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"ONE COUNTRY, ONE CONSTITUTION, ONE DESTINY."

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FORGET.

The Sabbath.

BY SIR E. L. BULWER.

Fresh glides the brook and blows the gale,  
Yet yonder huts the quiet mill;  
The whirling wheel, and rushing sail,  
How motionless and still!

Six days stern labor suits the poor,  
From nature's careless banquet hall:  
The Seventh, an Angel opens the door,  
And smiling, welcomes all!

A father's tender mercy gave  
This holy respite to the breast,  
To breathe the gale, to watch the wave,  
And know—the wheel may rest!

Six days of toil, poor child of Cain,  
Thy strength thy master's slave must be,  
The seventh, thy limbs escape the chain—  
And God hath made thee free!

The fields that yestern-morning knew  
Thy footsteps as thy serf, serf knew  
Of thee, and so, thy serf, thy serf knew  
The baptism of the day.

Fresh glides the brook and blows the gale,  
But yonder huts the quiet mill;  
The whirling wheel, the rushing sail,  
How motionless and still!

So rest, O weary heart! but, lo,  
The Church-spire glistens up to Heaven,  
To warn thee where thy thoughts should go,  
The day thy God hath given!

Lone through the landscape's solemn rest  
The spire its moral points on high—  
O, Soul, at peace within the breast,  
Rise, mingling with the sky!

They tell thee, in their dreaming school  
Of power from old Domitian hurried,  
When rich and poor, with juster rule,  
Shall share the altered world.

Alas! since time itself began,  
That fable hath but fooled the hour;  
Each age that ripens Power in Man,  
But subjects Man to Power.

Yet every day in seven at least,  
One bright Republic shall be known,  
Man's world awhile hath surely ceased  
When God proclaims his own!

Six days may rank divide the poor,  
O, Dives, from the banquet hall—  
The seventh, the Father opens the door,  
And holds his feast for all!

From the New York American.

The Wife.

She clung to him with woman's love,  
Like ivy to the oak,  
Whilst o'er his head, with crushing force,  
Earth's chilling tempests broke.

And when the world looked cold on him,  
And blight hung o'er his name,  
She soothed his cares with woman's love  
And bade him rise again.

When care had furrowed o'er his brow,  
And clouded his young hours,  
She wove, amidst his crown of thorns,  
A wreath of love's own flowers.

And never did that wreath decay,  
Or one bright flower wither,  
For woman's tears o'er-nourished them,  
That they might bloom forever.

'Tis ever thus with woman's love,  
True till life's storms have passed,  
And like the vine around the tree,  
It braves them to the last.

The Slanderer.

His heart is gall—his tongue is fire—  
His soul too base for generous ire;  
His sword too keen for noble use,  
His shield and buckler are—*obscure*.

## MISCELLANEOUS.

Reported for the U. S. Saturday Post.

PALESTINE.

A LECTURE, BY DR. LUDLOW

THE SCIENCE, EDUCATION, AND ARTS OF PALESTINE.

