

The Sabbath Recorder.

WESTERN, N. Y., FIFTH-DAY, FEB. 18, 1864. Geo. H. Utter, Editor.

THE CRUCIBLE.

THE NATURE AND MISSION. Number Seven.

It is the duty of the church not only to seek out those possessing gifts of service, but also to encourage, consecrate and help such when found. If we have unfolded the true ideal of a church, its line of duty is plain. The first and great question in respect to a candidate should be, "Is he called, ordained of God? Is the ministry his vocation?" This being answered affirmatively, the responsibility becomes plain and imperative. The obligation is just as binding upon the church to call out and consecrate that individual to its service as it is for him to consecrate himself to that vocation. Church consecration is just as high and imperative a duty as individual consecration. The individual belongs as much to the church as to himself, and only in connection with the part of the church, in a higher and more comprehensive sense than individual consecration. That injunction of Paul, that all Christians present their bodies a living sacrifice, holy, acceptable unto God—a most reasonable service—applies with greater significance to the church, that all its members, with their gifts, graces, powers, should be consecrated to God. Of the mode of this consecration we do not speak, only that it should be some such public recognition and setting apart, that both the individual and the church shall feel that he goes forth, not on his own responsibility alone, but that of the churches also, that he is an ambassador of Christ, recognized with a three-fold consecration, divine, church, and individual, and that he is sent by, and speaks and labors for, the church, as one of her members, and with her approval and public sanction.

Seldom, however, is the ideal realized in the concrete; hence prevalent practice may be quite different from this ideal, either from discarding it, or from ineffectual attempts to realize it. Practically, individuals may be left by the church to go forth solitary and alone, seeking a hearing and a work. The church remains passive, grants no public recognition, pronounces no "God speed." If he succeeds, well; if he fails, no harm, no loss. True, it gives free scope to individualism; true, it eases the church much responsibility, perplexity, perhaps trouble. If he succeeds and secures recognition, consecration, ordination, from some other church, his mother church, who should have been to him a cherishing mother, can say, "I am glad." If he fails, "I am sorry, but I am not responsible; I never encouraged him, never recognized him. He went forth on his own responsibility. My skirts are clear of all blame or disgrace." Is this Christian? Is this bearing one another's burthens? Is this royal law commanding the bearing upon one another's burthens, is binding upon every individual, and if upon each individual, how much more upon the church as a body! The church lives and moves and works through each and every one of her members. Every deed, good or bad, performed by even the humblest member, is performed by herself, and redounds to her glory or dishonor. Every sermon preached by any member, is preached by herself. If this be the law, it follows, on the one hand, that the individual is under the most solemn obligation to do and say in a manner not to compromise the character of the church, but to strive with all submission to ennoble her; on the other hand, so soon as the church is assured of the gifts of any member for public ministrations, so soon should she recognize and consecrate those gifts to public service; not only consecrate, but also furnish with employment, seek fields of labor, place in positions of usefulness. As it is the duty of the individual to labor, so it is the duty of the church to seek fields of labor. The duty is reciprocal. Has one the gift, natural and acquired, for teaching? The church is obligated to appoint him teacher, and supply him with scholars, or, at least, a co-operative labor in the supply. Has one the gift of evangelism? Then it becomes the church to supply him with a field, even if the evangelists are so numerous as to demand every school-house as a missionary station.

Again, the spirit manifested in all this, is an important consideration. All that has been pointed out may be done, but done in such a spirit as to restrain, keep down, rather than encourage, assist, inspire confidence. The candidate may be accepted, but accepted in such a manner as to repel rather than attract; met so indifferently, coldly, as to discourage, dishearten, rather than to cheer, encourage. The spirit is more important than the form. The spirit makes alive, while the letter may kill. Does

the church, with her officers, heartily welcome every young Samuel as from the Lord? Or has she some preconceived pattern to which he must conform—an iron bedstead to which he must fit, though at the expense of limb and life? Is he hailed as a co-worker in the vineyard of the Lord? Or is he viewed askance, Esau-like, as a young Jacob, a supplanter? Kindness rather than criticism is the spirit demanded. Criticism is cold, is negative, is fault-finding. Whenever we take on the critical mood, we are apt to throw off the sympathetic. Charity, on the other hand, is affirmative, sympathetic, cordial, helping. It may correct, reprove for the sake of securing improvement, perfectness, but not for the sake of the criticism. Sympathy in the hearers falls readily with the spirit and thoughts of the speaker. It discovers richness of thought, sees flashes of light, feels warmth and electric thrills, while the critic finds nothing but barrenness and dullness, and feels nothing but chilliness or repugnance. If the hearers encounter the speaker as certain purveyors of the "cold and picturesqueness" encountered Paul, with a quizzical desire to hear what the young babbler can say, they will, doubtless, like them, turn away to mock; but if they come with sincere hearts and kindly sympathies, they will, most probably, return to pray. Meeting him in a kindly and generous spirit, the judgment of the church will be charitable, and according to the best merits of the candidate.

