

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN.

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

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The Sabbath Recorder.

PRIMARY EDUCATION.

INTELLECTUAL TRAINING—CONTINUED.

In my last article, I gave it as my opinion, that of two students of the same age, and of equal mental capacity, who are just commencing their academic course, it takes as long for the one who has spent several years in the district school to become proficient in the branches which he has studied there, as for the one who commences in the same branches for the first time. I wish to be understood as making this a general rule, which always allows of exceptions. I stated that the fault is not in the teacher entirely, but originates in the system itself. I will now give my reason for this statement.

No teacher, however skillful, can properly instruct so many classes of scholars as are generally found in the common school. Even when there is a uniformity of text books, (which is not the case,) and when circumstances allow of the most favorable classification, there will need to be, in a school embracing scholars of all ages, from four to twenty years, at least six reading classes, commencing with those learning their letters, and going through all the grades of Readers, five in Spelling, one in Mental Arithmetic, two in Geography, three in Arithmetic, three in Grammar, and one in Writing, making in all twenty-one classes. This enumeration leaves out Algebra, Philosophy, and Physiology, which are now taught in many of our district schools. Some of the classes of the younger scholars should recite twice each half day—that is, four times a day—others twice, and others only once, a day. But suppose the exercises of reading and spelling are combined in the recitations of some of the younger classes, and allow for only twenty-seven recitations during the six hours of school. Deduct from this six hours, thirty minutes for calling the roll, devotional exercises at the opening of school and the numerous interruptions caused by recesses, correction of disorderly scholars, &c., &c., and we have a small fraction over twelve minutes for each recitation on an average. But in Arithmetic and Grammar, in addition to the recitation of the lesson, demonstrations, illustrations, and explanations, must be given before the class, which might well occupy an hour each day, in order to excite an interest in these studies. These must be profitable to the pupils. These must be dispensed with, to a great extent, when the time for recitations is so short; hence the lessons are committed and recited mechanically. Much is called into action. The principles upon which the rules are based are not understood, the reasoning powers are not called into exercise, and hence the great object of study is not attained.

The difficulty is to a considerable extent, overabundant in villages and cities, where union or graded schools are formed, and the scholars are placed in different departments, according to their age and advancement. This arrangement cannot so well be adopted in country schools, without considerable additional expense, but the great advantages which would arise from such a plan would well pay the additional cost. I think, however, that in the end, this arrangement would be cheaper than the system of schools now in use, for the reason that in graded schools, well managed, the teacher's time is not divided among so many classes, and he has time to illustrate the principles contained in the lessons, so that pupils need not be more than one-half or one-third so long in completing any given course of study, as under the other method.

There is another embarrassment to many scholars, in addition to the obstacles already mentioned. They are required to study Arithmetic and Grammar while too young, or at least before their minds are sufficiently developed to thoroughly master them. In my opinion, children need more mental discipline than is afforded by the common routine of Spelling and Reading, to enable them to comprehend all the principles involved in the process of finding the greatest common divisor, least common multiple, &c., and the principles embraced in the rules of Grammar.

To obviate this difficulty, and at the same time to accomplish a very desirable object, I will suggest a plan, the utility of which I will leave the reader to judge for himself. The object to be attained is the acquisition of a fund of general information. As this must be obtained by reading principally, it is desirable that a taste for reading be cultivated. In general, if this taste is not formed in youth, it remains forever dormant. The plan is as follows: Instead of confining children in the impure air of a school room six hours each day, and requiring of them to study those branches for which they have no taste, lay out for them a course of reading, as soon as they can be taught to read, which will be readily understood, and in which they will readily become interested. At first their reading should be very simple, and should contain such instruction as they can easily understand, and which will prepare their minds for a little harder reading. It should slowly but constantly increase in strength, until they can read Biography, History, and the like. Of course, but little time can be profitably spent in this exercise at first, and the rest of the time must be allowed for physical exercise. As soon as their strength will permit, let them be taught to labor a little each day. Thus let their time be spent between reading, labor, and play; the greater share being always given to bodily exercise. In this way all their intellectual and bodily powers will be developed harmoniously together, and the general knowledge which they may thus acquire by the time they are fourteen would be almost surprising. Besides, they will have a taste for reading which will remain with them in after life. They will then be prepared to enter upon school studies with interest and zeal, having vigorous bodies and fresh mental powers, which will enable

them to outstrip those who commenced years before them in the old way.

Such a course of training would necessarily require time and great care on the part of parents, in the selection of proper books, and in rightly directing the reading of their children. But what is time or expense in comparison with a well-developed human mind? Does not the position of parents involve the responsibility of a careful training of those minds which God has committed to their care? Iota.

From the Christian Herald and Messenger, Nov. 6, 1856.

RESTRICTED COMMUNION.

Messrs. Editors:—In your paper of August 28, I find an article by B. F. Sumner, in reply to an Essay of mine on Restricted Communion, read before the Seventh-day Baptist Eastern Association, in May last. I think the subject merits some further consideration. Will you give the following a place in your paper?