The Rev. Dr. Ludlow delivered an able and impressive Lecture on Tuesday Evening, before the Athenian Institute, adopting as his subject, the general science, education, and the arts of Palestine. The lecturer commenced by observing that he did not claim for Palestine any very great attainments in Science and the Arts; but that it did not concur with those who regarded the Jews as an ignorant people.—There were reasons why they were a peculiar people. They had truths committed to them, of far more importance than human science; and too much intercourse with the heathen to learn their sciences, might have been injurious to the worship of the Deity. Thus Moses, their great law-giver, rendered them exclusive. Besides the sacred scriptures, there was but little record of the science of Palestine; and Josephus gave but little insight into the subject; and it should be remembered that it was not to teach philosophy, but a higher principle—to teach to morality and religion to man. Science, therefore, in Palestine, was subordinate to these objects. There was, however, nothing in the Sacred Scriptures that could be arranged against science. Astronomical Science was known in Palestine; and on that subject the Ancients differed widely. Some considered the earth a plain surface surrounded by water—others a globe with sun, moon, and stars revolving round it, &c. Josephus carried us back to astronomy before the Flood; and according to him, God allowed the antediluvians a longer life, because they made good use of it, and studied the stars. Josephus says that when Abraham went into Egypt, he found the Egyptians addicted to different customs, and that they despised each other on account of their different customs. Josephus conversed with each of them, and showed them by reasoning, where their customs and opinions were devoid of truth; and from Josephus we conclude that he communicated to them arithmetic and astronomy. Abraham was a man of distinction and power, as we might infer from the fact that when Lot was made captive, he mustered three hundred and eighteen followers and rescued him.—Now, numbering five or six to a family, it might be calculated that his people amounted to fifteen thousand souls. It was that prominence among the Bedouin Lords that doubtless caused his admission to the King of Egypt, and what so probable as that he should teach astronomy to the Egyptians and Hebrews? Pythagoras derived his astronomical system from Egypt, and gave it to the world in his own name. Here then we had Abraham the father of all the Jews from U. in Chaldea, where astronomy was first known; and Moses afterwards, teaching the true astronomical science in Egypt. The sacred records taught what might have been expected. Therefore we found in Job, considered the oldest book in the world, many astronomical descriptions and allusions, which were perfectly true; such as—'Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season, or loosen the bands of Orion?' &c. &c. Amos too enjoined the Jews to leave the idols, and cleave to him who made the seven Stars, &c. Venus was the only planet mentioned in Scripture and by the most ancient people.—This did not argue that the others were unknown, but only that Venus was the most brilliant, was naturally mentioned. The Pythagorean system was superseded by the Ptolemaic, which owed its origin to Claudius Ptolemy, who lived about one hundred and fifty years after Christ.

This system taught that the earth was in the centre, and that the sun, stars, &c. revolved around it. It prevailed for 1400 years. Even the church would not receive the true system, but received it as an unauthorized innovation—but in those times Reason could raise but a feeble voice against such ponderous odds.—Any phrases in Scripture, that did not exactly agree with our opinions, as astronomy is now known, should no more excite surprise, than that the jargon called mental philosophy should have filled the world for ages—for it should be remembered that the "rising" and the "setting sun"—the "foundations of the world" &c., have now and have ever been the adopted phrases of both the learned and unlearned. The records of Palestine taught the creation of matter and geology in the creation of the world. Thus the Jews were far in advance of all the ancients, some of whom obtained the eternity of matter, and others the eternity of the world! Yet now, the creation of the

world is made demonstrable by modern science, which treats, as Moses taught, the evidence, marks and continuance of Almighty design, in the formation of vegetables and animals. Life! What but a Supreme Creator could have given life? Geology proved more directly than any other science, that every thing in the world had a commencement. And although it might show evidence of vast portions of time to perfect these things, yet that only enlarged our ideas of the Deity. There was no necessary connexion of time between the first creation of the universe, of matter, and of the completion of our world. It may have been millions upon millions of years.

The lecturer here expounded very beautifully the Mosiac account of the creation, as given in the first chapter of Genesis. The work of the first morning or period of this creation, was the creation of light, and there was a singular coincidence in an enlarged interpretation of these periods, between geologists, and the opinions of eminent theologians long before geology was organized as a science. Here too (in vast periods of intervening time) was an exposition of the various strata in the earth. Man was made on the sixth day—at a period when the earth was fit for his habitation. In the more ancient rocks and formations were found fossil remains of plants and animals, mostly unknown now on earth, but in none of these were found the remains of man; showing that he was a recent creation—3,500 odd years ago. It was remarkable too, that the deeper and older the strata, the more strange and unknown to us were the animals found. Geology therefore, showed nothing to disprove the origin of our race; but proved that man was no older than the period when the world was fit for his residence. The records of Palestine did not require that the word 'day' should be understood as our modern day of 24 hours, but the days of creation might have been periods—how long, could not be ascertained. Might not the difference arise on the part of the geologists themselves, by not sufficiently attending to the chaotic state of the earth at the beginning of the world? Might not chaos have been only matter or a world in ruins? Might it not, in that state, have had its primary, secondary and tertiary formations, &c. its varied animals and plants? Now, how would it apply of a supposed day or period?—And God said let there be light—and there was light—and there was light at the end of 1000 years or some indefinite period. And God created fishes, and said—'Be fruitful and multiply and fill the waters in the seas.' And at the end of 1000 years or some indefinite period it was so.

