

The Sabbath Recorder.

New York, August 30, 1849.

THE "SABBATH MANUAL."

A worthy minister of the gospel, whose mind has been much exercised upon the Sabbath question, writes as follows:—

"I have, during the summer, paid considerable attention to the subject of the Sabbath; and I frankly confess, that I do not find it easy to satisfy myself, that our position is a right one. I have endeavored to examine every thing which has come in my way. I have examined many writers on both sides, but, most of all, the Bible. Sometimes I feel that I shall never rest easy without embracing the seventh-day principle; but before taking any public stand in the cause, I wish to feel that every difficulty is cleared away. Here, then, let me ask you, have you noticed the argument of Rev. Justin Edwards, D. D., in a small work called the Sabbath Manual, published by the American Tract Society, 150 Nassau street, N. Y., from page 82 to the end? Particularly what he says upon the different manner in which our Saviour treated the Sabbath after his resurrection, from what he did before; and also the different practice of the disciples after the resurrection; before that observing the Jewish Sabbath, but not afterward; but invariably meeting on the first day of the week, from the day of his resurrection. But more particularly, have you noticed what he affirms respecting the declarations of the earliest historians upon the matter? The question with me is, Upon what ground do these early historians make such declarations? I wish it was in my power to know for myself what they do state, and on what ground they do it. I have not access to these writers; and, if I had, I do not know how I could reconcile all that they say upon the subject with the Bible. That there was a change of the day designed, and that it took place at the time of the resurrection, and yet not a word said, on the subject by Him who justly claims to be Lord of the Sabbath—this, I confess, is hard to get over."

We do not wonder that it should surprise our brother, "that there was a change of the day designed, and that it took place at the time of the resurrection, and yet not a word said on the subject by Him who justly claims to be Lord of the Sabbath." Truly, this is hard to get over."

As to a review of what Doctor Edwards has offered in the "Sabbath Manual," page 82 to the end, comprising the whole of the second part of the work, it is but of the question in a short article, such as we are obliged to write at this time. Perhaps we shall be able, at some subsequent period, to do so at length. For the present, we content ourselves with a remark in reference to the historical testimony which he professes to adduce for the observance of the first day of the week. The first which meets our eye is a quotation from Mosheim, vol. I. p. 45:—

"In the first century, all Christians were unanimous in setting apart the first day of the week, on which the Saviour arose from the tomb, as the day of public worship. This pious custom, which was derived from the church in Jerusalem, was founded upon the express commandment of the apostles, who themselves consecrated that day to the same sacred purpose; and it was observed universally, as appears from the united testimony of the most credible writers. The seventh day was also observed as a festival, not by Christians in general, but by such churches as were principally composed of Jewish converts."

If Mosheim meant to declare—as it is probable that he did—that it was the weekly custom of Christians to set apart Sunday for public worship, we venture the assertion that he had not a particle of authority for the declaration. It may be considered very hazardous in us to make this assertion, but we are willing to abide the issue. Mosheim did not live in the first century, and of course he had no other knowledge on the subject than what he derived from authors who had gone before him—authors who may still be consulted by those who have opportunity. Who, then, are the authors that furnish the testimony on this subject? and what is the nature of their testimony? The authors are those who lived and wrote during the progress of that famous controversy about the Passover, which so long agitated the churches of Asia and the western Roman Empire. It is from their writings that we gather the earliest testimony concerning the observance of the first day of the week. And such is the nature of their testimony, that it is not easy to determine whether they allude to the Sunday observance as the constant weekly practice of the churches throughout the year, or whether they simply have reference to an annual observance of it during the Passover festival. If it could be established, by clear and indubitable evidence, that those writers spoke of a constant weekly custom of the churches, their testimony would be worth somewhat more than it is. It is, however, all of an ambiguous kind. Yet upon this ambiguous kind of evidence do Mosheim, Doctor Edwards, and all others who advocate the claims of the first day of the week, rest their faith. But even allowing that the custom of observing the first day of the week was a weekly one, what does it prove? Does it prove what Doctor Edwards would wish to prove by it—that the day was regarded by the early Christians as the Sabbath? By no means. It proves nothing more than that the day was considered as a religious festival, between which and the Sabbath there is a very important distinction.

Mosheim, however, asserts, in the quotation before us, "that the seventh day was also observed as a festival." &c. He does not say that the first day was not observed as a festival, yet he seems willing to create

the impression, that all the sanctity originally belonging to the seventh day was now transferred to the first, and that the seventh day possessed no higher character than that of a festival. And it is evident, that Doctor Edwards wishes to avail himself of the authority of Mosheim, to give currency to this delusion. Yet Mosheim must have known, that all the ancient writers, who speak of the first day of the week, speak of it only as a festival. Not the smallest hint do they give of its being regarded as a day of rest from secular business, any farther than during the hours of public worship. And if our memory serves us correctly—we have not time now to make the references—Mosheim has himself given, in other parts of his work, quotations from those writers which go to establish our position most conclusively. We say, therefore, that the quotation which Doctor E. gives from Mosheim is calculated to deceive; and, knowing what we do of the Jesuitism of this same Doctor E., we believe that he is quite willing that the people should be deceived.

But notwithstanding Mosheim's assertion, "that in the first century all Christians were unanimous in setting apart the first day of the week for public worship," and notwithstanding Doctor E.'s endorsement of the same, the "Sabbath Manual" is not able to quote any writer earlier than Ignatius, Bishop of Antioch, A. D. 101. Of course this brings us to the second century. Well, what does Ignatius say? The quotation given in the Manual, we have good reason to believe, is a garbled one. It does not fairly represent the views of Ignatius. It is as follows: "Let us (Christians) no more sabbatize, but let us keep the Lord's day." We do not know where the author of the Manual picked up this quotation; but, for the benefit of those who are likely to be misled by it, we give the following from this celebrated father, which establishes more clearly his view of the connection between the Sabbath and the Lord's day: "Let us not keep the Sabbath in a Jewish manner, as if we took delight in idleness; for the Scriptures hold, that he who will not work should not eat; but let us keep it in a spiritual manner, in the study of the law, and in the contemplation of the works of God; and after we have kept the Sabbath, let every one that loveth Christ keep the Lord's day festival." Does this look like setting aside the Sabbath, and having its place substituted by another day? On the contrary, it proves very clearly, that Ignatius would have the Sabbath celebrated as such, and that he did not regard the Lord's day as setting aside the Sabbath. It proves that he regarded the Sunday simply as a festival. And if we would keep in mind the proper distinction between a Sabbath and a festival, all these passages of the early Christian writers could be easily explained, without the necessity of supposing that the Sabbath had been superseded by another day.

