

# The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

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## The Sabbath Recorder.

### ALLEGED CHANGE OF THE SABBATH AT THE RESURRECTION OF CHRIST.

[Section X. of J. A. Begg's Treatise on the Sabbath.]  
[Continued.]

The very general and confident opinion that our Lord's Resurrection took place on the first day of the week, and the countenance given to this opinion in our translation of the New Testament, will, I have no doubt, make it startling to many, that I should begin this part of the argument by a challenge of proof that He at all rose on the first day. I refer not at present to the assertions of the Fathers, but I ask for evidence from the Word of God, that it was so. And here I crave the liberty of appeal to the original Greek, confident as I am that the bias of prepossession is, in our translation, very evident.

I have quoted the translation of the statement of the Evangelist Matthew, according to the division adopted in the authorized version, but remark, that eminent Greek scholars, in no way favorable to our views of the Sabbath, connect the first clause of the 1st verse of the 28th chapter with the last verse of the 27th chapter, acknowledging it to be wrong to say, "In the end of the Sabbath, as it began to dawn toward the first day of the week." The end of the Sabbath having been at sunset, they read, "sealing the stone, and setting a watch, in the end of the Sabbath." Beginning then a new paragraph, or chapter, they read, "As it began to dawn toward the first day of the week, came Mary Magdalene."

Admitting the propriety of this division, adopted by Griesback and others, as obviously more correct than that of the common version, we however question the authority for the translation "first day of the week." The entire phrase is unauthorized by the original. There is neither a "first day" nor a "week" in the Greek text. It is precisely the same word which, in the preceding sentence, is rendered *Sabbath*, ("setting a watch, in the end of the Sabbath") which is here translated *week*, ("the first day of the week"). What reason is there for making this difference in the translation of the same word, occurring in consecutive sentences, except the reason which a preadoption theory suggests? In no one of the gospels is the language, in the original, capable, without very great straining, of being rendered "first day of the week." The words are *mia ton Sabbaton*, which strictly signifies, literally translated, "One of the Sabbaths"—*ton Sabbaton*, being in the genitive plural. The two words, "one" and "of the Sabbaths," are not, however, of the same gender, and *day* is generally understood. It has been further proposed to supply "appo" (*from*) and translate, "one [day] from the Sabbaths"—that is "the day after the Sabbath." It will be admitted by every scholar, on examination, for it is undeniable, that *mia* is not the word usually employed to signify "first," but that it properly signifies, and is generally translated, "one;" while it will be no less readily conceded that *Sabbatos* is the word uniformly used to signify the Sabbath, when the seventh day of the week is intended. However general the impression that these words, used in reference to the time of our Lord's resurrection, are to be regarded as meaning "the first day of the week," and however much stress has been laid upon cases supposed to justify such a translation, no one acquainted with the meaning of the terms will deny, that, in ordinary circumstances, such texts would be individually translated otherwise. In the New Testament there are several instances in which the words "the first day," occur, in which, however, as we shall show, the Greek form of expression is totally different.

The unquestionable fact, that *mia* does signify "one," and *Sabbatos*, "Sabbath," and the difficulty of giving a satisfactory rendering, have induced some critics to adopt the reading to which I have referred, by interposing the supplementary word *from* as well as *day*, and reading "one [day] from the Sabbath." By this the first day of the week is then supposed to be, at least substantially, found, which is regarded as satisfactory by such critics. But according even to this understanding, the Sabbath also is found in the text, and that under its own proper name; and without any intimation that the Resurrection of Christ, has in any way affected its sanction or authority—for, according to this reading and interpretation, it was still "the Sabbath," when the resurrection was past, when all the Evangelists penned their accounts of it.

But we have to remember, that Sabbath, here, being in the plural, would, literally translated, be "the Sabbaths." It is proper also to state, that it is true the different genders of *mia* and *Sabbatos* render it impossible, as it would be ungrammatical, for us to connect them as to *one* of the Sabbaths. A word agreeing in gender with *mia* would require to be supplied; but, whatever that word may be, it cannot, without violation of all propriety, be made the occasion of changing the signification of words which are in themselves clear and distinct. I am not aware that there is any instance in which *Sabbatos* is used, either in Scripture or by Greek writers, (although it may possibly be so used, in cases to serve a purpose by the corrupting Fathers) to signify any thing else than the Sabbath—either weekly, or festival, or glorious. The word here is the ordinary word for Sabbath, and, as we have said, is in the

plural number, and no sufficient reason has been shown why here it should be rendered "week." In the words, "first day of the week," our translators, by printing "day" in italics, have acknowledged that it is supplied by them, there being no corresponding word in the original, while, as we have stated, some supplementary word is required, agreeing in gender with *mia*, the word signifying *one*, which, however, they have unnecessarily and improperly rendered "first." This is altogether unwarranted by the analogy of the language of the inspired authors of the Greek Scriptures. There are different words constantly used in the original of the New Testament to express "one" and "first," which the translators have here confounded; while, although occurring very frequently, as we shall see, in almost every instance except when seeking to give countenance to the idea of a first-day Sabbath, our translators themselves have carefully distinguished, rendering them correctly by the two corresponding English words.

As this is a point not only of importance in the consideration of the subject, but one which those who are capable, by their acquaintance with the original language, to explain, very studiously conceal from those who are not, I shall illustrate their true meaning by exhibiting the manner in which these words *mia*, "one," and *protos*, "first," are used respectively throughout the New Testament. To put the matter fully, as well as fairly, before the English reader, I shall give, in order, the whole of the instances in which both words occur. This, although occupying considerable space, will afford opportunity of observing the unvarying use of both, as perfectly distinct; and by giving the translations, as in our common version, it will be perceived how entirely our translators, in those few cases which have been used in support of the sanctification of Sunday, have departed from their own ordinary rendering of *mia*, when they have translated it by the English word "first."

In the Greek New Testament *mia* occurs, and is translated as follows:—  
"Till heaven and earth pass, *one* jot or *one* tittle shall in no wise pass from the law." Matt. 5: 18.

"Whoever therefore shall break *one* of these least commandments." Matt. 5: 19.

"Thou canst not make *one* hair white or black." Matt. 5: 36.

"Let us make here three tabernacles; *one* for Thee, and *one* for Moses, and *one* for Elias." Matt. 18: 4.

"For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be *one* flesh. Wherefore, they are no more twain, but *one* flesh." Matt. 19: 5, 6.

"These last have wrought but *one* hour." Matt. 20: 12.

"And when He saw a figtree in the way." [Marg. *one* figtree."] Matt. 21: 19.

"Two women shall be grinding at the mill; *one* shall be taken, and the other left." [Rather, and "one shall be left."] Matt. 24: 41.

"Could ye not watch with me *one* hour." Matt. 26: 40.

"A damsel came unto Him." [One damsel.] Matt. 26: 69.

"Toward the *first* day of the week." Matt. 28: 1.

This last text, which relates to our Lord's resurrection, is therefore the only one in all the Gospel of Matthew in which this word *mia* is rendered *first*, even by the translators themselves. But we proceed:

"Let us make three tabernacles; *one* for Thee, and *one* for Moses, and *one* for Elias." Mark 9: 5.

"For this cause, shall a man leave his father and mother, and cleave to his wife; and they twain shall be *one* flesh; so then they are no more twain, but *one* flesh." Mark 10: 8.

"There came a certain poor widow." [One poor widow.] Mark 12: 42.

"There cometh *one* of the maids of the high priest." Mark 14: 66.

"In the *first* day of the week." Mark 16: 2.

Here, again, this last text, also relating to our Lord's resurrection, is the only one in Mark's Gospel in which *mia* is rendered "first," even by our translators. But we advance:

"And it came to pass, when He was in a certain city." Luke 5: 12.

"And it came to pass on a certain day, as He was teaching." Luke 5: 17.

"Now it came to pass on a certain day, that He went into a ship." Luke 8: 22.

"Let us make three tabernacles; *one* for Thee, and *one* for Moses, and *one* for Elias." Luke 9: 33.

"And He was teaching in *one* of the synagogues on the Sabbath." Luke 13: 10.

"And they all with *one* consent began to make excuse." Luke 14: 18.

"What woman, having ten pieces of silver, if she lose *one* piece, doth not light a candle?" Luke 15: 8.

"And it is easier for heaven and earth to pass, than *one* tittle of the law to fail." Luke 16: 17.

"The days will come when ye shall desire to see *one* of the days of the Son of Man, and ye shall not see it." Luke 17: 22.

"I tell you, in that night there shall be two men in one bed, the *one* shall be taken, and the other shall be left. Two women shall be grinding together; *one* shall be taken, and the other left." Luke 17: 34.

"And it came to pass, that *one* of those days, as He taught the people in the temple." Luke 20: 1.

"And about the space of *one* hour after, another confidently affirmed, saying, 'Of a truth this fellow also was with Him.'" Luke 22: 59.

"Now when the *first* day of the week." Luke 24: 1.

Here, again, we have to remark, that this last

text, concerning our Lord's resurrection, is the only one in the Gospel of Luke in which our translators have rendered *mia* "first." Still we proceed:

"Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be *one* fold, and *one* shepherd." John 10: 16.

"The *first* day of the week cometh Mary Magdalene early." John 20: 1.

"The same day at evening, being the *first* day of the week, when the doors were shut." John 20: 19.

The instances in which *mia* occurs in the Gospel of John are thus only three; and two of these, as relating to our Lord's resurrection, are, like those of the other gospels referring to this day, translated "first," or rather "first day," contrary to their own rendering usually given by the translators of this word. But there is no reason for believing that these cases should be translated "first," more than any other; nor is there any reason for believing that they would have been translated differently from the ordinary signification of the word, but for the view entertained concerning the day of Christ's resurrection, which our translators have thus lent their aid to support. [To be continued]

### IT IS NOT ALWAYS NIGHT.

It is not always night! Though darkness reign  
In gloomy silence o'er the slumbering earth,  
The hastening dawn will bring the light again,  
And call the glories of the day to birth.  
The sun withdraws awhile his blessed light,  
To shine again—it is not always night.

The voices of the storm may fill the sky,  
And tempests sweep the earth with angry wing,  
But the fierce winds in gentle murmurs die,  
And freshen beauty to the world they bring:  
The after calm is sweeter and more bright,  
Though storms arise, it is not always night.

The night of Nature, and the night of Storm,  
Are emblems both of shadows on the heart,  
Which fall and chill its currents quick and warm,  
And bid the light of peace and joy depart:  
A thousand shapes hath sorrow to afflict  
The soul of man, and shroud his hopes in night.

Yet, when the darkest, saddest hour is come,  
And grim despair would seize his shivering heart,  
The dawn of Hope breaks on the heavy gloom,  
And one by one the shadows will depart:  
As storm and darkness yield to calm and light,  
So with the heart—it is not always night.

### THE DEATH OF SALADIN.

BY REV. J. S. C. ABBOTT.

