

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER.

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

PRINTED BY EDWIN G. CHAMPLIN.

VOL. III—NO. 52.

NEW YORK, FIFTH-DAY, JUNE 17, 1847.

WHOLE NO. 156.

The Sabbath Recorder.

The following article, copied from Rapp's "History of the Religious Denominations at present existing in the United States," is published for the purpose of informing those who may be interested in the subject, of the principles and practices of a much persecuted but evidently most deserving people:—

THE GERMAN SEVENTH-DAY BAPTISTS.

BY WM. M. FAHNESTOCK, M. D., BORDENTOWN, N. J.

About the year 1694, a controversy arose in the Protestant churches of Germany and Holland, in which vigorous attempts were made to reform some of the errors of the church, and with the design of promoting a more practical, vital religion. This party, at the head of which was the pious Spener, ecclesiastical superintendent of the court of Saxony, was opposed, violently, and after having bestowed upon them, in ridicule, the epithet of Pietists, they were suppressed in their public ministrations and lectures, by the Consistory of Wittenberg. Notwithstanding they were prohibited from promulgating, publicly, their views and principles, it led to inquiry among the people. This state of things continuing, many learned men of different universities left Europe and emigrated to America, whilst others remained and persevered in the prosecution of the work they had commenced with so much diligence. In the year 1705, Alexander Mack, of Schriesheim, and seven others in Schwartzau, Germany, met together, regularly, to examine carefully and impartially, the doctrines of the New Testament, and to ascertain what are the obligations it imposes on professing Christians; determining to lay aside all preconceived opinions and traditional observances. The result of their inquiries terminated in the formation of the society now called the Dunkers, or First-day German Baptists. Meeting with much persecution as they grew into some importance, as all did who had independence enough to differ from the popular church, some were driven into Holland, some to Crefelt in the Duchy of Cleves, and the mother church voluntarily removed to Serustervin, in Friesland; and from thence emigrated to America in 1719, and dispersed to different parts of Pennsylvania, to Germantown, Skippack, Oley, Conestoga, and elsewhere. They formed a church at Germantown in 1723, under the charge of Peter Becker. The church grew rapidly in this country, receiving members from the Banks of the Wissahiccon and from Lancaster county, and soon after a church was established at Muehlbach, (Mill Creek,) in that county. Of this community was one Conrad Beissel, a native of Germany. He had been a Presbyterian, and fled from the persecutions of that period. Wholly intent upon seeking out the true obligations of the word of God, and the proper observance of the rites and ceremonies it imposes, stripped of human authority, he conceived that there was an error among the Dunkers, in the observance of the day for the Sabbath—that the seventh day was the command of the Lord God, and that day being established and sanctified, by the Great Jehovah, for ever, and no change, nor authority for change, ever having been announced to man, by any power sufficient to set aside the solemn decree of the Almighty—a decree which he declared that he had sanctified for ever—he felt it to be his duty to contend for the observance of that day. About the year 1725, he published a tract entering into a discussion of this point, which created some excitement and disturbance in the Society at Mill Creek; upon which he retired from the settlement, and went secretly to a cell on the banks of the Cocalico, (in the same county,) which had previously been occupied by one Elimelech, a hermit. His place of retirement was unknown for a long time to the people he had left, and when discovered, many of the Society at Mill Creek, who had become convinced of the truth of his proposition for the observance of the Sabbath, settled around him in solitary cottages. They adopted the original Sabbath—the seventh day—for public worship, in the year 1728; which has ever since been observed by their descendants, even unto the present day.

In the year 1732, the solitary life was changed into a conventicle one, and a Monastic Society was established as soon as the first buildings erected for the purpose were finished—May, 1733—constituting, with the buildings subsequently erected by the community, the irregular, enclosed village of Ephrata. The habit of the Capuchins, or White Friars, was adopted by both the brethren and sisters; which consisted of a shirt, trousers, and vest, with a long white gown and cowl, of woolen web in winter, and linen in summer. That of the sisters differed only in the substitution of petticoats for trousers, and some little peculiarity in the shape of the cowl. Monastic names were given to all who entered the cloister. Onesimus (Israel Eckerlin) was constituted Prior, who was succeeded by Jabez, (Peter Miller,) and the title of Father—spiritual father—was bestowed by the Society upon Beissel, whose monastic name was Friedsam; to which the brethren afterwards added Gottrecht—implying, together, Peaceable God-right. In the year 1740, there were thirty-six single brethren in the cloister, and thirty-five sisters; and at one time, the Society, including the members living in the neighborhood, numbered nearly three hundred.

The community was a republic, in which all stood upon perfect equality and freedom. No monastic vows were taken, neither had they any written covenant, as is common in the Baptist churches. The New Testament was their confession of faith, their code of laws, and their church discipline. The property which belonged to the Society, by donation, and the labor of the single brethren and sisters, was common stock; but none were obliged to throw in their own property, or give up any of their possessions.

The Society was supported by the income of the farm, grist-mill, paper-mill, oil-mill, fulling-mill, and the labor of the brethren and sisters in the cloister.

The principles of the Seventh-day Baptist Society of Ephrata, but little understood, generally, and much misrepresented abroad, may be summed up in a few words, viz:—

1. They receive the Bible as the only rule of faith, covenant, and code of laws for church government. They do not admit the least license with the letter and spirit of the Scriptures, and especially the New Testament—do not allow one jot or tittle to be added or rejected in the administration of the ordinances, but practice them precisely as they are instituted and made an example by Jesus Christ in his word.

2. They believe in the divinity of our Lord Jesus Christ, and the trinity of the Godhead; having unfurled this distinctive banner on the first page of a hymn book which they had printed for the Society as early as 1739, viz: "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one."
3. They believe that salvation is of grace, and not of works; and they rely solely on the merits and atonement of Christ. They believe, also, that that atonement is sufficient for every creature—that Christ died for all who will call upon his name, and offer fruits meet for repentance; and that all who come unto Christ are drawn of the Father.
4. They contend for the observance of the original Sabbath, believing that it requires an authority equal to the Great Inceptor to change any of his decrees. They maintain that, as he blessed and sanctified that day for ever, which has never been abrogated in his word, nor any Scripture to be found to warrant that construction, it is still as binding as it was when it was reiterated amid the thunders of Mount Sinai. To alter so positive and hallowed a commandment of the Almighty, they consider would require an explicit edict from the Great Jehovah. It was not foretold by any of the prophets, that with the new dispensation there would be any change in the Sabbath, or any of the commandments. Christ, who declared himself the Lord of the Sabbath, observed the seventh day, and made it the day of his special ministrations; nor did he authorize any change. The Apostles have not assumed to do away with the original Sabbath, or give any command to substitute the first for the seventh day. The circumstance of the disciples meeting together to break bread on the first day, which is sometimes used as a pretext for observing that day, is simply what the seventh day people do at this day. The sacrament was not administered by Christ nor by the Apostles on the Sabbath, but on the first day, counting as the people of Ephrata still do, the evening and the morning to make the day.
5. They hold to the apostolic baptism—believers' baptism—and administer trine immersion, with the laying on of hands and prayer, while the recipient yet remains kneeling in the water.
6. They celebrate the Lord's Supper at night, in imitation of our Saviour;—washing at the same time each other's feet, agreeably to his command and example, as is expressly stated in the 13th chapter of the Evangelist John, 14th and 15th verses. This is attended to on the evening after the close of the Sabbath—the Sabbath terminating at sunset of the seventh day; thus making the supper an imitation of that instituted by Christ, and resembling also the meeting of the Apostles on the first day to break bread, which has produced much confusion in some minds in regard to the proper day to be observed.

Celibacy they consider a virtue, but never require it, nor do they take any vows in reference to it. They never prohibited marriage and lawful intercourse between the sexes, as is stated by some writers, but when two concluded to be joined in wedlock, they were aided by the Society. It (celibacy) was urged as being more conducive to a holy life, for Paul saith: "They that are after the flesh, do mind the things of the flesh; but they that are after the spirit, the things of the spirit." And again: "He that is unmarried, careth for the things that belong to the Lord, how he may please the Lord; but he that is married, careth for the things of the world, how he may please his wife. There is this difference between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit; but she that is married careth for the things of the world, how she may please her husband;—I say therefore to the unmarried and widows, it is good for them if they abide even as I." And they also consider that those who sacrifice the lusts of the flesh, and live pure virgins, for Christ's sake, will be better fitted to, and will enjoy the first places in glory. St. John, in the Revelation, says: "I looked up, and lo, a Lamb stood on Mount Zion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps; and they sung as it were a new song before the throne, and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they that are not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and unto the Lamb." This was a fond, cherished subject, and was constantly inculcated. It may be considered the ground of the institution at Ephrata, whose prosperity and advancement was dependent on its being properly appreciated. It was sedulously kept before them, by their ministers, in its brightest

colors; and all the Scripture, which was not a little, was brought to bear upon it, to inspire them with perseverance and faithfulness. It promised capabilities which others could not possess in the divine life, and also held out the brighter rewards of heaven. It was a prolific subject for many of their hymns, which seemed to hallow and sanctify virginity. I have seen one, an occasional hymn, for they multiplied new hymns for every particular meeting or celebration—one of which is very beautiful indeed, and which was a prophecy respecting Ephrata—a prophecy which has been verified. It invokes steadfastness of purpose among the brethren and sisters of the cloister, and laments the downfall, in prospect of any declension, in most affecting strains. The following is a stanza from the hymn above alluded to:

Anch Ephrata, wird hier so lange stehen,
Als Jungfrauen darinn um Reihem gehen;
Wann aber dieser Adel wird auf heuen,
So wird die Raede diesen Ort versteren.

They do not approve of paying their ministers a salary. They think the gospel was sent without money and without price, and that every one called to preach the word, should do it from the love of the cause, and in this matter to follow the advice and example of Paul. However, they never had any scruples in affording their ministers with such supplies of life as they possess themselves, and they gave them the same support the other brethren enjoyed. Individual members may give, as presents, what to them seemeth fit, in money, goods, &c.; and whenever the minister travels for religious purposes, if needy, he is supplied with money out of the treasury to bear his expenses.

These are the great leading tenets and principles of the German Seventh-day Baptists of Pennsylvania. There are many other minor points of not sufficient importance to enumerate in detail, which may better be adverted to in replying to some errors which writers have saddled upon them, and which cannot, properly, be considered as tenets and principles, but only as peculiarities. I cannot, here, go into an exposition of the peculiar views of this people, nor enter into the minutia of the manner of performing all the ceremonies and ordinances. I would merely remark in regard to their regular worship, that they commence with a hymn, then prayers, (kneeling,) and after a second hymn, the minister requests one of the brethren (any one) to read a chapter out of the Scriptures, which they are at liberty to choose from any part of the Bible—he then expounds the chapter; tracing its bearings and historical connection with the prophets and the New Testament; after which the Exhorters enforce the duties it inculcates, and should any member, brother or single sister, be able to improve the subject still farther, or have any remarks relative to the topic to make, is at perfect freedom to express them. Prayer and singing, with the reading of a psalm, instead of a benediction, conclude the service. At another time, and in another place, I may enter into a full exposition of the principles and ordinances of this Society, and exhibit at length their doctrines, and the grounds on which they are predicted.

