft alleged to have been committed by an Italian soldier on a Hungarian. The other Italians took part with their comrade, and entrenched themselves in their barracks, where they were attacked by the other troops and by the National Guards. Ultimately the Italians were forced to surrender, and tranquility was restored, though several men had been killed and wounded.

STORM AT BERLIN.—The City of Berlin, Prussia, was visited by a violent storm on the 13th inst., which was perhaps more violent in the environs than in the city itself. For an hour it was a perfect tornado; trees have been uprooted; on whole tracts of garden ground the produce is ruined, and the cherry harvest is nearly annihilated; the hailstones cut up every kind of tender vegetation, and the fields of corn are beaten flat. At Potsdam there was a serious loss of life; it being a holiday, a number of pleasure boats were sailing on the water called the Havel; the hurricane came so sudden that several were blown completely over, and many persons were drowned—the number not ascertained. A mill on the property of the Prince of Prussia, in the vicinity, was struck by lightning and burnt down, the Prince himself being a spectator of the conflagration. Two houses in the city were also struck, but without much damage. Some of the streets were knee-deep with water, the channels having choked. There

has been no such tempest here in the memory of man.

THE CHOLERA.—The last accounts from Moscow state that the cholera morbus is making frightful progress. Of 464 persons attacked, from the 23d to the 29th of May, no less than 205 died. The number of new cases on the 29th of May alone amounted to 81, and the number of deaths to 42. The cholera has also broken out with great intensity at Jaroslau, Robinski, and Kalooga, and thus appears to be gradually advancing westward.

FROM CHINA.—Intelligence from China, dated May 24, has been received. It states that Mr. Consul Alcock had succeeded in the coercive measures he had adopted, and obtained satisfaction from the Chinese authorities at Shanghai, for the outrage on the English missionaries. The culprits, ten in number, are to wear the cage for one month, at the spot where the offence occurred, as a warning to the multitude; and when the time expires they will be beaten, and be thus disposed of. Perfect tranquillity prevailed throughout China.

THE CASE ALTERED.—A few days ago, a wag meeting a peasant, who was on his way to Bordeaux on business, said to him, "What are you doing here? They are about to divide all the lands of the rich, and you had better go to the mayor and put down your name for your share." The peasant set off at full gallop, and on arriving at the mayor's said, "Monsieur le maire, as there is to be a division of the land, I wish to have the meadow of M., which joins my garden. Put down my name at the head of the list." The mayor turned over some papers, and then said, "You are not the first. I have an applicant who demands the meadow, and also your garden with it." "My garden! my garden! my garden!" said the peasant, in a fury. "I will go and get my musket," and he set to watching his garden day and night. There is a host of persons like this peasant; they wish to share the property of others, but keep their own.

WHAT HAVE TEMPERANCE SOCIETIES DONE?—As far as mere statistics go, it would seem by the following, from the Albany Spectator, that they have accomplished a vast amount of good. "There are now," says that paper, "more than 1,500,000 people in the United States who abstain from the use of ardent spirits, and from furnishing it to others; more than 5,000 Temperance Societies, embracing more than 500,000 members. More than 2,000 distilleries have been stopped; more than 5,000 merchants have ceased from the traffic. It is estimated that 30,000 persons are now sober, who had it not been for the Temperance Societies, would have been sots; and at least 20,000 families are in ease and comfort, who would otherwise have been in poverty and disgraced by drunken inmates."

GREAT IMPROVEMENT IN FILTERING WATER.—A new and original invention has been introduced in England. It is a cylindrical filter, made of stone, and so constructed as to supersede all cleansing. The passing of the water through the stone frees it from all impurities in suspension, and, according to the testimony of an eminent analytical chemist, is calculated to benefit the public health materially. The filter is now in operation in many of the mansions of the principal nobility of the metropolis. The Lords of the Admiralty, struck with the utility of the invention as a means of preserving the health of officers and seamen, by rendering the water on board ship at all times pure and soft, irrespective of climate or time, have introduced it into the Royal Navy.