Does the young preacher have to elbow his way, as in the hard and jostling strife and rivalry of the world? Or is he received with cordial hand and warm heart? If unhappily the former, then two classes will, in a great measure, form the ministerial supply. The one, composed of the bold and talented, who undaunted would "rush through a troop or leap over a wall," to accomplish their object, will with their own earnest and persevering effort, and without the thanks or favors of others, fulfill the mission whereunto they are called; the other successful class will be composed of the brazen and the brainless, who, not possessing sufficient acumen to perceive that their aspirations lead them where they are not wanted, to positions for which they are not fitted, will, notwithstanding their dearth of true merit, by dint of pertinacity, thrust themselves upon needy churches, and cling there, until the churches shall arise, like the unjust judge, and grant them what they ask, perhaps hoping to supply in the official what is lacking in the man. If, on the other hand, the latter of the above named courses should be pursued, there would naturally be brought forward all true merit, the unobtrusive and diffident with the dauntless, until the supply of the good would obviate the necessity for using the worthless.

Every church of medium size ought to have at least one individual who is being trained for the ministry, assisted by prayer, by counsel, and by material aid, if need be. "That church," says a writer on this subject, "cannot be in a healthful condition, which can find no individual of suitable character for the ministry of the gospel among them; or who, if found, is suffered to languish through lack of Christian sympathy." A significant and important development not infrequently manifests itself, in this respect, in the history of churches. Not seldom do the unfaithful and feeble churches furnish more than their proportion of the ministerial supply, as compared with the larger and apparently more prosperous churches. Small churches being compelled to use all available talent, seem to be a better soil for the growth of young ministers than churches strong in numbers and wealth, with their strong and commanding ministry, which, like the majestic palm or great oak, with their grateful coolness, in a sultry clime, may cast a shade so deep, upon those tarrying too long beneath, as to produce chilliness and death.

SOUTHERN RADICALISM.—At a meeting in St. Louis, a few evenings since, Judge Tibbette, of Arkansas, an original Union man, having been called upon for some remarks, said that every Union man in the South was an immediate emancipationist; that the slaveholders of the South had made up their minds for immediate emancipation, and that soon there would be more radicalism in the South than in the North.

CHAIN OF MATRIMONY.—Rev. E. H. Chapin, of New York, in a recent Sunday evening discourse on "The Sanctities of the Threshold," took occasion to condemn in vigorous language the prevalent notion and silly talk about the unhappiness of married life. He argued that unhappiness in that condition was the exception, and not the rule, and that the vast majority of young men and young women would be happier as well as better by entering into married life. He also declaimed against

the present fashionable and extravagant style of living, and against the idea that young married couples must begin life in the same style maintained at home by their parents.

HOME NEWS.

CUSSEWAGO.

Leaving the Erie Railroad at Salamanca, travelers find the nearest and best railroad by way of Correy, Meadville, &c., to Cleveland and the great West. Seventh-day Baptists will find a pleasant refutation of the saying, that "our people always get into the roughest and most uninviting localities," if they will step off the express at Correy, and take the mail or accommodation train, and stop over at Venango. Four miles from Venango is the Seventh-day Baptist church of Cussewago. If the eye is pleased with a gently rolling surface, laid out in squares and parallelograms, it can be satiated by passing westward from Venango, through Cussewago, Spring, &c., toward the Ohio line. The soil is mostly a rich sandy loam, some parts having a dark prairie-like hue, and others, (especially on the ridges,) more mixed with silex or clay. No stones or logs forbid the plow. Springs and streams everywhere supply abundant watering for man and beast. No unsettled lands are there, but all is divided up into farms, varying, usually, from fifty to one hundred and fifty acres. Little more timber is left than will be needed for the use of the farms. Oak and chestnut supply an abundance of good fencing. Whiteoak, cucumber, basswood, cherry, ash, maple, beach, elm, hemlock, hickory, and butternut, supply other wants for lumber and the fire. Apple, peach and pear trees thrive finely, undisturbed by rosebugs, and but limited by caterpillars. These usually supply an abundance of fruit for the families of the careful. Wheat, corn ripens finely, and wheat yields a fair harvest. Oats and barley seldom fail. Grass yields, on well tilled meadows, all that reason can ask. The pastures fatten sheep and oxen well, and furnish rich milk for the dairy. In short, one who wishes to earn an honest competence, in a pleasant region, will here find more productions that make up the spice of temporal life, than are usually reared in one locality of northern climes. On the east, the Atlantic and Great Western Railroad threads the valley of French Creek; on the west, the Erie and Pittsburgh Railroad, and the Erie and Pittsburgh Canal, the Conneaut Valley. Thus the great markets of the east, the west, and the south, are at once accessible. Farms may be brought at prices varying according to location, buildings and culture, from twenty to forty dollars per acre. Hayfield lies at the south of Cussewago. Our little churches here have each a good house of worship, and brethren wanting a location where they can be useful in a farming region, will do well to visit this section before purchasing elsewhere. Venango is between Salamanca and Meadville, ninety-one miles from the former, and eleven from the latter.