The testimony of the early fathers does indeed prove that the first day of the week was observed by the churches. But it does not satisfactorily prove, that it was observed every week throughout the year. Still less does it prove, that the observance of it rested upon Divine authority. There is not the least gleam of intimation that it was anything more than a voluntary practice of the churches, notwithstanding Mosheim's assertion that "this pious custom was founded upon the express appointment of the Apostles."

But it subsequently grew into a weekly custom; and with the growth of this custom there sprung up a notion that there was some sort of apostolic authority for it. Coming down to the close of the second century, and to the beginning of the third, we find several writers giving testimony to the observance of the first day in their time, and even to its weekly observance. Yet they do not, any more than those who had gone before them, intimate that the day was observed as a Sabbath. Beza declares, "that hitherto the people had not abstained from labors, only while they were assembled in the congregation; there being no such duty enjoined amongst them, neither in the times of the Apostles, nor afterwards for many years, until the Emperors had embraced the Gospel, and therewith published their edicts to enforce men to it." (Heylin's Hist. Sab.) Which proves, that for the first three centuries the Sunday was not considered as a Sabbath, nor as possessing any higher character than that of a church festival.

But we are extending our remarks beyond what we designed. We take leave of the subject for the present by remarking, that it is a pitiful artifice in the advocates of the Sunday observance, to seek to create the impression that in the first ages of the church it was considered as the Sabbath, when they cannot but know better, if they would take the least pains to inform themselves.

BAPTIST EDUCATION SOCIETY AND MADISON UNIVERSITY.—We are informed, says the Oswego Times, that the injunction prohibiting the removal of the above institution from Hamilton, has been vacated by Judge Allen, upon the ground that the plaintiffs were not parties to the contract under which it is claimed the Education Society located its Seminary in that place, and did not show themselves entitled to maintain their action. The motion being thus disposed of upon technical grounds, the merits of the controversy are not affected by the decision. But the dissolution of the injunction does not secure the removal, as the new Board just elected are adverse to the measure, and have already passed a resolution permanently locating the institution at Hamilton.

FATHER VENTURA.

We have already given the substance of Father Ventura's remarkable letter in regard to the prospects of Popery in Rome. The following extract from "The Genius of Italy," by the Rev. Robert Turnbull, who traveled through that beautiful country before it was involved in revolutionary struggles, will be read with interest by those who have perused the letter:—

"In connection with Gioberti, the name of Father Ventura, the distinguished Theatine preacher, and especial favorite of the Pope, presents itself. At the present time, this Abate is one of the most popular men in Italy. As a preacher he is unrivaled in that country. Of a warm southern temperament and glowing imagination, he agitates the people like a tribune of ancient Rome. In this respect he strikingly resembles Lacordaire, the celebrated Dominican preacher of Paris. Of a dark complexion, well formed and expressive features, lofty forehead and burning eyes, with a complete mastery of impassioned and popular eloquence, he takes captive the senses and imaginations of his hearers. His voice is clear and energetic, thrilling and vibrating, like the shrill tones of a trumpet; his gesture vehement and impassioned; and his language clear, full and fiery, like a torrent of burning lava, from the crater of Vesuvius. With something of the energy and enthusiasm of Peter the Hermit, this eloquent monk has thrown himself into the grand movement of Italian liberalism, extols to the skies Pope Pius the Ninth, and proclaims the avator of a new Catholic freedom. In a word, he has adopted the views of Gioberti, and urges the union of papal sovereignty with national reform. 'Pius Ninth,' he says in one of his discourses, 'has reconciled obedience and authority, freedom and order, reason and faith, the world and the church.' On this ground, he adds, 'the Pope has assured to the See of Rome unlimited conquests, unequalled glory.'"

A PICTURE OF POPERY DRAWN BY A PAPIST.

In the Freeman's Journal and Catholic Register of last week, we find a leading article, headed "The Romans and the French," in which the editor undertakes to show that there is a very striking contrast between the conduct of the Romans and that of the French in connection with the restoration of the Pope. The French, he represents as having carried themselves most nobly throughout. To him, "the conduct of the French soldiers at Rome seems to be one of those beautiful passages in history, which are never truly written, but are left as a precious inheritance by those who are engaged in them, to cheer in after days the family circles of their friends by their pleasant recital." But, alas! how different the conduct of the Romans! Of them he says:—

"We confess it goes very hard with us to sympathize with the laudations bestowed upon the Roman inhabitants by the French Catholic papers since the joyful reception of the French troops into the capital. There is no doubt that the Romans are rejoiced to be rid of Garibaldi and his reign of terror. The peace, quiet, and enjoyment of the city of Rome was lost to them. They, even they, felt mean at seeing to what their supineness had brought them and their religion. This made them very uneasy of course; and then, too, they were in hourly dread, each of them, of having his or her throat taken possession of and cut by these fraternal ruffians—and to Italian nerves there was assuredly enough in the idea of this to make them chatter with fear while under the durance, and make joyful grimaces when the French came and drove the ugly men that frightened them away. But the idea of a national sentiment of honor; of shame at their late subjugation, and gratitude at being delivered from the dishonor of it; is what we do not give the Romans credit for possessing. They may think that it is very fine to have the Pope in Rome—a confused notion about liberty to attend High Mass, mixed up with the remembrance of picking up the coppers that some noble has flung to them in the street, burning rush lights in the window, and eating an extra amount of macaroni—but for a national manliness of sentiment, a human sentiment of their rights and their true glory, and a steady devotion and sacrifice of themselves for the defense of their altars and their laws, we must look to other latitudes."

"The rejoicings of such a people as these Romans at the coming of the French, or the reinstatement of the Pope's authority, affects us with disgust. The best we can say of them is, that they are babies, and babies should keep quiet on public occasions."

These are hard sayings, surely, for so zealous a Catholic as the editor of the Freeman's Journal to put forth concerning the people of Rome. Of their truth we are not prepared to speak very confidently. We think, however, that the editor in question, who claims to be pretty well informed in such matters, could have no motive for representing the Romans as worse than they really are, and for this reason we are inclined to believe what he says. But what an idea do his representations give of the influence of popery! Here are people who have long enjoyed the personal ministrations and watch-care of Christ's viceregent the Pope, and who, therefore, may justly be regarded as the handwork of popery. And what is the result? According to the showing of one of their most zealous defenders, they are people without "the idea of a national sentiment of honor," who have "no national manliness of sentiment," and no disposition to "sacrifice themselves for the defense of their altars and their laws." Such are the subjects of the Pope who are favored to reside at Rome. What a commentary upon his administration! Even the soldiers of infidel and rationalistic France are so much superior to them, that a papist can not contrast the two classes without lauding the French and denouncing the Romans. Is it not time that a tree which brings forth such fruit were cut down and cast into the fire?

CAUSE OF THE CHOLERA.

