

The Sabbath Recorder.

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

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

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The Sabbath Recorder.

LITERATURE AND MUSIC

German Seventh-day Baptists of Pennsylvania.

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One of the speakers at the recent Anniversary of the Seventh-day Baptist Publishing Society, held at Plainfield, Elder James Baber, in my memory serves me aright, and he told the lamentable fact, that the Seventh-day Baptists have no denominational literature; and that the speaker was that announcement, and that the speaker told a truth, so far as he understood the matter; and but few persons, perhaps, are more conversant with the affairs of the immediate branch of the family of Sabbath-keepers to which he is attached, (the English branch,) than himself, and doubtless he told it with the best, the purest motives, namely, to excite some emulation among the denomination to take effective measures towards a consummation so devoutly to be wished. Knowing the motive of the speaker, and desiring, equally, to see the good purpose he was advocating so ably, carried out, I refrained from claiming some qualification for the laudable efforts of my German brethren of Pennsylvania, in this department of labor, upwards of a century since; who, unquestionably, produced more original literature, in the same period, than any other denomination, in any country, in the peculiar circumstances under which they labored at that day, (1730,) in founding their ancient Institution in a wilderness.

For the information of those who have not read my "Historical Sketch," published nearly eighteen years since, in *Hazard's Register of Pennsylvania*, it may be proper to premise, that in starting a settlement, founding a Church, *de novo*—casting aside all human traditions, creeds, confessions, &c. &c., and falling back on the Scriptures for their doctrines and all their ordinances—our People at Ephrata were constantly employed at the hardest labor, to provide buildings to shelter themselves, chapels for worship, mills, and innumerable other buildings, to carry on the affairs of their enterprise; all of which was prepared by hand, from the rudest materials, even to the sawing of all the boards used in their extensive buildings; yet, with all their multifarious labors to establish a community which might support itself, and at the same time subjecting themselves to every possible privation and self-denial to accomplish that end—lying on benches for beds, and using blocks of wood for pillows—to restrict themselves to so frugal a diet, that they ate all their meals off flat wooden plates not over six inches in diameter, and withal gave an hour in the morning, an hour at eventide, and an hour at midnight, to prayer and praise, in their chapels; for there were two chapels, one for the brethren connected with the Brother's House, *Bethania*, and one for the sisters connected with the Sister's House, *Saron*, besides the general "Saal," the common Meeting House; yet, amid all this labor and devotion, they found time to write hymns and compose music, almost without limit, and publish ponderous works—original works—which have excited the astonishment and the admiration of succeeding ages.

Many of the brethren being men of education, they established at an early period a school, which soon gained for itself an honorable reputation abroad, and many young men of Philadelphia and Baltimore were sent to this nursery of learning to receive their entire education. The first-known Sabbath-School in the world was established by them, and was kept in successful operation full thirty years before the like efforts were made by the world-renowned philanthropist Robert Raikes, at Gloucester, England. See my article on that subject in the *Sabbath-School Visitor*. Watson, in his *Annals of Pennsylvania*, says: "They were remarkable, as a community, in being fine Latinists—writing and speaking Latin as readily as their vernacular tongue. Men in Philadelphia, who sought good classical education for their sons, used to send them there; and I have known some who were educated there who used to correspond with some of the brethren in Latin." The *Declaration of Independence* was sent to Ephrata, at the instance of the Hon. Charles Thompson, Secretary of that ever-memorable Congress, and was translated into seven languages, by Peter Miller, to be sent to the different Courts of Europe.

Such men could not sit down in supineness, or idleness; they were working men and men of all-work. They would cut timber in the forest, drag it home themselves, hew it into scantling, frame it into the most spacious buildings, saw it by hand into boards, be their own joiners, their own masons and plasterers, make the nails, work the farm, manufacture their linen and cloth, pray, preach, write their hymns; compose their music, make their paper, print and bind their own books, and this not by one, or by sets, to each department, but from one to the other as occasion required, and as facility to aid could be acquired by such willing hands. They were, emphatically, working men and working women; and they accomplished more, I boldly assert, for the times, and under the circumstances, than any other People of the age in which their labor was prosecuted, and I challenge the annals of the country to the proof.

As early as 1732, only four years after they first started their labors, they had written a volume of hymns, entitled "Vorspiel der Neuen Welt," which was printed for them by Benjamin Franklin, in English letter, there being no German type at that time in the Province; and in 1739 they had a Hymn Book of eight hundred pages, double columns, original and selected hymns, printed in German letter, by Christopher Weyrauch's Higel. See also "this issue," though at great sacrifice of personal wants, and without any particular knowledge of the printing business, they purchased the materials for a printing establishment, put it into operation with wonderful expedition, and besides printing hymns, tracts, and pam-

phlets without number, issued the following original works from their own press:—

1. *Uretändliche und Erfahrungs-volle Hohe Zeugnisse Wie man zum Geistliche Leben und dessen Vollkommenheit gelangen möge*, &c., &c., 1745, pp. 58, quarto.

2. *Mystische und Erfahrungs-volle Epistlen*, &c., &c., (containing seventy-three *Theosophische Epistlen*.) 1745, pp. 294, quarto.

3. *Das Gesang der einsamen und verlassen Turtel Taube, nämlich der Christlichen Kirche*, &c., &c. Von einem Friedsam und nach der stillen Ewigkeit wallenden Pilger, &c., 1747, pp. 500, quarto.

4. *Erster Theil der Theosophischen Lectionen*, Betreffende die Schulen des einsamen Lebens, 1752, pp. 432, quarto.

5. *Nachklang zum Gesang der einsamen Turtel Taube*, Enthaltend eine neue Sammlung Geistlicher Lieder, 1755, pp. 112, quarto.

6. *Ein Angenehmer Geruch der Rosen und Lilien*, Die im Thal der Demuth unter dem Dornen hervor gewachsen. Alles aus der Brüderlichen Gesellschaft in BETHANIA, 1756, pp. 30, quarto.

7. *Ein Angenehmer Geruch der Rosen und Lilien*, &c., &c. Alles aus der Schweslerischen Gesellschaft in SARON, 1756, pp. 44.

8. *Neu-vermerhtes Gesang der einsamen Turtel Taube*, 1762, pp. 330, duod.

9. *Der Andere Theil der Theosophischen Lectionen*, MS. 1762, pp. 918. This volume is the second part of the *Erster Theil der Theosophischen Lectionen*, (4.) of upwards of nine hundred pages of beautiful manuscript, which I have in my possession, and which has never been printed.

10. *Paradisches Wunderspiel*, Welches sich in diesen letzten Zeiten und Tagen in denen Aben-ländischen Welt-Theilen, als ein Vorspiel der neuen Welt hervor-gethan. 1766, pp. 472, large quarto, double columns. This is the large hymn book—a select collection of their original, general hymns, for they multiplied hymns for every special occasion, and particularly on the death of each member of the Society, called *Gedächtnis-Lied*—Hymn of Remembrance—which was written and sung at the funeral or at the Love-Feast for each respective member, called *Gedächtnisfest*. On turning over some of these occasional hymns, before me, on loose sheets, I find one for a special prayer day—I presume a general, public fast day, as it is entitled, *allgemein*—February 19, 1795. Aside from hundreds of these, which are not embraced in the volume before me, it contains four hundred and forty-one hymns, written by Beissel; seventy-four by the single brethren, one of which contains two hundred and sixteen verses; one hundred by the single sisters, one of which contains two hundred and fifty verses; and one hundred and eleven by the members of the Society settled in the neighborhood; making, together, seven hundred and fifty hymns. Singular evidence of singular facility at metrical composition, of devotional composition of high order, in a single church—productions which have stood the test of more than a century. The whole community were not only singularly fertile in metrical composition, but were imbued with deep poetical thought, which displayed itself, not only in the themes, but often in the titles of their hymns and their books. For instance, their early Hymn Book, (3.) published 1747, was called, *The hymns of the solitary and forsaken Turtel Dove—the Christian Church*. Then comes a response, (5.) 112 pages, with the beautiful title, *Echoes to the notes of the Solitary Turtel Dove*; and, again, (6 and 7) one by the Brethren and the other by the Sisters, with the same title: *Savor or Fragrance of the Roses and Lillies; growing beneath the Thorns in the Valley of Humility*; (6.) containing 30 pages, quarto, is wholly occupied by one hymn, of 311 verses, written conjointly by the Brethren. The first verse invokes them all to join in the praises of *Brotherlove*, and each one qualified supplies a portion; in all of which *Brotherlove* is exalted and cherished, in the warmest and the most lovely strains.

11. *Dilicta Ephratenses*, Pars I. Oder des ehrwürdigen Vaters Friedsam Gottrecht, Weyland Stüfers und Führers des Christlichen Ordens der Einsamen in Ephrata, Pennsylvania—Christliche Reden, 1773, pp. 340, quarto. I have not succeeded in my efforts to find a second part of this work, in print or in manuscript, and therefore have come to the conclusion, that it must be lost, as the title implies that there was, at least, a second volume. For this work a frontispiece was engraved on copper, (the same having previously been cut in wood or type-metal), and impressions of it have been imprinted or pasted on some of the other works. It consists of a circle of about three inches in diameter, having an altar in the foreground, on which is placed a nest of young birds, reaching up their little necks with open bills, and extending their short pinions to receive the mother with a branch of fruit in her beak. At the right is an humble cottage, and at a distance on the left is a castle, with mountains in the horizon. On the front of the altar is the following motto: *NON OMNIBUS SIMUL*, and beneath, crossing a short segment of the circle: "Dilicta Ephratenses;" while round the margin is displayed a significant legend from the eighty-fourth Psalm: "Inveni Hirundo nidum Jehovah altaria tua."