This Society has been much misrepresented by writers who know but little of them, and mostly draw on their imaginations and the libels of the persecutors of the Society, for the principles of this people. In a short notice of Ephrata in Gordon's Gazetteer of Pennsylvania, drawn from an account published by one not very friendly to the Society, in the Transactions of the Historical Society of Pennsylvania, several errors were inadvertently and unconsciously promulgated by the respected author. The good and devout Founder is represented as a crafty, designing usurper of ecclesiastical authority, and as assuming titles, honors, and power. This is not the place to enter into a full refutation of these charges, which are without foundation, and could only have originated in gross ignorance, or shameful wickedness. Beissel, who had been educated in the Calvinistic faith, left Europe that he might enjoy freedom of opinion in America; he withdrew from the Society of Dunkers at Mill Creek, because his views on the Sabbath produced some dissension; and after he was drawn from his seclusion by love for those who came and settled around him, and entreated his ministry, he devoted his whole life and property to advance the welfare of the Society; giving the management of the secular affairs entirely into the hands of others, while he gave his attention wholly to instructing them in the Word of Life, and establishing the gospel in its truth and simplicity. The title of "Father," and "Gottrecht," were conferred upon him by his brethren, and was not a presumptuous assumption of Beissel. Their principles are equally misrepresented in that as well as most other English accounts of the Society. In Buck's Theological Dictionary, we are told, that "the principal tenets appear to be these: that future happiness is only obtained by penance and outward mortification in this life; and that Jesus Christ, by his meritorious sufferings, became the Redeemer of mankind in general, so each individual of the human race, by a life of abstinence and restraint, may work out his own salvation. Nay, they go so far as to admit of works of supererogation, and declare that a man may do much more than he is in justice or equity obliged to do, and that his superabundant works may therefore be applied to the salvation of others; and a great many other things equally ridiculous and unfounded. The account in that book is a tissue of misrepresentation, unworthy a place in a work of that character.

It is not one of their customs to wear long beards, as is frequently said of them; this is more the case with the Dunkers and Mononists. They are often represented as living on vegetables, the rules of the Society forbidding meats for the purpose of mortifying the natural appetite, and also as lying on wooden benches, with billets of wood for pillows, as an act of penance. The true reason and explanation of this matter is, that both were

done from considerations of economy. Their circumstances were very restricted, and their undertaking great. They studied the strictest simplicity and economy in all their arrangements; wooden flagons, wooden goblets, turned wooden trays, were used in administering the communion; and the same goblets are still in use, though they have been presented with more costly ones. Even the plates, off which they ate, were octagonal pieces of thin poplar boards, their forks and candlesticks were of wood, and also every other article that could be made of that material, was used by the whole community. After they were relieved from the pressure of their expensive enterprise in providing such extensive accommodations, they enjoyed the cot for repose, and many others of the good things of life; though temperance in eating and drinking was scrupulously regarded. And it may be well to remark, there were not any ardent spirits used in building the whole village, the timber of which was hewn, and all the boards sawed by hand during the winter months. The Society was a social community, and not a cold, repulsive, bigoted compact; though it has been sometimes represented as reserved and distant, and even not giving an answer when addressed on the road. Morgan Edwards, in his "Materials towards a History of the American Baptists," (published in 1770,) bears a different testimony; he says: "From the uncouth dress, the recluse and ascetic life of these people, sour aspects and rough manners might be expected; but on the contrary, a smiling innocence and meekness grace their countenances, and a softness of tone and accent adorn their conversation, and make their deportment gentle and obliging. Their singing is charming; partly owing to the pleasantness of their voices, the variety of parts they carry on together, and the devout manner of performance." And of Beissel, he gives the following character, which he says he had from one who knew him well. "He was very strict in his morals, and practiced self-denial to an uncommon degree. Enthusiastic and whimsical he certainly was; but an apparent devoutness and sincerity ran through all his oddities. He was not an adept in any of the liberal arts and sciences except music, in which he excelled. He composed and set to music (in two, four, five, and seven parts) a volume of hymns, another of anthems. He published a dissertation on the fall of man, in the mysterious strain; also a volume of letters. He left behind him several books in manuscript, curiously written and embellished." One writer has made a remark, as invidious as it is unfounded, on the sisterhood, in stating that "the sisters, it would seem, took little delight in their state of single blessedness, and two only (aged and ill-favored ones we may suppose) continued steadfast in renunciation of marriages." They never had to renounce matrimony on entering the convent; and but four or five of the whole number that have been in the cloister, in the period of one hundred and ten years, left and were married. One of these married a gentleman in the city of Philadelphia, and afterwards much regretted her change, as did all others who left the "stille einsamkeit." The rest continued steadfast in that state of single blessedness, and now, save those remaining in the convent, lie beside each other in the beautiful cemetery in the foreground of the village. [Remainder next week.]

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BAPTISTS IN LONDON.

The Christian Chronicle says that the number of Baptists in London and its environs, is not large compared with its vast population of nearly two millions. The present number of churches is 97—the number of members 13,326, giving an average of nearly 140 members to each church. Of these churches, nine were formed previous to the year 1700—in the following years: 1633, 1638, 1644, 1657, 1664, 1674, 1675, 1691, 1692. Of these, two are Seventh-day Baptists—one formed in 1664, and now containing five members, the other formed in 1675, having at present six members. The other seven contain an average of 260 members at present. Twenty-one were formed between the years 1700 and 1800—as follows: 1713, 1719, 1720, 1737, 1754, 1760, 1773—one-third of the number during the first three-fourths of the century—from 1780 to 1790, eight; from 1790 to 1800, six. This shows that there was a rapid increase from the year 1775. Why they increased at that time, may be an interesting question. We, however, have not the means of settling it, at hand. During the next ten years, from 1800 to 1810 only three churches were formed; from 1810, to 1820, thirteen; from 1820 to 1830, thirteen; from 1830 to 1840, nineteen; from 1840 to the present, eighteen.

A BEAUTIFUL THOUGHT.

Life is beautifully compared to a fountain fed by a thousand streams that perishes if one be dried. It is a silver cord twisted with a thousand strings that part asunder if one be broken. Frail and thoughtless mortals are surrounded by innumerable dangers, which make it much more strange that they escape so long, than that they almost all perish suddenly at last. We are encompassed with accidents every day to crush the mouldering tenement that we inhabit. The seeds of disease are planted in our constitutions by nature. The earth and the atmosphere whence we draw the breath of life is impregnated with death—health is made to operate its own destruction! The food that nourishes contains the elements of decay; the soul that animates it by a vivifying fire tends to wear it out by its own action; death lurks in ambush along our paths. Notwithstanding this is the truth, so palpably confirmed by the daily examples before our eyes, how little do we lay it to heart! We see our friends and neighbors perishing among us, but how seldom does it occur to our thoughts that our knell shall perhaps, give the next fruitless warning to the world!

done from considerations of economy. Their circumstances were very restricted, and their undertaking great. They studied the strictest simplicity and economy in all their arrangements; wooden flagons, wooden goblets, turned wooden trays, were used in administering the communion; and the same goblets are still in use, though they have been presented with more costly ones. Even the plates, off which they ate, were octagonal pieces of thin poplar boards, their forks and candlesticks were of wood, and also every other article that could be made of that material, was used by the whole community. After they were relieved from the pressure of their expensive enterprise in providing such extensive accommodations, they enjoyed the cot for repose, and many others of the good things of life; though temperance in eating and drinking was scrupulously regarded. And it may be well to remark, there were not any ardent spirits used in building the whole village, the timber of which was hewn, and all the boards sawed by hand during the winter months. The Society was a social community, and not a cold, repulsive, bigoted compact; though it has been sometimes represented as reserved and distant, and even not giving an answer when addressed on the road. Morgan Edwards, in his "Materials towards a History of the American Baptists," (published in 1770,) bears a different testimony; he says: "From the uncouth dress, the recluse and ascetic life of these people, sour aspects and rough manners might be expected; but on the contrary, a smiling innocence and meekness grace their countenances, and a softness of tone and accent adorn their conversation, and make their deportment gentle and obliging. Their singing is charming; partly owing to the pleasantness of their voices, the variety of parts they carry on together, and the devout manner of performance." And of Beissel, he gives the following character, which he says he had from one who knew him well. "He was very strict in his morals, and practiced self-denial to an uncommon degree. Enthusiastic and whimsical he certainly was; but an apparent devoutness and sincerity ran through all his oddities. He was not an adept in any of the liberal arts and sciences except music, in which he excelled. He composed and set to music (in two, four, five, and seven parts) a volume of hymns, another of anthems. He published a dissertation on the fall of man, in the mysterious strain; also a volume of letters. He left behind him several books in manuscript, curiously written and embellished." One writer has made a remark, as invidious as it is unfounded, on the sisterhood, in stating that "the sisters, it would seem, took little delight in their state of single blessedness, and two only (aged and ill-favored ones we may suppose) continued steadfast in renunciation of marriages." They never had to renounce matrimony on entering the convent; and but four or five of the whole number that have been in the cloister, in the period of one hundred and ten years, left and were married. One of these married a gentleman in the city of Philadelphia, and afterwards much regretted her change, as did all others who left the "stille einsamkeit." The rest continued steadfast in that state of single blessedness, and now, save those remaining in the convent, lie beside each other in the beautiful cemetery in the foreground of the village. [Remainder next week.]

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The Sabbath Recorder.

New York, June 17, 1847.

THE "SABBATH DISCUSSION."

The notion of "Indagator," that the Sabbath was instituted in the wilderness of Sin, is contrary to the reasoning of the Apostle Paul. In the 4th chapter of Hebrews, Paul urges his brethren "to labor to enter into a rest," by an argument, which would be without force, on the supposition that the Sabbath was not instituted "from the foundation of the world."

The language, in which the Apostle presses the duty, is not his own, nor is it newly framed for the occasion, but it is language which he finds already prepared for him; it is the language of the Holy Spirit by the mouth of David more than a thousand years before. "To day, if ye will hear his voice, harden not your hearts, as in the provocation, . . . when your fathers tempted me, . . . unto whom I swear in my wrath that they should not enter into my REST." Pa. 95: 7-11. The point now is to determine what rest David referred to. And from the fact that the Israelites were already in the actual possession and enjoyment of two rests; when David used this language, it is evident that he cannot refer to either of them. For his language is that of admonition or warning to the people, lest, by their wickedness, they should shut themselves out of a rest which was yet future. The two rests, of which they were already in possession, were the Sabbath and the land of Canaan. The Apostle argues that it was not the rest in Canaan which David referred to; for, long after the Israelites had obtained possession of that under the guidance of Joshua, he said, "To-day, if ye will hear his voice, harden not your hearts." Whereas, "if Joshua had given them the rest, then would he not afterwards have spoken of another day." Heb. 4: 7, 8. Still less was it the sabbatic rest to which David referred; for that the Israelites were also enjoying, it having been instituted—when? at the falling of the manna? no, but—"from the foundation of the world." v. 3. It is clear, therefore, that whatever be the "rest" to which David refers, it is something to which the Israelites had not yet attained when he addressed them as he did.