To the Editors of the Sabbath Recorder:—

As different writers have given their views respecting the cause of the cholera, the writer of this will also give his humble opinion. It appears to be "because" the "inhabitants" of the earth have broken the law of God—have changed the Sabbath from the seventh to the first day of the week since the New Testament was written. That this change has taken place since the days of the apostles, any reader may see who is not blind. The New Testament calls the seventh day of the week the "Sabbath," more than fifty times and never once calls the first day of the week the Sabbath. But now ministers, and editors, and others, call the first day of the week the "Sabbath" continually, and never once call the seventh day of the week the Sabbath! Here, then, is a change of the ordinance of "the Sabbath," so plain that a child may see it. But what says the prophet? See Isaiah 20th chapter—

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with the master; as with the maid, so with the mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word. The earth mourneth and fadeth away; the world languisheth and fadeth away; the haughty people of the earth do languish; the earth also is defiled under the inhabitants thereof. [Why?—what is all this for?] "Because they (the inhabitants) have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left." "In the city is left desolation, and the gate is smitten with destruction."

Thus will the judgments of the Lord continue and increase, until there shall be "few men left;" and in the city there shall be "desolation and destruction," until the inhabitants repent of such great wickedness. This agrees also with what God promised by his servant David, when speaking of Christians, called Christ's "children." In Psalm 38: 39, he says:—"If his [Christ's] children forsake my [God's] law, and walk not in my judgments; if they break my statutes, and keep not my commandments; they will I visit their transgression with the rod, and their iniquity with stripes." And who can say, that these threatenings are not now being fulfilled upon professing Christians, who make void the commandment of God, to keep their own tradition. This wicked "change" of the Sabbath by the "man of sin," i. e. by the papal power, is also foretold by Daniel. See Daniel 7: 25, and 8: 12; also Ezek. 22: 26. "Her priests have violated my law, and have profaned my holy things; they have put no difference between the holy and profane, neither have they shown difference between the unclean and the clean, and have hid their eyes from my Sabbath, and I am profaned among them." See the judgment threatened in verse 31.

Now, my brethren, what right have you to call a day "the Sabbath," which the New Testament never calls the Sabbath? Or what right have you to call a day "the Lord's day," which neither our Creator, nor Christ, the "Lord of the Sabbath," ever called "my holy day." Is this right? Is this honest in the sight of God? Is it the truth as taught by Christ and the apostles? Why not rest the seventh day, "ACCORDING TO THE COMMANDMENT?" Luke 23: 26. And why not call the seventh day "the Sabbath," according to the true language of the New Testament? A WRITER.

THE POPE IN A PUZZLE.

Pius IX., says the Independent, has had a trouble befall him in addition to his political calamities. He has been called upon to decide—indeed, he is apparently driven into a corner from which all preceding Popes have contrived to keep clear, and now he must decide the question so long controverted in former days—Whether the Virgin Mary was born free from Original Sin? In a document dated Gaeta, February 3, 1849, he asks the faithful all over the world to unite in prayers, or "to use a special office of the Conception of the Virgin," that he may render a right decree. To show the momentous importance of the question, he tells them:—

"We confide, above all, in this hope, that the blessed Virgin, who has been raised, by the greatness of her merits, above all the choirs of angels, to the throne of God; who has bruised the head of the ancient serpent; and who, placed between Christ and the Church, full of grace and mildness, has always snatched Christian people from the greatest calamities. For you know, perfectly well, venerable brethren, that the foundation of our confidence is in the thrice Holy Virgin, for it is in her that God has placed the fullness of all good; so that if there is in us any hope, if there is any favor; if there is any salvation, we know that it is from her that we receive it; for such is the pleasure of Him who has willed that we should have all through Mary."

COLLECTIONS FOR THE POPE.—The Freeman's Journal and Catholic Register has a list of "contributions for the Holy Father," so far as officially reported to the Most Rev. Archbishop of Baltimore, amounting to more than eighteen thousand dollars, of which \$6,000 was from the Diocese of New York, \$2,831 from Philadelphia, \$2,063 from Baltimore, \$2,100 from New Orleans, \$1,300 from Cincinnati, \$1,200 from Albany.

A PROPHECY FROM ROME.—A correspondent of the Journal of Commerce has brought into notice a remarkable prediction, which, he says, was lately found in Rome, in the Library of the Augustinian Convent. It is printed in a work entitled, "De Fluctibus mysticæ navis: auctore Ridelpho Gethier; Augustæ, 1675." The prophecy is on page 150, and runs thus:—

"Before the middle of the nineteenth century, seditions will be excited every where in Europe; Republics will arise; Kings will be put to death; together with the nobilities and ecclesiastics; and religionists will desert their convents. Famine, pestilence, and earthquakes, will spread desolation over many cities. Rome will lose her sceptre by the invasion of false philosophers. The Pope will be made a captive by his own people, and the Church of God will be placed under tribute, divested of its temporal possessions. In a short time there will be no Pope. A prince from the north will overrun Europe with a great army, destroy the Republics, and exterminate all rebels. His sword, wielded by God, will vigorously defend the Church of Christ, uphold the orthodox faith, and subdue the Mohammedan power. A new pastor, the final one, will come by a heavenly sign, from the shore, in simplicity of heart and in the doctrine of Christ, and peace will be restored to the world."

TOMATOES.—Dr. Bailey, editor of the National Era, whose skill and judgment are as excellent in medical matters as in political, scouted the idea that tomatoes ought to be avoided in time of cholera. If properly cooked, "nothing more wholesome can be eaten," in moderation, of course. He is also of opinion, that good, ripe apples and peaches, eaten at proper times, and not in excess, are not unwholesome. He says:—

"People seem to think, however, that they can take fruit at any time, even when the stomach is heavily engaged with the digestion of an ample meal. They cram themselves with apples or peaches just when the notion seizes them, and then, if decomposition should take the place of digestion, and the over-taxed stomach get rid of the indigestible mass by throwing it off upon the bowels, thereby occasioning diarrhæa, they blame God's gifts, instead of their own folly in abusing them. It was not the apple that did the mischief, it was the eating of it at the wrong time. There is a time to eat apples, and there is a time to let them alone. Either make fruit a part of a meal, using it as a dessert, or take it after the stomach has completed the process of digestion, and has nothing else to do than to make a good report of whatever new subject may be referred to it. By the way, we noticed in a list of very wholesome meats lately recommended by a medical man, the item of veal. Veal stuff cannot be taken upon a weak stomach. No meat is so apt to produce diarrhæa in persons in the least degree disposed to irregularity in their evacuations."