So with the creation of man—And God said—'Let us make man in our own image.'—And at the end of one thousand years or some indefinite period, man inhabited the earth. The opinions of science were continually found to be erroneous. As a strong example, it was anciently taught that all light was matter or substance thrown out from the sun.—The opinion more prevailed, that light was not a material substance, but a 'lumiferous ether,' so subtle as to pervade all space, that its action was in waves that might be set in motion by the sun or other causes. New the fallibility of human judgment should teach us that modesty should ever accompany science. So in geology, there might be errors, but he believed that just as the science advanced, just so much the more would it lend its aid in support of the Jewish record. How strange that such a system should be found in the possession of the Jews fifteen hundred and fifty years B. C! Yet some thought that in comparison with the Greeks and Romans they were an ignorant and barbarous people! A French writer had truly admitted that the knowledge that they possessed of such sciences, was a something superior to man—a something that he saw and comprehended not. While profane historians referred to the mighty structures of Babylon, the tower of Babel six hundred and sixty feet high (Herodotus and Strabo.) Thebes, the towering Egyptian pyramids;—the excellence of the Jews in architecture and the fine arts, was proven by the tabernacle in the wilderness, the glorious temples, the King's palace, the country house of the Forest of Lebanon, &c.; and their probable knowledge of natural history, by the information possessed by Solomon, of trees, herbs, beasts, fowls of the air, &c.; and here the lecturer observed it would be strange indeed, when the monarch became a teacher, if his subjects did not become pupils. The Jews probably led the way in architecture, as their tabernacles and first temples were built before Greece and Rome had a history.

We were much gratified with the brilliant description Dr. L. gave of the tabernacle, with its extreme richness and exquisite workmanship. This, however, was but a small specimen of beauty and glory of the first temple, with its lofty and

numerous marble and brazen columns, rich coverings of pure gold and magnificent architecture—leading us to believe that it was by far the most beautiful and superb edifice the world had seen. Many of the stones used in the building were of enormous weight and magnitude, several of them being, according to Josephus, 45 cubits in length, 5 in height and 6 in breadth. (A cubit was 22 1/2 inches.) The capitol at Washington was by no means a small building—covering with its basements nearly an acre. The temple covered 19 acres. Judge then of its extent and glory. When plundered and destroyed by Nebuchadnezzar, it is probable that he took many of the specimens of art found there to Babylon, as copies and models for his people. It is evident that the Jews must have been acquainted with some powerful mechanic art, to enable them to raise the vast blocks of stone that had been described. The lecturer also thought probable that they must have been acquainted with hydraulics, as so large a city as Jerusalem was doubtless supplied by artificial means with water.

Their knowledge of music, both vocal and instrumental, was greater than that of any other ancient people, and Dr. Ludlow, gave a vivid account of the music in the service of the Temple. In the grand choruses there, the swelling, thundering anthem was raised by Jewish voices alone in adoration of the Supreme God. The choir in the temple was divided into two parts, the instruments being sackbuts, psalteries, trumpets, cymbals, &c.—Nothing could exceed the grandeur of their performance of some of the anthems. One part would sing 'Lift up your heads, O ye gates; and be ye lifted up ye everlasting doors, and the King of Glory shall come in.' The other would ask, 'Who is the King of Glory?' Reply—'The Lord strong and mighty, the Lord mighty in battle.' And at the close, after the words, 'The Lord of hosts—he is the King of Glory;'—both parties would join in the full, grand and swelling chorus of 'Selah—Selah—Selah!'

There were no Greek, Phœnician or Roman masters, who at that time were engaged in the ornamental arts of sculpture, &c., or the abominations of Belus. And yet, by many, the Jew was placed behind in this sublime art. How unjust! Education was enjoined, in which religion was a chief element. The tables of time, weights, measures and money, shewed that they were not unacquainted with arithmetic; while their own sacred writings proved them versed in the study of geometry, history, municipal laws and poetry. Education was chiefly confined to one tribe, who were scattering in several cities throughout the land; and the public provision for popular instruction, so highly lauded among us, was first introduced among the Jews.

From the N. Y. Sunday Mercury.  
Short Patent Sermon.

Have taken the following as a text for the occasion:

The autumn leaves no falling fast,  
To all this warning give,  
Prepare to die ye sons of earth,  
Ye shall not always live.