The reference to 1 Cor. 1, contained in the first paragraph of Mr. S., which follows my syllogism at the head of his article, should have been 1 Cor. and 5th chapter. I do not hold Mr. S. responsible at all for this mistake, for I think it first appeared in my Essay as printed in the Sabbath Recorder, and it may have been an error of my manuscript. I refer to this matter simply to have it clearly understood. It is important to the argument that it should be, for I hold that the fifth chapter of the First Epistle to the Corinthians is, of itself, divine authority for, and an unanswerable vindication of, what is described by the phrase "Restricted Communion." Holding such views, I intended to direct the attention of those inclined to study the subject to that chapter, containing an inspired decision of the point in hand. Those who take the trouble to study closely 1 Cor. 5th chapter, will find that references to it, in connection with this subject, is no idle or irrelevant proposition. But to quote 1 Cor. 1, in such connection, would be simply to examine twice each half day—that is, four times a day—others twice, and others only once, a day. But suppose the exercises of reading and spelling are combined in the recitations of some of the younger classes, and allow for only twenty-seven recitations during the six hours of school. Deduct from this six hours, thirty minutes for calling the roll, devotional exercises at the opening of school and the numerous interruptions caused by recesses, correction of disorderly scholars, &c., &c., and we have a small fraction over twelve minutes for each recitation on an average. But in Arithmetic and Grammar, in addition to the recitation of the lesson, demonstrations, illustrations, and explanations, must be given before the class, which might well occupy an hour each day, in order to excite an interest in these studies. These must be profitable to the pupils. These must be dispensed with, to a great extent, when the time for recitations is so short; hence the lessons are committed and recited mechanically. Much is called into action. The principles upon which the rules are based are not understood, the reasoning powers are not called into exercise, and hence the great object of study is not attained.

In taking up Mr. S.'s Review of my Essay, I think the cause of truth will be best subserved, and the merits of the question before us most advantageously presented, by specifying some of the more important errors into which he has fallen, and briefly touching upon a few of the minor defects of his argument.

The first error I will notice is contained in the following words:—"It is sufficient for the present that the essayist supposes that communion is not always restricted." Mr. S. is mistaken in imputing such a supposition to me. I know very well, that communion is always restricted in one way or another, and that is one reason why I hold to it. For, seeing that those who contend for and profess to practice unrestricted communion do not succeed, but uniformly fix certain limitations to it in practice, I conclude that the idea of unrestricted communion is an impracticable idea, as well as an unscriptural one. I know that there are those who say that they open the door to all; yet they do not fail to tell the wicked that a certain preparation is necessary in order that they may with propriety participate in that service. So, strictly speaking, communion is "always restricted." And this practical observation ought here to be made—namely, that communion usually becomes, in fact, more and more restricted among those sects and in those localities where the greatest efforts are made to remove all restrictions from it. Thus this impracticable doctrine works on, till the ordinance is brought, to a great extent, if not entirely, into disuse. I am much obliged to my shrewd reviewer for suggesting this topic, though he used the phrase "Restricted Communion" in its popular sense, and therefore no qualifications were necessary.

Mr. S. asks whether the Pharisees and Sadducees—the cruel factions in Jerusalem, when the city was besieged by the Romans, who kept the Passover—fellowshipped each other? and adds, "Our brother, of course, will answer Yes to all these questions! He is mistaken. I should not answer, at all, to those questions, unless I were first informed whether those sects and factions united in eating the Passover, or observed it apart, as many sects now do the Lord's Supper. Mr. S. should understand, that it is not keeping the Passover or taking the communion that involves fellowship, but it is voluntarily taking it together which expresses it; and he may understand, that I hold that that act does express fellowship independent of the fact that there is or is not a sympathy or sentiment of fellowship existing among the persons so doing. Whether Paine or Arnold were fellowshipped by those who loved liberty, before the latter was unmasked, or whether those who fellowshipped them "were kindred spirits," I am willing Mr. S. should have his own opinion about it, though I shall not agree to adopt it as mine.

Further on, Mr. S. sets forth that he sees, by the first proposition of my syllogism, that any number of persons are authorized to organize themselves into a church. Mr. S., does the syllogism say anything of that kind? I think it does not. Look at it! It reads thus: "Any number of persons, professing to be a Church of Christ, etc." This language applies, in the same way, to persons who have been organized into a church by themselves also, as to such as have organized themselves into a church. Nor does the syllogism, in any way, indicate whether the one, or the other, or both, of those ways of organizing a church is right. Mr. S. may argue from his premises as he thinks best; but as I have not assumed anything on that score, I shall take no share in the results of his labor, further than to subscribe to the following: "We deny the right of any body of men to organize a church on any other model or foundation than that of Christ and the Apostles." So we say, Mr. S., and that is just the difficulty we have with you! We think you have deviated from that model.

Again, Mr. S. represents me as refusing to commune with a man who (as it would seem by the way of expressing it) for once, or perhaps inadvertently, violates a single command of God; while, by my argument, I lay Christ and

the Apostles under an obligation to commune with Judas. This is not just. I accept for myself the same obligation to bear with offenders that I devolve on others in my argument. One would think, by the serious and various imputations which Mr. S. brings against me—to the effect that I would commune with every grade of sinners—that he must know better than to represent me as being so desperately cruel. But still he goes on in the same course. His object is to make it appear that, while I hold to close communion towards all good Christians out of my church or sect, I hold open communion towards all shades and grades of sinners, the foulest and blackest, who belong to my denomination. But what is the fairness of this effort of his? Have I not told him distinctly, that it is our duty promptly to take up the cases of all such, and, after a due course of discipline, to reject such as cannot be reclaimed? Has he shown that such a view of the subject is unscriptural or unsound? Has he shown that there is any other way to deny such members the right to communion? Has he shown that they ought to be retained in the communion, or allowed to return to it, without reformation? Not at all. He has not even attempted anything of the kind. What, then, does he seem to wonder at my inconsistency, and my regret at my so involving myself in inconsistencies, signify? If there is any force in this strain of his, which makes up the bulk of his article, I certainly do not see or feel it.