In the middle of the eleventh century there arose a Mohammedan prince in Egypt, by the name of Saladin. Ascending the throne of the ancient Pharaohs, and guiding the Moslem armies, he rolled back the tide of European invasion with the Holy Land. His legislative genius constituted him the glory of his own country, while his military exploits inspired Christendom with the terror of his name. The wealth of the Orient was in his lap, the fate of millions hung upon his lips, and one half of the world was at his disposal.

At last, death, the common conqueror of all, came to smite the crown from the brow, and to dash the sceptre from the hand of this mighty monarch. As he lay upon his dying bed, looking back upon the visions of earthly glory, fast fitting away, and looking forward into the impenetrable obscurity of the future, his soul was overwhelmed with those emotions which must, under such circumstances, agitate the bosom of every thinking being. For a long time, his unbroken silence indicated the deep absorption of his thoughts by the new subjects which now engrossed his spirit. At last, rousing himself from his reverie, with that firm voice which had ever commanded obedience, he said,—

"Prepare and bring to me my winding-sheet."

It was immediately done as commanded, and the winding-sheet was unfolded before him. The dying Sultan gazed upon it silently, and then added,

"Bring here the banner round which my chosen guards have rallied in so many victories."

The banner was immediately presented at the royal couch, and all in silence awaited the further directions of the monarch. He paused for a moment, and then said,

"Remove those silken folds, and attach to the staff, in their stead, this winding sheet."

It was done with the promptitude with which the directions of the Sultan ever were obeyed. The dimmed eye of the dying monarch gazed upon the mournful emblem of mortality, as it hung from the staff, around which he had so often rallied his legions on fields of blood, and said,

"Let the crier, accompanied by the musicians in a funeral dirge, pass through all the streets of Damascus, and at every corner wave this banner, and proclaim—This is all that remains to the mighty Saladin!"

There was then seen such a procession as the imperial city had never before witnessed. Gathered in front of the portals of the palace, were the musicians, the crier, with the strange banner, going homage to this memorial of death. Silence pervaded the thronged city, as the wailing of the dirge floated mournfully through its long streets. The crowds in silent awe gathered at the corners. Suddenly the dirge died away, and all is still. The hearts of the multitude almost ceased to beat as the cold, white sheet, soon to enshroud their beloved monarch's limbs, is waved before them. Not a sound disturbs the silent city, as the clear voice of the crier exclaims, "This is all that remains to the mighty Saladin!" Again the soul-moving strains of the requiem vibrate

through the air, and the procession moves along its melancholy way. Not a sound of mirth was heard as that day's sun went down, and tears started unbidden into eyes unused to weep. As the stars came out in the sky, the spirit of the monarch took its flight to the bar of judgment, and the winding-sheet enshrouded his limbs, still in death. Seven hundred years have since that hour rolled away, and what now remains to the mighty monarch of the East? Not even a handful of dust can tell us where was his sepulchre.

Are you young, are you rich, are you powerful? How soon will you point to your winding-sheet, and say—This is all that now remains to me! Are you bereaved, world-weary, broken-hearted? How soon may you be able to say—This winding-sheet is all that remains to me of every conflict, and of every sorrow!

### THE JEWS IN FRANCE.

Though the Jews of France resemble their countrymen in the spirit of unbelief which, unhappily, prevails among them, they are still, for the most part, separated from the rest of the nation by their character, manners, and habits. Some Israelites have, it is true, entered the liberal professions, or are engaged in industrial pursuits, and have thus become blended with the people at large. But these are a small minority. The great mass of the Jews retain their ancient customs; for it is easier to renounce religious convictions than usages which have been handed down through a long series of generations.

Very few among them give themselves to agricultural operations, even in those provinces where, as in Alsace, they form distinct villages. The children of Abraham, in modern times, appear to entertain an antipathy to agriculture. They forget that their ancestors patiently tilled the plains of Palestine. The cause of this repugnance to the cultivators of the soil is probably the long persecutions they have endured. A farmer is necessarily attached to the soil; he cannot quit his calling and residence, and carry away his property in a day. What inducement, then, existed for the Jews to become husbandmen, when they were never certain of remaining long enough in one place to gather the harvest, which they might sow, or the fruit of the trees which they might plant?

The same reason serves to explain why so few Jews are devoted to manufactures. A large manufacturer, like a farmer, fixed to a certain spot; he requires a large floating capital, which cannot be immediately concentrated or withdrawn from his business. If the proprietor of a large factory is driven into exile, his business is almost ruined, and he has no means of averting the loss of his property.

The Jews, suffering from the laws of former times, are generally, therefore, neither agriculturists nor manufacturers. In the lower classes of society, they pursue a contemptible traffic in trinkets, old clothes, and similar articles. You may meet, in the streets of our large towns, certain men, of a cunning and suspicious physiognomy, in slovenly attire, obsequious and cringing in their address, who request you to barter with them for some trifling commodity, or offer to sell you a spy-glass, spectacles, fans, drugs, and a host of gewgaws, which, although very splendid in appearance, have no real value. These men are Jews. They lie without the slightest scruple, cheat on system, and congratulate themselves when they have duped a Christian, not only because they have thereby gained some money, but because they seem to have taken revenge on one of the descendants of their spoliators. I believe that among these merchants of low life, there are some very honest and upright men. I should do violence to my own feelings were I to level the charge of dishonesty against the whole of the Jews; but the plain facts to which I have here adverted are beyond contradiction.

Among the more respectable classes of this people, it is still money which is the engrossing pursuit. They are stock-brokers, bankers, and money-lenders, speculators on Change, occasionally usurers, and some of them have acquired immense fortunes. It is obvious, why they have displayed this preference for money affairs. Gold is easily convertible into bills of exchange, and these may be carried in a pocket-book. Historians relate that bills of exchange were invented by the Jews in the middle ages. They were already accustomed to lend money at a high rate of interest; they exacted as much as possible from the nobles, who fully retaliated this conduct on other occasions; and when they were about to quit a country, they endeavored to carry with them their entire fortunes. In the present day, their position is much more secure; and they adhere to their old occupations, because they find them extremely lucrative; and were the wealth of all the French Jews, including M. de Rothschild, brought into view, it would be found that they own a very considerable portion of the personal property possessed in France.

It is probable that the habits of this race will gradually become modified, under the twofold influence of their participation of political rights, and a more liberal system of education. This influence, however, will operate slowly, and for some ages to come a Jew will be a Jew still.

VANITY OF WEALTH.—Who would not be covetous, and with reason, if health could be purchased with gold? Who would not be ambitious, if it were at the command of power, or restored by honor? But, alas, a white staff will not help gouty feet to walk better than a common cane; nor a blue ribbon bind up a wound, so well as a flannel; the glitter of gold, or diamonds, will, but hurt sore eyes instead of curing them; and an aching head will be no more eased by wearing a crown than a common nightcap. [Sir W. Temple.]

### THE THIEF DETECTED.

'Be sure your sins will find you out,' is a maxim true as facts can make it. We give a remarkable instance of it, which came to us well authenticated.

Somewhere in Maine, the precise whereabouts we cannot specify, lives a merchant, whose store is situated near a wharf, on the bank of a river. It happened, some years ago, that he had a large stock of pork ready, barrelled in his cellar.

Going into the cellar one morning, he discovered the door leading to the wharf to be open, and the key to be in the lock. Suspecting something was wrong, he examined the contents of the cellar, and found that one barrel of pork was missing.

Not knowing on whom to fix the charge, he concluded to say nothing about it, but to wait the development of time.

Several months elapsed, and he gained no clue to the thief; when, one morning, a man, who lived a few miles down the river, entered his store. The merchant remarked some considerable uneasiness of manner in him, but knowing him to be a man of property and reputed integrity, he thought it could be occasioned by nothing but some petty trouble that afflicted him.

The man lingered around for several hours, as if he wanted something; and at length, when there were no persons present but the merchant and himself, he said, I. M. B., did you ever discover who stole that barrel of pork you lost a few months ago?

'Yes, sir; you did,' was the prompt reply of the merchant.

'Me, sir! How do you know that?' replied the man, covered with confusion.

'Why, sir, no one but you and I know anything about the matter. I have never mentioned it, and had you not stolen it, you could not have known anything about it!'

Confounded, the thief made no reply. The merchant stepped up to his desk, drew out an old account of some fifty dollars, and adding to it the price of the pork, he told him to pay that bill, or he would expose him. The bill was paid, and the guilty man went home full of shame and chagrin. We conclude as we began, by saying to the reader, as the best moral to our story, 'Be sure your sins will find you out.'

### ALMOST BURIED ALIVE.

It is difficult to conceive of a situation more trying and alarming, or more calculated to fill the mind with dread and horror, than the idea of being buried alive. The late eminent and most worthy Doddridge was once very near incurring that dreadful fate of being buried alive; and what made it worse, with a perfect consciousness of all that was passing.

He was supposed to be dead, having fallen into a state exactly resembling death, so far as the body is concerned. His pulse and respiration ceased, his limbs became rigid; his features assumed that sharp outline characteristic of death, and he remained in this condition until all the family, physicians, and friends (all but one), supposed his spirit had passed. That one was Mrs. Doddridge; her love refused to despair, and she continued to apply remedy after remedy to restore animation; finally she poured a spoonful of brandy down his throat, and the powerful stimulus almost immediately dissolved the trance, and restored Mr. Doddridge to the command of his limbs, and so many years of distinguished usefulness. But for it, he would in all probability have been buried alive, as the weather was warm, and he already shrouded for his last abode.

He used to relate, with thrilling effect, his sensations during the time of his supposed death. He could not move a little finger to give notice of his being alive, but his sense of hearing remained perfect, and his mind collected. He heard the fact of his being dead announced, and the outburst of grief that ensued, the directions for shrouding him, and the usual preparations of the chamber of death. Deeply perate, but vain as desperate, were his efforts to give some token of life—not a muscle could he move. Even despair, and the immediate presence of a fate so appalling, could not stimulate his body to perform the slightest of its functions. At last he heard Mrs. Doddridge call for the brandy, with a delight and rapture of love for her which the horrors of his situation may easily explain. He felt that he was saved, and he was saved.

### DAVID BRAINERD'S MANNER OF PRAYER.

His manner of prayer was becoming a woman of the dust, and a disciple of Christ, addressing an infinitely great and holy God and Father of mercies. Not with florid expressions, or a stupid eloquence; not with any intemperate vehemence, or indecent boldness; at the greatest distance from any appearance of ostentation, and from everything that might appear as though he wished to recommend himself to those around him, or set himself off to their acceptance—free from vain repetitions, without impertinent excursions, or needless multiplication of words. He expressed himself with the strictest propriety, with weight and pungency, and yet what his lips uttered appeared to flow from the fullness of his heart; deeply impressed with a great and solemn sense of our necessities, unworthiness, and dependences; and of God's infinite greatness, excellency, and wisdom, rather than merely from a want and fruitful brain; and his business was 600,000. In his prayers he insisted much on the poverty of Zion; the advancement of the kingdom in the world; and the propagation of the gospel among the Indians; and he generally made one petition in his prayers, that we might not outlive our usefulness.