My hearers—I fear that too many of you flatter yourselves with the idea that you are to live to a great and good old age, and then die in the pearly-bought hope of a happy hereafter; and I know that some of you appear to live as though you were perennial plants of morality, never to be transplanted to the soil of some unknown Island in the vast ocean of eternity. But, erring friends, do not deceive yourselves. The evidence of decay is exhibited upon every earthly object around you; change, wondrous change is daily taking place in this world, and all things animate are steadily progressing towards one common tomb. Could we but see at a glance, what multitudes of us insignificant insects that crawl along life's narrow pathway, and hourly being crushed beneath the big boots of Time, we would shake in our shoes, through fear we be the next victim; but being blind, as we are to danger, we center fearlessly along in our wicked career, till we feel the dart of death striking in our gizzards, when we straighten out like a dying frog, give a grasp and a galvanic quiver, then yield our souls to God the Giver, and our bodies to grave-worms for dissection.

My friends—the autumn leaves that now fall around you warn you, with speechless eloquence, to prepare for death. They seem to say that every fair object of earth must fade and fall—that the wreath of beauty must be stripped of its blossoms—the laurels that bind the brow of Fame must wither—and that the proud, noble, majestic form of man must soon be laid to moulder in the dark and dreary sepulcher. The glories of the year are passing away, and so also are the glories of the world. The day is not far distant when Time will bring an autumnal frost upon the boundless universe. The stars will cease to bloom in heaven's vast field; they will

fall like leaves before an October wind, and mingling with the common rubbish of chaos, they will doubtless look like broken bits of diamonds glittering among the worthless refuse of creation. The sun will appear like a rusty shield of blood and carnage; the moon will melt and drop into the ashes of annihilation, like a piece of toasted cheese; the earth will shake itself like a spaniel just emerging from the water, and scatter all its vermin upon the borders of eternity.

My hearers—this generation will have passed away ere that awful crisis shall occur, and you will escape its attending terrors; never the less you are doomed to die, and the sooner you begin to think about it, and make the necessary preparations, the better it will be for you. Now is the season of the year to be serious and thoughtful. You, whose hearts have grown harder in iniquity than a ball of putty in the sun, and you, in whose hearts a couple of worldly and wicked ideas are continually rattling, like gravel in a gourd shell, why go on in your reckless career till you find yourself irretrievably lost in the labyrinth of destruction—and the devil may help you, for I can't. But to the wise, the prudent and the virtuous, I would say, go walk in the woods, at this sweet Sabbath of the year, and worship in the sacred temple of Nature. All is solemn and silent. All there is calm and still. The birds have ceased their summer carrollings—the chickeree shells his out in quietness—no sound is heard, save when the light fingers of the breeze are feeling about the rustling leaves, and the warm light that sheds a golden lustre along the landscape, has as religion a hue as sunshine through the sained windows of a church. Yes go kneel at the deathbed of Flora, or sit at the couch of vegetation, and meditate like a hungry horse, upon human frailty, and the shortness and uncertainty of life. The flowers all faded and gone, show how quickly youth hath cast its bloom never to blossom again, and the decaying verdure of the trees proclaims to man that the season of autumn must shortly give place to the autumn of age, and decrepitude, and that the cold and cheerless winter of existence is nigh at hand.

My worthy friends and fellow citizens—when you see how each tender plant is drooping, and the leaves are dropping one by one to the ground, you have a picture before you representing the constant egress of your friends and kindred out of this world of wickedness and wo; and you ought by all means, to put yourselves in readiness to depart when Death shall knock at the door of your hearts, and demand a release of the soul from its prison-house of clay. What is man but a vegetable that springs from the dust, buds, blossoms, ripens and sows its seed, and then amalgamates with its original dust. In the spring time of youth he flourishes like a squash vine near a barn yard—in the summer of manhood he exhibits both fruit and flowers—in the autumn of age he withers and decays—and then the winter of death hied him forever from the world.

My dear hearers—learn your destinies from the falling leaves. Young maiden!—allowing you three score and ten years to enjoy yourself, painfully at best, upon the Almighty's footstool, it will be but tomorrow ere your raven hair is grey as a woodchuck. Ah! soon those sparkling eyes will lose their lustre in the dim evening twilight of existence. Time will kiss every particle of paint from your cheeks—the roses will fade in the wreath of loveliness, and you will be no more an object of attraction than a dried mullen stock in sheep pasture. Decorate, then, the mind with the garlands of wisdom, in order that you may be thought beautiful, even when the perishable portion shall become blighted and withered by the frost of age. I have no doubt but the old and young of both sexes, are profited by the lessons they receive from the harmonious but wonderful operations of nature; but as for attempting to set them seriously thinking upon the precarious situation in which they are placed by the aid of potent preaching, I suppose I might as well undertake to whitewash the sky in order to render the evenings light and pleasant in the absence of the moon.