In my Essay, I held the doctrine that if a church believe certain things to be required by the Scriptures or the Gospel, under which they profess to act, they ought to reject and not commune with such as will not believe and practice those things. It pleased Mr. S. to treat that doctrine as if it favored a church's claim to infallibility, or a making "the commandment of God of none effect." Now, was not that surprising? How could a man, of so much archness as Mr. S. evidently is, fail to see, that my doctrine goes exactly in the opposite direction? If any church were infallible, they might other churches give up their own convictions, and follow the decisions of the infallible church; but, because there is no infallible church, therefore every church is not only justified in doing so, but is bound to comply with its own convictions of what is taught by that which they admit to be infallible authority. Is not that clear, Mr. S.? And in such a case, what becomes of your idea of making "the commandment of God of none effect"? Does not this doctrine hold the conscience of the church in ceaseless contact with "the command of God," as the infallible divine law and authority to which it must submit? If "this sounds (to Mr. S.) like making the commandment of God of none effect," will he please to tell us how he would go to work to give it effect? And if any number of persons have not a right to organize themselves into a church to obey God's commandments as they understand them, will our author please to tell us what validity there is in the organization of the churches of the class to which he belongs? I wish it to be understood, however, that the question whether persons have such a right, or not, does not affect the question we are upon. Mr. S. is welcome to his own views on that point, for any interest I have in them, respecting this investigation.

One thing more—"Christian character the test of fellowship." What is "Christian character"? Who will tell? It "commends itself to the heart and to the understanding," says Mr. S. But how, Mr. S.? Why, "where there is no sympathy, there is no fellowship." Mr. S., does the heart get a knowledge of Christian character by sympathy? Is there, then, to be fellowship wherever there is sympathy? What a criterion!—unreliable as the dreams of fancy—false as water! But how does this "test" commend itself to the understanding? Does the understanding, like the heart, ascertain the qualities of character by sympathy? I never understood the laws of mind in that way. I thought the understanding arrived at its conclusions from a knowledge and consideration of facts. But no! according to Mr. S., sympathy is the ground of its decisions. By sympathy, it ascertains who has a Christian character, and that being ascertained, fellowship follows. I always supposed that we were to arrive at fellowship with God and Christ by a knowledge of the facts which exhibit their character; and I always supposed we were to have Christian fellowship with men through a knowledge of facts establishing their Christian character. And I had supposed that our Christian sympathy and fellowship for men were to be founded upon, graduated and directed by, the facts in the case. But to undertake to determine Christian character by sympathy, results in an endless jostle of varying and conflicting impressions, instead of settling the first point pertaining to the inquiry. The truth is, we know nothing, and have a right to determine nothing, in regard to a man's Christian character, but by comparing his life and conduct with the requirements of God, and infer that for or against him, in the same ratio that his conduct approaches towards or recedes from obedience to those requirements; and even if a man be found to have, in the general, what appears to be a Christian character, but persists in violating certain divine requirements or Christian principles, when they are clearly laid before him, we are not to fellowship him, but before him, we are not to fellowship him, but not allowed to "treat him as an enemy, but admonish him as a brother." But this fellowshiping men, on the ground of sympathy, is what fills the church with every kind of evil persons and practices, so that, at length, they become insupportable, and the church, unable longer to fellowship itself even, lose all the moral and reform power it ever had, and sink in character and policy to a level with the Godless world around. And may I not appeal to its past history and its present position for the truth of the declaration that the church, from such causes, can be made more loose than the world itself? Who is there, whose offenses are so great, that when he is put on trial by the church, there is no one to demand fellowship for him on the ground of sympathy? Who does not know that this purblind, misguided spirit of sympathy is ever interfering to prevent the judgment and corrupt the discipline of the Church? And I add that, if the Lord did not "send him (Paul) to a restricted com-

munion circle" for fellowship, he taught him, or sent him where he was taught, better than to undertake to determine whether a man had a Christian character by sympathy. Sympathy! by it, those who reject "the counsel of God against themselves, being not baptized," must be fellowshipped. Sympathy will not allow us so to rebuke them for their sin that they will feel it. Those, too, who, by their blameworthy behavior, excite our sympathy, must be fellowshipped, though they may deal in the bodies and souls of men. Not so by the test we apply—God's Word. That is clear. It teaches us to "know no man after the flesh"—to "have no fellowship with the unfruitful works of darkness."

OUR FATHER.

And have we all a Father—one whose ear is gently bent to hear the humblest prayer—One whose strong arm bears up each child of earth, When whelming floods of anguish cast him down—One who in pitying love looks kindly forth On the poor sinner that has wandered forth Earth's burning deserts, and in dreary waters, And stretching out his ever-loving arms, Woos it with tender kindness to his breast?

Oh! if we have, why do we turn away, And build us idols of the fragile clay? Why do we place our wreathing, grasping love, And all our earnest hopes, where the world's feet, With heavy, ruthless tread, will crush them out? Why do we turn from his protecting arm, From the cool waters of the stream of life, To quaff the bitter cup of worldly joy?

Oh! how we seek with anguish hearts for rest! How we clasp shadows to the aching breast, That mock us with their perfect emptiness! How do we vainly try to soar above, For darkness is about us, and the path That leads to life is shrouded in a mist. Our Father, would that we could see thy face, And hear thy voice, above the passion waves, Commanding, "Peace, be still." MAX F. BARRETT.

DEATH WILL COME.