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"DO ALL TO THE GLORY OF GOD."

Many good people seem to think, that the ministry is the principal field in which all things can be done for the glory of God. Hence they are very strict in their scrutiny of ministerial character, and very liberal in their judgment of those who have never assumed that character. Now it is hardly necessary to say, that the notion which they entertain of the superior advantages and obligations of the ministry, is alike unscriptural and injurious. It is unscriptural, because in direct opposition to the general apostolic injunction, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." It is injurious, because it leads many persons to abandon stations for which they are qualified, and in which they might be useful, to seek stations for which they are not qualified, and in which they cannot reasonably expect to be useful. In the Church of Christ may be found a great variety of gifts, and for each there are appropriate duties. But what a state of things would be produced by a general scramble, on the part of persons possessing various gifts, for one station, as though that were the only station in which they could glorify God and serve their fellow men! Every one can see, that such a procedure would be most disastrous in its consequences. And yet it would be but the natural result of carrying out the notion, to which we have alluded. Let those who would see the Church, as a whole, become what it ought to be, "the light of the world, and the salt of the earth," guard against such a notion. There is room for every variety of talent, and all may be used in strict accordance with the injunction of the Apostle, to "do all things to the glory of God." The husbandman on his farm, the mechanic in his shop, or the merchant in his counting-room, may be the servant of God, wielding all his powers with direct reference to God's glory and the advancement of His cause. Not until this doctrine is generally believed—not until all the members of Christ's visible body come to feel that whatever they possess, whether in the form of character, reputation, practical wisdom, or wealth, belong to their Saviour—will the full power and glory of the Church be witnessed.

—But we began this article for the purpose of introducing to our readers what we regard as a happy illustration of the text, "Do all to the glory of God." Nathaniel R. Cobb was educated in Boston for a merchant. Having been brought in early life to a knowledge of the plan of salvation, and not regarding it as his duty to enter the ministry, he determined to devote his mercantile life to the advancement of Christ's cause. Though called from the world at the early age of 36 years, he lived long enough to show what may be done by one acting upon such a determination. The following sketch of his life, from the American Baptist Magazine, is the best we have seen. Read, ponder, and imitate.

"Mr. Cobb resolved, at the commencement of his religious life, that he would serve the Saviour with all his power, in that sphere which seemed to be particularly assigned to him. He had not an opportunity to acquire extensive learning, and he could not serve the church, to any considerable extent, by his voice or by his pen. But God endowed him with very unusual talents for business. He had great activity, acute penetration into the characters of men and into the signs of the times, rapid decision, and unconquerable perseverance. He displayed in the counting-room some of the mental qualities which made Napoleon the irresistible victor on a hundred battle-fields. As a natural consequence, Mr. Cobb accumulated property with great rapidity; and if he had chosen to devote himself to the narrow world of amassing wealth, he might perhaps, if he had lived, have become a rival of Girard. But he justly regarded his talent for business, as an instrument, which he ought to employ for the glory of his Saviour. He felt it to be his duty to use it in earning money for the cause of God, on precisely the same principle, that it is the duty of the minister to devote his talents for preaching to the service of the Lord Jesus. He accordingly, in Nov. 1821, drew up and subscribed the following very remarkable document:

"By the grace of God, I will never be worth more than \$50,000.  
"By the grace of God, I will give one-fourth of the profits of my business to charitable and religious uses.  
"If I am ever worth \$20,000, I will give one-half of my net profits;—and if I am ever worth \$30,000, I will give three-fourths;—and the whole, after \$50,000. So help me God, or give to a more faithful steward and set me aside.  
Nov. 1821. N. R. Cobb."

To this covenant, he adhered with conscientious fidelity. He distributed the profits of his business, with an increasing ratio, from year to year, till he reached the point which he had fixed as the limit of his property, and then he gave to the cause of God all the money which he earned. At one time, finding that his property had increased beyond \$50,000, he at once devoted the surplus, \$7,000, as a foundation for a Professorship in the Newton Theological Institution, to which, we may add, he gave on various occasions during his life, at least twice that sum. So scrupulous was he in his adherence to the covenant which he had made, that when peculiar circumstances required him to retain in his possession more than \$50,000, he consulted judicious friends, whether he might do so consistently with the spirit of his covenant, provided that he always held the money as really belonging to the cause of God. He was a secret, of that wonderful liberality, which adorned the many hearts, and gave vigor

to so many institutions and plans of benevolence. It sprung from steady religious principles. It was a fruit of the Holy Spirit. He always felt that God had bestowed on him a rich blessing, in enabling him thus to serve his cause. On his death-bed, he said to a friend, in allusion to the resolutions quoted above, "By the grace of God,—nothing else,—by the grace of God, I have been enabled, under the influence of those resolutions, to give away more than \$40,000. How good the Lord has been to me."

THE WAY TO GET RID OF FREE NEGROES.

The Governor of Virginia, in his recent message to the Legislature, repeats and urges his recommendation of last year in regard to removing the free colored people from that State. Perhaps he has some way of justifying to himself this crusade against a portion of the freemen of the State over which he presides; but we think he will find it difficult to justify it before enlightened and liberal men. There are, we believe, some fifty thousand colored people in Virginia. Only think of a Governor—whose official station ought to make him the friend and protector of the whole people—setting himself at work to drive fifty thousand of his subjects from the land of their birth, thus breaking up all their cherished associations, and sundering their tenderest ties. Yet such a proceeding is no doubt necessary to ensure the permanency of the system of slavery. What an idea does this give of the nature of that system! Were it not that the enterprise of colonizing free blacks in Africa—an enterprise which meets with favor among slaveholders because it gives a greater security for their slave property—is sanctioned by influential and reputedly pious men, the proposition of Gov. Smith would be universally execrated. The following extract from his message will give some idea of the plan:—

"Of the right to consummate this measure, I entertain no doubt. I attempted to make that plain in my last message. The details of the plan are few and simple, and can be easily executed. Nor is there any difficulty in finding places to which to send them. Liberia, the French and English Islands, and some of the free States, especially New York and Massachusetts, are all eager, if I am to believe the evidences before me, to receive them. The British, I have no doubt, from information in my possession, would pay all the expense of those sent to them. And Massachusetts, a few years ago, in an elaborate exposition to the American people, admitted, and undertook to convince others, that the free negro is an American citizen, and entitled to go and come at will. With this acknowledged right, he could there find a home, and not a vessel would sail from our shores for that ancient and prosperous commonwealth, but would be happy to take, at a cheap rate, from 50 to 100 passengers. Then where is the difficulty? In ten years, at an expense of \$20,000 a year, our State may be freed from the curse of all free negro population. Profoundly convinced of the wisdom and humanity of this measure, and its all-pervading importance to our beloved commonwealth, I earnestly recommend it to the General Assembly."

LETTERS FROM ILLINOIS—No. 3.

PLEASANT HILL, near Farmington, Ill., 12th of 12th mo., 1848.

To the Editor of the Sabbath Recorder:—

Having given your readers an outline of the situation of the Sabbath-keepers in Illinois, it is due to the denomination at large, and the requests of many friends in particular, to give them a just account of the country and its prospects. We hope the West will yet afford a fair field for the discussion of our views of God's holy law, and its perpetuity under the gospel dispensation; but, as a preparatory movement, one of our first objects is to assist our migrating brethren and their families in gathering into concentrated societies, so as to form efficient churches in some of the most central and promising portions of the rising States of our western country. I regard it as an important part of my duty, therefore, to collect as much information as I can respecting the opportunities and facilities for promoting such settlements; and shall avail myself, from time to time, of all the means in my reach to acquire the same from the most reliable sources and my own observation, the result of which I propose to give you. It is not unlikely, that in doing this I may write some things which others have written a hundred times before; but, as I write specially for our own people, and the objects above specified, I intend to write irrespective of those considerations, and give all, and no more, accounts of things than such as I suppose will subserve the objects of the mission.

The history of our denomination for some ages past, shows that many of our people have often been crowded into by-places and forbidding circumstances, by the operation of arbitrary State laws, and the unjust prejudices of the observers of the first day. Deprived of the usual opportunities for social improvement enjoyed by the bulk of the religious world, it were no wonder, that so situated they sometimes entertained contracted views of men and things, and contracted habits, unfavorable to the most successful propagation of their views of divine truth. But it is illogical, and unjust, to attribute these things to their observance of the Sabbath of Jehovah; as though he that was the most strenuous observer of the holy laws of the Maker of heaven and earth must of necessity be the most unenlightened and narrow-minded of men; while the fact is, that the men whom of old God most delighted to honor, were the men who the most delighted to render

ing this homage to the Lord, like David, Moses, and Abraham. There is still a prevailing disposition, in many of the older States, to keep them crowded into such by-places, that they shall have little or no opportunity to expand, and to diffuse their sentiments. There are men who come to the West bringing the same prepossessions and prejudices with them; but the prevailing turn of the rising democracies of the West is so much in favor of the greatest extent of constitutional liberty, that at present it is impossible for such persons to carry out their prepossessions; and it only remains for a sufficient number of intelligent and pious Sabbath-keepers to associate together, so as to form an effective society, maintaining their own conscientious observances and customs, and they will have their full share of sympathy and support from the surrounding population, and ample protection from the laws of the State. The advantages of a new country are as available to us as they are to any other denomination, provided we act with the same wisdom and energy. They usually contrive to settle in sufficiently connected neighborhoods to associate in the maintenance of religious meetings after their own order and observances, and others soon unite with them, until they grow up into efficient societies or churches, who maintain their own social institutions, and thus receive the support of the community around them, and so find way to other families, who, as they receive their views in the love of them, become members with them. The same course is as open to us as to them; and we think there is no field in the West which affords a better opportunity for this policy to be adopted, than the State of Illinois. Let the reader take his map of the Western States, and he will see that this State lies in a central situation to a perfect circle of the great States, that are more rapidly filling up with an enterprising and industrious population, than any other similar extent of territory in the United States. The two counties of Peoria and Fulton occupy a central position to the State itself as any that can be found; and, as we purpose to show, are unrivaled for their commercial facilities, and the agricultural and mineral resources of their soil.