Such is the Apostle's reasoning upon the language employed by the royal prophet. But what force, what point or appositeness, is there in his reasoning, if the Sabbath was not actually instituted "from the foundation of the world?" If it originated in the wilderness, why does the Apostle carry it any farther back than that? Why does he mention the "foundation of the world" at all? If the Sabbath was instituted in the wilderness, it was not necessary to carry it any farther back than that, in order to show that the Israelites were already in the enjoyment of it when David wrote. For even that was of more ancient date than the occupancy of Canaan. If truth, therefore, makes that the origin of the Sabbath, truth required the Apostle to go no farther back than that for it. But from the fact that he does go farther back, even to "the foundation of the world," the inference is irresistible, that truth required him to do so. We should like to see "Indagator" attempt an answer to this argument. "E. W. D." alluded to it, and, as far as he went with it, was very pertinent. But as he did but barely touch upon it, probably "Indagator's" attention was scarcely arrested by it. We take the liberty of pressing it home upon him.

While we have this passage under review, as it is one from which Sunday-keepers of all classes endeavor to derive support, we shall take the liberty of offering an additional remark. Let it be observed, that the Apostle is himself urging the Hebrews to labor after a rest, as David urged the Israelites. But he regards David's language as exactly adapted to his purpose. He had, however, labored to show that David could not, by any congruity in the use of language, be supposed to speak of any rest the people had already received; for he uses the future tense. Well, would he, after seeking to relieve David from the charge of incongruity of language in the use of the future tense about something already possessed, heedlessly pitch into the same blunder himself? Yet of this blunder do Sunday-keepers make the Apostle guilty, when they try to make it appear, that by the "rest," which he exhorts the Hebrews to labor after, he means the gospel dispensation; or, when they strain to make it appear that he meant a new Sabbath appropriate to the gospel dispensation. For, surely, the Hebrew believers were already in the enjoyment of the gospel dispensation; and if a new Sabbath had been instituted, whether under the name of "Christian Sabbath," or "Lord's Day," they were also in the enjoyment of that. The truth is, that both David and the Apostle meant the heavenly rest. In this view, the whole argument is clear and beautiful; in any other view, dark and inconsistent.

But to return to our disputants. Upon the supposition that the Sabbath was first instituted in the wilderness, what construction are we to put upon Gen. 2: 3. "God blessed the seventh day, and sanctified it?" In all the previous chapters the historian appears to be giving a record of facts in their order, just as they occurred. And what unprejudiced mind would suppose any thing else of this passage? Taking

him in this light, however, would be ruinous to the notion that the Sabbath was instituted in the wilderness. For as the terms, "blessed" and "sanctified," evidently mean something; and as their meaning is so obvious, "that the way-faring man, though a fool," need not mistake it; it would never do to admit that the blessing and sanctification of the seventh day actually took effect at the finishing of creation. No, no; the historian must be differently interpreted. It is a "foregone conclusion" that the Sabbath is a Jewish institution, and Moses must be construed accordingly. To be sure, he does mean that the other events, connected with the creation, took place just as he says they did. He does mean that the work of God in forming light actually took effect on the first day; that his work in stretching out the firmament took effect on the second day; that the formation of the earth and seas, and the production of vegetation, took place on the third day; that the heavenly bodies were made on the fourth day; that fish and fowl were called into being on the fifth day; and that beast and man were made on the sixth day. All these works actually took effect on the very days when they are said to have occurred. But when the historian comes to speak of what was done with the seventh day, he does not mean that it was actually done then, but more than two thousand years afterwards! Wonder if God actually rested that day, or whether that was put off for more than two thousand years also? We agree with "E. W. D." that such explanation is "unnatural and inconsistent, adopted only for the sake of a theory; but for which it would never have been thought of."

We wish to refer "Indagator" to the fact that "God blessed the seventh day and sanctified it, BECAUSE that in it he had rested," Gen. 2: 3; and, in connection with this, to the express declaration of the fourth commandment, "God blessed the Rest-day [Sabbath-day] and hallowed it." Please look these words full in the face, and then tell us, Did God bless the Rest-day, or did he not? Did he bless the very day on which he rested, or only a return of that day which took place two thousand years afterwards? According to our understanding, God blessed the identical day on which he rested, and the weekly return of it became hallowed from that very circumstance. But, according to "Indagator's" theory, God did not bless his own rest-day, but the weekly return of it after a very, very long interval. And if this theory is not flatly contradictory of the express words of Scripture, we are not able to conceive of any thing that would be.

USE OF THE TERM "SABBATH-KEEPERS."

A correspondent, who signs himself "J. B. S.," has written us a long communication in relation to the use of the term "Sabbath-keepers," to describe Seventh-day Baptists. It seems that in a recent number of the Recorder something was said about "the Sabbath-keeping church of Independence." This led to his being asked, if Seventh-day Baptists believe that nobody keeps the Sabbath but those who keep the seventh day. Hence this communication, in which the writer opposes the use of the term, unless the General Conference has sanctioned or recommended it. The gist of his opposition may be comprised in three objections. The first is, that "it is indefinite in regard to our views, and therefore inappropriate." The second is, that "it seems a little wanting in Christian charity." The third and last, that it "serves to lower us in the esteem of other Christian denominations," who sincerely and devoutly keep the first day of the week as the Sabbath, and ought therefore to be regarded as only in error, not as keeping no Sabbath at all.

In reply to the first of these objections, we have but little to say. The term Seventh-day Baptist seems to us more descriptive of the views of the denomination than the term Sabbath-keepers, and on that account we prefer it as our distinguishing title. There are many cases, however, in which writers and speakers wish to describe a man or body of men as keeping the seventh day for the Sabbath, without any reference to the question whether they are Baptists or Pedobaptists. In such cases, the term Sabbath-keepers seems exactly adapted to the purpose, and we think it may be used, not only innocently, but very profitably.

In respect to the second objection, that the use of the term seems uncharitable, we have somewhat more to say. Throughout the Scriptures of the Old and New Testament, the term Sabbath is abundantly used in reference to a weekly rest-day, and is applied exclusively to the seventh or last day of the week. This position will not be disputed by any man acquainted with his Bible, however strenuous he may be in the advocacy of a first-day Sabbath. Then if we look into Church history, we shall find that for more than one thousand years after the canon of Scripture was closed, the term Sabbath was applied almost exclusively to the seventh day of the week. Indeed, it was not until after the Reformation, some two hundred and fifty years ago, that the term began to be applied to the first day; and even now it is so applied only in a small part of the world, and principally by persons who will frankly acknowledge, when the subject is pressed upon them, that there is no propriety in such an application of it. Here then we have the testimony of Scripture, of history, and of a vast majority of the observers of the first day; that the term Sabbath belongs of right to the seventh

day of the week. In such circumstances, we put it to our correspondent to say, whether it shows any want of Christian charity to claim for the seventh day its appropriate title of the Sabbath, and for those who observe that day the title of Sabbath-keepers? By doing so, we do not mean to be unchristian or pass sentence upon those who observe the first day of the week. We simply call things by their right names, and leave upon others the responsibility of perverting or misapplying the terms which inspired men have used to describe divine institutions. This seems to us much more like Christian charity than the opposite course of changing and modifying terms to suit the conflicting practices of fallible men.

The objection to the use of the term Sabbath-keeper on the ground that it "lowers us in the esteem of other Christian denominations," seems to us unfounded. Indeed, we have good reason to believe, that its use, instead of lowering, has raised us in their esteem. There are very few persons who can withhold respect from those who carry out their principles to their natural results. If we believe the seventh day of the week to be the Sabbath, no man, whose good opinion is worth having, will esteem us the less for speaking and acting consistently with our belief. A failure to do this, has given just occasion for repeated rebukes from those who differ from us. There is one fact to establish our theory. The Baptists, by adopting their name, have said indirectly that no persons are baptized except such as are immersed. Does the use of the term Baptist lower them in the esteem of other Christian denominations? Is it regarded as a good reason for charging them with a want of Christian charity? We think not. So will it be in due time respecting the use of the term Sabbath-keepers.

The foregoing remarks are not made by way of recommending or justifying a change of our denominational title. We are quite satisfied with the one we have at present. But at the same time we can not consent to the doctrine that it is uncharitable or dishonorable to use another term in proper connections which more distinctly brings out our peculiarity as keepers of the Sabbath.

The following article was intended for publication last week, but reached us too late. As it contains suggestions of permanent value, we give it a place to-day.

THE GERMAN SEVENTH-DAY BAPTISTS.

SUNON, N. J., 4th of 6th month, 1847.

To the Editor of the Sabbath Recorder:— Having just returned from my visit to Snowhill, permit me to add a few lines to my former notice of the German Seventh-day Baptists. I regard the issue of the prosecutions which they are suffering for Sunday labor, as one of great importance to their future interests, and still more as affecting the religious rights of every minor sect in the country—of our own especially. While the State Statute remains, as it now does, the acknowledged law of the State, the local magistracy can hardly do any otherwise than convict and sentence Sabbath-keepers when they are complained of for laboring on the first day of the week; for it makes no exception of Jews, or Seventh-day Baptists, or those who reject all holy times as articles of religious faith and matters of observance; and should the Supreme Court re-affirm the constitutionality of that law, and sustain the validity of those prosecutions at present had under it, then Pennsylvania will exhibit a scene of as bitter and cruel persecution as England did in the days of the Stewart monarchs; or as Denmark has done with in the last five years, in the case of the persecuted Baptists. I could not find any of our brethren who entertained the remotest idea of abandoning their principles, or of setting up a sham observance of the first day to avoid consequences, should the decision be against them. They do not now abstain from pursuing their secular callings on the first day, as the last prosecutions show, nor have I the least expectation that they will do so should the prosecutions be continued. Every man who spoke on the subject, spoke with a calm and Christian decision, which was worthy of the martyrs who suffered under Nero and Domitian. I am persuaded in my soul, that should these prosecutions be encouraged by the Supreme Court of the State, there will be as holy and constant martyr confessors in Pennsylvania in the nineteenth century as ever gave the first three centuries of the Christian era, or as ever endured the papal fires of the middle centuries and the dark ages. And to whom is this owing? Let facts in the case show. The informers are men of bad characters. One of them had a suit on the day I was in Chambersburg, for a fight between himself and a neighbor, with an axe-helve and other clubs. Yet this man says that a neighboring clergyman said of the prosecution of the Sabbath-keepers of Snowhill, "It ought to have been done before." Whether he tells the truth respecting the clergyman, I know not; but the following I know to be facts, from which your readers may draw their own inferences: At the time that the brethren at Snowhill applied to the Legislature for relief, clergymen of the county, and their followers, got up remonstrances, and sent them to the Legislature. The representatives of their own county spoke favorably of the Seventh-day Baptists at home; but for some cause or other, worked against them in the Legislature. While I was in Chambersburg, last week, I saw it announced in the county newspaper, that the Chambersburg Christian Sabbath Committee had made arrangements to have a series of sermons on the Sabbath, in the different churches,