J. R. IRISH.

Rev. L. M. Cottrell received a surprise visit from friends in Rockville, Locustville, and vicinity, on the evening of Feb. 2d. They met at the schoolhouse, and made arrangements, and then came to the parsonage en masse. In due time, oysters, apples, &c., were served to about one hundred and twenty-five persons. Before they dispersed, Dea. Chipman, in behalf of the company, presented to the pastor, as a token of confidence and esteem, an envelop containing (with a little addition by some who were not present) the sum of \$81; articles for the wardrobe and pantry were presented, while the wood and hay were not forgotten, amounting to \$55; making in all \$136. It was a time of good cheer to all, and especially to the pastor and his family. Friends from other denominations participated in the visit, and good order and good feeling prevailed throughout the evening. Doubtless the promise was verified to them, that it is more blessed to give than to receive.

ONE OF THEM.

A letter from Scott, N. Y., says that "Eld. Wm. M. Jones received a donation from his friends on the evening of Jan. 27th, amounting to near \$120. Being assembled at the meeting-house, Eld. Jones was invited to deliver a lecture, after refreshments were passed. He accepted the invitation, and for about an hour the audience listened, in almost breathless silence, to a lecture on Italy."

MINISTERIAL CONFERENCE.

The Ministerial Conference of the Western Seventh-day Baptist Association held its Annual Meeting with the 2d church of Alfred, commencing on the evening of Feb. 2d, as well attended. The session was well attended, considering the condition of the roads. Much interest seemed to be taken in the questions before the meeting. The discussions and

criticisms were of a pleasant nature, on the part of those participating. The Conference adjourned to meet with the Dodge's Creek Church, Genesee, Allegany Co., N. Y., on the first Third-day in May next, at 7 o'clock P. M., when the programme of exercises will be as follows:

- 1st. Opening Sermon, by Eld. N. Gardner.
2d. What is essential to Salvation? Eld. T. B. Brown.
3d. Does man possess an immortal nature?—continued from last session, for further discussion. Prof. J. Allen.
4th. Essay—Inspiration of the Scriptures. Prof. T. R. Williams.
5th. Regeneration—what is it, and in what sense is man affected by it? Eld. Stephen Burdick.
6th. The old and new covenants—their relation to each other. Eld. L. Andrus.
7th. Essay—The kind of Mental Training best adapted to the Ministry. Prof. W. C. Kenyon.
8th. The Scripture sense of the term life and death—continued from last session, for further examination. Eld. J. R. Irish.
9th. Exegesis of Rev. 6: 16, 17. Eld. J. Kenyon.
10th. The importance of the conscience and the beautiful. Eld. N. V. Hull.

ETHAN LANPHEAR, Secretary. Feb. 8th, 1864.

ALFRED CENTER.

Washington's Birthday is to be celebrated by the Alleghenian Lyceum of Alfred University with a Jubilee Session, commencing at 7 1/2 o'clock in the evening. A Donation Visit, for the benefit of Eld. N. V. Hull, is to be given at the meeting-house in Alfred Center, on the afternoon and evening of Tuesday, Feb. 23d.

MISSIONS.

The zeal that we have in past days felt for the cause of missions, we have reason to fear, is on the wane. It is not occupying as prominent a place in our literature, and in our private circles, in our prayers and in our public gatherings, as it ought to. And when we inquire, Why is this? we hear the response, Money and time have been expended, and what has been done?—has it not been a failure? In our opinion, it has not been. The experience may be worth all that it has cost. Besides, we believe that direct good has been accomplished, to be gathered in the future. Mistakes have been made, I have no doubt, and we may profit by them.