EFFECTUAL PREVENTIVE FOR HYDROPHOBIA.—In the event of a bite from an animal in a rabid state or otherwise, sponge and wash the part, as soon as possible, with clear water, and then take good leaf tobacco, and make a bandage of it on the place bitten or lacerated. Change the bandage three or four times a day for a week; this will effectually absorb and extract any poison that may have lodged in the part bitten. If leaf tobacco cannot be obtained, take strong manufactured cut tobacco, and use it in the same manner. In America, the Indians carry the leaf tobacco with them, and when they are bitten by serpents, or other venomous reptiles, they use the leaf tobacco in the way described, and it is an invariable antidote to hydrophobia and other fatal effects. Gloucester Chron.

OUTRAGE.—Rev. Henry H. Garnet, of Troy, whom many of our readers well know, was forcibly ejected from the cars on the Buffalo and Niagara Falls Railroad, just after the late Buffalo Convention, by a conductor named James Graham, on the plea that "colored people cannot be permitted to ride with the whites on this road, for southern ladies and gentlemen will not tolerate it." Mr. Garnet was considerably bruised, the ruffian conductor being assisted by another bully. But he bore himself with courage and dignity. We supposed the country had entirely outgrown such mean rascality as that.

MARRYING A DECEASED WIFE'S SISTER.—The Court of Queen's Bench, England, has recently decided against the legality of all marriages made with a deceased wife's sister. By this decision all such marriages are canceled and declared null and void—the wives are placed in the light of concubines, the children of such marriages declared illegitimate, and all hereditary rights and claims to property utterly abrogated.

LIGHT AMONG THE GERMANS.—The German Romanists in Newark and Paterson, N. J., have recently organized societies, where they receive Bible instruction from German Protestant clergymen. The Gospel light is penetrating dark minds on this continent as well as in Europe.

A novel spectacle for a Slave State occurred in Harrisburg, Kentucky, a short time since, which consisted of a temperance procession, got up by the "colored community" in that place. All the slaves that could obtain permission were present. The procession was in attendance. The Newcastle Manufacturing Company, at Wilmington, Del., have just completed a locomotive for the Baltimore and Ohio Railroad, which is calculated to draw 1,000 tons. It cost \$60,000, and its weight is 20 tons.

SUMMARY.

We learn from Washington, that upon taking down the ball from the top of the lofty lantern, which was on the dome of the Capitol, it was discovered that it had been struck one or more times by lightning. The fluid had perforated it in three different places, and then, the ball being hollow, apparently coursed round the interior, until it escaped out of a single hole, nearly opposite to where it had entered. The ball is about 18 inches in diameter.

A letter from Capt. Travers, of the bark Francis Partridge, of Baltimore, dated Montevideo, April 13, states that on the 3d of February last he fell in with brig Robert, from St. Andrew for Jamaica, in a sinking condition. In taking off the crew with his boat she swamped, and Capt. Travers' own mate and two men, and the Captain, mate, and two men of the wreck were lost.

A young man named Leander Washburn, 19 years of age, was instantly killed on Saturday afternoon, in Boston, by the explosion of a soda fountain. A piece of the copper struck him under the chin, broke his jaw in two places, knocked out some of his teeth, and broke his neck. Another young man by the name of Clifford, was also somewhat injured by the same explosion.

As the wife of Mr. Isaac Bass, of Quincy, Mass., was in the act of adjusting the clothes line around a tree, she was struck just above the ankle joint by a stone weighing twenty-three pounds, which was thrown in blasting from the granite ledges more than half a mile distant. Her ankle joint was dislocated—one of the bones broken, and the flesh badly mutilated.

The Girard College is almost a failure at last. The architect has come out in a regular report against the work of his own genius, and declares that the reverberation of the recitation room is so deafening, that they will be useless for the purposes of their construction. The remedy proposed is to line the Gothic arches with false plain ceilings.

It is the general expectation of the Mexicans that Santa Anna will return to Mexico as soon as our army leaves that country. Those who have incurred the hostility of this powerful chief, are looking to a division of the country into independent republics, as the only thing that can save them from the evils of a continuation of his oppressive and corrupt rule.