Death will come; he will certainly come. He cannot be evaded; he cannot be put back; he cannot be made to take his step any slower. Oh, he will come! All that lives on earth will die—every beast, bird, and creeping thing; the humming bird, the insect that flutters in the sunbeam; every tree and shrub and flower; the oak, the pine, the acacia, the moss that grows over the wall; every monarch, every peasant; every rich man, every poor man; every slave, every master of a slave; every man, every woman, every child; every old man that prides himself on his honors and his wealth; every young man that prides himself on his talents or his strength; every maiden that prides herself on her beauty. Oh, all will die! I am in a world of death; I am amidst the dying and the dead; I see not a living thing in all my rambles that will not die—no man, no woman, no child; no bird, no beast; no plant, no tree. The eagle that cuts the air cannot fly above it; the monster of the deep cannot dive below it; the tiny insect cannot make itself so insignificant that death will not notice it; the leviathan cannot, with his great strength, struggle against it. The Christian will die; the sinner will die—yes, the sinner! Your wealth cannot save you; your accomplishments cannot save you. Death cares for none of these things; they are all trifles—gownings beneath his notice. He no more "loves a shining mark" than an ignoble one; he has no more pride in cutting down the rich man than the poor man—the daughter of beauty and fashion than the daughter of ugliness and sin. He loves to level the thistle as well as the sunflower; and the branches as the magnolia; he is as brittle as the cedar of Lebanon. He cares as little for the robes of ermine as for the beggar's rags; as little for your richest vestments and gay apparel as for the blanket of the savage. You will die, and the fear of death will come upon you. Death comes just as he is—pale, solemn, fixed, stern, determined on his work. He bears no cry for pity; he regards no shriek of terror. He comes steady, certain, unchangeable and unchangeable in his purpose, to take you from your bed of down; to hurry you away from your splendid dwelling; to call you out of the assembly-room—taking you away from your companions, that will miss you for a moment, and resume their dance, that you may die. Death will come. He has been advancing towards you ever since you began to breathe. He has kept on his way, always advancing to meet you, while you were asleep or awake; and if you have gone north, or south, or east, or west, he has always put himself into your path—how near or how remote you have never known. Death will come. He has always been advancing, never receding; and soon his baneful shadow will fall upon your path; and that shadow will deepen and become more chilly, like an advancing eclipse; and then his dark form will stand right before you, between you and the light of the living world, and you will be in the dark valley. Death will come—fearful enough under any circumstances, even if you are a Christian—awful, unspeakably awful, if you are not. (Rev. Albert Barnes, D.D.)

A WORD FITLY SPOKEN.

Rev. David Nelson, the author of that admirable work, "The Cause and Cure of Infidelity," narrates the following:—

On one occasion, he went to the house of a young man of wealth, on an evening when the brilliant parlors were filled with sons and daughters of fashion. After the crowd had dispersed, as he sat alone with the young man, he began to talk with him about the interests of his soul. The man replied that he would gladly become a Christian, if he knew what to do. "Suppose," said Dr. Nelson, "the Lord Jesus stood in this room, and you knew it was the Lord Jesus, and he should look kindly on you, and stretch out his hand toward you, and should say, 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest,' what would you do?"

"I would go to him, and fall down before him, and ask him to save me," was the reply.

"But what if your gay companions were in the room, and they should point and laugh at you?"

"I should not care for that. I should go to the Lord Jesus."

"Well, the Lord is really in this room, though you cannot see him, and he stretches out his hand to you; and says, 'Come unto me,

and you should believe what he says in his letter, the Bible, as much as though you heard the words."

"Soon after this conversation, he had the pleasure of meeting this young man at the table of the Lord.

"MY ADVICE."

The church at Willowville was noted for its frequent change of pastors. No one had continued his services beyond three years, and several had left at the end of the first. Whether they were hastily settled, or had received their "call" after a month's trial, it made very little difference in the duration of their labors. By some process, not understood by all, no less than seven had, in fifteen years, commenced and ended there a brief pastorate. The church had three deacons, two of whom were quiet, godly men, easily satisfied with a good minister, and prompt to co-operate with him in his spiritual work. The third was a man of more pecuniary ability; and had more influence, of a certain kind, than his associates, and though he began well with every pastor, yet in no case did he end well. He was the means, directly or indirectly, of the removal of the whole seven. The majority of the church were often grieved by his management; but his subscription was the largest, and apart from it they saw not how they could "support the gospel." His custom was to converse with others, and get up, in the minds of a respectable number, the conviction that the minister they had was not "the man" for them. By thus working underneath, he accomplished his object without being known as the principal agent.

After the seventh had been dislodged, and had left with wounded feelings, more than a year elapsed before the vacancy could be filled. Several were invited, but were unwilling to venture into a field from which so many had been virtually ejected. At length, a young man, fresh from his studies, was found disposed to accept the position so often vacated, with the confidence that he could retain it. A council met to ordain him; but some of the members, especially the ministers, hesitated. They thought very highly of the young man, but they feared to sanction his connection with that church, lest he should be treated in the same manner as his predecessors. The Rev. Mr. — had been previously requested to "address the church and congregation," and, having come prepared for that service, he said privately to his hesitating brethren, that he desired "the opportunity to give a certain deacon and company some plain talk." The ordination services were performed according to the programme. At the conclusion came the address, from which the following is an extract:

"Though I am comparatively a young man, yet this is the fifth time that I have been here to assist in the settlement of pastors. Allow me to hope that this may be the last. It is well understood, in all this region, that your ministers have been successively driven away by a small minority of malcontents, and by a secret management, in which no good Christian can participate. Your reputation for fairness and honesty is suffering. With much solicitude and many misgivings, we recognize this young brother as your pastor. We have not ordained him on wheels, but as a fixture. Now my advice to the few who have unsettled so many pastors, is simply this: When you want another change, sell out yourselves, and remove, and let him stay as long as the majority desire his services."

This was regarded as "plain talk"; but it cured the evil, and that pastor has not yet been disturbed. [Watchman and Reflector.]

THE TRUE CIVILIZER.

It is told of a late missionary to Turkey, that, finding his converts proscribed, in their relations as business men, by the authorities of the church which they had left, he borrowed ten thousand dollars, bought a flour mill, and engaged in the making of bread, in order to give employment to his neophytes. The bread he manufactured proved so much superior to that generally used at Constantinople—for it was there that he sought his market—that, before long, he had so large a demand for it as to give a livelihood to nearly all his converts. When the Eastern war broke out, and the British troops landed at Scutari, good bread could not at first be had for soldiers. In this emergency the missionary stepped forward and offered to contribute his flour bread to the English. His offer was accepted and the contract signed. The British found that good bread was so necessary to the health of their men, and compelled the Turkish authorities. In the two years of the war, the mill thus begun to feed a few converts, earned thousands of dollars which have been worthily dedicated, we believe, to building school houses in Turkey. The same missionary, visiting the barracks at Scutari, found the soldiers dying there by hundreds, and so little care taken of them—that this was before Miss Nightingale's arrival—that their linen often remained unchanged for weeks. He found also that the refuse clothes were cast into a separate department, where they lay festering, rotting, and tainting the atmosphere. He asked why this was. The British authorities answered that they could get nobody to wash the clothes, for fear of infection. He offered immediately to undertake the job. But the prejudices of the Turks proved greater than even he, who had lived among them for eighteen years, had been led to expect. They cried, when they saw the clothes, "The plague, the plague!" and refused to work. In this crisis he invented a rude washing machine, which he fixed on the side of a running stream, so that the articles could be partially washed, without the intervention of hand labor. After this there was no difficulty.