CONTROVERSY AMONG THE JEWS.—For some years past, says the Philadelphia North American, an animated controversy has been going on among the Jews in the United States relative to the observance or neglect of ancient ceremonials; and the "Occident," an able periodical in this city, edited by Rev. Mr. Leaser, has contained many communications on the subject. In New York and Charleston, it has been especially warm, and progressed so far that synagogues have been erected by each party. The difference consists in the fact that a portion of the sect desire to secure freedom of action as to the matter of keeping open their stores on Saturday, and the eating of prohibited meat at coffee-houses. The opposition party demand a strict conformity with all the requisitions of the Jewish creed, and an observance of the forms and ceremonials of the Jewish worship.

REV. I. J. ROBERTS.—The Southern Baptist, speaking of the return of this missionary from China, and of his arrival at Charleston, where he preached on the 5th inst., says: "Elder R. revisits his native land, after years of arduous toil as a missionary, with the consent of the Board. He will spend a few days in this State, and attend some of our Associations, after which he will visit the West and his native State, Mississippi, and then return to China, to prosecute the work of preaching to the heathen the unsearchable riches of Christ, to which he has consecrated his life. Brother R. speaks encouragingly of the prospect of planting successfully the Gospel in that vast empire."

DEATH OF THE REV. AUSTIN DICKINSON.—This gentleman, so long known to the Christian public as the projector and editor of the National Preacher; as the originator of several important educational enterprises, and as the correspondent of various leading journals over the signature of "A. D.," died on the 15th inst., at the house of his brother, Rev. Baxter Dickinson, D. D., in this city, of bilious diarrhæa, aged 55 years. He was the principal founder of Mayville College, Tenn. In 1823, he established the "Family Visitor," in Richmond, Va., one of the earliest religious newspapers in this country, which is still published at Philadelphia, under the title of the "Christian Observer." At a critical period in the history of Amherst College, he was instrumental in procuring the funds requisite for placing that institution on a permanent foundation, and aided essentially in obtaining its charter. For the last five years, he has been chiefly occupied in promoting the circulation of religious and missionary intelligence through the secular press, in which labor he has been greatly aided by his intelligent and accomplished lady. He has also been an efficient advocate of cheap postage, and has contributed much to mould public sentiment right on that subject. Hundreds and thousands have read his condensed paragraphs, containing religious sentiment or fact, without knowing the source from which they came. Few men have exerted a wider or happier influence on their race, though it has been silent and noiseless. His end was peace.

ENGLISH BAPTISTS.—The eighteenth annual meeting of the ministers and representatives of the General Baptist Churches (open communion) forming the New Connection, was held in Archeson-lane Chapel, Leicester, on Tuesday, June 26, 1849. Rev. Amos Sutton, returned missionary from Orissa, was appointed Chairman, and Rev. W. Underwood, of Paddington, Secretary. Sermons were preached by Rev. John Stevenson, and Rev. R. Kenny. The subject of the circular letter for next year is, "The Importance of Sunday Schools to the extension of Christ's Kingdom; and the best means of increasing their usefulness." The Rev. W. Underwood, of London, to write it. The Association appointed a number of delegates to the approaching Peace Congress, in Paris. The statistics for the year show a small decrease in the number of members.

A NEW WORK.—We learn from the Congregationalist, that Rev. J. L. Merrick, of Amherst, formerly a missionary in Persia, is about to publish, from the press of Phillips and Sampson, a translation which he made while in Persia of a Mohammedan work on the Life and Religion of Mohammed. It gives the Sheah or Persian views on the subject, and contains many stories and traditions not generally known to our literature, as well as illustrative of the distinction between the two great sects of that faith.

REVIVALS.—At St. George, Maine, forty were recently baptized and added to the First and Second Baptist Churches. Thirty-one were lately baptized at Waterboro', Me. On the 16th of June, thirty were baptized at East Tisbury, (Martha's Vineyard,) Mass. Fourteen have been baptized within a short time at Brookline, Mass., as the result of the religious interest there. Fourteen have been baptized lately at Mendon, N. Y. At Prattsburg, Steuben Co., N. Y., thirty-two were baptized recently; and at Saratoga, N. Y., fifteen were baptized. Forty have been baptized within a short time at the Baptist Church at Parkersburg, Chester Co., Pa.

EPISCOPACY IN IRELAND.—The Archbishop of Armagh receives £12,000 per annum, the Bishop of Clogher receives £10,000, and the Bishop of Down £8,000 annually. In this calculation, no reference is made to the enormous amount of church lands, glebes and other property, possessed by the clergy, averaging about 770,304 acres. The number of benefices possessed by the Irish Church is 1,643, and between 2,207 clergymen is divided annually the sum of £680,000. The ministers in many instances preach to empty seats, and with difficulty obtain their subsistence by the help of bayonets, producing twice as many riots as conversions. So says the Christian Chronicle.

LONDON POVERTY.—Lord Ashley, in his speech on the Reformation of Juvenile Offenders, July 24, mentioned that the majority of the poor women who availed themselves of the public work-houses, brought only six or seven articles each as the whole family stock. And in numberless cases the persons employed at the work-houses were fain to lend these poor women a gown to wear while they washed their only garment, in which they had come.

MENDI MISSION, AFRICA.—We understand that John S. Brooks, and his wife, Fidelia Coburn Brooks, have left the Mount Hope Mission School, C. W., and offered their services to the Executive Committee of the American Missionary Association, with the request that they be appointed to the Mendi Mission. The result of their application has not transpired.

HON. AND REV. BAPTIST W. NOEL.—The last steamer brings intelligence that the author of the admirable "Essay on the Union of Church and State," has united himself with the Baptists, been rebaptized, and become a minister of a congregation in Gray's Inn Road, London.

PAWCATUCK CHURCH.—At a recent meeting of the Pawcatuck Seventh-day Baptist church, it was resolved to erase from the list of members the names of all persons who do not hereafter communicate with the church, by letter or otherwise, as often as once in two years. J. MAXSON, Jr., Church Clerk.

THE EUROPEAN AMERICAN, is the title of a weekly paper just started in this city to disseminate European intelligence and discuss European affairs. It advocates very earnestly the reformatory movements now going on in Europe, and will undoubtedly do much to create sympathy for those movements. Published at No. 7 Spruce-street.

THE CHOLERA appears to be gradually decreasing in New York, as well as in most of the other cities of this country. The City Inspector reports 233 deaths by Cholera last week, which is a decrease of 156 on the preceding week. The following table shows the gradual decrease in the general mortality, as well as in Cholera, from the highest point, on the 21st July, to the present time:

Table with 3 columns: Week ending, Total deaths, Deaths by Cholera. Data points for July 14, 21, 28, Aug 4, 11, 18, 25.

General Intelligence.

THE FOREIGN NEWS.

The steamer Canada, with one week later intelligence from Europe, arrived at New York on the 25th inst.

From Hungary, we have rumors of a victory obtained by Bem over the Austrian and Russian army 60,000 strong, a great slaughter of Imperialists, and many prisoners taken.