by the several clergymen of the place; one has been preached, and the second is appointed for the next first-day evening. This is while the Supreme Court of the State is sitting at Harrisburg, and when the Sabbath case is to come before that Court. Whether there be a designed coincidence, I know not. When the rioters who disturbed the Snowhill meetings were sentenced to imprisonment, numerous signed petitions were forwarded to the Governor for their pardon. The Governor had the good sense not to grant the prayer of the petitioners. So far as I could learn, however, not a petition, not a letter, in favor of the Seventh-day Baptists, or Jews, or Quakers, has been forwarded to the Bench, or any officer of the State, who is charged with any part in the pending question of rights, from any one of that class of citizens. On the other hand, I was introduced to several distinguished civilians, who have more office in the State than in the Church, who boldly advocate the rights of the Seventh-day Baptists, as broadly as we can ask it. I was informed that the Judge who sentenced our brethren, said that to do so was like driving a dagger to his heart. Another gentleman of the legal profession, whom I met with in the State, gave his unqualified opinion in favor of our rights, and added, there would be no difficulty in gaining the private opinion of every Judge on the Bench, if they had not to pronounce a decision against that Christian public sentiment which is made in the churches. I could not help thinking of the words of the Lord Jesus, Matthew 23: 29, 30—"Ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets," &c. How many publications have been issued and distributed within a few years, detailing the sufferings of the martyrs who dissented from the popular churches of their day for conscience sake. Yet the same men who do this, are advocating and urging the most stringent measures against more than one class of Christian men who differ from them in keeping the commandments of God—measures which they know arm wicked men with power to afflict and distress their righteous neighbors! Brother King, of Bedford county, told me that he and other brethren waited on the man who informed against them, and asked if any member of the denomination had ever injured him? He replied, No. Have any of us ever offended you? No. Can we do any thing to avoid your prosecuting in future? Leave off working on Sunday, said he! Yet this man rarely goes to any place of worship; he more commonly spends his Sundays in hunting on the mountains! Indeed, there is no likelihood of there being any want of informers against us, so long as the popular clergy and members of Christian Churches teach the necessity and duty of punishing Sunday labor, and the law of Pennsylvania pays such men two dollars on every such conviction. Had the man at Morrison's Cove succeeded in making his complaint lie against the six there accused, I suppose he would have made twelve dollars out of the affair, unless they had gone to jail, as some, at least, would rather do than pay the fine. I am utterly astonished to see the total indifference of the various Christian denominations in this land of boasted liberty, to the persecutions our people are called to endure! What if the Catholics of Canada or Mexico had fined and imprisoned so many Protestants for pursuing their secular labors on Christmas-day, or any of their other holy days! Would not the religious press of the United States, with many secular prints, have sounded this thing in every city and town, from Nova Scotia to Texas? Oh, but these transgressed against Protestant traditions! I said to the brethren at Snowhill, Fear not; He who caused the earth to quake when Paul and Silas were imprisoned at Philippi, will doubtless in good time cause Pennsylvania prison doors to fly open, and every man's bonds will be loosed. Trust in the Lord, be of good courage, and he shall strengthen thy heart. What a spectacle will the United States present to the world by and by. Liberty and captivity, freedom and persecution, unto imprisonment for religion's sake. So would the enemy have it.

"RHODE ISLAND SABBATH UNION."—The Annual Meeting of this body was held at Providence about three weeks ago. A newspaper report of the matter says that "though all which its friends anticipated, and hoped to effect, has not yet been accomplished, still it is encouraging to know that a large amount of good has been achieved, and that its prospects of future usefulness are of the most cheering character." The Rev. Francis Wayland, who had been President of the Union from its foundation, positively declined a reelection; and his Excellency Elisha Harris, Governor of the State, was chosen to fill that post. Addresses were delivered by several gentlemen during the regular meeting, and the annual discourse was delivered by Dr. Hopkins in the evening.

PEACE ESSAY.—Several weeks ago we published a notice of the premium offered by the American Peace Society for the best essay on the Mexican war. A claimant of the premium publishes his essay in full in the N. Y. Express. It is as true as it is short and pithy. Read it:—

AN ESSAY UPON THE WAR WITH MEXICO, ITS ORIGIN AND ITS RESULTS; CAREFULLY CONSIDERED AND METHODICALLY DIGESTED. By an Odd Sort of Fellow. CHAPTER I. On the Origin of the War. § 1. Texas. CHAPTER II. On the Result of the War. § 1. Taxes. FINIS.

THE BAPTISTS IN FRANCE.—Some account has already been given of the persecution of the Baptists in France. There seems to be a disposition on the part of Government to favor these proceedings, although many able and influential statesmen oppose them. The affair has recently been discussed before the Royal Court of Amiens. Two distinguished advocates plead the cause of the Baptists, both maintaining that it is contrary to the principles of religious liberty, and to the express provisions of the Charter, to forbid these Christians to celebrate their worship. But such was the power of prejudice, that they were condemned by the Royal Court of Amiens, as they had been by the inferior tribunals. They have appealed to the Royal Court of Cassation, and the case will be argued before the supreme tribunal of the kingdom. But their hopes of success are not high, as the judges have shown that they are far from being disposed to favor religious liberty. The following are the reasons assigned by the Court of Amiens for its extraordinary decision: "This sect," say the judges, "has separated itself from Protestantism, and the State does not recognize these divisions of the Protestant Church. The ministers of this sect have not received from the State any kind of license, nor from the consistories any commission. The Baptists, therefore, are deficient in that which legally constitutes a recognized form of worship."

THE BIBLE AMONG SLAVES.—During "Anniversary Week" in Boston, a meeting was held in the Hall of the Tremont Temple, to consider the subject of Bible distribution among the slaves. Rev. Mr. Colver presided. Mr. Leavitt made some very interesting statements, showing that a field of important usefulness is here opened, in which all Christians may unite their labors, however much they may have been divided and alienated in respect to some questions. He stated, that in Delaware, Maryland, Virginia, Kentucky, Tennessee, and Missouri, there are no laws which prevent the master from teaching his slaves to read. In these six States, therefore, very many were taught, and were entirely accessible through the word of God. Examples of an interesting nature were adduced, in proof that in other States as well as these, there was already a full preparation to receive the advantages of such an effort as is now proposed, viz. to place funds in charge of the American Bible Society, for the special object of circulating the Scriptures among the slaves, wherever it is found to be practicable. A resolution was passed with great unanimity, approving of the object for which the meeting was called.

STATISTICS OF THE BAPTISTS.—The Richmond Christian Herald publishes some interesting statistics of the Baptist denomination in the United States for the last two years, since the division of the Triennial Convention on the slavery question. The total increase of the whole body during the past year, in both sections of the Union, has been 10,271 members. The increase in the South and South-west has been 15,950. The decrease in the North and West has been 5,680. Of all the free States, there has been an increase only in Connecticut, Pennsylvania, Indiana, Illinois, and Wisconsin; while there has been an increase in every one of the slave States except Maryland. Of course the inference which Southern Baptists draw from these facts, is that the Lord favors them for adhering to the "peculiar institution," and frowns upon their northern brethren for opposing it. See to what results men are led by arguing from what they misname God's blessing or frown.

MISSIONARY INTELLIGENCE.—The Christian Chronicle says that the Missionary Herald contains an appeal from the Mission at Madras, for more missionaries to occupy a new field recently explored by Dr. Scudder. This field is Arnee, 80 miles from Madras. It contains from 8,000 10,000 inhabitants, and is surrounded with a great number of villages. A circle drawn around Arnee with a radius of ten miles would inclose a population of 100,000. This makes a fine field for a missionary. There are already two Baptists at Arnee, one a native has labored there eleven years, the other, an East Indian, has been there two years. Both preach and distribute books and tracts, and have done much good. They are connected with no missionary society for support.

FU CHAU AS A MISSIONARY STATION.—A letter written by Mr. Johnson, a missionary of the American Board in China, gives some account of his visit to Fu Chau. He arrived there on the 2d of January, and was so much pleased with the place, that he at once engaged in preparations for commencing a mission there.

WAR AGAINST THE BIBLE.—In the reign of Henry the Fifth, a law was passed against the perusal of the Scriptures in England. It was enacted, "That whosoever they were that should read the Scriptures in the mother tongue, they should forfeit land, catel, lif, and goods, from they're heyres forever; and so be condemned for heretykes to God, enemies to the crowne, and most errant traitors to the lande."

MISSIONARIES TO CHINA.—Five missionaries have recently left England for China, under the auspices of the London Missionary Society. Four of them will be stationed at Shanghai, and one at Hong Kong.

The following news received last week: An arrival from the British army, miles, with an artillery. Doniphan's was expected ing through small fort, or stands of arms, released on p furnished them against the 125 muskets his approach. Gen. Cushman Taylorimmed chusetts regim been appointed. Three men cently desertr Camanches. A letter from pital there is who are dying lect. Even th of the commo has evacuated left. A letter to states that Gr for a mive, ar Luis about the battle was ex the final stru. A most dre the 21st of M ants, one nam muskets load were killed. PRODUCTION Patent-Office portant inform Wheat, oat, and tobacco, ritory of the Barley raises Buckwheat and Florida. New England, sylvania, Mich raise cotton. The States, with Marylan raise rice. Every State silk. Every State New York 282 bush. New York 907,553 bush. New York 936 tons. Ohio raises bush. Pennsylvania 226 bush. Pennsylvania 6,108,509 bush Tennessee 447 bush. Virginia rais 31,726 lbs. Kentucky r 322,543 lbs. Georgia rais 129 lbs. South Caro 892,307 lbs. TOBACCO Presbyterian in Cincinnati appear to be hospitality to their tobacco. "Our theol Convention, a tiality for tob that the prop Church hesita sent to its b wishing to hav A distinguish four of the day, if that n use the filth on extending Baptist. Con begged that tobacco to the general unpo editor of the his reverend ELEGANT C (cts.) PER Y other day, w what was app fine texture, some border learn that it and that it As no letter invention, w them. Sew to cloth of the edges to the wound the sid per. The m be mixed with it two coat ed; it can without in bear the r bers and k he has so and the poul full politia

General Intelligence.

WAR NEWS.