The question naturally arises as to what is the best form of missionary labors. On this point, I have always, with all my zeal for missions, differed with many of my brethren in opinion. It appears to me, that the error, once so prevalent, that civilization must precede conversion, is well nigh, and ought to be entirely, exploded. Much labor, time, and money, have been expended in establishing schools and agricultural and mechanical operations—all well of themselves, but entirely disconnected with the great commission, "Preach the Gospel."

Reason, scripture, and experience, all seem to require that the living preacher should be the chief and foremost instrumentality on which the church should rely. There are circumstances when outlays may well be made to establish schools, and to teach the use of the plough and the shuttle. But let the gospel first break up the fallow ground, and christianize them. The preaching of the gospel has an honor that is put upon no other instrumentality. It was the form of our Lord's labor while upon the earth, and he selected this instrumentality, that the church should employ it, with the assurance that it should receive his divine sanction. By what instrumentalities did Christianity gain its first and glorious victories—and that, too, before a single book of the New Testament had been written? It was by the foolishness of preaching that all Jerusalem had been filled with the doctrine. Philosophy had her orators in the groves, and in the public halls of science; but the loftiest truths that ever sounded forth, came from the lofty heights of glory down to the poor and the ignorant, without fee or reward. They were astonished, and asked from whence came these things. The new religion, by its simplicity and power, without the aid of books, by the preaching of the gospel, overturned the loftiest structures of the wise and the great, overturned their power, and scattered all their imaginations.

The church of the first century had not the facilities for writing, and printing that we have; and yet, was there ever a century when so much labor was accomplished? The great mystery was, the living preacher was abroad in the land, not as an agent for some noble and Heaven-approved enterprise, but as a lecturer, to turn the minister into the clown, but a living minister, who felt, as Paul, "Woe is me if I preach not the gospel." They were going everywhere, preaching the word, becoming all things to all men, believing that they might win some. In the growth of antichristian de-

lusion and deception, the pulpit lost much of its legitimate influence. But the reformation gave a new impulse to it, by the simple work of preaching by those bold reformers. They broke up and scattered the dreamy slumbers of the established church, by carrying the gospel into the most neglected and secluded spots, remembering that the poor must have the gospel preached to them. It is evident that over the written page, the living preacher has the preeminence. He can vary his message to the condition of his hearers. He reaches those who will not or cannot read. He comes to the poor heathen with a voice, look, gesture, and sympathy, that reach the inner man, that compel them in their blindness to say, "Never man spake like this man."

These thoughts, and others that we might present, satisfy us, that in selecting missionaries, we should select men who, we are satisfied, God has called into the ministry—men who will faithfully preach the gospel, who will be ardent and untiring, instant in season and out of season. W. B. G.

RICHBURGH SABBATH-SCHOOL.

Believing that it is generally known that the church at Richburgh has no pastor, and that many friends of Christ's kingdom would like to know whether we yet live, we submit a report of our Sabbath-School anniversary, which was held on New Year's Eve, and desire to have it published in the RECORDER.

The exercises were in part original, consisting of declamations, colloquies, and addresses. We had a pyramid, but it could not contain all the gifts brought for distribution. We have reason to believe that our Sabbath-School has received a new impulse, and that we shall be able to commence the labor of the New Year with redoubled energy, feeling the responsibility resting upon us, and praying that God will give us success. Our school numbers fifty-one scholars and five classes. The following Address, prepared by Edwin Daniels, was read at the close of our anniversary.

WM. S. BURDICK, Superintendent. It is with no small degree of pleasure that I have listened to the exercises of this evening. The object for which you have assembled is one which should awaken a feeling of interest and gratitude, not only in this assembly, but in every individual whose ears shall be saluted with the joyful sound of a Sabbath-School anniversary. The Sabbath-School, to celebrate the organization of our Sabbath-School, is a privilege which we cannot prize too highly. Through the kindness of our heavenly Father, we have been permitted to assemble, Sabbath after Sabbath, without fear of molestation, to read the pages of divine revelation, and there learn more perfectly the will of our Creator. The subject of education is one of vast importance to the rising generation. Time, labor and money are eagerly bestowed to obtain a knowledge of the sciences and different branches of education. But, dear friends, you have undertaken a study which stands far above the common sciences. It is as far above them as heaven is above earth. It is the object of this organization to give the young a course of spiritual instruction, which shall not only prepare them for usefulness here, but for a blessed immortality in a future state. Then, children of the Sabbath School, press forward. The object before you is a glorious one. Heed not the toils and discouragements you may meet. The cloud now hovering over your heads will soon give way, and joy and prosperity will soon bless your labors, and the Sabbath-School will be a success.