From Rome, the latest intelligence is to the 20th ult. at which time nothing final had been decided on; all things remained in exactly the same state, so far as the papal government is concerned, as they were on the day General Oudinot entered Rome.

The English papers chronicle the progress of the Queen in Ireland, and attendant proceedings, at great length. The Cholera continues constantly on the increase. The deaths in the London district which, by last weeks advices were 783, reached 926.

Madame Lebrun, who was known her for attachment to Queen Marie Antoinette, has just died at Dinan, aged 106.

CHINESE ITEMS.

The Philadelphia North American has files of Hong Kong papers to May 25th, from the following interesting items are collected:

Some defalcations of imperial officers, which occurred some years back, have been made up in a style which is worthy of attention. One of these Chinese defaulters was a Mantchoo mandarin, who made way with nine millions of taels from the public treasury.

The papers contain nothing new relative to the difficulties between the British and Chinese about the opening of the ports. The Emperor is of opinion, that the British must have some sinister object in view, as they seem so anxious to get free access to his cities; and in this he is not wrong.

The Emperor has directed that hereafter sacrifices of fowls, pork, &c. be offered to the artillery, to give greater efficacy to them and propitiate the spirit that is in them.

Great riots having occurred in one of the provinces of the Empire, in which thousands of combatants were engaged, and cannon used, the Government kept entirely aloof, and directed that the clans should not be interfered with, but permitted to kill each other if they liked, so long as they killed no one else.

The Mail gives an account of an attack made upon the British cutter Emma, by a Chinese opium smuggler, in which an American named Widdifield, who was on board the Emma, was severely wounded by a fire-ball.

Hon. Ex-Chancellor Walworth and others passed up Lake Champlain, on the 3d inst. from their visit of inspection of the projected ship canal from the St. Lawrence river to Lake Champlain, and are about to report favorably of that work.

Adventures of an Escaped Convict.

In May last, a convict named Phillips escaped from the Massachusetts State Prison in rather a comic manner. He represented to the Warden and another officer, that he knew where a large amount of money was buried, and that he would conduct them to it if they desired.

In the first place, with regard to the maneuver by which he escaped from the Warden, he had no notion at all of leading the party to the true spot—his sole idea was to effect his escape.

Stopping in that region for a day or two, he took a circuitous route for "down east," arrived in Portsmouth, N. H., and there took passage in a craft bound for Bath, at which latter place he arrived at the expiration of two weeks from the time of leaving the "gold region."

The Journeymen Tailors on a strike for higher wages met in large numbers on Tuesday evening of last week, in Faneuil Hall, filling the hall below, while the galleries were filled with ladies, mostly, we presume, interested in the same trade.

Mr. Horace Seaver read a series of resolutions prepared for the meeting by the United Committee, and addressed the meeting eloquently and at considerable length in support of them.

The New-York State Agricultural Society. The Society has selected the City of Syracuse for its Annual Show, on the 11th, 12th and 13th of September next.

The premium list for competition amounts to \$6,000, and includes every department of industry. The rail-road companies, with their usual liberality, will convey stock and articles for exhibition free, and visitors for half price.

On Friday, the 14th of September, the Pomological Convention will commence its sessions, and there can be little doubt but that the exhibition of fruits, &c., will obtain unqualified approbation.

ACCIDENTAL HOMICIDE.—An instance of this kind occurred at Williamburgh on the 20th inst. The facts are as follows: It appears from the evidence of the principal witnesses at the Coroner's inquest, that the deceased, whose name is John Brophy, and one Patrick Roach, were playing and sky-larking together, not, it appeared to the wit- nesses, as though any unkind feelings existed between them, but rather from a love of fun and frolic.

FIGHT WITH THE INDIANS.—The Louisville Courier of the 14th inst. contains extracts from a letter received in that city from a French gentleman in command of a California company, dated Fort Laramie, June 16, detailing the particulars of a fight with the Indians. The writer thus describes the battle:—

"About the break of day we discovered the Indians advancing upon us. Their number was very great. They yelled and came directly upon us. You may imagine how I felt. There were some who wished to save themselves, but I obliged them to remain, and gave orders that they should barricade themselves behind the wagons, from which they could fire with their guns, and not to lose courage."

KIDNAPPERS CONVICTED.—The Westchester, (Pa.) Village Record publishes a sketch of the trial and conviction of Amos McFarland and Solomon States, on the charge of kidnaping a colored boy.

A CASE OF KIDNAPPING.—An outrageous case of kidnaping came to light in Baltimore on Thursday last. A colored man named Albert, who had run away from his owner, a Mrs. Hays of Cecil county, Md., was kidnaped on Wednesday by officer McCreery of Elkton, Md., in Chester County, Pa., and brought on to Baltimore and lodged in Wilson's slave prison.

WHALING NEAR HOME.—Two whales were captured on the 23d inst., near the Ocean House, Shrewsbury Inlet, at mid-day. They were seen in the Narrows in the morning by the captain and passengers on board the steam-boat Confidence, and by 11 o'clock were perceived by a pleasure party near the horse-shoe within Sandy Hook, who gave immediate notice, which called out all the boats on the shores on either side.

Mr. Walsh, in a recent letter from Paris, says: "The Paris Court of Appeals has decided that the condition not to marry, attached to a legacy, is contrary to the freedom of marriage, and must, therefore, be held as if not written."

A correspondent of the New York Courier says in a late letter, that "nearly every person, including government officers, whose letters to the United States created this gold excitement, were deeply interested in land speculations here, and are now reaping golden harvest by the rise of Real Estate."

By the schr. Eglantine, dates from Port au Prince to Aug. 2, were received at Boston, which state that another expedition against St. Domingo was talked of, but not probable to take place.

THE RAILROAD OF THE PANAMA AND CHAGRES RAILROAD, on the Pacific side, will be a mile or two north-west of the city of Panama, from which point it is proposed to run a pier of two or three miles in length, to an island in the bay, where will be the depot for the steamers to and from San Francisco.

THE PITTSFORD SUN, on the 26th July issued the first number of its fiftieth volume, the present senior editor having commenced it fifty years ago.

EXPLOSION AT CINCINNATI.—The boiler in the foundry of Pollock & Jones, Cincinnati, exploded on the 18th inst. The force of the explosion lifted the boiler from its bed and removed it to the distance of some thirty feet, and the heavy iron shaft of the engine was driven through the foundry into the street.

MYSTERIOUS MOVEMENT IN NEW ORLEANS.—The papers in New Orleans are silent about a movement that is going on in that city, which has, if we are correctly informed, the appearance of a military movement against some neighboring country, and is, for this reason, contrary to our laws.

VISITORS TO NEW YORK.—Dr. Geer, the Health Physician, has issued an address to the merchants and others who wish to visit New York, assuring them that the danger has greatly disappeared.