Illini, in the language of the aboriginal inhabitants of this very district, signifies, "a perfect and accomplished man," and was apparently associated with their pride of country as of superior fertility and beauty; and those who have once seen the beautiful prairies, rolling, swelling, and undulating, from grove to grove, may easily sympathize with the poor Indian, who, in his natural freedom, prided himself on belonging to a tribe that possessed so rich and beautiful a domain. Its river, too; I have seen none that I admire more. It is not so majestic as the Mississippi, nor so large, or serpentine, or long, as the Ohio; but for the purity of its waters, the softness and primeval beauty of its scenery, it excels all the western waters that I have seen. And when I look upon its location, the resources of its border soil, and the commercial importance of its canal, connecting with the great lakes of the North-west, and its own termination in the bosom of the great Mississippi, I feel persuaded that there is no river of its magnitude that is destined to bear upon its surface a greater amount of agricultural commerce, or that will sooner or more amply enrich those that will improve the advantages it offers. From its mouth to Peru, a distance of 197 miles, it is navigable for steamboats of very good capacity. From Peru to Chicago, it has a tow-boat canal 100 miles long, which is now doing a profitable business. Its waters are clear and beautiful, and its bottom and shores are lined with a bright coarse pebbly gravel, with here and there a sand-bar. As to its being choked up with growing weeds, as some have represented, I could not see a single standing weed in it, from its mouth to Chillicothe, 156 miles, which is as far as I have been up it. Others have assured me, that it has the same characteristic to Peru, where the canal comes in. The only occasion for such a remark, I believe, is found in the circumstance of its periodical floods having formed a number of large lagoons in the lower part of its course, which, though united during its flood, lie in detached sluices or ponds at low water; and these are the chief causes of the miasma which has sometimes been represented as so pestiferous. Of course they are of a very limited local influence. I counted twenty-five little towns, or places for landing goods, scattered along both shores. Several of them are already places of considerable commercial importance; others are destined to rise as the population increases and multiply its agricultural productions. There is yet room for others to begin where nothing of the kind is now attempted. Peoria City, 137 miles from its mouth, on the west side of the river, is the principal place. It is beautifully situated, on a small prairie about three-quarters of a mile wide, and nearly two miles long, upon the river. It rises from the water twenty feet to the first street, and then gradually ascends nearly a quarter of a mile, where it forms a beautiful level plat, extending half a mile farther to the bluffs, which rise abruptly about seventy or eighty feet. The sides and summits of this bluff are shaded with white-oaks, and there are a number of very good houses built on the most commanding eminences, which overlook the city and the river, forming as picturesque scenery as any gentleman can possibly desire. A few miles farther to the north-west, the bluffs rise above all the forest trees in the vale below, and afford a view of the river for 20 miles, to Chillicothe, and beyond. Nothing can surpass the beauty of this scene, where the gallant steamer is gaily gliding along the silvery river, while nature and art, intermingling towns and forests, farms and prairies, hill and dale, give the visiter a panoramic view of scenery which is rarely equalled. This view stretches all along what is called the Lake of Peoria; but which is no lake at all, any more than the Tappan Sea, in the Hudson River, is a sea. It is a mere expansion of the breadth of the river. Peoria is situated at the foot of this broad expanse of the river. At the lower extremity, where the river contracts to less than its natural width, the Peorians have this year completed a very substantial bridge, seven hundred feet long, with a draw for boats to pass. The apartments rise twenty feet above low water, and thus form a level with the level before

mentioned. A little higher up, in the expanse before mentioned, the water is 3,000 feet wide; at flood water, it spreads out on the other side to the distance of 10,000 feet, and is from twenty-five to thirty feet deep in the channel. The City now contains 5,500 inhabitants. Some estimate may be made of the commerce of the place, and the agricultural prospects of the country, by the following facts: One establishment slaughtered in one season 1,108 head of cattle, averaging 617 lbs. per head; 4,230 hogs, and bought ready slaughtered 1,680; packed 2,600 bbls. of navy beef, 2,400 bbls. of navy pork, 325 bbls. beef hams, 22 bbls. of beef tongues, and 40 bbls. of rump pork. The yield of lard from the hogs was 1,164 bbls.; the yield of tallow, 61,400 lbs.; 27 bbls. of neat's foot oil; 123 bbls. of steam grease; 92,100 lbs. of hides; the average weight of the hides was 83 lbs. each. There are two steam mills, which ground last year 147,445 bushels of wheat, or 29,500 bbls. of flour. There are similar establishments doing a like business in Lewiston, Canton, and Farmington. The navigation of the river opened during the first month of the present year, 1848, and up to the time I was last in Peoria, the 22d of 11th month, there had been 1,127 steamboat arrivals, and 485 canal-boat arrivals, since the opening of the canal. If it were not for taking up too much space, I could give other items on the same subject equally flattering to the character of the country and the commerce of the river. It is estimated that not more than one-third of the land is as yet under tillage. What then must be the products of the country, and the commerce of the river, in ten years from this time? The trade of the river is principally with St. Louis and Chicago. The exports of St. Louis are now estimated at \$50,000,000 per annum! How soon has this western wilderness become a fruitful field? May the cause of truth and righteousness prosper as prospers the wealth and commerce of the people. SAMUEL DAVISON.

SUNDAY LEGISLATION.

Religious liberty has long been considered a matter of great importance by intelligent Christian men. The rightful claim of all men to this liberty, was asserted by our Lord, when he said, "Render unto Cæsar the things that are Cæsar's, and to God the things that are God's." This direction implied a distinction between civil and ecclesiastical matters,—that the Governments of this world have nothing to do with the affairs of Christ's Spiritual Kingdom. Said he, "My kingdom is not of this world." The true church has never asked any favors of Kings or Emperors, Governors or Legislators, but to be left alone.

A union of Church and State, to any extent, is an unnatural and unholy amalgamation. Other nations, and past ages, have proved that the curse of God is upon it. The Father of our Republic, familiar with the fruits of such unholy union, early engrafted on the Federal Constitution an article prohibiting Congress from making any law tending to the establishment of religion, or hindering the free exercise thereof. The several States of the Confederacy, in forming their Constitutions, took like precautions to avoid an ecclesiastical hierarchy. But notwithstanding these constitutional prohibitions, nearly every State in the Union has enacted laws requiring the universal observance of some of the dogmas of the more popular of the Christian sects.

The starting point in religious legislation, in this country has been, by general consent, the establishment of Sunday as the Christian Sabbath, and the demand that all should hallow it as such by abstinence from labor. It is true, that owing to occasional expressions of the public mind in regard to these laws, they have most of the time since their enactment been but a dead letter upon the statute book; yet, unrepealed, they constitute a most fearful weapon, always at hand, for the bigot or fanatic to wield to the injury of dissenters, whenever his prejudices or his passions may dictate. Instances of this kind have not been wanting within a year or two past.

That the observance of a Sabbath, Fast, Thanksgiving, or Christmas-day, whether of a yearly, monthly, or weekly recurrence, is strictly a religious matter, is so evident, that it will not be denied by any intelligent man. Indeed, it is a self-evident axiom, that the setting apart of a specified day or portion of time to religious duties is a religious regulation. And power to establish or enforce a religious regulation, is explicitly disavowed by the Federal Constitution, and the several State Constitutions. If our State Legislature have the right to appoint and enforce the observance of a weekly Sabbath, they have equal right to enforce the observance of a Fast, Thanksgiving, or Christmas-day, or of any or all the holy-days of the English or Romish Church. If they have a right to require the observance of the first day of the week, they have equal right to require the observance of the seventh day, or fourth day. And if they have the right to require the observance of any day, they have of course the right to determine how it shall be observed. If they may legislate on religion in the least, who shall determine the stopping point? Let us beware; a precedent for religious legislation is being established, which, if unchecked, may be used hereafter to justify an established church, tithing, and their concomitants.

But it is objected, that exceptions are made in favor of those who religiously observe some other one day in seven. True, in some States this is the case; but the same principle is involved in the one case as in the other; for, in both cases, an external religious observance of one day in seven, by abstinence from labor acknowledged to be necessary and right on other

days, is required. Admitting the popular error, that this is a Christian country, and, therefore, the religious liberty guaranteed by the Constitution is only an equal liberty to all the Christian sects; still, the Government has transcended its constitutional prerogative; for the observers of the Mosaic weekly Sabbath, either on the first, seventh, or any other day of the week, do not embrace all the acknowledged Christians in our land. There are many undoubted Christians among us, who believe, as did Luther and Melancthon, Tindale and Bunyan, Paley and Roger Williams, that the Sabbath belonged exclusively to the Mosaic Dispensation, and consequently expired by limitation with that dispensation—who regard all time as alike holy, believing it to be offensive to God for men to do wrong on any day, and pleasing to him for them to perform works of justice, mercy, and usefulness, on any day—that although, under the Mosaic economy, time, place, and mode, were considered essential to acceptable worship, yet, under the spiritual reign of the Messiah, time, place, and form, are of no account with God; but that it is only essential that they who worship him should do it in spirit and in truth. But it is not my business at this time to prove this theory correct, neither to establish or disprove any religious theory, but to insist upon the right of all persons to worship God at such times, in such places and modes, as their own consciences shall dictate, being amenable to God only, save wherein their course may conflict with the civil rights of others.

Thank God, the clarion of reform has sounded, and the watchword is, Repeal! And let all lovers of equal religious rights respond, Repeal! The superstitions of ages are being broken; the shackles are falling from minds long chained in ignorance; and the light of truth is piercing where moral and mental darkness long have reigned. In vain do bigots, and those who would lord it over God's heritage, endeavour to smother free thought, and check investigation, by whispering, 'heresy,' or crying 'infidelity,' fornic bleuth is in!

"Truth, created by earth, will rise again;  
The eternal years of God are hers;  
While Error, wounded, writhes in pain,  
And dies amid its worshippers."

GORDON.

MYSTIC VALE, Dec. 28th, 1848.

RELIGIOUS FAIRS.

A Religious Fair was held at Pawcatuck, R. I., a few evenings since, at which a most serious accident occurred. A new Congregational church having been lately erected in that village, a fair was held for the purpose of helping defray the expense of finishing the house. Several hundred persons being assembled, the center beam of the building suddenly gave way, whereby most of the assembly were precipitated into the basement, and the stove, lamps, tables, with all the articles exposed for sale, followed. The groans of the wounded, the shrieks of the frightened, and the blazing of dry combustibles, ignited by the falling of the stove, rendered the scene one of alarming and heart-rending confusion, while broken bones, dislocated limbs, and bruised bodies, remain to tell the sorrowful tale.

—Without casting any reflection upon the fair above alluded to, permit me to say, I have serious doubts concerning the raising of funds for religious purposes by such means. The Fair that was held in the Temple in the time of Christ, is the only scriptural example I think we have. To be sure, the flooring of the house did not give way, and swallow them up; yet the buyers and sellers were hurried out of the sacred place rather unceremoniously, suffering severely from being scourged for engaging in such speculation, in such a place. By this I do not mean to say, that religious fairs of modern times are speculations,—but I do wish to be understood, that they involve that which is incompatible with religion. Look at the articles generally offered for sale at such times. Are they the comforts and substantial of life? Nay; on the contrary, they are mostly of a character to excite pride, vanity, and extravagance. At the fair mentioned, letters or bill-doux composed a prominent article of traffic. Had not the accident occurred, I have been told that a mock marriage was to have graced the occasion. As much as this world needs religion, and the worshippers need temples, I doubt the expediency of advancing the interests of either by such means. It was hoped, that when the church abandoned gambling in lotteries, she would keep herself unspotted in the future. But how much religion has gained by exchanging the name of lottery for the more euphonious name of a fair, remains to be shown. Upon strange times have we fallen! Extravagance is the order of the day. Competition to outvie each other in costly temples, is a growing sin of the church. And to effect this object, means of a very questionable character are often resorted to. When will the church learn, that it is not by might, nor by power, that the temple of Christianity is to be reared, but by my Spirit, saith the Lord of Hosts. OUIKON.