12. *Chronicon Ephratense*. Enthaltend des Lebens-Lauf des ehrwürdigen Vaters in Christo Friedsam Gottrecht, &c., &c. Zusammen getragen von Br. Lamech und Agrippa, 1786, pp. 250, large quarto. To attempt an analysis of these works, and exhibit their merits in any appreciable manner, without examining their principles in detail, and pointing out their errors, (for I do not pretend that they are free from errors, even in a literary sense,) would require the unlimited pages of a *Quarterly Review*; therefore, in writing for a weekly print, I can merely name the titles of the works, and indicate the extent of their labors in this field, by giving the number of pages, written and printed, so far as I have been able to collect them. I must, however, remark, as *passant*, that the prominent characteristic of their literature—their hymns, their letters, their lessons, their discourses, and their disquisitions—was *unaffected devotion*, mixed with much mysti-

cal allegory, in magnifying the principle of *Wisdom*, constantly shadowed forth in the heavenly *Sophia*, and applying it to single life, in seclusion from the world; yet, constantly supported, beautifully, by much Scripture, and in turn beautifully illustrating the Inspired Word. This makes many of their hymns, and most of their writings, unintelligible to persons who have not some considerable inkling, a particular insight into their peculiar Institution, and renders a version into English very difficult and unsatisfactory. To comprehend them clearly and fully, one has to read himself into a "stand point," from which he can perceive, at a glance, the prominent idea that underlies nearly all their productions; for, conceiving the fundamental truths of the Bible—the doctrines and the ordinances of the household of faith—to be so clearly set forth in the New Testament, and which they taught so strikingly in their walk and conversation, most of their writings were devoted to commending the "einsam leben," single, solitary life, to be the better prepared for marriage with the heavenly *Sophia*. In elaborating their views on this subject, they dilated largely on such passages as the following, from the writings of the Apostle Paul: "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." "He that is not married, careth for the things that belong unto 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 adduce the following passage from the Revelation of John, to show that those who sacrifice the lusts of the flesh, and live pure virgins for Christ's sake, will possess greater capacities for holy things, and enjoy the first places in glory: "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 on their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder; and I heard the voice of harpers harping with their harps, and they sang 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 wheresoever he goeth. These are redeemed from among men, being the first fruits unto God and unto the Lamb." In these writings they displayed a great deal of thought and genius.

Beissel's dissertation on the *Fall of Man* is one of the most singular productions of any age, and as singularly able as it is singular. On the fundamental or radical doctrines and ordinances of the Gospel, he is clear enough; and from the fact of being a pioneer and founder of a Sabbatarian Church, without previous knowledge of there being such an organization in existence, in any part of the world, or ever having read any thing on the subject, his first tract, *Mysterion Anomias*, written while he belonged to the first-day German Brethren, at Mühlbach, and published in 1725, which caused his separation from that body, is truly forcible, truly remarkable. So likewise with his discourses and disquisitions on Baptism, the Lord's Supper, &c., &c.; but having at heart the establishing of the whole, connected with the predominant idea of the *einsam leben*, which he found working so admirably in the outset, he could scarcely write without some digression, and tincturing every thing he touched with that coloring. This, however, was not the case with the contributions of the married members. There never was any prohibition against marriage, nor any distinction between single brethren and single sisters and the married portion, in respect to church fellowship and church privileges, although celibacy very soon came to be regarded as a great virtue, as conferring peculiar facilities for and peculiar privileges in spiritual life—greater capabilities for spiritual enjoyment. This *einsam leben*—modified monastic life—although it was well suited to the age and the circumstances in the commencement of their operations, to raise up a phalanx of unfettered laboring men and women, yet I have ever regarded it as a remnant of the dark ages; for I cannot conceive that the Lord calls his people to seclude themselves from the world in a cloister, but rather to become shining lights amid a perverse and gainsaying generation. Still, notwithstanding this, the self-sacrifice imposed upon themselves, is not only truly poetic, but heroic, and must excite our admiration and veneration for their unselfish devotion and chaste dedication; and as in all ages Monasteries were the nurseries of learning, so can they still be, and so has it proved in this instance; for, as that order declined among our People, there was a corresponding decline in their literature and music.

This peculiarity of the early German Sabbath-keepers, however, must not prejudice their general distinctive doctrines, as Sabbatarian Baptists. The *einsam leben*, was only a superfluous appendage, with which it could live, or do without, as circumstances require; and in nowise militates against the true fundamental principles of the denomination. The age, and the circumstances which required it, have passed away, and ought to be classed in the category with *Camp Meetings*; as I also regard the day, and the circumstances which rendered them so useful and so successful among the early Methodists, in a sparse settlement, not now needed in densely populated districts, but have become the source of much more evil than good. As a simple *Hour of Religious Refuge*—a family community—for a small band of Christians to dwell together to enjoy Christian worship and Christian privileges, which they could not enjoy dispersed abroad, in a country where so few exist—(to which the Societies at Ephra-

ta and Snowhill, (now nearly reduced)—it may be profitable; but to be proper and profitable, they must be stripped of the ancient idea of *spiritual wedlock*, to an imaginary spiritual *Sophia*; there is but one spiritual wedlock, and that is to the bridegroom Jesus. If they are true sons and true daughters of the Most High, he wants them to give their hearts to himself; and their hands to their neighbors. I repeat, that this extraneous appendage cannot, legitimately, prejudice my brethren, for no Church extant, at the present day, is without some *extrascriptural* exorcism or appliance. I make no exception; but that fact is not to prejudice any of them materially. Truth may be mingled, may amalgamate in a measure, with error, and present the semblance of perfect union; but they can never be fused into one identical mass, one identical substance—cannot form a *tertium quid*. Truth is eternal, and endures unaffected by admixture with spurious-sentiment or philosophy falsely so called. Truth never dies, however crushed, however oppressed beneath sectarianism, bigotry, and superstition, while forms and modes and human inventions, vanish and perish. Truth, religious truth, possesses a vitality which can sustain any load of error, and not be destroyed. The Cabalists, the Rosicrucians, and the Alchemists, who impiously endeavored to stay the fiat of Heaven, and wrest the issues of life and death from the Judge of the quick and dead, were deeply imbued with religious truth, and commingled religious truth, with all their philosophy—amid all their errors and presumptions, gave evidence of *eternal truth* burning within them. Their errors and their fallacies have passed away, and truth comes out of the crucible, again, tenfold brighter—all their dross has been consumed, while the principles of eternal truth—gospel truth—have triumphed over all their errors and all their vanities. A community may adopt any policy, encumbered with all gothic darkness and superstition, but it cannot affect the *divine truth* commingled with it—eternal truth remains the same, whether man will bear or forbear, in every age and under every circumstance. It is folly in man to attempt to contract or pervert it to suit his own whims or caprices—he cannot impress those whims and caprices with the stability of Scriptural truth. Scriptural truth will abide the same, and come out renovated, the one thing altogether lovely. Man's policy will, must change with the age—truth is the same to-day, to-morrow, and forever. The founder of Ephrata exhibited much foresight in not making the *einsam leben* a fundamental principle, although it was a predominant, a favorite principle. He could clearly distinguish between a fundamental and an adventitious condition. That adventitious condition has served his day. It was of earthly origin, and must pass away. The eternal truth—the religious truths—of the denomination, must and will live forever; for their foundation is the New Testament, divested of all traditions, ecclesiastical restrictions, and human appliances. Neither *celibacy* nor *eremism* was ever regarded as an integral, an essential part of Christian doctrine and church fellowship, among the German Seventh-day Baptists; it resulted more from the force of circumstances, and motives of expediency than absolute requirement; and no one who evinced dissent from it ever sustained any damage in his covenant relations.

After Beissel wrote his *Mysterion Anomias*, which produced discord among his former brethren at Mühlbach, he retired to a cell on the bank of the *Kochalek*, now corrupted into *Coclico*, and lived a recluse life—became a hermit; not that he regarded that the Scriptures required him to become a hermit, but from the temperament of his mind, and the force of circumstances—to escape from contention, as he was a man of peace, and shunned strife—and to have uninterrupted leisure for meditation, and the investigation of the new phases that spiritual matters now presented to his cognizance. When the brethren drew him from his cell, by their importunities, as a matter of expediency, they adopted a modified monastic institution, which served its day admirably. It is, now, an old worn-out garment—old and ragged enough to be laid aside; and I have no question in my own mind, that the Society would be much relieved, and prosper better, without that incumbrance.

To return to the matter before me, it will be seen, by the foregoing list, that laying aside the "Zionischer Weyrauch's Hügel," 800 pages, and not counting the second part of the *Theosophischen Lectionen*, of upwards of 900 pages, in manuscript, leaves nearly three thousand pages of original matter, printed by themselves, illustrative of their history, and expounding their principles; and this while engaged, almost incessantly, in employments particularly distracting to literary pursuits; yet accomplished by them while in a wilderness, and at a time when but little attention was bestowed on literature in the colonies.

With the publication of the *Chronicon Ephratense*, and the demise of Peter Miller, the bright literary epoch of the German Seventh-day Baptists was brought to a close, and a period of Gimmerian darkness has succeeded, in which scarcely any thing of the kind has been produced. Within a few weeks past, a *Hymn Book* has emanated from the Snowhill branch of the family, in two languages—German and English—entitled *Christliche Harmonie*—Christian Harmony—together making 636 pages of 36 mo.; being a selection, with some original productions—the latter, I regret to add, not much calculated to excite a very high estimate of their literary attainments, or to enhance the value of the book. While I do not desire, in the least, to be censorious, yet I feel obliged, in *faithfulness*, to make two remarks on this publication. 1. It betrays painful evidence of sad declension in the literary character of our People of the present day. 2. The most exceptional feature in our People undertaking such a work, is, that it must detract from their musical excellence, as it will induce them to depart from the soft, measured cadences of their primitive music, and to fall into the nasal drawlings and hideous jargon, so constantly screamed by the surrounding congregations; which I have uniformly found to be the case, when they leave

their own matchless melodies, and sing a hymn, as they occasionally do, from other collections and other music. When they drop their own inimitable music, they lose their sweet harmony entirely, and become very ordinary singers; if not harsh and grating, certainly, ranting and indifferent. One great peculiarity of the hymns and the music of the ancient brotherhood, is, that every line, every word, every syllable, and every sentiment, was expressed by the particular piece of music, composed expressly for it and to it; and this was so nicely adjusted, that the difference of accent in a single syllable made it difficult to sing another hymn, of the same metre, to music which had not been expressly composed for it, or at least to lose much of the effect of the piece. I have never heard music which has so much and such decided accent throughout, soft as the strain may be, even when the cadences melt away almost into a whisper; and from this cause their music requires long study and careful training to master it, and, consequently, cannot be picked up and corrupted by a mere tyro who can "harp a note," or chant a tune. It is this that preserves it, and when our People leave their own compositions and come down to the music of others, they deteriorate, and deteriorate rapidly. In this respect I deplore, deeply deplore, this innovation, for I am afraid it will result in the abandonment, entirely, of their soft, soul-stirring melodies.