Hon. Abbott Lawrence has recently added \$50,000 to his former donation of an equal sum, for establishing a practical scientific institution of Agriculture and Mechanic Arts at Cambridge; and his brother, who two or three years since gave \$20,000 to Williams College, has the past year given \$4,000 to Bowdoin in Maine.

Hon. David Sears has within a short period given \$10,000 each to Amherst, Harvard, and Dartmouth.

Not less than 1,800,000 dead letters were received at the general post-office during the year 1847. The contents of 2,782 of the most valuable, exceeded \$20,000! This department of the post-office is a dead loss to the government of more than \$130,000 annually!

The Legislature of Indiana, at a recent session passed an act submitting the question of free schools to the people at the election in August next. There are in Indiana upwards of 320,000 persons between the age of 5 and 21, and of the entire adult population of the State, it is estimated that at least 38,000 are unable to read and write.

It is said that a number of old Amsterdam merchants are making preparations to emigrate to this country. They belong to that class whose fortunes were made in the East India trade, and who have had money stored away in their cellars for 25 or 30 years.

The accomplished lady of President Polk has fitted up the largest and handsomest house in Nashville for their reception after the 4th of March. Having purchased the mansion, Nashville is to be their future permanent residence.

The persecution which has oppressed the converts to spiritual religion at Damascus, has been arrested by the authority of the Sublime Porte. The governor of Damascus has been ordered to recall those who were banished, and see that they are not molested in the worship of God.

An interesting work of grace has occurred in connection with the labors of Rev. Mr. Thurston, one of the oldest missionaries at the Sandwich Islands. About sixty persons had been received into the church, and about sixty others were candidates for admission.

A couple of colored men, while mowing near Schenectady, got into a quarrel about the fair sex. To settle the matter they went to fighting with their scythes. The first swath they cut they nearly severed each other's legs off. One of them is not expected to survive.

A man in Aurora, Ill., named John Hart was buried on the 22d ult., by the caving in of a well. He was covered by the earth to the depth of eight or ten feet, and dug out alive after nine hours confinement.

Five Chippewa Chiefs from the upper Lakes, have gone to Montreal to demand compensation from the Government, for the injury done to their interests, by the grants to Mining Companies on Lakes Superior and Huron.

A new system of atmospheric railway has been invented in England, far superior to the present one, and it can be worked at the incredibly low cost of 3 1-2d per mile, per train.

Cork, being now out as fine as vermicelli, is recommended for stuffing bedding on board ships, as in case of shipwreck two or three persons can float on one to shore.

It is an interesting and almost incredible fact, that there are 4421 children of foreign parents now attending the Boston primary schools. This is 44 per cent. of the whole number of scholars.

A solid stone building of three and a half stories, is to be moved back bodily, four feet or more, in order to widen Devonshire street in Boston.

At Cape May, a few days ago, according to the Chronotype, Mr. O. P. Pearce, a well-known merchant of Philadelphia, who had repaired to that place for the benefit of his health, was swimming in the surf, when an under current lifted him from his feet, and being in feeble health, he was swept out to sea and lost. His wife was in the water with him at the time, and narrowly escaped with her life.

At Kingston, Ulster Co., N. Y., on the 4th, the friends of temperance erected a large tent, with a stage and seats inside, and as Mr. Gough was ascending the stage, the seats gave way, precipitating the people to the ground in great confusion, and we regret to add that several of the women and children were more or less injured by the breaking of limbs, &c. None, it is believed, are mortally injured.

A gentleman who came over as a passenger in the steamship Sarah Sands, says that when he left Liverpool there were at least 5,000 emigrants waiting to take shipping for America. Many of them were in extreme destitution, and it was proposed to raise donations from the Poor Law Commissioners and others to transport them across the ocean.

A meeting is to be held in Toronto, Canada, to consider the propriety of taking immediate steps for raising the necessary funds for making a railroad between Toronto and Lake Huron, and for commencing a proper railway communication from Toronto to the leading points in other directions.