HORRISTON, R. I., Jan. 4th, 1849.

Religious Freedom.—At Paris, the Society for the Application of Christianity to Social Questions, have published—An appeal to public opinion for the abolition of state payments to the clergy. It is to be deeply regretted that the Voluntary Principle had so few defenders in the National Assembly which has just passed the Constitution.

Done, The new Govern... rated on... day the... Senate a... forward... with gene... tility to... it is the... this Stat... their ass... the insti... to any p... from whic... and Asser... doctrine... against th... slave-trad... questing... Congress... lypera... Monod... drawn fr... France, g... gaizung... simply th... most com... that he a... they hav... churches... Comptes... lillo, and... nor de G... sentative... Paris, G... next, for... tution of... of this m... faithful i... the new c... having th... same org... MELAN... —We la... Monday... gregation... aid of th... They me... o'clock th... 200 perso... into the b... with tabl... ery, and... promiscu... and none... are badly... bruises... hurt. M... from tow... wounded... says the... to see th... of the m... this feat... prayers... ABONIC... Indian... show th... ill-macki... rely who... have rais... els of th... They al... pounds, a... is worth... per pound... Corn' is... potatoes... example... do for th... bold app... abandon... A Gra... an excu... is great... tablised... the first... first new... tree, and... the first... flag, S... railroads... and was... discover... Sea... made o... the Rev... besting... tion of... Doo... vereat... Massach... Mon... the New... slav... of doll... train... and to... ing th... mode... Jew... burg... of our... the b... the... of R...

General Intelligence.

DOINGS AT THE CAPITAL OF NEW YORK.—The new Governor, Hamilton Fish, and Lieut. Governor, George W. Patterson, were inaugurated on the 1st of January. On the following day the Governor sent in his Message to the Senate and Assembly. It is a short, straightforward, business-like document, and meets with general approval. He expresses his hostility to the extension of slavery, and says that it is the unanimous decision of the people of this State, that under no circumstances will their assent be given to any action whereby the institution of slavery shall be introduced into any part of the territory of the United States, from which it is now excluded. The Senate and Assembly have given their sanction to this doctrine by passing a series of resolutions against slavery in the new territories, and the slave-trade in the District of Columbia, and requesting their Senators and Representatives in Congress to act accordingly.

INDEPENDENT CHURCH IN FRANCE.—Messrs. Monod, Gasparin, and others, who have withdrawn from the National Protestant Church in France, have taken the necessary steps for organizing an independent church. The plan is simply this: The reformed churches of France must constitute themselves; whoever declares that he adopts the Confession of Faith which they have published, will be a member of these churches. There will be in Paris a Consulting Committee, composed of the Rev. Armand Delle and Rev. Frederic Monod, and M. M. Agenor de Gasparin and de Mimont. The representatives of the churches will meet together in Paris, God permitting, in the month of May next, for the purpose of drawing up the constitution of the faithful Church. The projectors of this movement express the hope, that all faithful independent churches will unite with the new church forming in France, a church having the same Confession of Faith, and the same organization.

MELANCHOLY ACCIDENT AT WESTERLY, R. I.—We learn from the "Independent," that on Monday evening, Jan. 1, the ladies of the Congregational Society in Westerly held a fair, in aid of the new meeting-house now in progress. They met in the area of the house. About 8 o'clock the floor suddenly gave way, and about 200 persons were precipitated about twelve feet into the basement. Men, women, and children, with tables, chairs, confectionery, lamps, crockery, and fancy work, were all thrown into one promiscuous heap. Still, no lives were lost, and none are dangerously hurt. About twenty are badly hurt, with broken limbs, severe cuts, bruises, and burns, and many others partially hurt. Medical aid was immediately procured from towns adjoining, as well as W., and the wounded well cared for. Our correspondent says the sight at the moment was truly horrible, to see such a company, all enjoying the hilarity of the moment, and in an instant plunged into this fearful condition. The cries and groans, prayers and entreaties, were truly appalling!

ABORIGINAL INDUSTRY.—By the census of the Indian tribes, which is now being taken, it is shown that seven bands of Ottawas about Michilimackinac, numbering about 700 souls, who rely wholly upon agriculture for subsistence, have raised during the last year, 25,000 bushels of corn, and 40,000 bushels of potatoes. They also made during the last spring, 355,000 pounds, or over 149 tons, of maple sugar, which is worth in the Merrimack market, seven cents per pound, making \$22,750 on sugar alone. Corn is worth at the same place, 50 cents, and potatoes 37 1/2 cents per bushel. This single example shows what the Indian tribes could do for themselves were they all to make a bold appeal to agriculture for a living, and abandon the chase.

A GREAT STATE.—Old Massachusetts, says an exchange, has ever taken the lead in what is great, good, useful, and profitable. She established the first school in the United States, the first academy, the first college. She set up the first press, printed the first book and the first newspaper. She planted the first apple tree, and caught the first whale. She coined the first money, and hoisted the first national flag. She made the first canal, and the first railroad. She invented the first mouse-trap and washing machine, and sent the first ship to discover islands and continents in the South Sea. She produced the first philosopher, and made the first pin. She fired the first gun in the Revolution, and gave John Bull his first beating, and put her hand first to the Declaration of Independence. She invented Yankee Doodle, and gave a name forever to the "Universal Yankee Nation." Truly, a great State is Massachusetts.

MORE EXPERIMENTS.—A correspondent of the New York Commercial Advertiser recommends a plan for the gradual abolition of slavery in the United States. It is, among other preliminary acts, that three hundred millions of dollars be appropriated out of the national treasury, to be paid by installments of fifteen million dollars per year, during twenty years, to the owners of the slaves emancipated during the year, to be apportioned in some proper mode to the relative value of the freed slaves.

JEWS IN RUSSIA.—A letter from St. Petersburg, of November 7th, which we find in one of our Paris papers, announces as follows:—The Emperor has issued an order that sixty thousand acres of land, situated in the provinces of Ekatherinoslow, and of Taurus, shall be distributed to those Israelites whom the government has obliged to quit the western frontiers of Russia in Europe.

LATES FROM ENGLAND.—The steamship *Waverley*, arrived at New York on the 8th, in 19 days from Southampton. She brings four days' late advices from Europe, but nothing important. Louis Napoleon's majority is now said to be six millions over Cavaignac. The Pope is still at Gaeta.

LAST WEEK'S CONGRESSIONAL PROCEEDINGS.

January 2d. In the SENATE, Mr. Jefferson Davis, from the Committee on Military Affairs, in pursuance of instructions, reported a contract made between the house of Howland & Aspinwall and the New Granada Government, for a railroad across the Isthmus of Panama, which was ordered to be printed. A resolution was offered by Mr. J. W. Bradbury in favor of the appointment of a Select Committee to make inquiry into the expediency of organizing a Special Board of Commissioners to settle all claims against the United States Government. The resolution, after a brief consideration, was agreed to.

The HOUSE, on motion of Mr. Vinton, took up the bill for supplying deficiencies in last year's General Appropriation Bill, which were considered and several amendments offered to the same. Mr. Vinton, from the Committee of Ways and Means, reported the Navy bill; also Navy Pension and Revolutionary Pension bills, which were referred to the Committee of the Whole. The House then went into Committee of the Whole, and took up the bill establishing a Board of Commissioners to settle private claims against the Government.

January 3d. In the SENATE, the joint resolution, providing for the advance of three months' extra pay to certain officers and soldiers who served in the late war with Mexico, came up for consideration, and on motion was referred to the Committee on Military Affairs.

In the HOUSE, various petitions were presented and referred. Mr. Giddings, of Ohio, presented a petition for the Abolition of Slavery, from certain females. Mr. Thompson, of Miss., wished to debate its reception and reference, but it was finally laid over. Reports being in order, sundry bills were reported by various Committees, a portion of which were read and referred to a Committee of the Whole.

January 4th. In the SENATE, sundry petitions were presented to-day, among which was one by Mr. John A. Dix, of N. Y., with 94 signatures, praying for the reduction of postage. Mr. Cameron, of Pa., presented another, signed by a large number of persons, praying for a modification of the present Tariff. Several notices of bills were given, and among them was one by Mr. Dix, providing for improvements in the Harbor of New York. Mr. Downes, of La., from the Judiciary Committee, reported the House bill, providing for the punishment of persons guilty of False Swearing in certain cases.

In the HOUSE, the principal discussions related to the mileage of Electoral Messengers. A memorial was presented from several of them, praying for an increase of mileage. The House then took up the joint resolution from the Senate, increasing the pay of Messengers' mileage from 12 1/2 to 25 cents per mile. After considerable discussion, the resolution was passed by a vote of 113 to 64.

January 5th. In the SENATE, agreeable to previous notice, Mr. Dix asked and obtained leave to bring in a bill, which was read the first and second times, providing for the improvement of New York Harbor, and the removal of obstructions in Hurlgate. Bills were also reported in favor of granting a reservation of land to the State of Arkansas, and for a grant of land and right of way for a railroad in Missouri. A lengthy discussion arose upon a resolution, previously offered, calling on the President of the United States to communicate to the Senate any correspondence had with the Government at Spain for the purchase of the Island of Cuba. The resolution was laid on the table by a vote of 24 to 19.

In the HOUSE, the bill to establish a Board of Commissioners to settle private claims against the Government, was taken up, and discussed at length, but not acted upon.

January 6th. The SENATE was not in session.

The HOUSE agreed to terminate the debate, in Committee, on the bill for the establishment of a Board of Examiners of private claims against the United States, at half past one o'clock on the 8th January. The Pacheco slave case then came up. It seems that early in the progress of the Florida War upon the Seminoles, Major Dade hired of Pacheco, at \$25 per month, his slave Lewis to guide through the country of the hostile savages the expedition which Major D. commanded. Lewis was a negro of remarkable abilities, spoke four languages fluently, and it would seem was a secret confederate and spy of the Indians at the time. When about half-way to his destination, the expedition was suddenly attacked by the Indians and almost entirely destroyed, hardly a man escaping. The negro was no more heard of until near the close of the war, when he came in among a band of Seminoles who surrendered, finding longer resistance impossible. He was now claimed by his old master, but Gen. Jesup resisted the claim, and decided that Lewis must go West with the disinherited savages—and so he did. Whereupon Pacheco claims payment for him by the Government. After a long debate, in which the recognition of property in human beings by the Constitution, was denied, the vote was taken; and the bill passed, 91 to 89. The correctness of the vote has since been denied, and the case will probably come up again on a vote to correct the records.