The literature and the music of the German Seventh-day Baptists are so intimately connected, that an account of the one would be imperfect without some notice of the other; and, therefore, at the risk of extending my article to more than a goodly length, I append some cursory account of this delightful accomplishment of the ancient brethren and sisters of Ephrata; for they were co-workers in this enchanting employment—composed their full complement of hymns and music, and certainly reduplicated immeasurably the most, and that in much superior style, in supplying full copies for all the members of the choir, which numbered upwards of sixty persons, as well as in supplying a full quota of *Lectionen* to both the printed and manuscript copies.

The cultivation of music among the German Seventh-day Baptists is coeval with their origin as a denomination. Beissel was a fine musician, an amateur violinist, in his early years, yes, a rare proficient, seldom to be met with, and when he gave his heart to his Master, like David, he consecrated that talent, that great talent, to exalt his Lord and Master, and exalted him in the sweetest and most touching strains. His first aspirations, on waking in the morning, and the last at night, on sinking into slumber, were hymned in melodious strains. At all their seasons of worship, singing formed a prominent part, and even when they met at their regular meals, they never rose from the table without expressing their gratitude, in a song of praise, to their Father and their God. Beissel was a good composer of music, as well as an exquisite performer. In composing sacred music, he took his style from the music of nature, and the whole of it, comprising several large volumes, is founded on the tones of the *Zolian* harp—the singing, in a word, is the *Zolian* harp harmonized. It is very peculiar in its style and concords, and in its execution. The tones issuing from the choir imitate very soft instrumental music; carrying a softness and devotion almost superhuman to the auditor. Their music is set in two, four, five, and seven parts. All the parts, save the bass, which is set in two parts, are led and sung exclusively by the females, the men being confined to the high and low bass—the latter resembling the deep tones of the organ, and the former, in combination with one of the female parts, the counter, produces an excellent imitation of the concert horn. The whole is sung in the *falsetto* voice; the singers scarcely opening their lips, which throws the voice up to the ceiling, and the tones, which seem to be more than human, at least so far from common church music, appear to be entering from above, and hovering over the heads of the assembly. Their singing so charmed the Commissioners, who were sent to visit the Society, by the English Government, after the French War, (1756,) that they requested a copy to be sent to the Royal Family in England; which was cheerfully complied with, and which, I understand, is still preserved in the National Library. About twelve months afterward, a box was received, of three or four feet long, and two or two and a half wide, containing a present in return. What the present was, is now not certainly known—none having seen it but Beissel and Miller, who was then Prior, and to whose care it was consigned. It was buried, secretly, by him, with the advice of Beissel. It is supposed, from a hint given by Miller, that they were images of the King and Queen, in full costume, or images of the Saviour on the Cross and the Virgin Mary; supposing, as many in this country have erroneously thought, that the People of Ephrata, possess many of the Roman Catholic principles and feelings, from the circumstance of supporting *modified monastic institutions*. The King, at whose instance they were sent, was a German, and we may presume, that he considered that they retained the same views as the monastic institutions of Europe. They have upwards of a thousand pieces of original music, and some of these set in two parts, first and second, for social praise of two together; the same set in four parts; and again, the same set in five parts; which latter was the arrangement generally used in public worship. Much, very much of this, very beautifully transcribed, has been scattered abroad, and much of it has been lost. I have before me the music for the "Zionischer Weyrauch's Hügel," containing seven hundred and fifty pieces of music, set in two parts, in four parts, and in five parts, each bearing date 1746, done as beautifully as on copper-plate. There are three books, which I do not possess, of still higher merit. 1. The music to the *Turtel Taube*, 2. The music of the *Paradisches Wunderspiel*, which embraces the music of the preceding volume. There is one copy of this, or perhaps more, at Snowhill, but the copy I speak of was prepared with much care, and ornamented highly, for Friedsam—Beissel's

The only volume, now extant, of this production, is, also, at Snowhill: I have before me a beautiful and singular volume, being the entire "Song of Solomon," in the Bible, the whole eight chapters, set to music, from beginning to end; and, in every sentiment and every word expressed by appropriate melody. This music is now lost, entirely, at Ephrata—not the music books, but the style of singing; they scarcely ever attempt it any more. It is still, however, preserved and finely executed at Snowhill, which is now the principal settlement of our People. There they keep up the institution, as originally established at Ephrata. Their singing, which is weak in comparison with the old Ephrata choir, and may be likened to the performance of an overture by a musical box, with its execution by a full orchestra in an opera house, is so peculiar and affecting, that when once heard, can never be forgotten. I heard it once, at Ephrata, in my very young days, when several of the old choir were still living; and the Snowhill choir had met with them. And some years since I sojourned in the neighborhood of Snowhill, during the summer season, where I had a fine opportunity of hearing it frequently, and judging of its excellence. On each returning commencement of the Sabbath-Friday evening—I regularly mounted my horse and rode to that place, a distance of three miles, and lingered about the grove in front of the building, during the evening exercises, charmed to enchantment. It was in my gay days, when the fashion and ambition of the world possessed my whole breast; but there was such a sublimity and devotion in their music, that I repaired, with the greatest punctuality, to the place, to drink in those melodious notes, which transported my spirit, for the time, to regions of unalloyed bliss—tones, the like of which I have never heard from mortal man, though I have frequented the English, the French, and the Italian opera. That is music for the ear—the music of Beissel is music for the soul—music that affords more than natural gratification. It was always a delightful hour to me, enhanced by the situation of the cloister, which is in a lonely vale just beyond the South Mountain. During the week I longed for the return of that evening; and on the succeeding morning was irresistibly led to take the same ride, (if I did not let it be known in the evening that I was on the ground, for whenever it was discovered, I was invited and passed the night in the cloister,) to attend morning service; at which time I always entered the room, as there was then preaching; but so often as I entered I became ashamed of myself, for scarcely had those strains of celestial melody touched my ear, than I was bathed in tears—unable to suppress them; they continued to cover my face during the whole service; nor in spite of my mortification could I keep away. They were not tears of penitence, for my heart was not then subdued to the Lord, but tears of ecstatic rapture, giving a foretaste of the joys of heaven.

Of this music, Elder Davison, in his narrative of a trip to Snowhill, a few years since, says: "I never before heard or conceived of such solemn, soft, soul-stirring melodies. *** They are constantly making additions, and take great delight in making new books, transcribed with the pen, and richly ornamented pages done in the same manner. They have prefixed to one of their books the passage from Revelations, 14: 3—And they sang as it were a new song before the throne and before the four-footed beasts and the elders; and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. It appeared to me, that their music was composed with this idea in their mind throughout." And John F. Watson, Esq., in his *Annals of Philadelphia*, after introducing several notices of our People, and making numerous extracts from the writer's *Historical Sketch*, says: "Above all, they were peculiar for their superior music and singing;" but that author is wrong in his hasty conclusion, that it was this attraction which allured young Dr. Farnestock to their meetings, and when his heart was touched, like St. Augustine's, he readily fell into sympathy with their religion." Friend Watson is right in repeating the above statement that I was allured to their meetings by their very peculiar music; but he is wrong in assuming that it influenced him to fall into sympathy with their religion. It was not the sound of their sweet melodies, that induced him to embrace their views of Gospel truth, and unite himself with that branch of Zion; but because they base their faith, exclusively, on the unmitigated Word of God, and receive and administer all the ordinances, literally, as they are prescribed by the great Head of the Church, himself;—because, upon faithful inquiry and diligent research, he became convinced that they approached nearer to Bible truth and primitive simplicity, than any other denomination of professing Christians, in the present day, although encumbered with some peculiarities which belong to another age and another country; because, with them, man may exercise his own conscience, and shape his faith to the teachings of the pure, unadulterated Word of the Most High, without being straitened by man-made Creeds, Covenants, or Articles of Faith; because, there, they may enjoy the liberty wherewith the Gospel makes us free, and leaves him accountable to his Judge alone, for the faithful discharge of his Christian duties. Yet, while I do not regard them as entirely perfect in all their views of a Gospel Church, still, as they approach nearer to the simple truth and polity of the Bible, than any other existing Church, I felt constrained to cast in my lot with their portion of God's heritage, upwards of twenty years since; and although we have had to suffer sore trials and persecutions for the truth's sake, still I have much reason to rejoice in the election I then made. Friend Watson is, also, in error in another supposition in reference to the writer, when he states, that "he (myself) has probably become one of their preachers;" to which office he has never aspired; because he has never felt himself called to that office; nor has he ever made the least pretension to it; but which may have arisen from the circumstance of being their historiographer, and the defender of their faith on several occasions.

The Sabbath Recorder.

New York, December 23, 1852.

CHRISTMAS—FESTIVALS.

The festival of Christmas, which will have passed before another issue of our paper, is suggestive of a few thoughts which, for want of something more important, we lay before our readers.

Many thousands of people are under the impression, that the twenty-fifth day of December is the veritable anniversary of the birth of Christ. We shall not go into any discussion of this question, as it is one which we consider to be of no importance. The fact itself, that "the word was made flesh, and dwelt among us," is very important to be believed; for "every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God." The Scriptures, accordingly, set forth this fact with much circumstantiality. All these particulars of his miraculous conception and birth, which, taken in connection with his subsequent history, go to prove that the fullness of the Godhead had become embodied in human form, are presented with a minuteness of detail sufficient to satisfy the faith of every humble inquirer. But of the time when this wonder of wonders—the manifestation of God in the flesh—began first to be displayed, the Scriptures say nothing, save that it was some time during the reign of Cesar Augustus, and while Herod was king of Judea. This is, to our mind, sufficient proof that an annual recognition of the time by his people does not devolve upon them with any obligation.