The following items contain the principal news received from the seat of war within the past week:-

An arrival at New Orleans on the 2d inst., from the Brazos, confirms the news of Doniphan's arrival at Parras, after a march of 1,500 miles, with about 1,000 men and 16 pieces of artillery. Col. Mitchell, with the advance of Doniphan's command, including a picked party, was expected at Buena Vista on the 15th. Passing through Durango, they took possession of a small fort, one captain, 21 privates, and 46 stands of arms. The captain and his men were released on parole, and Col. Doniphan was to furnish them with arms to defend themselves against the Camanches. At Massey he found 125 muskets and 85 lances. The troops fled on his approach.

Gen. Cushing has received orders to join Gen. Taylor immediately at Monterey, with the Massachusetts regiment. Capt. Edward Webster has been appointed his aid.

Three men of the Massachusetts regiment recently deserted and were all murdered by the Camanches.

A letter from San Luis Potosi says the hospital there is crowded with Mexican soldiers, who are dying by scores of starvation and neglect. Even the citizens are suffering for want of the common necessaries of life. The enemy has evacuated San Luis. The troops have all left.

A letter to the Delta, from Monterey, May 15, states that Gen. Taylor was actively preparing for a move, and would probably start for San Luis about the 1st of June, where another great battle was expected, which would probably be the final struggle.

A most deplorable duel occurred at China on the 21st of May, between two Virginia lieutenants, one named Mahan. They fought with muskets loaded with buckshot, and both parties were killed.

PRODUCTIONS OF THE UNITED STATES.—The Patent-Office Report furnishes the following important information:—

Wheat, oats, rye, Indian corn, potatoes, hay, and tobacco, are raised in every State and Territory of the Union.

Barley raised in all except Louisiana.

Buckwheat raised in all except Louisiana and Florida.

New England, New York, New Jersey, Pennsylvania, Michigan, Ohio, and Wisconsin, do not raise cotton.

The States that do not raise cotton, together with Maryland, Delaware, and Indiana, do not raise rice.

Every State and Territory except Iowa raises silk.

Every State except Delaware makes sugar.

New York raises the most barley, viz: 1,302,282 bush.

New York raises the most potatoes, viz: 24,907,553 bush.

New York raises the most hay, viz: 4,595,936 tons.

Ohio raises the most wheat, viz: 10,786,705 bush.

Pennsylvania raises the most rye, viz: 8,429,226 bush.

Pennsylvania raises the most buckwheat, viz: 6,108,509 bush.

Tennessee raises the most corn, viz: 67,738,447 bush.

Virginia raises the most flax and hemp, viz: 31,726 lbs.

Kentucky raises the most tobacco, viz: 72,322,543 lbs.

Georgia raises the most cotton, viz: 148,176,129 lbs.

South Carolina raises the most rice, viz: 66,892,307 lbs.

TOBACCO PROSCRIBED.—The Baptists and Presbyterians are holding general Conventions in Cincinnati, and the citizens of that place appear to be unwilling to extend the hand of hospitality to the delegates, unless they give up their tobacco. The Gazette says:—

"Our theological friends, the delegates to the Convention, seem to have brought their partiality for tobacco to a poor market. It is said that the proprietors of the Second Presbyterian Church hesitated long before giving their consent to its being used for a Convention, not wishing to have it besmeared with tobacco juice. A distinguished physician offered to entertain four of the delegates at his house, during their stay, if that number could be found who did not use the filthy weed. The Rev. Mr. Magoon, on extending Prof. Mitchell's invitation to the Baptist Convention, to visit the Observatory, begged that the delegates 'would leave their tobacco at the foot of the hill.' In view of this general unpopularity, in all decent society, the editor of the Watchman of the Valley entreates his reverend friends to forego its use altogether."

ELEGANT CARPETING FOR NINEPENCE (12 1-2 CTS.) PER YARD.—We called on a friend the other day, and our attention was attracted to what was apparently a canvass carpet, of very fine texture, of fresh colors, and with a handsome border. On inquiry we were surprised to learn that it was what might be called homespun, and that it cost but ninepence per square yard. As no letters patent have been taken out for the invention, we give the directions as we received them. Sew together strips of the cheapest cotton cloth of the size of the room, and tack the edges to the floor! Then paper the cloth as you would the sides of a room, with any sort of paper. The paste will be stronger if gum-arabic be mixed with it. After being well dried, give it two coats of varnish, and your carpet is finished. It can be washed like canvass carpets, without injury. Such carpets of course will not bear the rough usage of a kitchen, but in chambers and keeping rooms, our informant tells us, he has seen them after being used for two years and frequently washed, retaining a most beautiful polish, smoother than canvass.

[Portsmouth Journal.]

It is said that there are at least a dozen Americans at Rome preparing for Holy Orders—among them Mr. Cummings of Washington, Messrs. Shaw and Brown of Massachusetts, and Mr. Wilcox of Pennsylvania.

AGE OF PLANTS.—Some plants, such as the minute funguses termed mould, only live a few hours, or at least a few days. Mosses, for the most part, live only one season, as do the garden plants called annuals, which die of old age as soon as they ripen their seeds. Some, again, as the foxglove and the hollyhock, live for two years, occasionally prolonged to three, if their flowering be prevented. Trees again, planted in a suitable soil and situation, live for centuries. Thus the olive tree may live three hundred years, the oak double that number; the chestnut is said to have lasted nine hundred and fifty years; the dragon's blood tree of Teneriffe may be two thousand years old; and Adamson mentions banians six thousand years old. When the wood of the interior ceases to afford room, by the closeness of its texture, for the passage of sap or pulp, or for the formation of new vessels, it dies, and by all its moisture passing off into the younger wood, the fibres shrink, and are ultimately reduced to dust. The center of the tree thus becomes dead, while the outer portion continues to live, and in this way trees may exist for many years after they perish. [Magazine of Botany.]

SUMMARY.

A correspondent of the Syracuse Star, who has just returned from a trip through a portion of the State of Ohio, says that there is yet great abundance of every description of produce in the Buckeye State. On all the principal thoroughfares which he traveled, he constantly met trains of wagons laden with wheat and corn, on their way to market, and from all he could gather, the unusual demand occasioned by the late rise in prices, (great as it was,) was not equal to the supply on hand. In regard to the coming crops, the opinion was universal among the farmers that they were unusually promising—never more so. Wheat, corn and potatoes look exceedingly well throughout Huron and Lorain counties, and equally promising in different sections of the State as far as he could learn.

The editor of the New Haven Journal says that he has in his possession a snuff-box which was brought to this country by one of our Puritan ancestors, in the original ship the Mayflower. It is made of steel, japanned, of a circular form, and is as well preserved for use as the most modern articles of the present day. It is the property of an old lady in Fairfield county, now nearly ninety years of age, of the name of Comstock, and has descended in the family, through all its generations, from the landing at Plymouth of its first possessor. The old lady has several other relics of the same description, and among them an iron pot which has been in use more than two hundred years.

Hon. Abbott Lawrence has recently made a donation to Harvard University, of \$50,000, for the purpose of erecting needful buildings, and in part creating a fund to sustain two Professors of practical science at Cambridge. His proposition is, to have a department established and furnished with three professors, including the Rumford Professor already appointed, for the purpose of furnishing young men with an extensive practical, scientific education. He proposes that special attention be given to engineering, mining, and the invention and manufacture of machinery.

A Hartford (Ct.) paper says that on Sunday afternoon, Rev. Mr. Pennington (colored) preached in the Fourth Congregational Church, the pastor, Rev. Mr. Patton, (son of Dr. Patton of New York,) exchanging with him. This is the first instance in which the courtesy of an exchange has been tendered to Mr. Pennington, by any of his ministerial brethren in this city. We hear of no disaffection on the part of Mr. Patton's people; on the contrary, the propriety of the exchange seems to be generally recognized, and satisfaction is expressed that it has taken place.

The country adjacent to San Luis Potosi was completely stripped of all its produce to feed the army of 30,000 Santa Anna kept up there for many months prior to the battle of Buena Vista, and now even the citizens of the place are suffering for want of the common necessaries of life. The Mexican Government makes no provision whatever for the wounded soldiery, and they are to be seen dragging their mangled limbs along the streets, and begging—alas! too often in vain—for bread.

The production of wool in Germany has taken such a remarkable development that Germany now takes the lead of all nations in the production of that article. In the states of the Customs' Union alone there are 21,961,554 sheep, yielding at the lowest calculation 48,500,000 pounds of wool per annum. Austria produces 700,000 quintals per annum, two-thirds of which comes from Hungary, Transylvania and Bohemia.

The leading article of the London Agricultural Gazette, May 8, is on the employment of steam in farming, to which the editors are favorable, considering it a more docile and less costly power than either man or horse. Every hundred acres of plowing involves the passage of over 1,000 linear miles, by 500 consumers of food. They calculate the saving by steam on every ploughing at \$1 per acre, or \$100,000,000 on as many acres.

The latest reports from the Quarantine station at Grosse Island, near Quebec, are unfavorable. There are thirteen hundred sick, and about thirteen thousand in 40 vessels at the stations. According to all accounts, death and starvation are making nearly as fearful ravages at Grosse Isle as in Ireland. The number of orphans is now about a hundred.

Giles B. Abbot, the young man who was sent to the State Prison at Auburn, three years since, for stealing \$2,800 (U. S. deposit fund) from the mail in the post office in that village, while a clerk in the same, nearly two years previously, received his pardon from President Polk on the 7th of May.

The flavor of coffee may be improved by adding forty to fifty grains of carbonate of soda to each pound of roasted coffee. In addition to improving the flavor, the soda makes the coffee more healthy, as it neutralizes the acid contained in the infusion.

The Roman Catholic priesthood in India exceeded in number the ministers of the Protestant Church, in the proportion of 300 to 1; and the population of each persuasion differs in equal ratio.

Captain Trofatter, of brig Deposit, from Cape Verde Islands, states that the volcano on the Island of Fogo, commenced burning on the evening of the 9th ult., and continued eight days, during which the blaze was distinctly seen at Porto Praya, and the earth was felt to tremble violently, at intervals, during the remaining six days.

A cow from Blarney Castle, Ireland, brought to this country by Capt Forbes, in the U. S. ship Jamestown, was sold at auction for \$115. She was purchased by John Marland, Esq., of Andover. The whole amount will be for the relief of the suffering Irish. No charge was made for advertising or selling.

We understand, says the Springfield Republican, that Amos Lawrence, Esq., of Boston, has recently made another donation to Williams' College, for the purpose of founding four scholarships, and \$1,000 to be expended in the erection of a fountain in front of Lawrence Hall, and in fitting up bathing rooms for the students.

The Northern railway of the Emperor Ferdinand was opened on the 7th ult., as far as Odenburg, in Prussian Silesia. It completes the largest line of railway projected in Germany, and unites Vienna, Berlin, and Hamburg, three of the most important mercantile towns in the German confederation.

The price of freight upon a barrel of flour from Buffalo to Albany, since the opening of the canal, has been from \$1 12 1-2 to \$1 62 1-2 until Saturday, when it fell to \$1 00. The boats generally carry 700 barrels, seldom less, on which a clear profit of \$500, at the above prices, is realized.