The N. Y. Express publishes a singular case of fatality. It seems that a few days since a draft was drawn by Mr. Dunbar S. Dyson of New Orleans, on a house in this City, and endorsed by Mr. Geo. B. Deiter. When the draft was presented for payment in Wall-st., it was found that both the drawer and endorser had become victims of the epidemic which is now raging so fearfully in New Orleans. Mr. Dyson was the brother of the late Robert Dyson of this City, whose sudden death on the cars at New Brunswick was noticed a few weeks since.

The Augusta (Me.) Age says that Honorable Ebenezer Knowlton, formerly Speaker of the House of Representatives, was ordained to the work of the gospel ministry and pastor of the F. W. Baptist church in South Montville, on the 17th ult.

AWFUL DISASTER.

The last steamer brought intelligence of a frightful loss of life, resulting from ignorance or carelessness, on board one of the steamers running between Ireland and England. It appears that about four o'clock on the evening of the first of December, the steamboat *London-derry* left the harbor of Sligo. There were on board of her three cabin passengers, a number of sheep and oxen, and about 150 emigrants. The vessel was crossing over to Liverpool, whence the majority of the unfortunate passengers intended to proceed as emigrants to America. Toward nightfall a heavy gale came on, and at last blew with so much violence, that shortly after midnight, or rather toward one o'clock on Saturday morning, the decks were cleared of all except the seamen. The steerage passengers, perhaps 150 in number, were crammed into the narrow compass of the fore-cabin, a compartment little more than eighteen feet long, by eleven feet wide, and seven feet high. The space was capable only of accommodating about forty passengers, and here were nearly 150 of both sexes, huddled together indiscriminately, the old and the young, the robust and the sickly, the adult and the infant.

Meanwhile, the sea was running high in the channel, so that the waves repeatedly broke over the steamer. Then it was that, through the negligence of those who were responsible for the lives of the people on board, a measure of momentary convenience was adopted, which led to a catastrophe, the like of which has only occurred before in the notorious prison of Calcutta. The companion-way, the only aperture by which the fore-cabin received ventilation, was closed, and over the companion-way was nailed down a piece of tarpaulin! This was at about midnight between Friday and Saturday. The result proved to be only such as common sense would tell every one was inevitable. The dizziness and qualms of sea-sickness were very soon forgotten in the unendurable sensations of suffocation. Efforts were made to force a way out of the confinement; they were found to be unavailing. Shouts were raised to attract attention; they were drowned in the roaring noise of the storm.

And then, according to the description of the few survivors, ensued a spectacle such as sets the imaginations of even the most morbid at defiance. The steamer drove bravely through the tempest, while those who directed her remained wholly unconscious of the frightful conflict for life and death which was then raging in her very entrails. The tramping and beating sounds within the cabin were rendered inaudible by the throbbing of the pistons, and the shrieks and groans of the sufferers only died away with the gale toward morning. Not till then were the seamen aware of the tragedy which had been enacted under their feet.

Out of the one hundred and fifty passengers who had been driven down the companion-ladder a few hours before, seventy-two were found to have perished! Men and women and little children, husbands and wives, sons and mothers, were heaped about the floor of the cabin in disorder, some with their clothes torn from their backs in tatters, some with their hands and faces lacerated, some with their features trodden into a mummy by the iron-shod 'brogues' of their fellow-sufferers; here a father locked in the arms of his daughter; there a sister clinging to the corpse of her brother, their countenances black and distorted with the convulsions produced by suffocation.

The coroner's jury found Alexander Johnston, captain, Richard Hughes, first mate, and Ninian Crawford, second mate, of the *London-derry*, guilty of manslaughter, and have expressed in the strongest terms their abhorrence of the inhuman conduct of the other seamen on board, throughout this unhappy transaction.

SUMMARY.

The Missionary Society of the Methodist Church has now forty-nine missionaries employed in Oregon, Africa, and South America, and three hundred and fifty-eight laboring among the Germans, Indians, Swedes, and Norwegians in the United States. The total number of church members under missionaries' charge is 31,699. There are seventy-two missionaries among the Germans, of whom six thousand have become church members.

The death of Elder Andrew Broadus is announced in the last Richmond Herald. He was the oldest and most eloquent Baptist minister in Virginia, and was called the Robert Hall of America. With all the splendor of his powers, he united the most childlike simplicity and singular diffidence.

Forty-three monks, of the order of La Trap, direct from France, arrived at New Orleans a few days since, and proceeded directly to Bardtown, Ky., where they own fourteen hundred acres of land. There are six priests among them.

There is a small colored Baptist church in the village of Stonington, Conn. The church has been in existence some two years, during which period they have erected a small house of worship, which is yet in an unfinished state.

The Jury in the Kentucky Slave Case, in which several citizens of Marshal, Michigan, were defendants in a prosecution for rescuing fugitives from the hands of their owners or agents, which has just closed at Detroit, gave a verdict for the plaintiff of one thousand nine hundred dollars and costs.

The Rainbow, Canton ship, belonging to Messrs. Howland & Aspinwall, which is overdue eight months at Valparaiso, is given up as lost by parties interested, and the insurance losses in some instances have been paid. One office has paid about \$55,000 on her.

A new banking institution has commenced operations at Essex, Conn., called the 'Saybrook Bank'. Hon. Samuel Ingham is the President, and Edward U. Pratt the Cashier. The 'Manufacturer's Bank' has commenced operations at Birmingham.

A slip from Thompson's Bank Note Reporter announces the failure of the banks of Sandusky and Norwalk, Ohio.

The Governor of New Hampshire has appointed Thursday, April 5, as the day of fasting and prayer.

A dispatch from New Orleans, dated January 6, says that the cholera for a day or two past has been less destructive in its ravages, the number of deaths from cholera within the past 48 hours being only 77. The number of deaths from cholera and other causes during the same time was 131. Citizens generally are returning to their homes, and the late rains had subsided and given place to pleasant and wholesome weather.

A North Carolina paper says that the bill appropriating eighty-six thousand dollars to provide for the establishment of a hospital for the insane in this State, passed its third reading in the Senate on Thursday last, and is consequently a law. The place of its location is yet to be selected.

The Washington correspondent of the New York Express, under date of January 3d, says: The Chief Justice of the Supreme Court, this morning, delivered an elaborate and able report upon the Rhode Island Dorr Case, affirming the judgment of the Circuit Court of Rhode Island. The Court met the question in all its forms, and are unanimous in their judgment of condemnation of the Dorr rebellion.

Mrs. Mary Dickson, the Post-mistress of Lancaster, Penn., acknowledges through the letter-box the receipt of an anonymous letter, enclosing fifteen dollars in gold. The writer says—'It was unlawfully taken from you about ten years ago, for which I ask your forgiveness and also that of my God, in whose presence I expect soon to appear.' The receipt of the letter is acknowledged at the request of the writer.

We learn from the *Fond du Lac* (Wis.) Journal that during the night of the 12th ult. the Congregational, Baptist, and Methodist churches, the former court-house, the academy, town-hall, lyceum, &c. &c., in that village, were destroyed by fire. They were all, we should add, included in one and the same building, which was the village school-house.

The Collector at Barnstable, Mass., paid on Monday four thousand four hundred dollars to the officers and crews of cod-fishing vessels. This is said to be but a small portion of the sum claimed by the fishermen of the district, but the circulars from the Treasury Department are very rigid in their instructions, so that many went away disappointed.

Apples will not freeze until at a temperature of from five to ten degrees below the freezing point of water, and it is beneficial to keep them as cool as possible, even down to thirty degrees. Apples enclosed in a water-tight cask may be left in a cold loft or garret all winter without further care, and will be sound in the spring, and perfectly fresh.

An elegant silver pitcher and tray were presented to ex-Mayor Quincy at Boston, on Monday evening, by some of the members of the Massachusetts Temperance Society, and other citizens, in compliment for his deciding vote in the Board of Aldermen, against the license system.

The New York and New Haven Road is now doing a very large business. The regular time between the two cities is to be three hours. The distance by the road from New York to New Haven, according to the admeasurement of the Company, is 75 miles 98-100. The fare has been fixed at \$1 50 from New York to New Haven—that is, two cents a mile, and any shorter distance at the same rate.

The total number of arrivals at New York from foreign ports for the year 1848 is 3060, of which 764 were British. The total number of passengers, 191,909. The number of arrivals in 1847 was 3,174, and passengers 166,110.

A ship of five hundred tons burthen is now in course of construction at St. Louis, and upon completion she will be sent direct to San Francisco. Another novelty in navigation.

Snow fell to the depth of 18 or 20 inches at Adrian, Michigan, on the 21st ult. Probably this is the greatest fall of snow ever known in that region.

The Bangor Democrat states that there will not be half the lumbering upon the Penobscot waters that there was last year.

The Illinois Journal says that Charles S. Gridley, of Bloomington, Ill., came to his death by a wound received on the 18th from a pistol, which burst in his hand while discharging it.

The Episcopal Board of Domestic Missions have recently sent out four new missionaries to Wisconsin and Alabama.

New York Market, Monday, Jan. 8. ASHES—Pots \$6 50; Pearls 6 25.—FLOUR AND MEAL—Flour, 5 75 a 5 87 for common and good Western and State, and 6 25 for pure. Jersey Meal 3 00; State 3 06. Rye Flour 3 12.—GRAIN—Wheat has declined 2 or 3 cents, but Western, Illinois, and Ohio, sells at 1 08 and 1 15. Corn, 65 for new Northern, 63 for mixed Western. Barley 64c. Northern Oats 44c; Jersey 40c.—PROVISIONS—Pork, old 13 37 a 15 37; new 14 25 a 15 25. Beef 6 50 a 7 50, and 10 50 a 12 00. Butter and Cheese as last week.

MARRIED. In Brookfield, N. Y., on the 31st Dec., by Eld. S. B. Crandall, HENRY BILLINGS, Esq., of Guilford, Chenango Co., and MRS. MARTHA SQUIRES, of the former place.

Also, on the first day of January, by the same, in Plain field, Osego Co., Mr. WILCOX S. BURDICK and Miss ANNE LADY S. CRAWFORD.

In Truxton, N. Y., Dec. 28th, by Eld. Jas. E. Irish, Mr. THOMAS S. BROWN, of Waterford, Ct., to Miss HANCOCK BENTLEY, daughter of Elijah E. Benjamin, Esq., of the former place.

On the 2d of January, by Eld. S. S. Griswold, Mr. HAZARD W. BURTON and Miss HANNAH A. BATES, both of Hopkinton, B. I.

In Milton, Wis., on the 23d of Oct., by Eld. Z. Campbell, Mr. ALEX. D. BORD, of Lima, to Miss ELIZABETH SAWYER, of the former place.