Not an annual recognition of the time, but an habitual recognition of the fact, of Christ's incarnation, is the great duty which devolves upon believers; for the Christian life is sustained, not by the observance of "days, and months, and times, and years"—mere festival celebrations—but by the devout contemplation of those facts in which our redemption stands. Accordingly, Christianity presents us with no festivals. It recognizes the existence of the weekly Sabbath, it is true—a festival which celebrates the creation of the world—but it does not originate the observance of it, nor of any thing having a resemblance to it. It originates no festivals of any kind. Should it be said that the Eucharist is a festival, because it commemorates the Lord's death, we reply, that it is not strictly a festival, because no specified time is set for the celebration of it. It may be attended to at any time. Whereas festivals always imply set times for their observance.

It was contrary to the genius of Christianity to institute festivals. History establishes no fact more striking than that of the continued proneness of men to make all their religious duties "in the observance of times and seasons. Judaism embraced such observances to a considerable extent, because they were necessary as types of the age to come; yet even the Jews, in spite of the care of their prophets to guard them against it, displayed the common perverseness of human nature in this respect. They celebrated their festivals with rigid regard to the appointed times, and observed all the external rites which the law of Moses enjoined, and then reckoned themselves righteous before God on that account. But human nature is every where the same. Give men, whether Jews or Gentiles, a system of religion which embraces a great number of such observances, and they very soon show their disposition to rest in them, to the neglect of the weightier matters of the law, judgment, mercy, and faith. It was no unnecessary alarm, therefore, that the Apostle to the Gentiles felt, when he saw the Galatians turning to such observances; and no unnecessary admonition to the Colossians, that they should beware of incurring censure on this score. Gal. 4: 10, 11, Col. 2: 16.

What then is Christmas, what is Easter, what is Good Friday, and a host of other festivals which have long been more or less honored in the Christian Church, but so many incumbrances by which the power of the Christian System to promote the life of God in the soul is hindered, not to say destroyed? Such we sincerely regard them. Christianity is simply a scheme for rendering sinners just before God. And as this justification is accomplished, not by the works of the sinner, but solely and wholly by the work of the Lord Jesus, nothing is introduced into the scheme, in the way of festivals or ordinances, which would for a moment draw away attention from "the Lord our Righteousness." Ordinances there are, indeed—two very simple ones—one of them complied with at the beginning of the new life, and never afterwards repeated; the other repeated often, but so simple in its character, and so directly exhibiting the great fact upon which our redemption depends, that it can have no tendency to divert the mind in any contrary direction. But apart from these ordinances, or even in connection with them, Christianity is a system of such severe simplicity, that it cannot long interest the hearts of those who have never discovered the necessity of some other righteousness besides that which lies in external observances.

T. B. B.

MILK TRAFFIC ON SUNDAY.—The New Jersey Conference of Congregational Churches held a meeting recently at Middletown, N. Y.—one of the milk depots on the Erie Railroad. As was very natural, the milk traffic on Sunday was a prominent topic of discussion. The following resolutions were adopted, and are published by request in The Independent. The principle they aim to inculcate,

that labor should cease on the Sabbath, is a sound one. O that the men who inculcate it would themselves cease to labor on the Sabbath! Here are the resolutions:—

Resolved, That this Conference sees with regret the increasing desecration of the Sabbath by means of the milk traffic as now conducted; and whereas many members of the Church of Christ have become involved in that traffic, thereby lending their sanction to the whole Sabbath breaking system; therefore

Resolved, That in the opinion of this Conference it is inconsistent with Christian character to engage in the sale of milk on the Sabbath.

2. That we cannot expect the outpouring of the Spirit of God in revivals of religion upon churches where this sin is practiced with impunity.

3. That we affectionately and earnestly request all Christians implicated in the subject to examine it carefully in the light of the word of God, and, repenting of their past course, to withdraw immediately from farther sin in this respect."

MASSACHUSETTS CORRESPONDENCE.

Plymouth Rock.

As in duty bound, we made a pilgrimage to Plymouth, Pilgrim, or Forefather's Rock, as it is variously styled. We found nothing peculiar in its structure, size, or appearance. There are hundreds as imposing all along the rock-bound coast of New England. If it had depended upon its own intrinsic merits for notoriety, it would never have been noticed, save by the stone-cutter and the mason. It is emblematic. Like the crags of Horeb and Sinai, it speaks of spiritual grandeur. It tells of some great principle, for which the spirit of man is struggling, and to which it bows with loyalty and reverence.

A few ridiculed, despised outcasts, came over from the Old World, nearly two hundred and thirty-two years ago, in a small, leaky ship; and, as they pass from their boats to the shore, they step upon this rock. No great affair, certainly—a simple matter-of-fact occurrence. But man thinks that he sees some mystical tie connecting this simple event with much of spiritual greatness and power.

These exiles had dared to assert, that "the custom of the church is but the custom of men; the sentence of the fathers, but the opinions of men; the determination of councils, but the judgments of men." Discarding, thus, the commandments of men, they had adopted the Bible as their guide and law. Inspired by its principles, they flung out to the world a banner inscribed with political and religious freedom—spiritual independence. Very true, the inscription was, at first, an almost unintelligible scrawl, not fully understood even by themselves; but destined to become known and read of all men. They discovered a light after which humanity had long been groping. They elevated it on Plymouth Rock, henceforth to be a bright moral Pharos, shooting its rays far and wide into the deep moral night of the world. Henceforth, not only the rock, but every relic connected with the event, becomes sacred to man.

We found the rock to be a boulder of hard sienitic granite, some four or five feet in diameter. It had been a pilgrim itself in its earlier days, having wandered from some northern home, showing by its well-worn surface, that it had seen rough seas and hard usage. Only half of it remains where the Pilgrims stepped upon it in 1620. The other half has been transported to the square in front of Pilgrim Hall. The story of its removal, as given in a reliable narrative of the times, is this: When the spirit of political freedom, which led to the Revolution, first began to manifest itself, the friends of liberty determined to turn the patriotic associations connected with this rock to good account. They undertook its removal to the town square, with the intention of erecting over it a liberty pole, to increase the enthusiasm for independence. As they were raising it from its bed, it split into two parts. This created much surprise and excitement among the assembled group, and led to hesitation, at first; but it was luckily interpreted as an omen of the separation of the colonies from the mother country. They accordingly left one portion in its former position, and transported the other, with great enthusiasm, to the square, devoting it to the cause of liberty. The part remaining at the water's edge is now nearly buried in a street leading to the wharf; but measures have been recently taken to erect over it a suitable monument, thus rescuing it from its present degraded position.

It is very difficult to obtain a genuine piece of the rock; but by due perseverance, we were so fortunate as to get a few small pieces, far more precious than the gold of California or Australia. Every piece spoke to us of the inflexible purpose, the love for truth, the firmness for right, the purity of spirit, and the constancy in labors and sufferings, of the immortal one hundred and one, first landing here. Individuals from various parts of the country are frequenting the rock, and striving to bear to their homes and friends, some relic connected with it. We found some there, who were picking up pebbles along the shore, and laying them on the rock, thence to be taken as sacred relics. The next day we saw, in the possession of individuals, several pieces of stone which we had left upon Plymouth rock, in our endeavors to obtain genuine specimens. Their possessors were taking them to their homes as precious relics. One man, in particular, was contending that he had a genuine specimen. We could have informed him, that we had the misfortune to break it from quite a different rock; but he was laboring under an illusion so delightful to him, that we could not have the heart to correct his mistake, and that false specimen

may be handed down to other generations as genuine. How easy it is to be deceived when the deception favors our inclination. Men are usually convinced rather by inclination than by investigation, and their faith comes from bias rather than conviction. How easy, also, to correct an error in the beginning, when, after the growth and strength of years, it may cost the labor and lives of thousands to eradicate it.

The descendants of the Pilgrims erected, in 1824, a hall, styled Pilgrim Hall, for the reception and preservation of interesting memorials connected with the early settlement of the country. Among others, we noticed the following articles, noted as being brought over in the Mayflower: A couple of antique grave, looking chairs—a couple of pewter dishes—an iron pot—a piece of a chest—a sword—an earthen mug—a pocket-book—a box—a Bible—all showing the marks of age, and well worn withal—venerable looking, every one. There is also a small library, in which are several books belonging to the earliest settlers. Several portraits, and specimens of the handwriting of some of the principal personages, are hung about the walls.

In front of the Hall lies that portion of the rock which was first taken to the town square. It is surrounded by an iron railing, upon which is inscribed the names of the forty-one individuals who subscribed the governmental compact on board of the Mayflower.

The Graves of the Pilgrims. From the head of Plymouth Bay, the land rises in terrace-like eminences. Upon the brink of the first, were buried those of the Pilgrims who died the first winter after their arrival, being nearly half of their number. Their fast-multiplying graves were smoothed over, that the Indian might not know how few were left. No grave stones being erected, all definite traces of the precise location of the graves have been lost. Houses and streets now occupy most of the spot.

Upon the highest part of the last terrace, overlooking the bay and the surrounding country, receiving the first rays of the rising sun, and the last of the setting, is the burial ground used after the first year or so. We could find but a few grave-stones, whose date ran back into the seventeenth century. We however found one dated 1687, another 1627, and one dated 1622—two years after the landing of the Pilgrims. These earlier grave-stones are of English slate, being transported from England. They are fast crumbling with age.

I walked upon this "hill of hallowed brow, where the Pilgrim slepeeth," again in the evening. The moon was just coming up from the ocean, giving to the scene a soft, melancholy hue. The hum of business and the merry laugh of childhood came up from the modest, antique appearing village, which lay along between me and the bay. The grave-stones stood around me in the dim moon-light, like silent sentinels, keeping an unbroken watch over the spot where the Pilgrims are at rest. Their sentinel watch spoke of the watchings and fears of the Pilgrims who went to sleep in a wilderness, the war-whoop of the Indian sounding in their ears. But the Indian had long since been chased over a country, whose extent they had not imagined, and his war-cry and patriotic song is fast dying away amid the roar of a far western ocean. It is true that as I stood there I heard, every now and then a shrill scream coming up from the distance, through the still night air; but it was not the Indian's voice, or the panther's scream, but the voice of an animal entirely unknown to them, with iron sinews, a heart of fire, and breath of smoke and steam, dragging in its pathway of blood, long trains of men and women, who were running a gantlet nearly as deadly as that of the Indian. While the nation of their founding has been growing beyond their wildest dreams, increasing in wealth, knowledge, and political importance and power, accompanied by the facilities of advancing civilization, the Pilgrims have slumbered on, heeding not the changes going on around them. As I stood thus amid the Pilgrim Fathers, musing upon the duration of the slumbers of death, upon the fruits of their labors and sufferings, and upon the Pilgrim spirit that still lives in their descendants, and

"That watches the graves of the brave who have bled, And shall guard the ice-bound shore, Till the waves of the bay, were the Mayflower lay, Shall foam and freeze no more,"

a dark autumnal cloud passed over, and veiled the moon. I turned my eyes towards Marshfield, which lay across the bay, and thought of a nation veiled in mourning for a man, who lay there awaiting his burial on the morrow.