The workmen at the Navy Yard in Washington were engaged on Wednesday, in preparing fireworks for the Fourth of July, when the materials ignited, exploding in every direction with a tremendous crash. The building was entirely destroyed. The workmen, three in number, miraculously escaped without personal injury.

The Cincinnati Signal says—"Yesterday, the old brick over the canal on Elm street, fell, with a loud crash, crushing in its descent a cow which happened to be passing at the time." For brick, read bridge, and for cow, read scow.

A man at Leonardstown, Md., while drunk, whipped his wife severely last week. His indignant neighbors arrested him, and tried him before Judge Lynch. He was found guilty, and sentenced to be ducked in the Bay.

The Norfolk Seamen's Friend Society acknowledges the receipt of the handsome donation of \$28, by the crew of the United States ship Columbus, to the fund for building a Seamen's Home in the city of Norfolk.

Bricks should be well soaked immediately before laying them. A wall twelve inches thick, built of good mortar, and brick well soaked, is stronger in every respect than one sixteen inches thick built with dry bricks.

George Hammond, residing in Buffalo, on Thursday the 29th ult., stabbed his wife in five different places, and then cut his own throat. The woman is likely to recover—the man, it is thought, will die of his wound. The motive for the act was jealousy.

One hundred acres of well timbered land in Georgia, yield about three hundred barrels of turpentine annually. The trees afford to be chipped for five or six seasons.

A monster pine apple, weighing no less than fifty pounds, was received at the Philadelphia Exchange recently by a vessel from the West Indies.

The yield of wheat this year in Indiana is much larger than was ever reaped before in that State in one season.

The Senate of the young State of Wisconsin, on the 1st inst., passed resolutions instructing their Senators and Representatives in Congress to vote in favor of a Wilmot Proviso in any new territorial bill that may be brought before them.

The N. Y. Star says that P. T. Barnum, the celebrated Museum man, has tendered one wing of his beautiful mansion in Connecticut to Louis Philippe and his family, where they will be fed from his own table.

There has been an explosion of powder in Vera Cruz, in a house occupied by 40 washer-women, by which from 20 to 30 were killed.

Passengers are conveyed from Chicago to Buffalo for six dollars.

General Taylor is 62 years old—Gen. Cass is 67.

Review of New York Market. MONDAY, JULY 10. ASHES—Pots \$4 87; Pearls \$5 87. FLOUR AND MEAL—Common brands flour sell for \$12 a 5 25; favorite brands \$11 a 5 50; fancy and extra brands \$10 75 to \$13. Rye Flour \$3 50.—GRAIN—Genesee Wheat 1 22; Ohio 1 16; Illinois 95. Corn ranges from 48 to 54c. Rye 68c. Oats 42 a 44c. for Northern.—PROVISIONS—Mess Pork 10 62; Prime 8 12. Beef 6 50 a 12 50. Lard 7c. Butter and Cheese are firm at previous prices. So much for the wholesale market. At the market for retailing household articles, the prices vary each day. Cherries are becoming scarce. Raspberries, blackberries, whortoberries, gooseberries, and currants, are plenty and cheap. Tomatoes are good but dear. Green Corn, from the South, is just making its appearance. Peaches dnt. New potatoes 75c. and 87c. per bushel. Peas 50c. per bushel. Beans 62c.

Table with columns: DIED, NEW YORK, RHODE ISLAND, PENNSYLVANIA, VIRGINIA, OHIO, MICHIGAN, and LOCAL AGENTS FOR THE RECORDER.

THE SCRIPTURAL CALENDAR, AND CHRONOLOGICAL REFORMER, for the State Year 1848, including a Review of Tracts by Dr. Wardlaw and others on the Sabbath Question. By WILLIAM HEYER BRACK, Elder of the Sabbath-keeping Congregation in Mill-Yard, and one of the Assistant Keepers of the Public Records, London: 1848. A few copies for sale at this office. Price in wrapper 10 cents; in cloth 18 cents.