To spend too much time in studies is sloth, to use them too much for ornament is affectation, and to make judgment wholly by their rules is the humor of a scholar.

He that cannot forgive others, breaks the bridge over which he must pass himself; for every man has need to be forgiven.

The Christian is not rained by living in the world, which he must needs do while he remains in it; but the world living in him.

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WISDOM

The Triennial Convention of the Free-Will Baptist churches has recently been held at Mainville, Warren Co., Ohio. The attendance from all parts of the Eastern States was large. They have in the United States 1,173 churches, 1,107 ministers, and 49,869 church members. The first church was formed in New Hampshire, 1780.

Rev. Asa Mahan, formerly of Oberlin, now pastor of the Congregational Church in Jackson, Mich., has been chosen President of the institution at Leoni, under the control of the Wesleyans.

By a recent imperial ukase, the Protestant and Catholic chaplains attached to the Russian army, receive henceforth the same rights as regards state pay, etc., which those of the Greek Church have enjoyed since 1832.

Ship South Shore, which cleared recently for Madras, took as passengers, Rev. Wm. B. Capen and wife, Mrs. Hunt, Mary Stinson, (servant,) William A. Pierce, of Portsmouth, N. H.

In Gloversville, N. Y., Rev. I. Westcott reports a continuous refreshing for a twelvemonth past, which has not ceased. Nearly a hundred and fifty have been added to his church by baptism in that period.

Rev. Paul Couch of Bridgewater, Rev. J. W. Ward of Abington, and Rev. S. L. Rockwell of Hanson, have been elected Representatives to the General Court of Massachusetts.

The Southern Methodists are attempting to found a commanding University at Greensborough, Alabama. About \$200,000 have already been secured for it.

The Tennessee Baptist states that within the limits of the Pearl River Association, Mississippi, an entire Methodist society, with two exceptions, has resolved itself into a Baptist church.

A Methodist Conference has already been held in Kansas. The Methodist Missionary Committee have appropriated \$10,000 for the work in the bounds of that Conference.

NEGRO INSURRECTION PLOTS IN THE SOUTH.—The New York Herald of Dec. 11th says: During the last few days we have been receiving various startling reports from Kentucky, Tennessee, Louisiana, and elsewhere; in the slaveholding States, of the discovery of alarming insurrectionary conspiracies among the negroes, and of the summary punishment of numerous detected offenders. The most formidable of these conspiracies appears to have been concocted in Tennessee. In reference to this conspiracy, we are informed that there was much excitement in the neighborhood of Dover, on the Cumberland river, among the negroes—that many of the ringleaders had been arrested, and eleven hung—that one white man, disguised as a negro, had been sentenced to nine hundred lashes, but died before the penalty was fully inflicted—that the whites were arming and organizing for defense—that an opinion prevailed that a general uprising would take place among the negroes during the holidays—and that escapes of slaves were unusually numerous.

A dispatch dated Cincinnati, Dec. 13, 1856, says: A gentleman direct from Tennessee informs the editor of the Evansville Journal, on the 9th inst., that in the whole region, from Memphis, through Clarksville and Dover, on the Cumberland river, the greatest alarm existed in regard to the movements of the negroes. The jails in all the counties were crowded with suspected insurrectionary conspirators, and vigilance committees and patrols had been appointed in each neighborhood and township. Eight more negroes had been hung at Dover, making nineteen in all. No overt act had been committed, but the proof against them of insurrectionary designs, it is said, was conclusive.

Proceedings in Congress. SECOND-DAY, DEC. 8. In the SENATE, Standing Committees were appointed, nearly the same as last year. It was voted, that two Chaplains of different denominations shall be elected, who shall interchange weekly. The Rev. Stephen P. Hill, a Baptist minister of Washington, was elected. The balance of the session was spent in talking about the President's Message.

In the HOUSE OF REPRESENTATIVES, the President's Message was read. On a motion to refer it to the Committee of the Whole on the State of the Union, several members took occasion to express their views of the President's tirade against the Republican movement.

THIRD-DAY, DEC. 9. The SENATE did nothing except listen to an address by Mr. Collamer concerning the President's Message.

The House took up the case of Mr. Whitfield, delegate from Kansas, reconsidered the vote which refused to let him be sworn in, and then, by a vote of 112 against 108, ordered that the oath be administered, which was done. Mr. Campbell of Ohio, from the Committee on Ways and Means, reported bills making appropriations for the support of the Military Academy, and the payment of Invalid Pensions.

FOURTH-DAY, DEC. 10. In the SENATE, Messrs. Bigler, Trumbull, and Pugh, made speeches on the motion to print the President's Message.

In the HOUSE, the Message furnished the principal topic of discussion, several speakers honoring it with a notice, among them Mr. Giddings, who in a masterly manner defended the right of the people to think and speak for themselves on the subject of slavery, without being called to account by the President.

FIFTH-DAY, DEC. 11. In the SENATE, notice was given of several bills to be introduced. Most of the day was spent upon the President's Message, Messrs. Cass and Hale being the principal speakers. Adjourned till Second-day.

The HOUSE spent the whole day in a political discussion.

SIXTH-DAY, DEC. 12. The SENATE was not in session.