Funeral at Marshfield.

Early on the morrow, we started for Marshfield. After passing over some of the most barren lands of rugged New England, we came upon a farm of some fifteen hundred acres, which by money and labor had been in a measure redeemed from the surrounding barrenness. As we approached the mansion, we saw a few friends and neighbors gathered around. They were bringing forth the master of the house. They laid him in the shade of a large poplar on the lawn. He was clothed in his summer dress—such as he was wont to wear in his happiest and best days—but lying before us in the silent majesty of death. We entered his house. Many things bespoke the substantial home comforts of a farmer. His library, though not large, was selected from the master minds of the world. In every thing there seemed to be united the tastes of a farmer, statesman, and scholar. The family appeared small, or much scattered, and thinned; but, on going out to the family

burying-ground, the mystery was explained. In the tomb, we saw gathered a goodly family group. There lay the infant in years—those of happy childhood—a son that had fallen in the prime of manhood—a daughter that had laid aside the graces of womanhood—and the wife of his youth. Amid this group rested an open coffin, awaiting the coming of the husband and father, soon to form a silent but lasting reunion, undisturbed by the cares, honors, or disappointments of life. Soon, amid gathering thousands, he slowly wended his way to this his final home. It occupies the site of the second church organized by the Pilgrims, on a bleak and barren hill, looking out over long and dreary stretches of marshes and sand banks. Such were the circumstances under which we saw DANIEL WEBSTER, for the first and last time.

MACOM.

BRITISH CORRESPONDENCE.

The Crystal Palace—Religious Liberty in Tuscany.

GLASGOW, December 34, 1852.

The question as to the opening of the new Crystal Palace on Sunday, is still exciting attention and discussion. The religious periodicals generally are, as was to be expected, decidedly opposed; the secular press generally is in its favor. The fact that both the Prime Minister and the Lord Chief Justice have openly avowed, in the House of Lords, opinions favorable, is looked at with alarm by the Church, and petitions are being sent to Parliament on the subject. This day week, Mr. Laing, M. P., was at Windsor Castle, the home of our Queen, describing to Prince Albert the progress made in the new erection; and attention has been fixed on the statement in the announcement of the circumstance that the Prince was especially interested in the arrangements "having reference to the moral and artistic education of the people." The Recorder, the Evangelical Episcopal newspaper, had a long leading article on the subject in the beginning of the week, and a separate announcement of their having, from good authority, that the Directors of the Company had resolved not open the Palace on Sundays. As if not trusting the authority, however, the writer earnestly desires that this may prove true. It was intended that a deputation from Edinburgh and Glasgow should have waited upon the Prime Minister, to urge their grounds of opposition to the contemplated opening; and Mr. Cowan, one of the M. P.'s for Edinburgh, having written his Lordship, requesting an interview for the purpose, he, by letter, declined to receive them. We will probably ere long have the opinion of the law officers of the Crown as to the bearing of the statute against places of amusement on such an exhibition as that proposed, and further discussion if a special law of exemption for the Palace be proposed.

It is announced this morning, by telegraph, that a letter from Florence intimates that it was expected that the Medici would be set at liberty on Dec. 1st. If this shall have proved true, the news will be the more welcome that all recent intelligence had led us to look for protracted imprisonment, if not death itself, as designed for these devoted Bible readers. The correspondent of the Daily News, writing from Rome, lately, stated that the husband had been placed under the surveillance of a guard of Capuchin friars, whose instructions were to employ all the available resources of the Church to bring him back to the Romish faith. The Protestant Deputation in their favor state in their report, that the persecution, so far from being confined to those whose names have been so conspicuously connected with it, is of a very general nature. At Florence, a system prevails of entering into every house where suspicion, not of political 'crime' exists; hailing men and women, committing them to prison, and breathing out threatenings." Still more recently, the Grand Duke has issued a new edict, dated Nov. 16th, reviving the punishment of death, which was abolished last century. One class of offenses to which this punishment is made applicable, is "those against religion." Looking at the present state of Tuscany, and the view and determination of rooting out heretics, which the Grand Duke has been stated to have expressed, the whole purpose of the revived punishment is probably the suppression of true religion. All this, Dr. Fregelles says, is done with the consent and by the advice of the Pope. He has it "from unquestionable authority, that the Grand Duke takes no step in the case of the Medici without consulting the Pope, and that he has sent him at least twenty times for instruction." J. A. BEGG.

UNCLE TOM'S CABIN.—By reference to the advertisement of Messrs. John P. Jewett & Co., in another column, it will be seen that "Uncle Tom's Cabin" can now be obtained at almost any price from 37 1/2 cents to five dollars. The Illustrated Edition is a real gem, or a casket of gems. It is a volume of 560 pages octavo, with about one hundred and fifty illustrations, engraved by Baker and Smith, from original designs by Billings. The paper and print are unexceptionable, while the engravings are mostly in the best style of the art, and add much to the interest of the work. A capital holiday gift is the Illustrated Edition of Uncle Tom's Cabin. Speaking of Uncle Tom's Cabin reminds us of a statement we have seen somewhere, that Prof. and Mrs. Stowe have recently received a communication, signed by Rev. Dr. Wardlaw, on behalf of a committee of ladies and gentlemen of Glasgow, inviting them to visit England and Scotland, and offering to defray the expense. A speech made at a public meeting of the Glasgow Anti-Slavery Association, assures them of "a reception as enthusiastic as that of Jenny Lind."

New York, December 15, 1852.

To the Editors of the Sabbath Recorder:—

I sent the following question to your office, some time since, but have not seen it acknowledged among the "letters received," therefore conclude that it did not reach its destination, and take the liberty to repeat it.

Suppose two sea captains, sailing from the same port, are called, in the discharge of duty, "redeeming the time," to circumnavigate the globe—the one going in an easterly, the other in a westerly direction. Can you give them any plain, consistent directions, according to the Word of God, whereby they can keep the Sabbath as you understand that term, during their voyage, and regulate the day in every port they enter, in any latitude or longitude? We will suppose, also, they should meet in a distant land, and then, in returning to their place of departure, each stops at the places which his friend had previously visited.

Yours respectfully, ENQUIRER.

Reply.

1. "Plain, consistent directions, according to the Word of God," are as follows—"Remember the Sabbath day, to keep it holy; six days shalt thou labor and do all thy work, but the seventh is the Sabbath of the Lord thy God," &c. Exod. 20: 8—11.

2. The astronomy of the question we would not undertake to determine by the Word of God, that Book not informing us any thing about the "rotundity of our planet, nor how we are to regulate the day in any latitude or longitude."

3. If a "sea captain," or any body else, is unable to determine, in any port, what day of the week it is at that place, we trust that He who is not "strict to mark iniquities" will accept his honest efforts to come as near keeping the seventh day of the week as possible.

T. B. B.

THE SABBATH-SCHOOL VISITOR commences this third volume with the new year, 1853.

We are sorry to have occasion to say, that the patronage of the Visitor, during the second volume, was not quite equal to that of the first volume—a circumstance which is attributed, not to a diminution of interest in the work, but to the difficulty of finding, in the several churches and societies, persons willing to take the trouble of getting up lists of subscribers, distributing the papers, &c. The Visitor has done much to foster and increase the interest of parents, teachers and scholars in the Sabbath-School enterprise, can scarcely be questioned. In many places where, a few years ago, it seemed almost impossible to start schools, or where, if started, they were generally short-lived, it is now found comparatively easy to call together the young for religious instruction; and the distribution among them, once a month, of these little messengers, serves to attach them to the school, and give to the school permanence. In view of this, we would gladly add to the number circulated; to secure which, we have placed the subscription price at a small removal from actual cost; and having done so, we must rely upon the friends of Sabbath-Schools in the various localities to obtain for it such a number of readers as they may judge that the interest of all concerned demands. May we not hope, that in each church and society an immediate effort will be made to get up a larger list of subscribers than has ever before been obtained? Now is the time to act, and the result should be reported early. Pastors, Superintendents, Teachers, Friends of Sabbath-Schools, to you we look for aid in this matter.

AN EXAMPLE.—When the Sabbath-School Visitor was commenced, two years ago, the Church in Plainfield, N. J., order forty copies, and subsequently the number was increased to sixty, for the first volume. Of the second volume, seventy copies were taken; and last week we received an order with the money for eighty copies of the third volume. The brother who collected the money was commended for the gradual increase of subscribers, and the promptness with which the money was remitted. His reply was: "We find that a copy of the Visitor to every member of the Sabbath School is the most acceptable present we can make them, and the surest means of keeping up their interest in the School; and as to our promptness, it is just as easy to attend to such business at the beginning of the year as three months after." This reply is worthy of consideration, and the example of imitation. We might name other schools in which a similar increase has been made—as at Pawcatuck, R. I., and Little Genesee, N. Y.—and in each a growing interest in the Sabbath-School enterprise has been witnessed.

TRACTS AND NEWSPAPERS.—Each number of the Sabbath Recorder contains new matter equal to eighteen four-page tracts; so that, in a year of fifty-two numbers, each subscriber is furnished with matter equal to nine hundred and thirty-six four-page tracts, or three thousand seven hundred and forty-four tract-pages of matter, for two dollars. With these facts before us, it is very easy to see, that the newspaper form of disseminating truth is by far the cheapest ever discovered. The Independent, which has a circulation of about 11,000, estimates that it furnishes each year an amount of matter "equal to eighty-five million pages, which is more by eleven millions than all the tracts circulated last year by the American Tract Society."