PEOPLE'S LINE.—ALBANY DAY AND NIGHT STEAMERS.—Day steamer, the Hendrik Hudson, Capt. A. Fort, Tuesdays, Thursdays, and Saturdays, at 7 A. M. from the foot of Barclay-st., making the usual landing, returning on the opposite day. Six o'clock through steamers, the Isaac Newton, Capt. Wm. H. Peck, Oregon, Capt. A. P. St. John, daily, (Sundays excepted), at 6 P. M. U. S. Mail Line of steamers, the South America, Capt. T. N. Hulse, Santa Claus, Capt. Elmendorf, daily at 5 o'clock P. M. from the pier north side of Barclay-st. All of the above boats connect regularly with the Railroad Cars bound West, East, and North from Albany.

CHRISTIAN PSALMODY. THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87a cents; ditto, gilt edges, \$1 00; ditto, full gilt, \$1 12a; in morocco, full gilt, \$1 37a. These wishing books will please forward their orders, with particular directions how to send, to GEO. B. UTTER, No. 9 Spruce-st., New York.

GOLD PENS, \$1 25. CAUTION.—In consequence of the unprecedented demand for the "People's Pen," introduced to the public some three months since by the subscribers, at the reduced price of \$1 25 for a beautiful Diamond Pointed Gold Pen, with a fine silver pencil case, an attempt is being made to palm upon the public an inferior article at the above price. We would respectfully caution our friends against being deceived, and assure them that we shall continue to sell as good a Pen at \$1 25, as can be furnished at any other establishment in Boston for \$12. We warrant our Pens in all cases to be what they are represented. CAUTION.—Beware of Platina, and imitation points. The Diamond Points will resist the touch of all metals, and last with care, many years. WHITE & POTTER, 15 State St., south side Old State House, Boston. The Pens will be sent by mail when ordered in a letter enclosing \$1 25 or more, post paid.

PRINTING TYPES WILL be sold at Bruce's New York Type Foundry, after March 15, 1848, at the following very low prices: ROMAN, TITLE, ETC. SHARDED, ETC. Pica, per lb. 30 cts. 52 cts. 90 cts. Small Pica, 32 56 95 Long Primer, 34 60 100 Bourgeois, 37 66 108 Brevier, 42 72 120 Minion, 48 84 132 Nonpareil, 58 100 150 Agate, 72 120 180 Pearl, 108 160 220 Diamond, 160 250 300 The above prices, in consequence of increased facilities for manufacturing, are much reduced from former rates. A liberal discount for cash in hand at the time of the invoice. Presses, Chases, Cases, Wood Type, Ink, &c., furnished at the lowest manufacturers' prices, either for cash or credit. Our Specimen Book for 1848 is now ready for distribution to printers, who will send for it, and contains many new articles that we have never before exhibited, such as Writing Flourishes, Ornaments, Ornamental Fonts, &c., of which we have ample stock for the prompt execution of orders. Printers of newspapers, &c., who desire to publish this advertisement three times before the 1st of June, 1848, and send us one of the papers, will be paid for in type when they purchase from us, of our own manufactures, selected from our specimens, five times the amount of their bill. For sale, several good second-hand cylinder and planet Power Presses, Standing Presses, Hand Printing Presses, &c. GEORGE BRUCE & CO., 13 Chambers-st., N. Y.