A poor man on the Ohio canal bought a scow for \$550, and freighted it with flour to Cleveland, his profits paying for the scow. He then hired it towed to Buffalo, and in a few hours sold the old scow for \$1,000! So much for 20 days' work and a little enterprise.

The Rev. Mr. McQueen has been restored to his position in the Presbyterian church, by the action of the General Assembly. He had been suspended from the ministry for marrying the sister of his deceased wife. The Assembly, however, on restoring him, did not sanction the act for which he had been suspended.

The Springfield Gazette says that a man was sentenced to the House of Correction in that town, by Judge Wells, on Thursday, for stealing a watch from the store of Jonathan Bangs. The same man was sent to the State Prison 16 years ago, for stealing the same watch from the same nail in the same store belonging to the same man.

It is stated in the Wilmington, Del., papers, that Ann Maria Jones, a very pretty young white girl, was convicted of larceny and sentenced to receive twenty-one lashes on the "bare back, well laid on," by the Court of General Sessions of the Peace, sitting at New Castle, Delaware.

It is computed that there are in France 2,400,000 dogs, each of whom consumes, on an average, per day, half a pound of bread. If so, the total consumption of flour by French dogs, in a year, amounts to as much as the total annual export of the United States.

Mr. Eckert Myers, of West Earl Township, O., has invented a curious kind of trace, which is fastened to the shafts of the carriage, and the horse harnessed in the usual way, and then hitched by rings fastened to the carrier of the shaft in such a manner that should the horse become ungovernable, all the driver has to do is to draw back the spring fixed to the traces and the vehicle is set free.

A very important item of foreign news by the Hibernia, is that Her Gracious Majesty Queen Victoria, in consideration of the famine in Ireland and the high price of breadstuffs, has been graciously pleased to order that the individuals dieted in her palace shall be allowed but one pound of bread per day!

A German artist, named Meinhard, residing in Brooklyn, has introduced a method of making metallic letters for signs, which are formed by pressing plates of brass in a mould—these are afterwards gilt or plated with silver or japanned in a peculiar manner so as to resist the weather of any climate.

A patent has recently been secured for an invention of what is called "Ventilating Glass." It consists of panes of glass through which small holes are drilled obliquely, an inch or an inch and a half apart, thus giving an upward direction to the current of air.

The Buffalo Courier tells a good story of a farmer who sold his stock of corn much below the market price, all because he could not afford to take a newspaper! If he had expended \$2 for a good paper he might have pocketed \$160 more for his corn.

John Baxter, one of the murderers of Col. Davenport, has been again sentenced to death. The Court then read to him the act of the last Illinois Legislature, granting him the choice of being hung or imprisoned in the penitentiary for life. He chose the latter punishment.

At a recent illumination in Pittsburg, a tailor, named Worth, had his shop ornamented with two transparencies—one bearing the motto, "A Worth makes the man;" the other, "It takes nine men to make a Taylor."

On the 2d inst., the Rt. Rev. D. Fitzpatrick, Catholic, confirmed five hundred and twenty persons in the Cathedral of the Holy Cross, Boston. Among the persons confirmed were many converts.

Mr. Matthew Wright, who died lately at Washington, bequeathed ten thousand dollars to the Catholic Orphan Asylum of that city.

Father Mathew, it is said, affords refuge to three hundred houseless poor in Cork, nightly every week.

The amount received at the Treasurer's office of Boston, for dog licenses, within three months, is seven hundred and eighty-four dollars. Besides this sum, about two hundred dollars have been received as fines for keeping dogs without license.

The last descendant of Martin Luther, now living in Germany, and very poor, lately abjured the Reformed, and adopted the Catholic religion.

One ton of "Bologna Sausages" were shipped from Cincinnati, for London, a few days since.

Jerome Fabi, an Italian priest, and a native of Calabria, exercised himself in a species of industry, wonderful from its difficulty. He finished a work of box-wood, which represented all the mysteries of the passion, and which might be put in the shell of a walnut. To him was attributed a coach the size of a grain of wheat, within which were to be seen a man and woman, a coachman who drove it, and horses who drew it. These were presented to Francis I. and Charles V.

Mexico owes the United States \$2,000,000, which she is too poor to pay. Uncle Sam undertook to collect the debt by compulsory means; and the attempt has already cost the creditor \$74,000,000, according to his statement, and probably more than \$100,000,000, or five hundred per cent., by the lowest estimate. And what is the worst part of the business, the longer the attempt to collect the debt is continued, the less able Mexico will be to pay it.

The balance spring of a chronometer is now made of glass, as a substitute for steel, and possesses a greater degree of elasticity and a greater power of resisting the alterations of heat and cold. A chronometer with a glass balance spring was sent to the North Sea, and exposed to a competition with nine other chronometers, and the result of the experiment was a report in favor of the chronometer with the glass spring.

Poland is probably the most productive in honey of any country in Europe. A cotemporary remarks: There are cottages in that country with very small portions of land attached to them, on which are to be seen as many as fifty hives, while there are farmers and landed proprietors who are in possession of from 100 to 10,000 hives! There are some farmers who collect annually more than 200 barrels of fine honey, each barrel weighing from 400 to 500 pounds, exclusive of the wax.

A new plan of locomotive is about to be introduced upon the Reading Railroad. The boiler is intended to be placed upon one set of wheels, and the engine upon another, working free and independent of it, with the connection between the engine and boiler formed by means of a copper pipe working flexibly by means of a universal joint. It is intended to be used upon the principle of low pressure, by condensing, similar to the plan now most approved upon steamboats.

The Queen of Belgium had been to attend her royal consort to the Prussian frontier, and was returning by railroad on the 12th of May in a train of three carriages, when she came in collision with the ordinary passenger train from Brussels. She received no other damage than a severe fright. Nevertheless the medical men being called, thought it their duty to bleed her. General Chazal, the King's aid de camp, had a rib broken and several severe contusions, and a royal valet had to have his skull trepanned.

Out of the fifty-four persons who were poisoned at a wedding in Shelby, Texas, a few weeks since, twenty-three had died at the latest accounts, and fifteen or twenty more were considered in a dangerous condition. It is now thought that the party was poisoned by accident, the proprietor of the house having given arsenic in the place saleratus to be used in making the cakes, pastry, &c.

The Delta states that a number of the returned volunteers, paraded the streets of New Orleans on the 22d of May, arrayed in captured Mexican uniforms. It seems that 6,000 of these uniforms were taken from the Mexicans at Cerro Gordo, and divided by Gen. Scott among our ragged and ill-clad volunteers. The uniforms are said to be nearly new, and to be comfortable and tasteful.

We learn from a gentleman from New Hampshire, that an accident happened to two members of the Hutchinson family of singers on Sunday last, as they were riding in the vicinity of their residence in Milford, N. H. The carriage was upset, and Miss Hutchinson and the wife of one of the brothers were injured. The injury to the latter is said to be serious.

Review of New York Market.

MONDAY, JUNE 14.
FLOUR AND MEAL.—Genesee Flour \$7 75; Michigan 8 62. Meal has a downward tendency, and sold for 5 60. Rye Flour 7 25.
GRAIN.—Ohio mixed Wheat 1 95. Illinois red 1 90. Corn 1 15 1/2. Oats 68c. Pea Beans 1 75. Rye 1 30 1/2. Barley 87c.
PROVISIONS.—Pork 14 00 a 17 00. Beef, city mess, 13 50. Lard 10c. Butter and Cheese are dull at last week's prices.

DIED.

In Darien, Genesee Co., N. Y., on the 13th of May, of consumption, Miss LOUISA THOMAS, aged 34 years. In 1836 she embraced the Sabbath of the fourth commandment, and united with the Seventh-day Baptist Church in Darien, of which she remained an active member until her death, which was uncommonly happy and triumphant. Sermon by Eld. C. M. Lewis.

LETTERS.

N. V. Hull, S. Davison, Wm. M. Fahnestock, Thomas E. Babcock, Albert Burdick, Charles Stillman, L. P. Clark, G. W. Chipman, Dennis Saunders, M. D. Randolph, Ethan Saunders, S. P. Stillman, G. W. Hinckley, Barney Crandall, Albert Uter.

ACKNOWLEDGMENTS.

D. Saunders, Farmington, Ill. \$10 00 pays to vol. 5 No. 52
B. F. Chester, Hopkinton, R. I. 6 00 " 4 " 52
Giles & Wells, Millport, Pa. 2 00 " 4 " 13
C. Stillman, New London, Ct. 4 00 " 5 " 13
Joseph Ingham, Newark, Ct. 2 00 " 4 " 52
N. & D. Maxson, Roubak, 2 00 " 3 " 52
Wm. M. Truman, " 2 00 " 4 " 13
S. Maxson, Westerly, R. I. 2 00 " 4 " 52
Enoch Vose, " 2 00 " 4 " 26
C. Bradford, " 2 00 " 4 " 26
J. Barritt, Cowlesville, 2 00 " 4 " 52
L. Rogers, Leonardville, 2 00 " 3 " 52
Margaret D. Randolph, 3 00 " 4 " 26

CLOSE OF THE VOLUME.—ADVANCE PAYMENTS.—The present number closes the third volume of the Sabbath Recorder. We are sorry to say that our payments this year have not been so prompt as heretofore. Perhaps the fact may be attributed to other circumstances than a want of interest in the paper or the cause it pleads; at any rate we hope so. But be that as it may, the effects are of course felt by us, and are any thing else than pleasant. In squaring up our bills for the past year, and purchasing paper for the coming year, we need the money which is due to our subscribers who have been faithfully served. Will they not bear this in mind, and at once forward us what is due? We hope, also, that advance payments for the fourth volume will be forthcoming immediately. There are many among our subscribers who have in times past made us glad by their promptness. It is now in their power to do so again. We trust they will embrace the opportunity. A very little trouble on their part would be of great service to us just at the present time.

NOTICE.

The Annual Meeting of the Seventh-day Baptist Western Association will, by Divine permission, convene with the Church in Independence on fourth-day, June 23d, 1847, at 10 o'clock A. M. N. V. HULL.

DR. CHARLES H. STILLMAN takes this mode of giving notice to those who have made inquiries, that he is prepared to receive under his care a limited number of patients affected with diseases of the Eyes, particularly those requiring surgical operations, at his residence, Plainfield, N. J.

VALUABLE REPLICATION!

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

DEBUTTER INSTITUTE.