REVIVAL AT ULTYSEE, PA.—Under date of Hebron, Pa., Dec. 8th, Bro. Hiram W. Babcock says: "It may be interesting to you, to know, that there is a revival of religion on the field of my labors in Ultysee, Potter Co., Pa. There have been about twenty hopeful conversions; backsliders have been reclaimed, and a goodly number of the young are yet seeking. During the past summer, four have embraced the Sabbath of the Fourth Commandment. I find the Recorder to be an important auxiliary in my missionary operations."

THE AMERICAN ART-UNION.—The Courts having decided that it would be a breach of the anti-gambling law for the Art-Union to distribute its pictures by lot as heretofore, the Managers determined to sell them at auction, which was done on fourth, fifth, and sixth days of last week. The prices realized were quite satisfactory, the whole collection bringing over forty thousand dollars. One picture—"New England Secenary," painted by Church—which cost the Art-Union \$500, sold for \$1,300. Another piece—"Marion crossing the Pedee," painted by Ranney—brought \$900, being about \$150 more than it cost. It is doubtful if the Art-Union will be able hereafter to furnish so valuable a collection of pictures for free exhibition.

RAILROADS AND SUNDAY.—In the Board of Aldermen, New York, on the 19th inst., when the Third Avenue Railroad charter was under consideration, a motion was made by Alderman Denman, to amend by striking out the clause requiring the cars to run on Sunday. Ald. Tweed was willing to agree to this if the ferry-boats would be stopped on Sunday. Ald. Francis opposed the amendment. It was also strongly opposed by Ald. Sturtevant; and on being submitted to a vote, it was lost.

REVIVAL AT GREENSBORO, PA.—A business letter from Pardon C. Kenyon, of Greensboro, Pa., says that there has recently been quite a revival of religion among the different denominations in his neighborhood. A church has been organized by the Six-Principle Baptists, and the Free-Will Baptists have had quite an addition to their number. The Association Baptists and the Methodists have likewise shared in the work.

CENSORSHIP OF THE PRESS IN FRANCE.—In France, under a recent decree, books of every description, political or religious, circulated by colporteurs, have to be stamped by the prefects. The mark is placed on the title page of every volume. Each colporteur is required to obtain a license, and the prefects of the different departments are authorized to withdraw these licenses in case of dissatisfaction with colporteurs.

EMBARKMENT OF MISSIONARIES.—Revs. Wm. W. Scudder and Nathan S. Lord, with their wives, recently sailed from Boston for Madras, by ship Jenny Lind. They are expecting to join the Ceylon mission, the Rev. Mr. Scudder having already resided several years on that island. The usual services were held on board the vessel prior to the embarkation.

DE RUYTER INSTITUTE.—The winter term of DeRuyter Institute opened some three weeks ago, with very encouraging prospects. The number of scholars in attendance is between 110 and 120—about as many, we believe, as can be comfortably accommodated.

"HEAVEN, AND ITS SCRIPTURAL EMBLEMS," is the title of a work by Rev. Rufus W. Clarke, just published by Jewett & Co., Boston. It is an octavo volume of 269 pages, elegantly printed, with very original designs by Billings, beautifully engraved on steel. As a religious souvenir, we know of nothing better; it is adapted to all seasons.

RELIGIOUS INTELLIGENCE.

A letter from Professor Crow, in the Northern Christian Advocate, states that a deep religious interest exists among the students at Genesee College and Seminary, Lima, N. Y. Prayer meetings are held daily, at which sometimes twenty of the students present themselves at the altar for prayer.

At the close of a very impressive sermon, on "Home," at the old South church in Andover, on Thanksgiving day, the choir arose, and sang "Sweet Home." The moistened eyes in every part of the house showed tender a chord the music and words had touched.

Dr. Howe has examined almost the entire number of cases of idiocy known in Massachusetts, and the result is, in all but four instances, he found the parents of these idiots were either intemperate, addicted to sensual vices, scrupulous, predisposed to insanity, or had intermarried with blood relations.

The Countess Rumford, who died at Concord, N. H., on the 2d inst., in her will bequeathed \$15,000, and a homestead worth \$5,000, for an asylum for Widows and Orphans; \$15,000 to the Insane Asylum of New Hampshire, and \$2,500 to the Charitable Society of the female of Concord.

Nearly or quite forty thousand dollars have been contributed recently by the Mercers-street church, in aid of the Union Theological Seminary of this city. "It is a permanent, invaluable object of intelligent charity, worthy of the thoughtful and liberal consideration of the Christian public."

A State Temperance Convention will meet in Albany, N. Y., on the second Wednesday in January, and a Woman's Temperance Convention on the following day and evening. Gerrit Smith, Rev. S. J. May, Rev. Wm. Hooper, and other eminent speakers, will attend and address the latter.

In the late conflict between the Winnebago chiefs and Gov. Ramsey, Big Bear said that he did not want to see any more schools among his people, because, said he, afterward, education makes the young women bad, and the young men too lazy to hunt.

Rev. James Cairnt expired in the pulpit, while engaged in the performance of religious service, at Orton, Cattaraugus County, N. Y., a short time since. He was reading from the 13th chapter of St. Luke, and after uttering the words, "I will arise and go to my father," exclaimed, "O, my friends! fall in the pulpit, and almost instantly expired."

The celebrated Methodist Church case will be argued to the Supreme Court, as the Judges of the United States Circuit Court cannot agree in the matter.

General Intelligence.

Proceedings in Congress last week.

SECOND-DAY, DEC. 13. THE SENATE was occupied during the early part of the day in a discussion about Standing Committees. Mr. Hale having been left off, asked the reason, and was told it was because the majority considered him outside of any healthy political organization.

THIRD-DAY, DEC. 14. IN SENATE, after a variety of business of little interest, Mr. Davis called the attention of the Senate to that part of the President's Message relating to the death of the Secretary of State.

FOURTH-DAY, DEC. 15. IN SENATE, the bill reported by Mr. Mason, to amend the proviso in the act making appropriations for continuing the Mexican Boundary Commission, was read a third time and passed.

FIFTH-DAY, DEC. 16. IN SENATE, the proceedings were of very little interest. Mr. Clement's resolution authorizing the creation of the office of Lieut. General, received some verbal amendments, and was postponed to Second-day.

SIXTH-DAY, DEC. 17. IN SENATE, the bill was not in session. IN THE HOUSE, little business was done. An act of some importance to the mercantile community was passed, authorizing the Secretary of the Treasury to issue registers, &c., of vessels in certain cases which have heretofore required special acts of Congress.

Arrest of Counterfeiters. THE LEADERS of a gang of counterfeiters were arrested in New York on Tuesday night, Dec. 14th. Two or three Germans, who had been passing counterfeit money, were first arrested.

Peril and Heroism.—ON Monday morning, Dec. 13th, the schr. Gazette, Capt. Bassett, reached Cleveland harbor in distress, having suffered much in the gales on the lake. The crew had been nearly twenty-four hours without a mouthful of food, and were worn out with fatigue.

Death of Horatio Greenough.—We learn from the Boston Transcript, that the death of Horatio Greenough, whose serious illness was announced a short time since, took place on Saturday morning, Dec. 18, after a violent attack of brain fever.

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European News.

By the steamer Africa, European news to Dec. 4th has been received, of which we give a summary. In England, the principal topic of discussion among politicians when the steamer sailed was the presentation of Disraeli's "Budget" to the House of Commons.

From France, we have the speech with which the few Emperor greeted the announcement of his elevation. We copy the clever and curious document:— GENTLEMEN.—The new reign which you this day inaugurate has not its origin, as so many others which history records, in violence, conquest, or intrigue; it is, as you have just declared, the legal result of the will of an entire people, which it had founded in the midst of agitation.

The latest Russian novelty is the smoking of cigarettes containing tea instead of tobacco. The French paper in which we find the circumstance, says the practice is becoming quite fashionable, and tea has at least the merit of being less narcotic.

By this arrival we have the particulars of the capture of Prome, in Burmah, by the British troops. The British forces had advanced up the river, on 21st and 22d September. They ascended without interruption till the morning of the 9th October, when they reached Prome. The defenses of the Burmese consisted of a log stockade on the edge of the hills on the right bank, a breastwork of masonry on the point, and guns planted on every position of advantage on both sides of the river.

So erroneous a notion is far from me. Not only do I recognize the Governments which have preceded me, but I inherit in some sort what they have accomplished of good and evil; for successive Governments, notwithstanding their different origin, are severally bound by the acts of their predecessors.

Thus, then, the title of Napoleon III. is not one of those dynastic and obsolete pretensions which seem an insult alike to truth and common sense; it is the homage paid to a Government which was legitimate, and to which we are indebted for the finest pages of our modern history.

Two important bills are introduced into the Ohio House of Representatives. The first is to prevent the circulation of foreign bank notes in the State, where no provision is made for their redemption within its boundaries.

Mr. David Ross, of New York Mills, Oneida Co., was killed on the afternoon of the 15th inst. He was seated upon a load of cordwood, when the end-board of the wagon gave way, letting him down in front of the wheels, two of which passed over him, and crushed him so badly that he died in a few hours after. He leaves a widow and eight children.

Frederick Douglass' paper says that "the colored young men of Rochester, under the lead of Messrs. Robert Johnson, Benjamin Clegg, and Howard, have organized a debating and mental improvement society, which promises to be highly beneficial in promoting intelligence and a spirit of progress among them."

On Friday several boys were amusing themselves by playing with powder on the Swan Land, South Boston, when one of them, a lad seventeen years of age, fired a pistol into a keyhole. The pistol recoiled, striking the boy in the face, and bruising him frightfully. His eyes were also badly burnt by the powder, and there is great danger that he will lose his sight.

There is a printer in Cincinnati who has led quite an eventful life. He has, within the past ten years, been a soldier, a school-teacher, a bar-keeper, an attaché of a menagerie, a negro-dancer, a confectioner—an editor.