BRITISH PERIODICAL LITERATURE. Subscribe early while the terms are low! REPLICATION OF THE LONDON QUARTERLY REVIEW, THE EDINBURGH REVIEW, THE NORTH BRITISH REVIEW, THE WESTMINSTER REVIEW, AND BLACKWOOD'S EDINBURGH MAGAZINE. The above Periodicals are reprinted in New York, in a beautiful clear type, on fine white paper, and are faithful copies of the originals, BLACKWOOD'S MAGAZINE being an exact fac-simile of the Edinburgh edition. They embrace the views of the three great parties in England—Tory, Whig, and Radical. "Blackwood's" and the "London Quarterly" are Tory; the "Edinburgh Review," "Whig;" and the "Westminster Review," Radical. The "North British Review" is more of a religious character, having been originally edited by Dr. Chalmers, and now, since his death, being conducted by his son-in-law, Dr. Hanna, associated with Sir David Brewster. Its literary character is of the very highest order. PRICES FOR 1848, (IF SUBSCRIBED FOR EARLY.) For any one of the four Reviews, 3 00 per annum. For any two, " 5 00 " For any three, " 7 00 " For all four of the Reviews, 8 00 " For Blackwood's Magazine, 3 00 " For Blackwood and three Reviews, 9 00 " For Blackwood and the four Reviews, 10 00 " Payments to be made in all cases in advance. CLUBBING. Four copies of any or all of the above works will be sent to one address on payment of the regular subscription for three—the fourth copy being gratis. EARLY COPIES. A late arrangement with the British publishers of Blackwood's Magazine, secures to us early sheets of that work, by which we shall be able to place the entire number in the hands of subscribers before any portion of it can be reprinted in any of the American journals. For this and other advantages secured to our subscribers, we pay so large a consideration, that we may be compelled to raise the price of the Magazine. Therefore we repeat, "subscribe early while the terms are low." Remittances and communications should be always addressed, post-paid or franked, to the publishers, LEONARD SCOTT & CO., 79 Fulton-st., New York.

Table with columns: LOCAL AGENTS FOR THE RECORDER, NEW YORK, RHODE ISLAND, PENNSYLVANIA, VIRGINIA, OHIO, MICHIGAN, and LOCAL AGENTS FOR THE RECORDER.

Miscellaneous.

THE FLOWERS OF GOD.

BY REV. J. G. LYONS.

The welcome flowers are blossoming,
In joyous troops revealed;
They lift their dewy buds and bells,

STORIES ABOUT LIONS.

A gentleman who had traveled in Southern Africa, some years since, tells a thrilling story of an adventure he had with a lion.

very clearly into and through it. We continued our firing until the night passed away,

Several years ago, an Englishman named Lucas was riding in an open plain in South Africa, one morning about day-break; and observing a lion at a distance, he endeavored to avoid him by making a wide circuit.

Hunting the lion in Africa, is generally pursued for the sake of destroying the animal only, without any view of sport.

We must tell one story more, and then we will stop. One of the residents in South Africa, according to the Naturalist's History, shot a lion in the most perilous circumstances that can be conceived.

THE HORNET'S NEST ON THE BARN.

My uncle was reading a paragraph in the newspaper, the other day, to this effect: that a certain man found a large hornet's nest under the eaves of his barn, and determined to destroy it.

"To be sure, my boy. What is a man doing when he drinks rum to cure disease?" "Why, uncle, it may save his life."

ALLIGATORS IN WESTERN AFRICA.

During my residence at Mansu, about fifty miles from Cape Coast Castle, I was engaged in building a house. One day I sent out the school boys to collect some bamboos for the purpose of erecting a fence.

NURSES.

Next to the physician, a good nurse is of the utmost importance to the sick; and it is almost as necessary that a nurse should be trained to the business, as that a physician should be properly educated.

THREE POETS IN A PUZZLE.—I led the horse to the stable, when a fresh perplexity arose. I removed the harness without difficulty, but, after many strenuous attempts, I could not remove the collar.

ECONOMY IN COOKING CRANBERRIES.—To each quart of berries, very shortly after the cooking of them is commenced, add a teaspoonful of saleratus.

Just like WASHINGTON.—One of the most celebrated physicians of Philadelphia was recently summoned to attend a sick child, by its mother, who, as all mothers should, felt much alarmed at the ill-health of her cherub.

"But, doctor," said the mother, "you mean to order some medicine, don't you?" "For the present this is all that is necessary. On Monday morning I will call again."

To STOP THE PROGRESS OF DECAY IN OLD TREES.—Choose a dry day for the operation, and have the decayed wood cleaned completely and carefully out, so as to leave none to spread infection again to the sound part.

A MONKEY'S FUN.—A monkey, tied to a stake, was robbed by the crows, in the West Indies, of his food, and he conceived the following plan of punishing the thieves.

To STEW GOOSEBERRIES.—Top and tail them. Pour some boiling water on the gooseberries, cover them up, and let them set about half an hour, or till the skin is quite tender, but not till it bursts, so that it will make the juice run out into the water.

VARIETY.