JAS R. IRISH, Principal. GURDON EVANS, Principal of Teachers' Department, and Teacher of Mathematics. SILAS S. CLARKE, Teacher of Physiology. CAROLINE E. WILCOX, Preceptress. M. SAMANTHA NEWTON, Assistant. AMELIA E. CLARKE, Teacher of Instrumental Music. The Academic Year for 1847-8 will be divided into three terms, of fourteen weeks each: First commencing Wednesday, Aug. 25, and ending Dec. 1 Second " " Dec. 15, " March 22 Third " " April 5, " July 12 TUITION, per term of fourteen weeks, from \$3 00 to \$5 00 EXTRAS—For Drawing 2 00 " " Painting 2 00 " " Piano-forte 3 00 " " Use of Instrument 2 00 Room-rent, including necessary furniture, 1 75 Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at \$1 25 to \$1 50. Teachers' Classes will be formed at the opening of the fall and middle of the winter terms, to continue seven weeks, in which special attention will be given to those intending to teach common schools, with a view to fit them for their responsible duties. Every member of the school will be exercised in composition, and in reading or speaking select pieces. In respect to government, the experience and observation of the Faculty have convinced them, that while they hold their reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influences. The Friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter, or Lucius Crandall, of Plainfield, N. J., Agents.

ALFRED ACADEMY AND TEACHER'S SEMINARY.

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

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department. The Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, method decidedly the most pleasant and economical. Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired. The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of the Christian ministry. "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

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

Apparatus.

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

Notice.

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

Academic Terms.

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

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

Expenses.

Board, per week, \$1 00 Room-rent, per term, 1 50 Tuition, per term, \$3 50 to 5 00 Incidental expenses, per term, 2 00

EXTRAS PER TERM.

Piano Forte, \$10 00 Oil Painting, 7 00 Drawing, 2 00 The entire expense for an academic year, including board, washing, lights, fuel, and incidentals (except for the extra named above), need not exceed seventy-five dollars. For the convenience of students, the expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement. SAMUEL RUSSELL, President of the Board of Trustees. ALBANY, June 23, 1846.

Miscellaneous.

LINES ON THE STATUE OF HIS DEAD CHILD.

BY RICHARD LANE, ESQ.

I saw thee in thy beauty! bright phantom of the past, I saw thee for a moment: 'twas the first time and the last; And, though years since have glided by of mingled bliss and care, I never have forgotten thee, thou fairest of the fair!

I saw thee in thy beauty! Thou wert graceful as the fawn, When in wantonness and glee, it sports along the lawn; I saw thee seek the mirror: and when it met thy sight, The air was very musical with thy burst of wild delight.

I saw thee in thy beauty! with thy sister at thy side; She a lily of the valley, thou a rose in all its pride; I looked upon thy mother: there was triumph in her eyes; And I trembled for her happiness, for grief had made me wise.

I saw thee in thy beauty! with one hand among her curls; The other with no gentle grasp had seized a string of pearls; She felt the petty trespass, and she chid thee though she smiled; And I knew not which was loveliest, the mother or the child.

I saw thee in thy beauty! and a tear came to mine eye; As I pressed thy rosy cheek to mine, and thought e'en thou couldst die: My home was like a summer bower, by thy joyous presence made; But I only saw the sunshine, and felt alone the shade.

I see thee in thy beauty! for there thou seem'st to lie, In slumber resting peacefully! but, oh! the change of eye: That still serenity of brow, those lips that breathe no more, Proclaim thee but a mockery of what thou wert before.

I see thee in thy beauty! with thy waving hair at rest, And thy tiny little fingers folded lightly on thy breast; The merry dance is over, and thy little voice is run, And the mirror that reflected two, can now give back but one.

I saw thee in thy beauty! with thy mother by thy side: But her loveliness is faded, and quell'd her glance of pride; The smile is absent from her lips, and absent are the pearls; And a cap almost of widowhood conceals her envied curls.

I see thee in thy beauty! as I saw thee on that day, But the mirth that gladden'd then my home, fled with thy life away: I see thee lying motionless upon the accustomed floor, But my heart hath blinded both my eyes, and I can see no more!

A KISS FOR A BLOW.

BY H. C. WRIGHT.

Once lived in Boston, and was one of the city school committee. I used to visit some of the public schools of the city almost every day, and spend a few minutes in each school, talking to the children on Peace and Temperance. The children understood that when I came into the schools, they were at liberty to ask me questions pertaining to temperance or peace. They generally had some questions to ask.

One day I visited one of the primary schools. There were about fifty children in it, between four and eight years old.

'Children,' said I, 'have any of you a question to ask to-day?'

'Please tell us,' said a little boy, 'what is meant by overcoming evil with good?'

'I am glad,' said I, 'you have asked that question; for I love to talk to you about peace, and show you how to settle all difficulties without fighting.'

I went on, and tried to show them what the precept meant, and how to apply it and carry it out. I was trying to think of something to make it plain to the children, when the following incident occurred:—

A boy about seven, and his sister about five years old, sat near me. As I was talking, George doubled up his fist and struck his sister on her head, as unkind and cruel brothers often do. She was angry in a moment, and raised her hand to strike him back. The teacher saw her, and said, 'Mary, you had better kiss your brother.' Mary dropped her hand, and looked up at her teacher as if she did not fully understand her. She had never been taught to return good for evil. She thought if her brother struck her, she of course must strike him back. She had always been taught to act on this savage maxim, as most children are. Her teacher looked very kindly at her, and at George, and said again, 'My dear Mary, you had better kiss your brother. See how angry and unhappy he looks! Mary looked at her brother. He appeared very sullen and wretched. Soon her resentment was gone, and love for her brother returned to her heart. She threw both her arms about his neck, and kissed him! The poor boy was wholly unprepared for such a kind return for his blow. He could not endure the generous affection of his sister. It broke his heart, and he burst out crying. The gentle sister took the corner of her apron and wiped away his tears, and sought to comfort him by saying, with most endearing sweetness and affection, 'Don't cry, George; you did not hurt me much.' But he only cried the harder. No wonder. It was enough to make any body cry.

But what made George feel so bad and cry? Poor little boy! Little did he dream that his sister would give him such a sweet return for his wicked blow. Would he have cried if his sister had struck him back with her fist, as he had struck her? Not he. He would rather she had beaten him black and blue than kiss him as she did; for striking him back again would not have made him feel sorry at all. It was that sweet, sisterly kiss—that gentle wiping away his tears with her apron—that generous and anger-killing affection, that led her to excuse him, and seek to comfort him by saying, 'Don't cry, George; you did not hurt me much.' These were the things that made him cry. So it would break any body's heart, and make him weep, to receive such kind generous treatment from those whom he had injured. No man could withstand it.

A KISS FOR A BLOW! All the school saw, at once, what was meant by overcoming evil with good; and they needed no farther instruction on the subject. They will never forget it. Had Mary struck her brother, there had been a fight. It was prevented by a kiss!

Dear children, arm yourselves with Mary's weapons; throw away your anger, your sullen looks, your provoking nick-names, your clenched fists, furious blows, and take the sweet love, and kiss, and kind words, of little Mary; then go forth to meet your enemies, and you may be sure of an easy and bloodless victory.

There ought to be a school in every family to teach the children how to use these weapons. Parents ought to be the teachers. I have often thought, if the nation would furnish us the money to establish schools to teach all our children how to conquer their enemies with these powerful but gentle weapons, which it now furnishes to establish schools to teach them how to fight

and kill them with swords and guns—our property, liberty, and lives would be safer, and it would not cost half so much to keep safe. But now, instead of being taught to meet their enemies and subdue them with love and kindness, they are taught to meet them with deadly weapons, and to 'kill, slay, and destroy' them! Children never will be safe—parents never will—towns, cities, States, and nations never will, till all these murdering instruments are thrown away, and children are taught never to hunch those who crowd, and always to give—A KISS FOR A BLOW!

NEVER FRIGHTEN ANY ONE.

The following article from the London Magazine, administers a solemn warning against the practice, in which the young are sometimes tempted to indulge, of frightening their companions by way of pastime:—

The sister of a medical man in London had, in the presence of two young gentlemen, who were studying medicine with her brother, ridiculed the weakness and folly by which some people are governed. She said, for her part, she had no superstitious fears, and had courage for any emergency that might happen. The young men doubted the truth of her boastings, and one of them proposed to the other, that merely by way of joke they would put her courage to the test. In a glass case in the doctor's study was a human skeleton. This they removed, and placed in the young lady's bed. She retired at the usual hour, and they stealthily followed her to listen. Some time elapsed, and no sound was heard. They were about descending the stairs, thinking that their jest had failed, and that in reality she was as courageous as she had boasted herself to be. Scarcely had they come to this conclusion, ere their ears were assailed by a most appalling shriek, after which all became silent. They retired, pleased with their success, and thinking of the laugh and joke they would have with her in the morning at breakfast.

Morning came—but she did not come down as usual. They suffered an hour or so to elapse, and her brother, thinking she might have over-slept herself, knocked for admittance, calling her by name at the same time. No answer being returned, he and the young men forced her door, and sad to relate, there sat the poor girl, playing with the bony fingers of the grim and appalling skeleton, quite unconscious of the presence of the intruders—there the poor thing sat a confirmed idiot for life! When she gave that fearful shriek, her reason fled, never to return. It is needless to remark on the remorse that attended the after lives of the two young men.

GERMAN ADVERTISEMENTS.

Something of the character of a people may be guessed from the advertisements in their papers. The Germans appear to have leisure to be sentimental or complimentary, even in their newspaper advertisements, which contain elegies for the departed, congratulations for birthdays, and various other private matters, with which one would think the public have no concern whatever. The Cologne Gazette contained some curious advertisements lately, from which we cull a few specimens:—'We beg Herr Beurer for a repetition of "Linda;" or "To Herr Gertsel—We should like to see you again in the character of Melchior." Signed, "Two Gentlemen from Wiesbaden." Compliments and criticisms are offered to actresses in a similar style. Congratulations on birthdays are common; the following are two samples:—"To my dear fat friend and his good wife in Meurs, I wish much joy on the birth of their first daughter." "Many good wishes to Mde. Francisca, on this her birthday, from her good friends in Cologne." Inuendoes, apparently directed against personal enemies, frequently appear. Of such advertisements the following are mild specimens:—"Maria! Why so pale? Do you tremble at the word?" Another is in rhyme:—

"The owl avoids the light of day, And hides herself in night; Like ———, who never dare display His actions in the light."

The following is aimed at some parsimonious gentleman: "Is it not the duty of gentlemen, when they receive a barrel of ale from the brewer, to treat the porters to a quart? Signed by several brewers' porters." The advertisements for maid-servants are generally brief, only laying stress on "good sewing and ironing," but sometimes religion is included, as in the following: "Wanted, a solid, young, evangelical maiden of all work." The next two refer to some delicate affairs. "Sir Robert—I beg you will let me know the contents of the billet you received by the postillon d'amour." "To T. N. Must I not see you until Sunday? Ah, that you could know how tediously the hours will pass till the time arrives, which will be the most important (may I hope the happiest also!) in my whole life?" (No. 49.)

A TITLE PAGE.