In the HOUSE, after some time spent on private bills, Mr. Campbell (Ohio) reported bills to pay Diplomatic, Executive and Judicial expenses, and making appropriations for such service for the next fiscal year. Mr. Broome (Pa) reported a bill to contract with Col. Vanderbilt for mail service between New York and Southampton at \$16,608 for the trip and return, with certain deductions for long time. Mr. Tappan (N. H.) tried in vain to introduce a bill to repeal the laws of the bogus Legislature of Kansas. Adjourned till Second-day.

European News.

We give below the most important items of news received from Europe since our last issue.

In Britain business is steadily improving, and the general opinion is that the worst of the financial crisis is over.

It is understood that the question of adopting an exclusively gold standard is again occupying the attention of the French Government.

Louis Napoleon seeks favor of the working classes, and is building tenements for them. To relieve the wants of the poor his efforts, it is said, are constant and most assiduous.

Winter has set in at St. Petersburg this year earlier than usual. During the one hundred and forty one years of which record has been kept, the River Neva has been but sixteen times frozen over in the early part of November.

Some of the American shipowners have been fortunate in selling at Marseilles the ships recently chartered by the French Government. Among others, the clipper Ocean Hefald has been purchased for \$13,000 by the house of Pastre, and the Queen of Clippers by Messrs. Ralli.

A fearful accident had happened in the Southampton docks on board the Royal West India Mail steamer Parson, when three persons were killed and nine wounded, by the bursting of one of the boilers.

There is no slight sensation felt in some quarters of England at the disasters which appear to have overtaken the salt mines of Cheshire. Some of these works have been obliged to stop, the reduction of water being equal to seventy-five per cent. The yield of these mines has been enormous, the total for the last ten months being no less than 800,000 tons. Last year 130,000 tons were shipped to the United States.

The accounts of murders, robbery, embezzlement and crimes against property, generally appear to be as numerous and frequent in England as in California, or, as the Times expresses it, "are horrifying." The great topic in "society" for the moment was in reference to a youth who had been left with a large fortune and did not know enough to keep it; left his good society friends and entered a gambling "hell," where he lost in a very short time no less than \$28,000 or \$140,000.

The London Times says that the subscription list for the \$250,000 required by the Atlantic Telegraph Company was closed, the applications having considerably exceeded the specified amount. All the shares are £1,000 each. A combination of names of higher standing in the commercial world has rarely been obtained, and the confidence felt in the early accomplishment of the undertaking appears to be complete. The proportions in which the 350 shares have been taken are, 101 in London, 88 in America, 86 in Liverpool, 37 in Glasgow, 28 in Manchester, 4 in Tewksbury, 4 in Brighton, 1 in Nottingham, and 1 in Leamington. It is understood that application will be made to the United States Government for an annual grant equal to 4 per cent. on the capital, such as has been accorded by the British Treasury. The Company possess an exclusive privilege from the British Colonies of Newfoundland and Prince Edward Island, and also from the State of Maine, for laying submarine cables to those shores.

RETIRED FROM THE FIELD.—Wm. Gilmore Simms, the novelist of South Carolina, came north lately to deliver lectures in several places. But the people thought his lectures rather "small specimens," and some of the papers said so right out. Thereupon he publishes to the world that he is compelled to forego his engagements as a lecturer in the North, in consequence of the singular odium which attends his progress as a South Carolinian, and the gross abuse which has assailed himself personally, and his performances.

SCHOOLS IN MASSACHUSETTS.—The number of public schools in Massachusetts in 1845, was 3,475; in 1856 the number is 4,300. This increase has grown notwithstanding the consolidation of schools in many places. The whole number of pupils in 1845 was 193,000; in 1856 the number is 222,853. The attendance shows that a little over 70 per cent. of all the children in the State between the ages of 5 and 15 years are pupils in public schools. The whole cost of school education in 1845 was \$339,697; in 1856 the sum has increased to \$1,640,489. The average pay per month of school teachers in 1845 was \$31 76; in 1856 the amount has increased to \$43 05.

Mr. A. P. Cook has arrived at Washington from Arizona, the new Territory formed out of the Gadsden purchase from Mexico. He brings with him his credentials, and will claim a seat in the House as delegate from that Territory. He reports the population of Arizona at from ten to fifteen thousand persons, and that the Territory will make a State about as large as Pennsylvania.

Miss Pellet has gone to Kansas to superintend the distribution of six hundred garments, costing \$1,000, which Edward C. Delavan of Albany has given to the sufferers in that Territory. He chose not to let his charity pass through the hands of any committee or aid society. The freight and expenses of distribution are paid for by E. Corning and others.

The last year gave to gallant little Rhode Island 21 Patents; to South Carolina 7; to Massachusetts 300; to Missouri 7; to Connecticut 104; to Virginia 40; to New York 535. Total to Slave States 186; to Free States 1626! Of the 40 patents awarded during the week ending Nov. 4, 1856, 39 were for valuable improvements in the Free States; 1 for an improvement in the cotton gin in Mississippi.

It is stated that a company of capitalists of New York and Savannah are proposing to establish a line of monthly steamers from New York, via Savannah, to St. Thomas, Barbadoes, Demarara and Para, and intend memorializing Congress for a grant of one hundred and eighty thousand dollars per annum, for ten years, as compensation for carrying the mails on these routes.

The opening of the Tehuantepec route to the Pacific is now attracting a good deal of attention. Efforts are making to finish a carriage road across the Isthmus by the 1st of next February. Coaches and other material have been ordered in New Hampshire, to be ready for shipment at New York by the first of January.

The Pittsburg Chronicle states that there is a considerable business done in selling bogus railroad tickets and conductors' checks for tickets in many of the more prominent cities of the West. Those wishing to travel on railroads should never purchase tickets of any person who hawks them about. The regular offices of the companies are the only places at which the genuine tickets can be obtained.