THE PHILADELPHIA EVENING BULLETIN has been shown what purports to be a \$5 note of the Farmer's Bank of Mount Holly, N. J. There is no resemblance between the spurious note and the genuine notes of the Bank, except in the signatures of the officers, which are well imitated.

At the commencement of Middlebury College, on the 25th ult., there was a novelty among the speakers. The Latin salutatory was delivered by a colored youth, and he acquitted himself well.

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This year is the thousandth anniversary of the birth of King Alfred, at Wantage, in Berkshire. It is said that a committee of English and American gentlemen is about to meet, to organize a "grand national jubilee," at Wantage, in honor of the Anglo-Saxon hero.

The Iceland Cod-fishery this year has been very successful. A smack lately arrived in the Thames with 19,000 cod on board, and reported that one of the French smacks on the coast of Iceland had taken as many as 50,000 head.

The Indiana Journal says, that Messrs. Watts and Gorman, candidates for Congress in the 6th district of that State, had a fight on the 8th inst, in which Gorman was dangerously wounded by Watts, with a knife.

Two new Post Offices were recently established, as follows: "Bonn, Green county, Wis.," and "Kossuth, Washington county, Me.," with a view to perpetuate, as far as possible, the names of the brave and victorious actors in the Hungarian war.

It may not be understood by all, that transient papers dropped into the Post-office are not forwarded unless the postage be prepaid. This is in accordance with the office regulations; and to avoid disappointment, those who wish to send papers to their friends should bear it in mind.

Every pound weight of cochineal contains seventy thousand insects boiled to death; so that the annual sacrifice of insect life, to procure our scarlet and crimson dyes, amounts to about forty millions of these small members of creation.

The Rockville (Md.) Journal states that six negroes, belonging to E. R. Griffith, Mr. Warfield, and some others, left their owners on Saturday night week, and have not been taken—they are doubtless making for a free State. The Journal very much fears that Abolitionists are at work in their midst.

New York Markets—Monday, Aug. 27. Ashes—Pots \$6 12; Pearls 6 18. Flour and Meal—Flour is in good demand at 4 50 for State and Western, and 5 62 1/2 for Pure Genesee. Rye Flour 3 37. Jersey Meal 2 44.

PROVISIONS.—Pork, prime 8 75; mess 10 75; Beef, prime 11 50, mess 13 50 a 14 00. Butter has declined 1 cent per lb, and is 11c for Ohio, 11 1/4c for State, Cheese 2 7c.

Wheat—The sales for three or four days past reach 150,000 lbs at 23c for common and heavy, and 24c for half and three-quarter blood, 36 & 37c for full blood, and 38 & 40c for Saxony. The sales show an improving market.

MARRIED. In New York, on the 23d inst., by Eld. Geo. B. Utter, Mr. HENRY C. MAXSON to Miss ELLEN DOWNING, all of New York.

DEED. In Lincoln, N. Y., May 19, of a chronic disease of the head, Matthew Stillman, in the 34th year of his age. He was a worthy member of the Seventh-day Baptist Church, and leaves a wife and two children to mourn their loss.

LETTERS. In New York, on the 19th inst., an infant son of Dr. J. D. B. and Caroline B. Stillman.

RECEIPTS. The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Fund of said Society:—

Table with columns for Name, Amount, and Total. Includes names like V. Hull, Scott, and others.

Money for the Sabbath Recorder should be sent to Geo. B. Utter, General Agent of the Society. Money subscribed towards the Publishing Fund may be sent either to Geo. B. Utter, or directly to the Treasurer.

Seventh-day Baptist Publishing Society. Officers. President—LUICUS CRANDALL, of Plainfield, N. J. Vice Pres.—NATHAN V. HULL, of Alfred, N. Y.

Our Anniversaries. The Seventh-day Baptist Missionary Association will hold its Seventh Anniversary with the First Church in Hopkinton, R. I., commencing on the first day of the week before the second Sabbath in September, 1849.

The General Conference. The Forty-third Meeting of the Seventh-day Baptist General Conference will be held with the First Church in Hopkinton, R. I., commencing on the first day of the week before the second Sabbath in September, 1849.

Mail Line between Boston and New York. The new steamer C. VANDEBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Freese, in connection with the regular STEAMSHIP COAST AND PROVIDENCE RAILROADS, leaving New York daily, Sundays excepted, from Pier No. 2 North River, at 6 o'clock P. M., and Stonington at 8 o'clock P. M.

NEW-YORK, ELIZABETHTOWN, SOMERVILLE, EASTON. CENTRAL RAILROAD OF NEW-JERSEY—SUMMER ARRANGEMENTS—COMMENCING APRIL 2, 1849.

THE extension of the Railroad from Somerville to White House (10 miles) is opened for travel, reducing the staging between Easton and the terminus of the Road to 23 miles.

STATE OF NEW-YORK, SECRETARY'S OFFICE, ALBANY, July 14, 1849.—To the Sheriff of the City and County of New York:—Notice is hereby given that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be the place of Freedom G. Jewett.

NEW LINE FOR SCHOOLEY'S MOUNTAIN. Splendid stages will leave for the Mountain on the arrival of the 9 o'clock express from New York, and return on the 11 o'clock express to New York. This route has "less staging than any other."

Also, a Senator for the Third Senate District, in the place of William Hall; Also, a Senator for the Fourth Senate District, in the place of John L. Lawrence; Also, a Senator for the Fifth Senate District, in the place of Samuel Frost; and Also, a Senator for the Sixth Senate District, in the place of William Samuel Johnson.

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Miscellaneous.

THE PLAIN OF BENGAL.

Of the provinces which had been subject to the house of Tamerlane, the wealthiest was Bengal. No part of India possessed such natural advantages, both for agriculture and commerce.

LETTERS FROM J. M. BARRET.

The following letter from J. M. Barret to his Father, explains more fully the case to which we alluded two weeks ago.

SPARTANBURG, S. C. July 22, 1849. MY DEAR FATHER: You have been too correctly informed by the newspapers.

My story is simply this: I came here as an agent of E. Hartford & Co. of Cincinnati, to procure materials for publishing a gazette.

It should be early, for the stalks will necessarily require hot sun to cure them.

HONESTY OF SHOPPERS.

We have heard of fashionable shoppers, who manifested a thieving propensity, seemingly rooted in their nature, and incurable.

In order to prove and profit by the probations of the frequenters of Catharine-street, I procured a newly coined five-cent piece, and with a particle of gum affixed it to the inside of the top of the glass show-case upon the counter.

FATHER MATHEW AND SLAVERY.

Some of the anti-slavery papers are out upon Father Mathew because he has not taken a stand against slavery as well as intemperance.

VALUE OF CORNSTALKS AS FODDER.

The question is often asked, if cornstalks are of much value as fodder.

Last year we fed three yoke of oxen on cornstalks, with the addition of no more feed than we should have used with the best English hay.