LETTERS. Edwin B. Maxson, E. P. Larkin, Perry Cole, S. Davison, Z. Campbell, S. E. Crandall, E. Maxson, A. H. Main, Andrew Babcock, S. S. Griswold (res.).

RECEIPTS. T. Langworthy, Hopk., B. I. \$4 00 pays to vol. 5 No. 52. J. Langworthy, 2 00 " 5 " 52. T. Clarke, Sen., 2 00 " 5 " 52. N. K. Lewis, 2 00 " 5 " 52. N. B. Palmer, 1 00 " 5 " 52. E. Burdick, Milton, Wis., 2 00 " 5 " 52. O. Vincent, 2 00 " 5 " 52. S. Griffin, Farmington, Ill., 2 00 " 5 " 52. Perry Cole, Edinboro, Pa., 2 00 " 5 " 52. E. B. Maxson, Adams Center, 2 00 " 5 " 52. J. Babcock, Brookfield, 2 00 " 5 " 52. H. A. Hull, West Edinboro, 2 00 " 5 " 52. T. Harrison, New York, 2 00 " 5 " 52. J. W. Barker, 2 00 " 5 " 52.

FARM FOR SALE.

The subscriber offers for sale his farm, situated in the town of Genesee, county of Allegany, N. Y. Said farm consists of 280 acres of first-rate land, 175 of which is level, and the remainder gradually rising up a hill, all of which is susceptible of cultivation, mostly adapted to grazing purposes. About 75 acres, however, is a gravelly quick soil, as productive of wheat and corn, as any in the southern part of said county. Upon said farm is about 100 acres in improvement, two framed barns, and a large two-story fenced house, well inclosed, lately built, and conveniently calculated. There are two good wells of water upon said farm, and it is also abundantly supplied with numerous brooks and springs. Said farm is situated in a good neighborhood, and convenient to school, and the central place of business, for the western part of said town; and on the main traveled road from Allegany to Smithport. For pleasantness and locality it is not surpassed by any in the township or vicinity. To those wishing to purchase a good farm, the present opportunity offers rare inducements. The farm will be sold for cash; or, if desired, by paying one-half of the purchase money down, the balance will be arranged to accommodate purchasers for any reasonable length of credit. A careful view of the premises by a discerning individual, is only requisite to a thorough conviction that an investment made under such favorable terms as the subscriber offers, is but safe and a fair speculation. For further information, address the subscriber, P. M. at West Genesee, Allegany Co., N. Y., or inquire at his house, JARED MAXSON, 29th St. Genesee, December 20th, 1848.

THE BOOK.

For every Clergyman—For every School District—For every Educated Man. WEBSTER'S QUARTO DICTIONARY, Unabridged. Price \$6.—Published by C. & C. MERRILL, Springfield, Mass., and for sale by Booksellers generally.

"Will not the enlightened and liberal furnish their clerical brethren with a copy, as an indispensable volume in their libraries?"—Rev. T. H. Gallaudet. Extract from a Lecture addressed to a Teacher's Institute, by William Russell, Principal of the Merrimack (N. H.) School for Teachers, and formerly Editor of the *American Journal of Education*. "The edition of Dr. Webster's Dictionary, revised by Professor Goodrich, and now in the hands of the printer, is a work of great value to the teacher, and one which is well qualified to give instruction in the English Language. The copious information which it work embodies, on all topics connected with Etymology—the extreme exactness, as well as the number, extent, and fullness of the definitions which it furnishes for every important word, render it a mine of philological wealth to instructors. The volume is, in fact, the teacher's encyclopedia, as well as lexicon, for daily reference. Could a copy of it be provided, as the permanent property of every district school, the effect, as regards the improvement of instruction, would be deeply and extensively felt, in the increased skill of the teacher, and the higher attainments of his pupils, in the most important part of education—the acquisition of an adequate knowledge and proper use of our own language." "It has come to be a necessity to every educated man."—Lord Brougham

ALFRED ACADEMY AND TEACHERS' SEMINARY.

W. C. KENYON, A. M., } Principals. IRA SYLLES, A. M., }

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

Extend the buildings are now erected for the accommodation of students, and for Recitation and Lectures, &c. They occupy an eligible position, and are finished in the best style of modern architecture; and the different apartments are heated by hot air, a method decidedly the most pleasant and economical. Ladies and Gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board and rooms can also be had in private families, if particularly desired. Each room for those who board in the Hall is furnished with a bed and bedding, a table, two chairs, and a pull. The plan of instruction adopted in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the student, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, 'The Health, the Manners, and the Morals of our Students.' To secure the most desirable ends, the following Regulations are instituted, with a view to the maintenance of which, no student should think of entering the Institution.

REGULAR ACADEMIC EXERCISES.

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

ADMISSION.

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

ACADEMIC TERMS.

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

As the plan of instruction in this Institution, laid out for each class, will require the entire term for its completion, it is of the utmost importance that students should continue through the term; and accordingly, no student will be admitted for any length of time less than a term; extraordinary exceptions excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term. N. B. Students who are expecting to teach during the winter or summer, will specify such intention on entering in the beginning of the fall or spring term; and, for the special accommodation of such a day will be set apart first, on which they can leave, if they wish; and they will not be permitted to leave on any other day, nor will any other teachers be permitted to leave on the day specified, unless by special arrangement.

Further, it is of the utmost importance that the students be present at the day of the opening of the term, on the first and the succeeding day; the students entering in the second and third terms, to be present on the first day of their respective terms.

It is also suggested to parents who patronize this Institution, from the distance of a few miles around, that students should go home only once during the term, and every absence from classes is always attended with disadvantages to the student. This is a suggestion, and not imperative. Ref to meet this suggestion, the exercise of the school will close on the seventh Friday in each term; and open again on the afternoon of Monday following.

EXPENSES.

Board, per term, from \$14 50 to \$18 00. Room-rent, 50 cents. Washing, 50 cents. Fuel, spring and fall, 75 cents. Tuition, from \$8 50 to \$12 00. Lights, 50 cents. Incidentals, 50 cents. Extra—Music on the Piano Forte, 1 00. Oil Painting, 1 00. Drawing, 1 00. The entire expenses for an Academic Year, including board, washing, lights, fuel, and tuition, except the extra above mentioned, need not exceed eight or ten dollars. On the expenses for board and tuition must be added the amount, at the commencement of each term, for special payment, or satisfactory arrangements, for the term in prospect, to be made at the time of entering the Institution. For further information, apply to the Principals, or to the Trustees, at West Genesee, N. Y., or inquire at his house, JARED MAXSON, 29th St. Genesee, December 20th, 1848.

Miscellaneous.

THINGS THAT CHANGE.

Know'st thou that seas are sweeping
Where cities once have been?
When the calm wave is sleeping
Their towers may yet be seen?

MARRIAGE IN DIFFERENT NATIONS.

In Ceylon, one of the principal of the marriage ceremonies consists in tying together the clothing of the bridegroom and bride, to signify that they are bound together for life. This ceremony is performed in the presence of their friends, and with such festivities as the means of the parties will admit.

fillet of the same color. The bride is conducted to the tent by her parents, where the lover presents her, with garments and jewels, according to his wealth. A grand entertainment is given, and the young women dance all night to the sound of the instruments, while the spectators regulate their motions by clapping their hands. These dances are not very decorous.

The marriages among the negro tribes are conducted with but little ceremony, except an abundance of pastimes and dancing.

Among the Jereres, when the lover has secured the consent of relations, he summons his friends to assist him in carrying off his bride, who shuts herself up in a hut with her companions, where they maintain an obstinate siege before they conclude to surrender.

In Congo, the negroes take their wives for a year on trial; if at the end of that time they are satisfied, the wedding is celebrated with a feast. The missionaries endeavored to abolish this custom, without success; the mothers declaring that they would not risk the happiness of their daughters by urging them to an indissoluble union with persons, with whose tempers and habits they were unacquainted.

In Abyssinia, there is no form of marriage ceremony. Parties live together as long as they choose, and these connections are dissolved and renewed as often as the parties may think proper.

African princes have an unpleasant way of furnishing dowries for their daughters. When the Sultan at Mandara married his daughter to an Arab Sheikh, the nuptials were celebrated by a great slave-hunt among the mountains, when, after a dreadful struggle, three thousand captives, by their tears and bondage, furnished out the materials of a magnificent marriage festival.

In Dahomey, all the unmarried females, throughout the kingdom, are considered the property of the sovereign. Once a year they are all brought before him; he selects the most engaging for himself, and sells the others at high prices to his subjects. No choice is allowed the purchaser. He pays twenty thousand cowries, and receives such a wife as the king chooses to award him; being obliged to appear satisfied with the selection, whatever may be her aspect or condition. This monarch has three thousand wives; but the king of Ashantee has exactly three thousand three hundred and thirty-three, and the safety of his country is supposed to depend on his keeping up this mystical number. [N. Y. Dispatch.]

PERSIAN VIEW OF THE SLAVE TRADE.

We find in the London Anti-Slavery Reporter extracts from the papers on the Slave Trade recently laid before Parliament, among which is the correspondence between Col. Shiel, on behalf of the British Government, and Hajee Meerza Aghasei, on behalf of the Shah of Persia. It appears that the latter dignitary, who is said to rival even the "Royal Jewish voluptuary" in the number of his wives and female slaves, had virtually promised to issue a Firman prohibiting the traffic in slaves, provided it should be found consistent with the Mohammedan religion so to do, and the Ottoman Empire concurred in the measure. The first document copied by the Reporter is from the pen of the Hajee Meerza, the principal Minister of the Shah, by which it seems that the wily Mussulman made a matter of conscience of his refusal to comply with the request of the British agent: "His Majesty's commands are," writes the Minister, "that the purchase and sale of negro men and women are sanctioned by the precepts of our resplendent faith, and we cannot, therefore, issue commands to the people of Persia that that which is lawful by the law shall be unlawful to them."

In consequence of this scruple of the devout Mussulman, Col. Shiel procured from several learned Moolahs and Doctors of Mahomedan Theology, at Teheran, decisions as to the lawfulness of slavery.

They generally agree that it is disgraceful, an abomination, but at the same time recommend its discontinuance.

With these answers from the highest ecclesiastical authority in Persia, Col. Shiel renewed his request to the Shah, at the same time laying before him the fact that the Turkish Government had agreed to the suppression of the traffic—thus removing both his religious and political scruples, as expressed in his former reply. The ingenuity of the Shah was evidently greatly taxed to evade the performance of his promise. After attempting to show that the English Government had encouraged slavery in other places, he again entrenches himself behind his religious obligations. Taking up the old plea, that the slaves are benefited and God glorified by their removal from a land of Paganism to one blessed with Gospel ordinances, the Shah thus clenches his refusal to keep his promise, and prohibit the trade in human beings:—

"The meaning of the auspicious handwriting of His Majesty," says Hajee Meerza, "is as follows:—

"If, by prohibiting the importation of black slaves, I should be the means of preventing 5000 individuals from embracing the Mahomedan creed, according to our religion I commit a great sin, and our name will be of very bad repute."