A Washington letter says: There will be an effort made this winter to impeach a Judge of the District Court of the United States, and the charges, if substantiated, will cause a profound sensation throughout the country. There has never yet been a successful impeachment of an United States Judge, an evidence of the high position and honesty of the bench.

The Congregationalist mentions that the bark Daniel Webster, which arrived last week from Beyrout, is reported to have as part of her cargo 51 cases of marble. These are probably the Assyrian slabs which are designed for two or three of the New England colleges, and which had been waiting at Beyrout nearly a twelve-month for a Boston vessel.

A dispatch dated Cincinnati, Monday, Dec. 8, 1856, says: On Saturday night at 8 o'clock, the new steamer Kentucky, flying forty miles above here, burst her steam-pipe, scalding eleven deck hands and firemen, and six deck passengers. Three of the injured soon died. It is thought that four or five more will die.

Notice has been given that application will be made at the next session of the British Parliament for acts to incorporate the India Junction and the Atlantic Telegraph Companies. The former is to connect London with India; the latter, Europe with America; and it is not improbable that both will be completed in a few months.

The last official intelligence from Oregon induces the belief that the Indian difficulties in the Territory will soon be amicably arranged, and without the necessity of further hostilities. Only the tribes east of Cascade Mountains give apprehension for additional trouble, and they form comparatively an inferior obstacle in the way of general pacification.

By a recent decision of one of the Courts in San Francisco, a suit was brought to a successful termination in which Joseph G. Baldwin, Esq., received a fee of over \$100,000. Mr. B. is the well-known author of the "Flush Times of Alabama and Mississippi," and of "Party Leaders," and is a native of Virginia.

A dispatch dated Elizabeth, N. J., Dec. 10, 1856, says: A laborer named Patrick Brennan was instantly killed this morning while standing on the track of the New Jersey Central Railroad, by an early train from Somerville. He leaves a wife and four children.

A dispatch dated Detroit, Friday, Dec. 5, 1856, says: Virgil McCormick, convicted in the U. S. District Court, upon four indictments, for forging affidavits, in order to procure bounty land and pension papers, was sentenced to-day to twenty-five years imprisonment in the State Penitentiary.

The St. Louis Democrat published a letter dated Lawrence the 24th ult., signed by Col. S. A. Harvey and ninety Free State settlers, denouncing the Kansas Aid Society as a speculating concern, originating in Yankeeedom, and warning all honest donors to be duped no longer for "Bleeding Kansas."

The Messrs. Cunard have entered into an arrangement with the British Government, to put on a fortnightly line of ocean steamers next season between Liverpool and the St. Lawrence. The vessels to be 2,400 tons burthen each, and to make the passage to Quebec in ten days.

Ichabod C. Leech, a drover, recently had his gold watch stolen from him in New York. A few days afterward, he received a letter enclosing a pawn ticket for the watch, and containing the thief's apology for stealing it, namely, that he was "hard up."

The packet ship Neptune, on her way from New York to Liverpool, picked up a boat supposed to have belonged to the last steamer ship Lyonnais. This raises hopes that some other ship may have rescued the passengers from the boat.

A train on the Cleveland and Pittsburgh railroad ran into an Express train of the Ohio and Pennsylvania road, coming west, at Alliance, Ohio, Dec. 8th, killing ten persons and wounding several others.

The Richmond Dispatch of Dec 11th has the following paragraph: "A free negro, called Charlotte, from Petersburg, received a flogging yesterday for being here with improper papers and running from the police."

Gov. Geary refused to allow Donaldson to put the ball and chain upon the Kansas State prisoners, declaring that no man with a spark of humanity would desire to inflict the disgrace.

The New Orleans Picayune notices the engagement of a ship of 800 tons to take a full cargo of cotton seed from that port to Providence, R. I., where, it says, the article is to be turned into oil and cake.

It is said that the practice of photography has become one of the fashions of the young men of Paris, and that all wealthy young gentlemen, to be considered "accomplished," must understand the art.

The citizens of Charleston, S. C., are about to purchase a splendid carriage and present it to Mr. Buchanan, the President elect.

One of the largest land proprietors of Cuba is now introducing steam culture upon his estates, for the purpose of superseding horse and slave labor.

The Canal Tolls of New York for 1856 foot up \$2,738,316 against \$2,808,077 last year.

A slight shock of an earthquake was felt at Petersburg, Va., on Saturday, Dec. 6th.

New York Markets—December 15, 1856. Ashes—Pots \$7 50; Pearls 8 00. Flour and Meal—Flour 6 25 a 6 40 for common to choice State, 6 35 a 6 70 for superior Western, 7 00 a 8 75 for extra Genesee. Rye Flour 3 50. 5 12 for common and extra. Corn Meal 3 75 for Jersey.

Grain—Wheat 1 70 for white Ohio, 1 57 for red winter Illinois 1 58 for Southern. Rye 90c. Barley 1 01 a 1 28. Barley Meal 1 40 a 1 45. Corn 70 a 72c. for mixed Western, 74 a 75c. for Jersey and Northern yellow. Oats 44c. for Jersey, 46 a 58c. for State and Western.

Provisions—Pork 17 50 for prime, 19 12 for choice, Beef 6 00 a 7 25 for country prime, 9 00 a 11 00 for country mess, Lard 12c. a 13c. Butter, 17 a 22c. for

Ohio, 22 a 26c. for common to good State. Cheese 9 a 10c. Eggs—70c. for shipping, 85c. for city use. Stacked—Clover 18c. Timothy 3 25 a 3 50. Rough Flaxseed 1 60 a 1 70. Tallow—11c. for prime city.

MARRIED. In Hopkinton, R. I., on the 4th inst., by Eld. C. M. Lewis, Mr. Amos L. Burdick to Miss Mary Ann Edwards, all of Hopkinton.