Rev. John Pierpont, whose devotion to the temperance cause, and the persecutions he has endured for his "opinion's sake," have rendered his name dear to every feeling heart, once said, on rising to address a large concourse of people.

The excellent and eccentric Rowland Hill, when once in Scotland, was found fault with because he had not heads and particulars in his sermons.

The editor of the New Haven Journal has been shown a land turtle, by Mr. Elias Bassett, of Hampden, which he first found upon his farm more than forty years ago, and marked with his initials, "E. B.," with the date of "1800," which are very plain and distinct.

It is stated that Daniel Webster speaks at the rate of from eighty to one hundred and ten words per minute; Gerritt Smith, from seventy to ninety; Dr. Tyng, from one hundred and twenty to one hundred and forty; Mr. Botts, from one hundred to one hundred and twenty; Mr. Clay, one hundred and thirty to one hundred and sixty; Mr. Choate and Mr. Calhoun, from one hundred and sixty to two hundred.

A Yankee orator, out west, vindicating his native Connecticut against slanders which have been uttered against her, said: "As to Connecticut boys manufacturing horn flints and wooden nutmegs, I plead guilty to these charges! They did manufacture wooden nutmegs, but they had to leave the State before they could find purchasers!"

At one of our hotels a bill of fare was handed to a respectable looking gentleman, as he was taking his seat at the dinner table. He deliberately put on his spectacles, and glancing his eyes over its contents, folded it up and put it into his pocket, at the same time apologetically remarking to the waiter, that he hadn't time to read it then, but would look it over after dinner.

In a churchyard in the north of England is this epitaph:— "Here lies (alas!) and more the pity, All that remains of John Newcity."

DEBUTEE INSTITUTE.

JAMES R. IRISH, Principal. AURELIA F. ROGERS, Preceptress.

Other experienced Teachers are employed in the various Departments.

The Academic Year for 1847-8 will be divided into three terms, of fourteen weeks each: First commencing Wednesday, Aug. 25, and ending Dec. 1 Second " " Dec. 15, " " March 22 Third " " April 5, " " July 12

TRUSTEES, per term of fourteen weeks, from \$3 00 to \$5 00 Extras—for Drawing 1 00 " Painting 2 00 " Piano Music 8 00 " Use of Instrument 9 00 Room-rent, including necessary furniture, 1 75 Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at \$1 25 to \$1 50.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction. W. C. KENYON, Principals, IRA SAYLES, Principals.

Assisted in the different departments by eight able and experienced Teachers—four 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 eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of life. Our primary motto is, "The health, the morals, and the manners 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.

- 1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian. 2d. Punctuality in attending to all regular academic exercises, will be required. 3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings. 4th. Playing at games of chance, or using profane language, can not be permitted. 5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted. 6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice. The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms. The Academic year for 1846-7 consists of three terms, as follows: The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846. The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847. The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term, and accordingly, no student will be admitted for any length of time less than a term, extraordinary exceptions excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses. Board, per week, \$1 00 Room-rent, per term, 1 50 Tuition, per term, \$3 50 to 5 00 Incidental expenses, per term, 25

EXTRAS PER TERM. Piano Forte, \$10 00 Oil Painting, 7 00 Drawing, 7 00

The entire expense for an academic year, including board, washing, lights, fuel, and tuition (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL HUSSELL, President of the Board of Trusts ALFRED, June 23, 1846.

VALUABLE RE-PUBLICATION.

CARLOW'S DEFENSE OF THE SABBATH.

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of sectional reports. The Society ask for it a general circulation: It is published in a portable cover at 15c., or five small gilt back and side, 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Sullivan New York, will be promptly attended to.

The Sabbath Recorder.

PUBLISHED WEEKLY AT NO. 9 SPRUCE STREET, NEW YORK.

TERMS. \$2 00 per year, payable in advance. \$2 50 per year will be charged when payment is delayed more than three months, and all subscriptions to the Sabbath Recorder will be considered as annual. Payments received will be acknowledged in the paper as far as indicating the time 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 to Paul Sullivan, No. 9 Spruce St., New York.