Hon. Bishop Perkins, member of Congress elect from the St. Lawrence and Herkimer District, lately resigned the office of Clerk of the Board of Supervisors of St. Lawrence, an office which he has held uninterruptedly for thirty-three years.

Mr. Hooper C. Hicks, while passing through Lombard-st., Baltimore, Tuesday evening, Dec. 14, had a rope thrown round his neck, was dragged into an alley, received a handful of lime in his face, and while blinded and choked was robbed of \$3,000.

Arthur Edward Sheldon Seguin, the vocalist, died in this City December 13. He was born in London in 1809, and was member of the London Academy of Music, from which he retired in 1830, having gained the honors of the academy.

Hon. H. L. Ellsworth, of La Fayette, Ohio, designs to engage in raising flax next season on an extensive scale, with a view to its being manufactured into flax cotton. He thinks it will soon be a more profitable crop than grain, hogs or cattle.

The ship Shackamaxon, of Philadelphia, bound from Liverpool for Australia, with 600 passengers, was spoken on the 29th Oct., in lat. 15 N., lon. 26 W., and reported the death of 23 passengers from Scarlatina.

An Ohio Yankee has invented a Lath-cutting Machine, and has sold for \$50,000 three-fourths of his patent for the Eastern States alone, reserving the Western. They say it will cut a large log up into lath in the course of three minutes.

Summary.

The Lockport Courier says, "We are informed that an Eastern Company has been organized for the purpose of constructing a canal at Niagara Falls. The canal is to commence about half a mile above the Falls, and pass directly through the village at the Falls, and empty, of course, into the river below the cataract. The Porters have made liberal donations to the enterprise, and there is no doubt, in the opinion of our informant, but that the project will be successfully carried out."

Among the provisions of the Maine law which recently passed the Vermont Legislature, is one authorizing constables to arrest and commit to prison every man they find "swipey," and there keep him till he is in a fit state to testify where he obtained his liquor. If he refuses to testify, the justice before whom he is brought has power to commit till he will. The law is to be voted on by the people; if they say yes, it goes into operation the 1st of April; if no, then on the 1st of Dec. The option given is rather curious.

The fishing captains and owners of Cape Ann and thereabout had a meeting recently at Gloucester, Mass., to confer with Lorenzo Sabine on the fishery question. They expressed themselves in favor of reciprocal trade between the United States and the British Provinces in the products of the sea, forest and soil, but hoped that in the event of any such arrangement, liberty to hire fishing stands from the inhabitants of the provinces would be secured to themselves.

Capt. Howe, of the bark J. W. Dyer, from Messina, reports, Nov. 14, lat. 37 30, long. 16 57, at 11 30 P. M., the wind from the southwest, with fresh breezes and squally, the bark being under double-reefed topsails, there was a ball of fire came from the north-east, struck the fore-top-sail, and burst with the report of a cannon. It was about the size of a thirty-two pound ball, and if it had not been raining heavily at the time, it probably would have set fire to the vessel. It split the fore-top-sail and did some slight damage on deck.

We mentioned recently the attempted introduction of Mormonism into Norway by the preachers Ahmanson and Folkman, at Brevig. It seems that they were not allowed much opportunity to make converts. The Magistrate gave them notice, that as they belonged to no sect of Christians acknowledged by the Government, they would not be allowed either to hold public worship or to baptize. As they paid no attention to the warning, they were arrested and taken to the jail.

A Bridgewater correspondent of the Plymouth (Mass.) Memorial, states that the introduction of sewing machines for stitching shoes is becoming quite common. One establishment in Abington used no less than six. It is said that an operator, with the machine, will stitch in a day more than ten times the amount usually accomplished by a "sitcher," and that the cost is very materially reduced.

Two important bills are introduced into the Ohio House of Representatives. The first is to prevent the circulation of foreign bank notes in the State, where no provision is made for their redemption within its boundaries.

Mr. Andrew Russell, of Washington County, Va., was a member of the Electoral College from 1800 to 1836, and voted for Jefferson, Madison, Monroe, Crawford, Jackson, and Van Buren.

We see by the Cincinnati papers, that Mad. D'Arment (Fanny Wright) died in that city on the 13th inst., having been confined to her room for a long time by injuries received from a fall last winter.

An old lady was run over and killed by the Harlem Railroad Cars, near New York, last Sabbath morning.

New York Market—December 20, 1852. Ashes—Pots \$4 56, Pearls 5 75. Beetwaas—27 a cwt. for American yellow. Flour and Meal—Flour, 5 18 a 5 31 for common to straight State, 5 31 a 5 56 for fancy Michigan and Indiana, and fancy Ohio and Genesee, 5 50 a 6 12 for extra Genesee. Rye Flour 4 37 a 4 50. Corn Meal 3 87 for Jersey.

Hay—1 00 a 1 12 per 100 lbs. Lumber—14 00 a 15 00 for Spruce and Pine. Provisions—Pork, 15 25 a 16 00 for prime, 13 25 a 14 00 for mess. Beef, 9 00 a 10 00 for country mess, 12 00 a 13 50 for Vermont, 13 00 a 15 00 for packed Chicago. Dressed Hogs 7 3 a 8c. Butter, 16 a 20c. For Ohio, 21 a 26c. for Western dairies. Cheese 8 a 9c.

Seeds—1 40 a 1 45 for Flaxseed, 1 40 a 1 45 for Ohio Clover. Tallow—10 1/4 a 10 1/2. Wool—42 a 52c. for domestic Fleece, 38 a 48c. for pulled.

MARRIED. In DeRuyter, N. Y., Dec. 14th, by Eld. James B. Irish, Mr. BENJAMIN FOX BOGART, of Watford, Ct., to Miss HELEN LUCILLA MAXSON, youngest daughter of Dea. John Maxson, of DeRuyter.

DIED. In Milton, Rock Co., Wis., August 20, 1852, HURB BROWN, consort of Fitch Brown, in the 53d year of his age. Sister Brown embraced religion in early life, and united with the Seventh-day Baptist Church of Scott, Cortland Co., N. Y., of which she continued a worthy member until her death. She died in full hopes of a blissful immortality.

LETTERS. L. Crandall, H. W. Babcock, J. M. Allen, P. C. Kenyon, C. C. Stetson, B. G. Stillman, W. M. Farnestock, Ephraim Maxson, A. A. Pearce, Charles D. Coon, Varian Hall.

RECEIPTS. FOR THE SABBATH RECORDER: John S. Coon, West Edmeston \$2 00 to vol. 9 No. 52 Mrs. F. F. Dennison " 2 00 " 9 52 Mrs. Maria Coon " 2 00 " 9 52 Ichabod Bardick " 2 00 " 9 52 Benj. Stillman, Jr. " 4 00 " 9 52 Wm. M. Palmer " 2 00 " 9 52 Benj. F. Burdick, Brookfield " 2 00 " 9 52 Roswell P. Coove, So. Brookfield " 2 00 " 9 52 Dowitt C. Downs " 2 00 " 9 52 Lee Bush, Sangerfield " 2 00 " 9 52 D. D. Wall, DeRuyter " 2 00 " 9 52 Welcome A. Palmer " 1 00 " 9 52 Lorenzo D. Burdick " 2 00 " 9 52 Mrs. A. C. Nichols " 2 00 " 9 52 Artemus Coon " 2 00 " 9 52 Gilbert Winslow, New York " 2 00 " 9 52 Wm. Hardiker " 2 50 " 9 52 Charles C. Stetson, Hartford, Ct. 5 00 " 9 52 P. C. Kenyon, Carbondale, Pa. 2 00 " 9 52 James Brown, Factoryville, Pa. 2 00 " 9 52 Geo. W. Stillman, Hobron, Pa. 2 00 " 9 52 Fitch Brown, Milton, Wis. 4 00 " 9 52 Chas. D. Coon, Watford, Wis. 2 00 " 10 17

FOR THE SABBATH-SCHOOL VISITOR: Phineas S. D. B. Church \$10 00 Herman A. Hall, South Brookfield 2 00 Callista Barrett, Cowlesville 50

FOR SEVENTH-DAY BAPTIST MEMORIAL: Pardon C. Kenyon, Carbondale, Pa. \$1 00 John X. Jones, New York 1 00 E. H. Bailey, Brookfield, vol. 2 1 00 Ephraim Maxson, West Edmeston, vol. 2 1 00 BENEDIKT W. ROGBRS, Treasurer.

Missionary Society—Board Meeting.

THE next Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Society will be held at the house of T. B. Stillman, No. 80 Seventh-st., N. Y., on Fifth-day, Jan. 6, 1853, at 2 o'clock P. M. G. B. UTTER, Sec. Sec.

Executive Committee—Western Association. THE next Quarterly Meeting of the Executive Committee of the Western Association will be held at Genesee, on Fourth-day evening, January 5th, 1853. J. BAILEY, Secretary.

Central Railroad Company of New Jersey. NEW YORK TO BOSTON, PA. Fare, \$1 75. Fall Arrangements, commencing November 15, 1852. Leave New York for Boston, at 8 A. M., 12 M., and 3 45 P. M., and for Somerville at 4 45 P. M., returning, leave Philadelphia at 9 A. M., and 3 15 P. M.

People's Line of New York and Albany Steamers. THE steamer ISAAC NEWTON, Capt. Wm. H. Peck, and MENDIRIK HUDSON, Capt. A. P. St. John, forming the People's Line between New York and Albany, leaving Fort Cortland-st., New York, every evening at 6 o'clock, and Albany every evening on the arrival of the Express Train from Buffalo.

Light. THE subscribers invite the attention of all persons who desire a cheap, brilliant, and safe light, to their Safety Phosgene Lamps and materials for burning. They are also manufacturers of Burning Fluid and Camphene, together with the best quality of Lamps, all of which they offer, wholesale and retail, on the best terms. Call and see, at 117 Fulton-street. Sept. 16—6m. CHAS. STARR, Jr., & Co.