Cornstalks may be grown as fodder, with much greater strength than hay, and entirely capable of supplying food for animals.

REQUISITES FOR A WOMAN.

We know several capital young ladies, says the Olive Branch, who would make excellent wives, if it were not for one thing;

CHOLERA AND BATHING.—The N. Y. Sun says it is a fact, recorded by official authority, that during the summer of 1832, when the cholera raged so terribly throughout France, and also during the present visitation, out of nearly 16,218 subscribers to the Public Baths of Paris, Bordeaux, and Marseilles, only two deaths among them were to be ascribed to cholera.

FACTS ABOUT AMALGAMATION.—A writer in the Boston Medical Journal states the following facts, which he says have been so elicited from authentic statistics:—

- 1. That the longevity of the pure African is greater than the inhabitants of any other portion of the globe.
2. That mulattoes, i. e. those born of parents one being African and the other Caucasian or white, are decidedly the shortest lived of any class of the human race.
3. That mulattoes are more liable to die under the age of 25, than the whites or blacks between those ages—

How to get rid of bad smells, infection, &c.—A scientific gentleman states, through the Boston Journal, that for a disinfecting agent for general use, where the surfaces whence noxious exhalations arise can be reached, one pound of common copperas, dissolved in one gallon of water, forms a fluid which, when sprinkled on decomposing matter, or any changing surfaces, immediately destroys putrescent exhalations.

LONG SPEECHES.—Alluding to long-winded parliamentary speeches, the London Dispatch says:—"Oh! seldom speaking Cromwell! whose vocation was by no means talk, but who made Europe tremble, Ireland orderly, and England great, how need we wonder that a true worker should seek to get rid of chattering parliamentary magpies, and pray the Lord to deliver him from Sir Harry Vane!"

IMPORTANT DECISION.—The Supreme Court of New Jersey has decided that owners of cattle are bound to keep them off railroads. The decision was given in the case of Vandegrift vs. Radiker, which was an action of trespass brought against the engineer of a locomotive, for running against and killing the plaintiff's cow.

NEW MEDICINE.—Mr. Ridley, recently from the west coast and Panama, has shown us a piece of the meat of a nut, called Cedron by the Africans, and used by them with invariable success as a cure for the bite of poisonous snakes.

LAW.—Mr. Warren, in his "Book of Lawyers," says that a lady lost a large estate by a copying clerk, who added an s to the word sheriff, and made a plural thereof. Chief Justice Tindal said it was not a material error in the writ, but he would make an absolute rule, to preclude all possibility of carelessness, and then ordered the defendant to be set at large.

POISONOUS NATURE OF EFFLUVIA FROM THE DEAD.—Mr. Mackinnon, M. P., at a meeting respecting burials in towns, stated the following fact:—"A lady having died, her body was placed in a coffin, upon which was nailed a plate, describing her virtues, age, and station in life. The nails fastening this plate were unfortunately so long, that they passed through the wood and lead of the coffin, which caused the effluvia of the body to escape, and the gas proved of so noxious a nature that four of the deceased's daughters, who inhaled it, while repeating over the coffin, died within a fortnight afterwards."

ITALIAN EMIGRANTS.—The correspondent of the London Times has the following:—"In the course of our journey to Rome we met numerous troops trudging along on foot. Each man bore a knapsack, containing relics of his fallen greatness, but all seemed to bear the reverses of fortune with great good humor. I must say they were as handsome a set of young fellows as could be found, daring fortune still, however unkind she had hitherto been; and it is deplored that so much energy and vital force should be lost to the common country, as the greater number have determined to go to the United States."

CHINESE MODE OF ADMINISTERING OATHS.—The witness is made to kneel and to break a saucer on a bar in front of him. The oath is then administered:—"You shall tell the truth, the whole truth; the saucer is cracked, and if you do not tell the truth, your soul will be cracked like the saucer."

VARIETY.

A medical gentleman near London called to see a cholera patient; he was told she had been dead two hours. To save another call in order to make out a certificate, he asked to see the body. He found the appearance of death, and no perceptible pulse; but laying his hand on the region of the heart, he discovered that action had not ceased. He attempted bleeding. As the blood flowed the supposed corpse said, "What are you doing with me?" There was hope of entire recovery in this extraordinary case.

An accomplished villain has just been nabbed in Boston. He changed coats and character daily, now passing off as a gay Lieutenant, and now as a merchant from the South, &c. He was no way embarrassed in the court, taking snuff with the policemen, and affecting to be amused. He took about \$1,000, out of the Bostonians.

Some one once felicitated Girard on the enjoyment and happiness, his great wealth afforded. "Would you," replied Girard, "undertake the management of my affairs for your victuals and clothes?" The man said No, and Girard added that that was all he received for that great labor.

There is a person well known in New York, (says the Herald,) the color of whose hair is continually changing. At present it is a mixture of white, brown and red, and frequently red and white; his hair has been subjected to these changes for many years.

Notwithstanding all the labors of Father Mathew, and the successful efforts of other philanthropists in the temperance cause there, it is stated that there were consumed in famishing Ireland, the last year, 7,000,000 gallons of ardent spirits! Nearly a gallon for every man, woman, and child, throughout the whole country.

The New England Farmer says that the Trustees of the Essex Agricultural Society are taking measures for the formation of an Agricultural Library. This Society is one of the oldest in the State of Massachusetts, and enjoys the reputation of being foremost in promoting the interests of agriculture.

Free Bathing Houses for the poor are in contemplation in Boston. One public spirited citizen, named Marshall Turkey, has procured subscriptions for the purpose amounting to \$12,000.

There is a theory which has done singular mischief to the cause of recreation and of general cultivation. It is, that men cannot excel in more things than one; and that if they can, they had better be quiet about it.

The Syracuse papers say that sprinkling the streets with salt water works to a charm purifies the air, and makes a sort of cement of the dust, so that the wind does not raise it.

"It is an inexpressible comfort," says the dying Campbell, the Poet, "to be able to look back and feel that I have not written one line against Religion or Virtue!" How many would, in his situation, give worlds to see and feel as Campbell did.

Man was never intended to be idle. Inactivity frustrates the very design of his creation; whereas an active life is the best guardian of virtue, and the greatest preservative of health.

Three thousand figs have been gathered this season from one fig tree, in the green house of Mr. Allen, of Salem, Mass. It is still yielding its delicious fruit.

Father Mathew intends to stay a year in the United States, and has written home advising his countrymen to emigrate to this country. He is about to make an extensive purchase of lands out West for homes for them.

There is a society in Glasgow that distributes prizes to those housewives who, for three months, keep the cleanest houses in dirty localities.

On the 14th ult., Mrs. Butterfield, of Hitchin, England, presented her husband with their twenty-fourth child, about a month after the twenty-third anniversary of their wedding-day.