DIED. At the residence of Mr. Clarke F. Langworthy, of North Stonington, Ct., on the 6th inst., of consumption and dropsical affection, Mrs. Elizabeth Nichols, widow of the late Joseph Nichols, aged 70 years. She was a member of the 1st Seventh-day Baptist Church of Hopkinton, R. I. In life she had served God, and in death was blessed with Christian hope.

In Alfred, N. Y., of typhoid pneumonia, Oct. 30, in the 30th year of her age, MARYETTE M., wife of Levi Burdick. She was a worthy member of the 2d Seventh-day Baptist Church of Alfred.

LETTERS. Andrew Babcock, Francis Tallett, N. V. Hall, J. Allen, W. K. Kenyon, Q. J. Smyth, Paul Crandall, Joshua Clarke, George Greenman, J. W. Ayars, C. M. Lewis, Obed Snowberger, Charles D. Langworthy, O. Stow, Ezra Potter, Z. R. Babcock, Varnum Hall, Noyes Spicer, John Fuller.

RECEIPTS. All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money in payment of which is not duly acknowledged, should give us a card to the effect of the omission.

THE SABBATH RECORDER: T. L. Odom, Salem, Oregon \$5 00 to vol. 12, No. 13. John W. Ayars, Wilton, Minn 4 00 13 52 Samuel Allen, H-pkinton, RI 2 00 13 52 Zachens R. Babcock, Oskansky 15 00 13 52 R. P. Burdick, Alfred 2 00 13 52 M. E. Emmons 4 00 13 52 Sarah W. Ward 2 00 13 52 Dr. C. Green 2 00 13 52 Wesley Allen, Alfred Center 2 00 13 39 W. L. Kenyon 4 00 12 52 W. C. Bowler, Little Genesee 2 00 12 52 Clark T. Rogers Brookfield 2 00 13 52 C. M. Lewis 2 00 13 52 Richard Stillman 2 00 13 52 Lucetta Lewis 2 00 13 52 Newton & Moon 2 00 13 52 Silas Spencer 2 00 13 47 Jesse Burdick 2 00 14 52 Hezekiah Babcock 2 00 13 52 C. M. Lewis 2 00 13 52 Francis Tallett, South Otseic 1 00 13 52 John Fuller, Pendleton 2 00 13 52 WILLIAM M. ROGERS, Treasurer.

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Board Meetings. THE next Quarterly Meetings of the Executive Boards of the Seventh-day Baptist Missionary, Tract and Publishing Societies, will be held at New York, N. Y., commencing at 9 o'clock on Friday day, Jan. 7, 1857. Geo. B. UTTER, Secretary.

Education Society—Trustee Meeting. The Trustees appointed at the last meeting of the Education Society, for the purpose of procuring a Charter for the proposed College and Theological Seminary, will hold a meeting at Alfred Center, on the evening of the 31st day of December, 1856, for the purpose of taking into consideration the object for which they were appointed.

Quarterly Meeting. THE Quarterly Meeting composed of the Churches of DeBary, Scott, Lincoln, Truxton, Otsego, and Preston, will assemble with the Church in Scott, on Saturday before the first Sabbath in January next, (2d) at one o'clock P. M. Introductory Discourse is expected by Eld. T. Fisher, of DeBary. By order of the Committee. B. H. P. POTTER.

Water-Cure. DR. UTTER, of the Mountain Glen Water-Cure, Plainfield, N. J., has removed for the winter to the Pleasant Hill Water-Cure, where the most ample accommodations are provided for patients or boarders. Correspondents will please address accordingly, until April 10th, when the "Cure" at the "Glen" will (if Providence permitting) be re-opened.

Central Railroad of New Jersey. CONNECTING at New Hampton with the Delaware, Lackawanna and Western Railroad, at Scranton, Great Bend, the North and West, and at Easton with the Lehigh Valley Railroad, to Mauch Chunk—FALL ARRANGEMENT, commencing October 7, 1856. Leave New York for Easton and intermediate stations, from Pier No. 2 North River, at 7 30 A. M. and 3 30 P. M.; for Somerville, at 7 30 and 10 30 A. M., and 3 30 and 5 30 P. M. The above trains connect at Elizabeth with trains on the New Jersey Railroad, leaving New York from foot of Courtland street, at 7 30 and 9 A. M., 3 and 5 P. M. Leave Plainfield for New York at 7 10 and 9 08 A. M., and 1 52 and 5 30 P. M. JOHN O. STERN, Superintendent.

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Robertson's great work, the History of the Reign of Charles the Fifth, is literally nothing more than a history of that reign; at least, the author devotes less than four pages to the part of Charles' life subsequent to his abdication. Yet this, in some respects, the most curious and interesting portion of his life. But in truth, Robertson had not the materials for writing it. These materials, which, until very recently, have been closed, but against the scholars and the statesman: Now that access to them has been given, under severe restrictions, to such persons as have had interest with the government to obtain it, these materials have been carefully examined with reference to the monastic life of Charles. The result has been to exhibit it under a very different aspect from that in which it has hitherto been presented to the public. The publishers of a new edition of Robertson's work, aware of this circumstance, have been desirous to give greater value to their volumes, by enriching them with the fruits of the late discovery in regard to the Emperor's latter days. For this purpose they applied to Mr. Prescott to furnish them such a continuation as should give greater completeness to the original work of Robertson. It was a subject with which he was already familiar, having had occasion to touch upon it in his History of Philip the Second, and having copies from such documents as Simancas in his possession, as would furnish the proper basis for a continuation. There would seem, moreover, to be a particular propriety in Mr. Prescott's undertaking this work, from his connection with those he had already written. The reign of Charles the Fifth is the subject of the first volume of the reign of Ferdinand and Isabella, and that of Philip the Second: A history of his reign, therefore, becomes necessary to complete the historical series, which, with this addition, will cover an unbroken period of the Spanish annals, extending for a hundred and fifty years, from the middle of the fifteenth to the beginning of the seventeenth century.

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