Clothing Establishment. THE subscribers, under the firm of Wm. DUNN & Co., have opened a Clothing Establishment at No. 163 William-street, New York, where they intend to keep constantly on hand, in large quantities and great variety, coats, pants, and vests. As they are desirous of introducing ready-made clothing, a branch of their business, may here obtain a supply on the most favorable terms. Individuals who desire to renew their wardrobes on short notice, may here be fitted with complete suits without delay; or, if they prefer it, may select their cloth and leave their orders, which will receive prompt attention. An examination of our stock and facilities will, we trust, convince those who give us a call, that they can please themselves at No. 163 William-street as well as at any other place in the City of New York. WILLIAM DUNN, A. D. TITSWORTH, Jr. JOHN D. TITSWORTH, B. M. TITSWORTH.

Church Bells. CHURCH, FACTORY, AND STEAMBOAT BELLS consist of any number and size of improved cast-iron bells, with movable arms, are attached to these bells so that they may be adjusted to ring easily and properly, and Springs also which prevent the clapper from resting on the bell, thereby prolonging the sound. Hangings complete, including Yoke, Frame, and Wheel, furnished at desired. The bell is by which the Bell is suspended, admit of the Yoke being changed to a new position, and thus bringing the blow of the clapper in a new place; which is desirable after some years' use, as it diminishes the probability of the Bell's breaking, occasioned by repeated blows of the clapper on one point.

An experience of thirty years in the business has given the subscribers an opportunity of ascertaining the best form for Bells, the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled them to secure for their Bells the highest quality of the N. Y. State Agricultural Society and American Institute, at their Annual Fairs, for several years past. The Trinity Chimes of New York were completed at this Foundry, as were also cast Chimes for New Orleans, La., Oswego and Rochester, N. Y., and the largest Bell for the N. Y. State Agricultural Society, and also the largest Bell for the N. Y. State Agricultural Society, and also the largest Bell for the N. Y. State Agricultural Society.

ANDREW MENNELL'S SONS. West Troy, Albany Co., N. Y., 1852. 2151.

An Edition for the Million. UNCLE TOM'S CABIN FOR 37 CENTS!—We have yielded to the repeated and urgent solicitations of numerous friends of humanity, and now offer to them, and to the public generally—the LITTLE MASSIVE—edition of Mrs. Stowe's unrivaled work, at a price so low as to bring it into the hands of every person. It seems a work of supererogation to speak in complimentary terms of a book, which has been printed, in this country and in Europe, in a little more than six months—a sale which has no counterpart in the history of the world. Yet, notwithstanding this immense sale, there are hundreds of thousands in our own country, who have not yet perused the glowing pages of UNCLE TOM'S CABIN, many of whom have been prevented from doing so, from inability to purchase. To remove this obstacle, we have issued this edition.

FOR THE MILLION. And millions will now read it, and own it, and drink in its heavenly principles, and the living generations of men will imbibe its noble sentiments, and generations yet unborn will rise up and bless its author, and thank the God of Heaven for inspiring a noble woman to utter such glowing truths, for the redemption of the oppressed millions of our country. To Booksellers, Milliners, or Societies, who wish to purchase the above by the thousand, for sale or distribution, a liberal discount will be made. The price of every neatly printed, in a large octavo pamphlet, of 166 pages, double columns, thick paper covers, and firmly stitched. We now offer to the public the following editions: Uncle Tom's Cabin, Edition for the Million, Retail \$0 75 Uncle Tom's Cabin in German, (in press, to be published about the 1st of January, 1853), 30 00 Uncle Tom's Cabin, the edition in 2 vols., bound in cloth, best library edition, 1 50 Uncle Tom's Cabin, superb illustrated edition, with 145 original designs by Billings, engraved by E. S. Smith, in vol. 8vo. cloth, 2 50 Uncle Tom's Cabin, cloth, full gilt, 3 50 Uncle Tom's Cabin, extra Turkey, full gilt, 5 00 JOHN P. JEWETT & CO., Publishers, Boston. JAWETT, PROCTOR & WASHINGTON, Cleveland, Ohio.

FOR A KEY TO UNCLE TOM'S CABIN, being a complete refutation of some charges which have been made against her on account of alleged overstatements of facts in Uncle Tom. It will make a pamphlet of about 100 pages, double columns, and will present original facts and documents, most thoroughly establishing the truth of every statement in her book. Price 25 cents.

Forty Dollars a Month. AGENTS WANTED, in every County of the State of New York, to sell PHELPS' ONE HUNDRED CITIES AND LARGE TOWNS OF AMERICA, just published, containing a full and complete description of principal Cities and large Towns of the United States, giving the population of a greater portion of them for the past 50 years; the principal Railroad and Steamboat Routes and distances throughout the United States; 15 beautifully colored Maps; A Map of the Hudson River and Hudson Bay; A Map of the State of New York, and each of the following Cities, viz: New York, Philadelphia, Boston, Washington, Baltimore, Cincinnati, New Orleans, St. Louis, Pittsburgh, Buffalo, Chicago, Milwaukee, San Francisco.

The work is also embellished with numerous Engravings among which is a high-eye view of the Commercial Metropolis of the Union; View of Detroit, American Crystal Palace, United States Capitol, Senate Chamber, House of Representatives, &c., &c. The maps constitute an atlas of cities. The reading matter contains a large amount of historical and descriptive information, whether a guide book for the traveler, a directory for the business man, or a manual of facts and charts for those who seek information concerning the large and increasing cities of our extended Republic, no work of equal value has ever been issued. A copy of the work will be sent by mail, free of postage, to any part of the United States, upon the receipt of 50 cents in postage stamps can be sent. Agents of thorough, respectable business, who expect to earn the above amount over all expenses, will further information, address (post-paid) or apply personally to PHELPS, FANNING & CO., Publishers, No. 195 Broadway, N. Y.

N. B.—Editors of papers giving the above two descriptive information, who are desirous of advertising above, shall receive by mail, free of postage, a copy of this work. P. F. & CO.

Miscellaneous.

The First Cross Word.

"You seem happy, Annette, always. I have never been in a family where the husband and wife seemed more so."

blame for it. I was dreadfully sorry that I had spoken cross to him, but I thought he ought to be sorry too. Before my baby had finished crying, I came to the conclusion that I would not exhibit signs of penitence until I saw some in him.

ping down upon the baby. My husband turned and saw them. "Why, Annette," said he, with the utmost surprise, "what is the matter?"

terprises they have manifested a depth of purpose and warmth of zeal not a little remarkable, as evidenced a hundred years ago in their efforts among the Iroquois, Hurons, and other Indians; for a century and a quarter in Greenland, and for 80 years on the bleak coast of Labrador.

ately and speedily. Already the perfumers of Paris make large use of this pine oil. With respect to the baths; it having been discovered that a beneficial result attended the external application of the liquor left after the coction of the leaves, a bathing establishment was added to the factory.

REGULAR MAIL LINE, via Stonington, for Boston Providence, New Bedford, Taunton, and Newport carrying the great Eastern U. S. Mail, without change of cars or detention. The secure and elegant steamship C. VANDEBILT and COMMODORE leaves on alternate days (Sundays excepted) Pier No. 2 North River (first wharf above Battery-Place), at 4 o'clock P. M. For passage, state-rooms, or freight, apply to Pier No. 2, or at the office, No. 10 Battery-Place.

American Sabbath Tract Society's Publications.

- THE American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y. viz: No. 1—Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 23 pp.

Seventh-day Baptist Publishing Soc.'s Publications.

- The Sabbath Recorder, Published Weekly. Terms—\$2 00 per Annum, in Advance. The Sabbath Recorder is devoted to the exposition and vindication of the views and movements of the Seventh-day Baptist Denomination.

The Sabbath-School Visitor.

- Published Monthly. Terms per Annum—Invariably in advance. One copy..... 5 Cts. Five copies to one address..... 2 00

The Seventh-day Baptist Memorial.

- Published Quarterly. Terms—\$1 00 a Year, 25 Cents a Number. Each number of the Memorial will contain a lithographic portrait of a Seventh-day Baptist preacher, together with a variety of historical, biographical, and statistical matter, designed to illustrate the progress, and present condition of the Seventh-day Baptist Denomination.

Local Agents for the Recorder.

- NEW YORK: Adams, Charles Post. Myrtle Street, A. S. Griswold. Alfred, J. B. Babcock. Westford & N. L. P. Barry. Albany, J. B. Babcock. Rhode Island: Alfred Center, N. Y. Hall. 82 Hopkinton, Charles Spicer. 84 Hopkinton, C. M. Lewis. 85 Hopkinton, W. A. Weston. 86 Hopkinton, S. F. Sullivan. 87 Hopkinton, H. W. Sullivan. 88 Hopkinton, H. W. Sullivan. 89 Hopkinton, H. W. Sullivan. 90 Hopkinton, H. W. Sullivan.

The Sabbath Recorder.

- PUBLISHED WEEKLY. By the Seventh-day Baptist Publishing Society, No. 9 SPRUCE-STREET, NEW YORK. Terms: \$2 00 per year, payable in advance. Subscriptions not paid till the close of the year, and the balance an additional charge of 50 cents.

The Moravians.

The N. Y. Tribune prefaces a sketch of a sermon in behalf of the missions of the Moravians or United Brethren, with the following account of that people:—The history of this remarkable people is a singular chapter in the records of Protestantism.

Wool from Pine Trees.

Interesting accounts have recently appeared in foreign journals of a novel branch of industry carried on in Silesia, combining so much of ingenuity and utility as to render a summary of the information very acceptable to those who are seeking for new sources of employment or of profit.

The art of conversation consists in the exercise of two fine qualities. You must originate and you must sympathize; you must possess at the same time the habit of communication and listening. The union is rare, but irresistible.

In the river bank at Zanesville, Ohio, a "Fossil Elephant" has been discovered, the third of the same species, the Courier says, that has been discovered in the same gravel bank within a few years.

In the New Hampshire Legislature, the other day, notice was given of bill granting licenses to sell wines and spirituous liquors in certain cases.

"Lost, yesterday, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone for ever."

The yearly redemption of country money by the Suffolk Bank, Boston, is stated, in the Banker's Magazine, to be \$250,000,000, or an average of about five millions of dollars per week.

On Thursday, 2d inst., twenty-five steamboats arrived at New Orleans, bringing immense amounts of produce, and 24,000 bales of cotton.

The following horrible announcement recently appeared in a window in Wolverhampton: "Baking every day. N. B.—People's vital cooked."