My hearers—all that I wish is that you may live in such a manner that your last days may be as mild and glorious as those of autumn, and that when you depart, you may bid adieu to the world with hope in your hearts and a smile upon your lips. So mote it be!

Dow, jr.

POPULAR ERRORS.—To think that an editor, because he is an editor, is every body's body.

To think that printers' bills ought to be paid, if paid at all, in the meanest currency, because they are printers' bills.

"I'm rough in the grain," as the horse said when he got loose amongst the oats.

## High, but not Dry.

We are intimately acquainted with a gentleman, who is now a physician of some eminence, who gave us the following account of himself when a little lad.

"I had been," he says, "persuaded to drink pretty freely of whiskey slung, not knowing what the effect would be. After drinking it, I was sent immediately after the cows, in doing which, I had to cross a small river on a log. I got over before I felt much effect from the spirits, but before I was ready to return, I became so intoxicated that I dare not attempt to re-cross the stream on the log, or to wade through it, as the current was rapid and the water quite deep. I had sense enough left to know if I undertook to cross over on the log I should fall in and be drowned. If I attempted to wade through, the current would carry me down. I then began to think, how shall I get over? It then began to be night, and I was some distance from home, and my parents were not aware of my condition. While in this awful quandary, the last cow was just entering the river and I thought it was my last chance. I made a staggering dive and just chanced to catch the old cow by the tail. At this she took fright, and into the river she plunged, jerking me into a horizontal position with my head barely above the water, and as my life was at stake, I hung on as by a death grip, and the old cow, like a faithful life boat, towed me safely through, and landed me high, though far from being dry, on the opposite bank. With much difficulty, I got home indebted to the old cow's tail for the preservation of my life, which had been put in jeopardy by intemperate men.—*Temperance Star.*

A Dutchman, in proceeding to a place from whence he heard the cries of distress, discovered one of his neighbors lying under a stone wall which had fallen upon him and fractured his legs. "Well, den, neighbor Vanderdiken, vat ish de matter vid you?" "Vat! vy you see mine condition vid all desh pig stumps upon me, and path mine legs pike off close by mine poddy?" "Mine Cot," said Home, "ish dat all? You hollowed so like de devil, I thought you was got the toek-a-chee."

'Twas night when Luna had attired herself in glory to wait on the laughing mountain tops the young Eudymon tho' the gay coquette smiled sweetly on the silver lake whose waves leaped to her kiss with infinite joy. The breeze was asleep among the young leaves, and at the foot of a monarch oak a solitary form reclined. Care had played upon his cheek and upon brow, and mournful were the sounds which stole from his lips as turning a wishful eye upon the goddess of the night, he exclaimed—"My eyes! what a night for catching coons!"

REPENTANCE.—A gentleman passing a country church while under repair, observed to one of the workmen, that he thought it would be an expensive job.—"Why yes, replied he, but in my opinion we shall accomplish what our reverend divine has endeavored to do for the last thirty years in vain. What is that?" said the gentleman. Why, bring all the parish to repentance.

THE LATEST YANKEE TRICK.—A boarding house keeper at the north, so says one of our exchanges, hires a fellow to sing out "Fire!" just as his boarders have got ready for their desert, by which means he saves his pies and cakes while his patrons are off to see about the alarm.

"You are writing my bill on very rough paper," said a client to his attorney.—"Never mind," replied the lawyer, "it has to be filed before it comes to court."

"Which is the best shop to get a fiddle at?" asked a pupil of Tom Cooke, the musician. "An apothecary's shop, answered the wag; "because, if you buy a drug there, they always give you a tickle."

A celebrated English physician says that milk, when allowed to boil, loses most of its nutrition quality. It may be made luke-warm, but must not be boiled.

During a discussion on matrimonial rights, a man remarked to his better half, "What's your's is mine." "I'm agreed to that," said she, "and just take my tooth-ache, if you please, along with the rest."

"I'm turned out to dye," as the hatters' apprentice said, when he went up to dip the hats.

"Is your business very pressing?" exclaimed a fair damsel to the wooing preacher, as he embraced her.