A MILITARY HOSPITAL AFTER A BATTLE.

On the afternoon of the 29th of January, after the fight of Alival, the field hospital, for the wounded, was removed into Lodiana. I rode over to see a brother officer who had been seriously wounded, and I shall never forget the sad scene of human suffering which I there witnessed. Outside the hospital-tents were laid the bodies of those who had recently died; many of them in the contorted positions in which the rigid hand of death had placed them; others more resembling sleep than death, had calmly passed away, struck down in full vigor, and robust bodily health, when the human frame, it was natural to suppose, would have struggled more fiercely with its arch enemy; but the groans of the sufferers undergoing painful surgical operations were more grievous to the senses than the sight of those who needed no mortal aid. Pain, in all its degrees and hideous varieties, was forcibly portrayed on every square yard of earth which surrounded me; and, passing from sufferer to sufferer, I felt, or fancied I felt, each patient's eye following wistfully the movements of such fortunate visitants as were exempted from the service of the lancet or knife, and sometimes dwelling reproachfully on the useless spectator of their sufferings. I felt it was almost a sacrilege to remain in such a place without being useful; but the medical officers, and the hospital assistants, so zealously performed every minute detail for the relief of their patients, that sympathy was the only offering we could present to our stricken comrades. While raising the canvas door of a dark tent which I was entering, I stumbled, and nearly fell, over the leg of some one stretched across the entrance. When I turned to make an apology to the owner, I found it had none, but, on a pallet beside it, lay its former possessor, who had just been amputated; beyond him lay a dead artilleryman; and further on, among stumps of arms protruding from the pallets, lay my wounded brother officer, who appeared to suffer much more from the surrounding objects, than from his own personal injuries. But the attention bestowed on those wounded at Alival differed much from a preceding occasion, where the hospital-stores and conveniences had been so far outmarched that only two rushlights were to be procured to illuminate the hospital.

REAL FAME.

Scott had tasted at our house the Yarmouth bloaters, (then an article of less savoury notoriety than at present), allowed their superiority to the Finnan haddies, and inquired where they might be procured. My mother, having undertaken the commission, applied to our fishmonger, Mr. B. of Billingsgate, a most worthy and matter-of-fact Triton, whom no one could have suspected of an addiction to poetry and romance. Hearing that the half-hundred small fishes were to be sent as far as Sussex Place, he rather shook his head at the inconvenient distance. "Rather out of our beat, ma'am; there are plenty of places where they can be got good." I am sorry for that; for I am afraid Sir Walter Scott will be disappointed, having learned that yours are the best. "Sir Walter Scott, ma'am! God bless my soul; is Sir Walter in town? Tom, go and pick the very best, half hundred you can find in that fresh lot from Yarmouth. Well, ma'am, and how is he looking? Why, if you had told me they were for him, I would have sent to Jerusalem or Johnny Groat's house. Now mind, Tom, that the boy starts directly—remember, 24 Sussex Place, and no mistake about it." This circumstance being related to Scott, he cordially exclaimed—"Well, now, this is something like real, tangible fame. I like this more than all the minauderies of the old French Countesses who used to bother me at Paris with their extravagant compliments, and were only thinking of their own vanity all the while."

TANNER'S SUMACH.—The Venetian sumach (Rhus coriaria) so much used in tanneries, is imported in large quantities from Sicily, and from the South of France, and sells at \$45 to \$50 per ton. It is very distinct from all the American species in its growth and general appearance, with the exception of the Rhus copallinum, and it is superior to them all for manufacturing purposes. The best mode of forming plantations would be from seeds, which may be imported from Naples, or the South of France. It is of easy culture, and propagates rather freely from suckers. The Rhus coriaria, being a native of the South of Europe, it will not flourish to the northward of New York. On the light soils of New Jersey, which are there so prevalent, it would, no doubt, grow well; but it would, probably, produce more shoots in the lower sections of the southern States, where the climate is more congenial and mild.

"THE BENEFIT OF CLERGY."—This phrase had its origin in the dark ages, when literature, what little there was in the world, was almost all found among the clergy; and when a clergyman died, it was felt to be a public loss, as the State was deprived of his learning. So highly was literature prized, that it became a law that a clergyman, who could read, when convicted of a capital offence, might escape the penalty of the law, so that the State might not lose the benefit of his learning. In process of time this was so extended that any man, who could read, should have the benefit of the clergy, that is, should escape the death penalty in consideration of his intelligence. [Cong. Jour.]

RICH PRESENTS.—Collector Morton, of the port of Boston, recently received from the British Government, an elegant gold medal, to be presented to Capt. Thomas Harris, of the bark Peru, as a token of esteem for his humane conduct in rescuing the crew of the British brig Britannia from death in 1846. There was also entered at the Custom-House, the other day, an elegant gold brooch, studded with diamonds, intended as a present from the Sultan of Turkey, to Professor Morse, the inventor of the Magnetic Telegraph. The duties on this token of esteem amounted to over \$120.

A man who has returned from California, being asked what goods were the best investment for the California market, replied, "Green spectacles, by all means; for they are needed to protect the eyes of the gold-diggers from the brilliancy of the metal."

RAILROADS AT THE CLOSE OF THE YEAR 1848.

—The Railroad Journal, summing up the extraordinary influence of railroads upon the country, and upon the world, says it may be safely estimated that the entire expenditure, within the last twenty-five years, in the projection and construction of railroads, will not fall below one thousand millions of dollars! and that their influence in facilitating business, in reducing the expense and time of travel, and in opening up new regions of country, has given an increased value to property of twice that amount; and yet their influence is only beginning to be felt. We may add, that within a month, two hundred and eighty-two miles of new railroad has been added to that already in use in this country. This addition is made up as follows: New York and Erie, 127 miles; New York and New Haven, 80 miles; Nashua and Worcester, 45 miles; Harlem, 30 miles; total, 282 miles.

RAILROADS IN NEW YORK.—There are in the State of New York about 778 miles connected, on which cars are running, the total cost of construction of which amounted to \$20,944,141. The number of passengers who passed over them in 1847 was 3,866,718, from which, and all other sources, the gross earnings of the same year were \$6,084,410. The expenses, including those of running and repairing, were \$4,551,361, leaving a profit of \$1,533,051. The income of five of the companies increased from 1847 to 1848, \$263,734, and their expenses for running and repairs during the same time increased \$117,000, which result shows a satisfactory business.

SEVERE BUT JUST SENTENCE.—The Poughkeepsie Journal of Saturday says that a man named Charles Smith was found guilty at the recent Oyer and Terminer in that village, of gouging out the eye of another man, with whom he was fighting, and Judge Barculo sentenced him to twenty-one years' imprisonment in the State Prison. The laws of this State in reference to maiming are very severe, and we think very justly so. It is one of the most heinous crimes of which man can be guilty.

VARIETY.

William Lawrence, of Boston, lately deceased, left by his will, twenty thousand dollars to the Groton Academy, says the Springfield Republican. The amount is to remain on interest until it reaches thirty thousand dollars, and then to be appropriated to purposes of instruction, charity to the indigent pupils, &c. This institution has heretofore received large sums from the Lawrence family. Groton was their native town.

Captain Dutch, distinguished as the most daring and successful chief of the Cherokee nation, in the Cherokee and Osage wars, that were waged on the Western frontier some twenty years ago, died at his residence in Canadian District, Cherokee nation, on the 14th ult. At the time of his disease he was a member of the National Council, and was considered the most influential man of the 'Western,' or 'Old Settler,' Cherokees.

James T. Sasser recovered a verdict of five thousand dollars damages against the city of Memphis, for injuries sustained by falling into a cistern, authorized to be dug by its agents at the north-west corner of Main and Jefferson streets. The cistern was about twenty-five feet deep, and the thigh of the plaintiff was fractured, and other injuries sustained.

The Doylestown Democrat relates the following: On Tuesday morning last, a young lad, engaged in taking care of the horses, at the livery stable of John Welkel, in this Borough, had his nose bitten off by a horse. He was in front of the animal playing off some pranks, which the beast did not like. It made one dab at him, and he came off minus a nose. He was fixed up by a physician, and he is doing well.

The steamer Empire burns, on some trips between Chicago and Buffalo, 700 cords of wood, and it is stated, averages 600 cords. Calculating that she averages thirteen trips, the usual number during the season, she will consume 234 acres of timber, and employ forty wood-choppers, at an average cost of over \$10,000.

While Kings in Europe are shaking on their thrones, in republican America they are acquiring new honors. The next session will contain no less than five of them, viz: James G. King, of New Jersey; Preston King, and John A. King, of New York; T. Butler King, of Georgia; and William K. King, of Alabama.

A singular wager was laid on the presidential election, by a couple of politicians in Connecticut, who agreed that he whose candidate was defeated should saw a cord of wood in the street. The wood was sawed on Monday, in presence of a large committee of amused spectators.

Hiram Powers, the Sculptor, has been engaged by the Louisiana Legislature, to make a statue of Washington for the State House. Five thousand dollars is appropriated, but the sculptor says it is not enough.

One of the principal commercial houses in Constantinople, which has the monopoly of the supplies for the court of the Sultan, has recently ordered in Paris 4,800 corsets, for ladies, in the richest styles.

The Nantucket Inquirer says—A branch pear tree, growing in the open air, with flowers in full bloom—quite a curiosity, considering that next Monday will be Christmas.

Rev. Dr. Lorimer, of Haddington, the father of the Free Church of Scotland, departed this life on the 9th of November, in the 84th year of his age.

Six hundred thousand francs is to be the salary of the French President. Nearly five times that of the President of the United States.

It is stated, that great numbers of half and quarter eagles, made from California gold, are already in extensive circulation through the city of New York.

Dr. Parker estimated the loss of life among the Chinese by the late typhoon in the 'China seas at 50,000.

DEPUTY INSTITUTE.

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

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

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

EXPENSES.
Tuition, according to studies, \$3, \$4, or \$5 00
Extras—Drawing, 1 00
Painting, 2 00 or 4 00
Tuition on Piano, 8 00
Use of Piano, 2 00
Chemical Lectures, and Experiments, 1 00
Writing, including Stationery, 1 50
Study rooms, wash-stove, chairs, table, and bedstead, 1 50
Board in private families, per week, \$1.00 to 1 50

TEACHERS' CLASSES.
Classes will be formed at the opening of the First Term and middle of the Second Term, to continue seven weeks, with daily lectures and instructions in relation to the duties of those intending to teach, accompanied by a thorough review of the Common English branches. Tuition, \$2 50.

AGRICULTURAL AND ANALYTIC CHEMISTRY.

Instructors in this Department, will be equal to any that can be obtained in the State, but will not be fully opened until about the first of January. A circular explaining more fully this Department, will be forwarded to any wishing it, by applying to the Principal, at DeRuyter; or Gurdon Evans, Analytic Laboratory, Yale College, New Haven, Ct.

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