"The greatest pleasure I know," says Charles Lamb, "is to do a good action by stealth, and to have it found out by accident."

A company has been organized in Connecticut, having their office in New Haven, for the insurance of live-stock.

The Free-Will Baptists of Pennsylvania have passed strong resolutions expelling members of secret societies.

Pimples on the face, touch them with spirit of turpentine once in six hours, and they will soon take themselves away.

\$50,000 has been subscribed to change the Geesee Wesleyan Seminary into a College.

49,25 women and girls are employed in binding shoes at Lynn, Mass.

A prize of 300 guineas has been offered in England for the best essay on royalty, aristocracy and democracy.

DeRuyter Institute. The Academic Year of this Institution for 1849-50, will commence the last Wednesday in August, and continue forty-three consecutive weeks, ending the last Wednesday of June, including recesses of ten days for Christmas and New Year holidays. The year will be divided into three Terms: The First, commencing August 29, of 14 weeks. The Second, December 5, of 15 " The Third, February 20, of 14 "

Encouraged by the success of the School under its present instructors, the friends of the Institute have made liberal additions to its library, cabinet, and apparatus, thus furnishing ample facilities for illustrating branches taught in the various departments. The Literary Department is as heretofore under the supervision of Rev. JAMES B. IRISH, M. A., President, assisted by other able instructors. In this Department, especial attention is given to the lower English Branches. Students are also fitted in the Classics to enter the advanced classes in College.

The Department of Natural Science is conducted by Professor GIBBONS, F. A. S., M. A., who has had the opportunity of studying Geology, Natural History, and Chemistry, are taught in a manner of unsurpassed interest. Will it is connected the Department of Agricultural Science. The Farmer's Course is thoroughly scientific; embracing the study of the best authors, with daily recitations. During the Winter Term two weeks each day, will be spent in the Analytical Laboratory, where students will be instructed in the constitution of soils and ashes of plants, with a minute examination of their constituent elements, and the various modes of testing for their presence.

A course of lectures is given during the Term on Practical Farming, explaining the relation of Geology to Agriculture, the Soil, the Plant, and the Animal, and their various relations, the Rotation of Crops, Feeding Animals, Manures, Draining Lands, &c., &c. For further information see Catalogue. Besides Globes, Maps, &c., for the illustration of Astronomy, a Newtonian Telescope of high magnifying power has recently been added to the apparatus.

During the Summer Term, Botany and Geology receive special attention, illustrated by excursions to localities where these sciences may be studied as seen in nature. A Geological and Mineralogical Cabinet is accessible to the students.

The Mathematical Department is under the instruction of OLIVER B. IRISH, Tutor. It embraces thorough instruction in Arithmetic, and the higher pure and practical Mathematics, with field exercises in surveying and the use of the transit.

Engineering, embracing Reading, Declaration, General Oratory, and Writing, receives the special attention of a competent teacher. The Teacher's Department will, as formerly, be in operation during the Fall Term, and last half of the Winter Term. Particular attention to this is solicited from all who intend to become teachers.

The Female Department is under the care of Miss SARANNA M. COON, a graduate of Troy Female Seminary, a lady every way competent for this responsible station. No efforts will be spared to render the young ladies of this Seminary fully accomplished, as well in the social relations of life as in the branches of liberal education. Ample facilities are furnished for pursuing French, Italian, German, Drawing, Painting, Music on the Piano, and Vocal Music.

Information. Good board in private families from \$1 25 to \$1 50. Parents from abroad should furnish their children with very little pocket money, as many temptations may thus be avoided. Those who wish may deposit money with either of the trustees, to be disbursed according to order, without extra charge.

Tuition, to be settled in advance, per term, from \$3 00 to \$5 00. Extras—For Drawing, \$1 00; Monochromatic Painting, \$3 00; Oil Painting, \$5 00; Chemical Experiments, \$1 00; Writing, including Stationery, 50 cts.; Tuition on Piano, \$3 00; Use of Instruments, \$2 00; in Agriculture, including Chemicals, Apparatus, &c., (breakage extra), \$12 00.

N. B. A daily stage leaves the railroad and canal at Chittanooga for this place at 4 o'clock P. M. For further information address the President, J. E. Irish, or Professor Gordon Evans, DeRuyter, Madison Co., N. Y.

Life and Health Insurance. THE EAGLE LIFE AND HEALTH INSURANCE COMPANY, Office, Fulton-street, Brooklyn, N. Y. Cash Capital, all paid in, \$100,000, besides a surplus of \$30,000.

The charter makes the Directors personally responsible if the capital is impaired by return of any portion of the insured. The insured incur no responsibility beyond the payment of the premium. They make liability to have the sum insured reduced, and make further contributions in case of mortality beyond the estimated Losses are payable sixty days after proof of death, or immediately, on allowing the discount. No risk is taken any life for a greater amount than five thousand dollars, and no insurance is made on fire or marine risks. Persons insured with this Company are entitled to the credit of the insured, and added to the policy, and becomes payable, in addition to the sum insured, at death. Without participation, a very material deduction in the rates. The insured may dispose of their policies to the Company on any fair and equitable terms, or loans may be made upon them according to their value. Tables are framed for insurances in different forms, so as to meet the circumstances of all persons, whether a policy is desired to provide for their families, or as security for money borrowed. The rates for insurance in any form are as low as those of any responsible Company in this country or in England, and are made so edily as is consistent with safety to the insured and stability of the Company. In point of security, liberality in terms and conditions, lowness of rates, and equity of principles upon which the business is conducted, this institution is commended favorably by any friends of the insured. To the confidence inspired by the prudence which has governed its management hitherto, and to the public advantage found in the practice of Life Insurance, the Directors look for a continuance of that patronage which has so far been liberally extended.

For particulars apply to G. B. SAVAGE, President, RICHARD H. BULL, Secretary and Actuary.

Any information will be given to persons residing abroad, who may wish to effect an insurance on their lives, by addressing (post-paid) E. G. Champlin, 206 Fulton-street, Brooklyn, N. Y.

E. G. CHAMPLIN, General Agent.

Local Agents for the Recorder.

Table listing agents for the Recorder in various locations including New York, Rhode Island, and Virginia.

The Sabbath Recorder. PUBLISHED WEEKLY. By the Seventh-Day Baptist Publishing Society, AT NO. 9 SPRUCE-ST., NEW YORK.

\$2 00 per year, payable in advance. \$2 50 per year will be charged when payment is delayed till the close of the year. Payments received will be acknowledged in the paper so as to indicate the time to which they apply. No paper discontinued until after the year is closed, except at the discretion of the publisher. Communications, orders, and notices, should be directed, post paid, to the Editors, G. B. SAVAGE, President, RICHARD H. BULL, Secretary, and Actuary, 206 Fulton-street, New York.