If it were inquired of any ingenious writer what page of his work had occasioned him most perplexity, he would point to the title page. Of all our periodical publications the "Tatler" and the "Spectator" have a priority of conception, and have the most characteristic titles. The copious mind of Johnson could not discover an appropriate title for his "Idler," as he acknowledges in the first number; and the title of the "Rambler" was so little understood, that a foreigner drank Johnson's health, innocently addressing him by the appellation of "Mr. Vagabond." The Jewish, and many oriental authors, were fond of allegorical titles as "The Heart of Aaron," "The Bones of Joseph," "The Garden of Nuts." The Greeks and Romans have shown a finer taste in titles. They had their "Cornucopia;" or horns of plenty; "Pnakidions;" or tablets; their "Pancarpes," or all sorts of fruits. The Puritan writers had a curious taste for titles, "Matches lighted at the Divine Fire," "The Gun of Penitence," "The Shop of the Spiritual Apothecary." A *rodontade* title page was a great favorite in the last century. The republic of letters was overbuilt with "Palaces," "Temples," "Gardens," "Pictures," and at one time every book was recommended by the title of novelty, "A New Method," "New Elements of Geography," "The New Art of Cookery," &c., &c.

It costs more trouble to disguise what we are than it would to do what we ought.

INSURANCE AGAINST SICKNESS.

The New York Evangelist says that the Legislature of Massachusetts, at its late session, chartered a company, called the Massachusetts Health Insurance Company. The institution is the first of its kind which has been recognized by civil enactment in the United States. Similar societies have existed in Great Britain for a long period of time, and as early as 1793 laws for their regulation and encouragement were made by Parliament. The object of the society recently chartered, is the protection of a large and deserving class of people, mechanics, clerks, laborers, and other men of limited income, against the expenses of sickness. The society was not incorporated without the most mature consideration, nor until it had been guarded against abuse by every salutary restriction. It was the impression of both branches of the Legislature, that the company would do a very large amount of business, and a proviso was incorporated in the act, restricting the dividends to ten per cent. per annum. No risk exceeding \$400 per annum can be taken by the company, and the officers are required to make, under oath, an annual statement to the Legislature, showing, precisely, the financial condition of the society.

WARRIORS.—The Bonaparte family was a nursery of warriors; yet from Louis Bonaparte we have, after years of experience and reflection, this indignant testimony against war: 'I have been as enthusiastic and joyful as any one else after victory; still I confess that even then the sight of a field of battle not only struck me with horror, but even turned me sick. And now that I am advanced in life, I cannot understand, any more than I could at fifteen years of age, how beings who call themselves reasonable, and who have so much foresight, can employ this short existence, not in loving and aiding each other, and passing through it as gently as possible, but in striving, on the contrary, to destroy each other, as though time did not do this with sufficient rapidity. What I thought at fifteen years of age, I still think, that war, and the pain of death which society draws upon itself, are but organized barbarism, an inheritance of the savage state, disguised or ornamented by ingenious institutions and false eloquence.'

AFFECTION OF BEES.—An elderly lady at Nantes, who had an estate in the neighborhood of that town, where she used generally to pass the summer, had a remarkable partiality for bees, and kept a great number of them upon her estate. She took great pleasure in attending these little insects. Toward the end of May, 1777, this lady, having been taken ill, was conveyed to Nantes, where she died a few days after. On the day when she was to be interred, an enormous number of bees made their appearance in the house where the body lay, and settling upon the coffin, would not be driven away. A friend of the deceased, wishing to ascertain whether these were the same bees that she had taken such tender care of when living, repaired immediately to the estate, where he found all the hives emptied of their inhabitants.

ORIGIN OF THE CAP OF LIBERTY.—In former ages, when old age was honorable, caps became emblems of honor. By degrees they became the badge of freedom, for none were deemed honorable who were not free, and when a slave was made a freeman, he had a cap given to him, which he was permitted to wear in public. The pilus, or cap of liberty, was simple in its form, in the shape of a sugar-loaf, broad at the base, and ending in a cone. This prefigures that freedom stands on the broad basis of humanity, and runs up to a pyramid, the emblem of eternity, to show it ought to last forever. It was simple, for liberty is in itself the most shining ornament of man. It has none of the gilded trappings, that make the livery of despotism. The cap of liberty was white, the native color of the undyed, showing that it should be untainted by sanction of tyranny.

HONESTY.—That 'honesty is the best policy,' was illustrated some years since, under the following circumstances, related by the Rochester Democrat. A lad was proceeding to an uncle's to petition him for his sick mother and her children, when he found a wallet containing fifty dollars. The aid was refused, and the distressed family was pinched with want. The boy revealed his fortune to his mother—but expressed a doubt about using any portion of the money. His mother confirmed his good resolution—the pocket-book was advertised, and the owner found. Being a man of wealth, and uniting with that a generous heart, upon learning the condition of the family, he presented the 50 dollars to the sick mother, and took the boy into his service, and he is now one of the most successful merchants in the State of Ohio. Honesty always brings its reward—to the mind, if not to the pocket.

MODEL POLICE.—"Kendall, in the account of his Santa Fé expedition, speaks of some remarkable dogs used by Mexicans to guard their sheep. He says, 'There are very few men along with this immense herd of sheep; but in their stead were a large number of noble dogs, who appeared to be peculiarly gifted with the faculty of keeping them together. There was no running about, no barking nor biting, in their tactics; but, on the contrary, they walked up gently to any sheep that happened to stray from the field, took it carefully by the ear and led it back to the flock. Not the least fear did the sheep manifest at the approach of these dogs; and there was no necessity for it. They appear to me to be a cross of the Newfoundland and St. Bernard species, of very large size, and with frank open countenances, and from what I could learn, extremely sagacious.'

DECLINE OF MONASTERIES.—Rev. Dr. Baird stated in a recent lecture, that in the single city of Seville, containing a population of 110,000, there were once seventy monasteries; now there are but three. It is so over the country of Spain. In this Protestant country, the papists buy up church property. In Roman Catholic Spain, they sell it. In the two most Protestant countries in the world, England and the United States, Romanism is rapidly increasing. In Spain and Italy, two of the most Roman Catholic countries in the world, there are strong tendencies toward Protestantism. Truly it is an age of extraordinary changes.

VARIETY.

Some startling disclosures have been made in England in regard to tea. Sir George Larpent, the Chairman of the East India Association, stated in his evidence before Parliament, that "the whole of the supply of tea for the European market was a manufactured article. There was not a pound of tea which came to this country from China which did not undergo a coloring process. Tea which we called green here was colored green, and might as well be colored yellow or blue. The tea underwent that manufacture with the view to adapt it to the market in this country, and the process might to some extent alter the quality of the tea."

Not long ago, as I was on my way from Newark to Jersey City, in the cars, I observed a young lady sitting opposite to me, who seemed very much annoyed by the conversation of a young naval officer, which was continually intermingled with oaths. She at length, (having sat as long as she could without reproving him,) said, "Sir, can you converse in the Hebrew tongue?" He replied, "that he could," expecting, no doubt, to hold some conversation with her in that dialect. She then politely informed him that if he wished to swear any more, he would greatly oblige herself, and probably the rest of the passengers, if he would do it in that language.

The Salem Gazette has a description of the Mino, a native bird of Sumatra, now in Salem, which makes very rapid progress in the art of speech. It has already acquired the ordinary forms of expression, "How d'ye do?" "How are you?" "Good morning," &c., in a manner creditable to the human species. It is almost the size of a carrier pigeon; its plumage is a brilliant purple, and aside from its remarkable gift of the power of speech, is a most beautiful bird. It is said to be exceedingly difficult to obtain one of this species, as very few will stand the hardships of the voyage.

Cresote is a vegetable principle discovered by Dr. Reichenbach—it being the essential principle of the pyroligneous acid, well known for its antiseptic properties. It is an oleaginous liquid, clear, colorless and transparent, and powerfully refractive. Its odor is very penetrating and disagreeable, resembling that of smoked meat. Its taste is very caustic and burning. The most important property of cresote is that of retarding animal decomposition. Fresh meat and even fish, soaked in a solution of cresote, is incapable of putrefaction.

At a recent fire in Dayton, there were some three thousand bushels of flaxseed in one of the consumed houses, of which not more than three hundred bushels were destroyed, though exposed of course to great heat. The outer surface was baked into a hard coat, while all within this covering was saved. This same flaxseed was in the cellar at the time of the great flood in Dayton a few months since, and after the subsiding of the water was found uninjured, a slimy coat having formed over it, effectually preventing the entrance of water. Thus it seems that flaxseed is fire-proof and water-proof!

A few years ago Gen. Taylor visited the Northern States, and made this remark in conversation with a friend: "In the Florida war I preserved my health solely by temperance. Where the water was very impure, some of the officers and men insisted on the absolute necessity of using ardent spirits with it. But I always observed that they fared the worse for it. As for myself, I would mix the swamp water with coarse meal so as to clear it from sediment, and content myself with such a beverage."

The philanthropic Howard was blessed with a wife of singular congenial disposition. On settling his accounts one year, he found a balance in his favor, and proposed to his wife to spend the money on a visit to the metropolis, for her gratification. 'What a beautiful cottage for a poor family might be built with the money,' was her benevolent reply. The hint was immediately taken, and the worthy couple enjoyed the greatest of all gratifications, the satisfaction of having done good for its own sake.

Mr. Matthew Wright, who died in Washington, D. C., on the 24th inst., was bequeathed to the Washington and St. Vincent Orphan Asylums, each, the perpetual interest of \$10,000. Five slaves are also manumitted, with a portion of \$200 each, on condition that they emigrate to Liberia. Mr. Wright was 80 years of age; was a native of the county of Tyrone, Ireland, whence he emigrated in 1795, and became a citizen of Washington in 1804.

An English writer remarks, 'It is curious enough that nations should be distinguished by so trifling a circumstance as the mode of using the fork at the table. An Englishman is remarkable for placing his fork at the left side of his plate; the Frenchman is recognized at the table for using the fork alone without the knife; a German by planting it perpendicularly in his plate; and the Russian by using it as a pitchfork.'

The Chancellor of the British Exchequer has issued orders that a new coin shall be struck off and put into circulation. It is to be a two shilling piece, and to be called Queens, or Victorias, or Victorines, as her Majesty shall direct, the latter being decidedly the best sounding designation.

A witty auctioneer of Norfolk, a night or two since, finding his company slow at bidding for clocks, put up 'the last,' and said: 'Now, gentlemen, I present you with a new kind of clock, it is called the Santa Anna clock, and warranted to run without stopping.'

The Laird of Dumbiedykes was a sensible man and a true philosopher. He, in the most solemn manner, advised his son to be setting out a tree when he had nothing else to do—for it would be growing while he would be sleeping!

A negro bought a hat, and upon going out in the rain was observed to take it off his head and try to keep it from the wet, and on being asked why he did so, answered, "Hat mine, head massa's."

It is estimated that the surface planted with corn this year in the State of New Jersey, exceeds that of last year by 100,000 acres, which ought to yield three or four million bushels.

The product of maple sugar in 1846, in the United States, is estimated to have reached 22,000,000 pounds.

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PUBLISHED WEEKLY AT

NO. 9 SPRUCE STREET, NEW YORK

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