The year that has just ended has been one of uncommon interest with us. Through the instrumentality of our school, together with the labors of our much-loved pastor, (now absent,) we have enjoyed a revival, and ten willing converts have followed their Saviour in the ordinance of baptism. And while thus we have occasion for joy, there are scenes which cast a pall of mourning over us; and we are reminded of the words which say, "Dust thou art, and to dust shalt thou return." One of our former scholars has been called to pass over the river of death. Yet we are comforted, in that our loss is her infinite gain. She gave unmistakable evidence of her acceptance through Christ and resignation to his will. And our grief is still increased when we remember our beloved brother, Schuyler Maxson, a faithful teacher, who enlisted in defense of his country, but was soon hurried to the spirit land by death. Nor is this all of our sorrow; one of our most faithful teachers, in the person of L. R. Babcock, has been suddenly taken from us. He was a prompt and unhesitating supporter of the Sabbath-School and the Sabbath cause. And now, let us pray the Lord of the vineyard, that He will raise up more true and efficient laborers to take their place, that the work may not languish which He has given us to do.

My young friends, your privileges are great, compared with those enjoyed by the older class of this assembly. Some, perhaps, never attended Sabbath-School; and others, who act as teachers, have enjoyed but limited opportunities. Remember, that you will be held accountable, in the day of judgment, for the manner in which you improve upon these blessings. And now, before concluding these remarks, it is due that I should say

a few words to the patrons of this school. To teach our children the Bible, is a command uttered by our Creator in olden time. See Dent. 6: 4-10. Such a command as that, strictly carried out, as expressed, would create such a moral influence as almost to preclude wickedness from the face of the earth. The minds of our children are like the small stream that starts from the hill-side. It may be guided by the agriculturist in any direction he chooses, except that it cannot rise higher than its source. So the parent may form a channel for the mind of his child, that shall lead him up to manhood in safety. But suppose he is left to contend alone with the storms and tempests which beat so heavily upon the little pilgrim. The consequence will be, that the embankments and safeguards that have been erected, will be over-leaped by the dark and turbid waters of nature. The rich, fertile soil on its borders will be overflown, and the product of long continued labor will be destroyed. Friends and neighbors, these are consequences which a community or church cannot afford to suffer. It will take long years of labor to overcome the evil influence of one wayward, prodigal child. Could our children of Richburgh have such a moral training as the Bible commands us to give them, we should not hear of our sons being found at the card-table, or making use of strong drink, or of their Sabbath-breaking, profanity, or of being connected with any of the immoralities of the present age. Then, friends of the Sabbath-School, of humanity, and of the cause of God and its prosperity, let us engage more earnestly and whole-heartedly in the promotion of a thorough Sabbath-School education in the community in which we live, that our children may grow up better prepared to fill the places which we now occupy, and perform the duties God has designed for them.

SUNDAY IN FRANCE.

A movement is on foot to secure a better observance of Sunday in France. So far as the documents show, it is based not so much on religious as on civil and economical grounds. It seems that a petition in favor of suspending all public work on Sunday, was presented to the French Senate, referred to a Committee, reported upon favorably, and finally sent to the ministers of war, marine, agriculture, and other departments having control of labor, in order that an agreement might be made for thorough and simultaneous action on the subject by all public officers. The following is a translation of the petition:

Gentlemen of the Senate: In all ages and in all countries, one day in every week has been set apart as a day of rest, that men might better discharge the weight of life. The perversion of ideas, France alone among all Christian nations has not known how to profit by this advantage, nor to imitate her active rivals in this element of power. It is for you, Gentlemen of the Senate, to aid the Government in the efforts it makes through the medium of its organs to secure the execution of the law, and to render it effective. Nearly everywhere in Paris work is carried on on Sunday in private buildings, and even in those of the State. We ask that an end be put to this disorder, inviting the administration to enforce more strictly on its agents the suspension of all building operations on Sunday. This great example will suffice, we have no doubt, to encourage individual efforts in the same direction, and deliver France from one of its most pernicious evils."

SUNDAY BATTLES.

The New York Observer is attempting to bolster the Sunday superstition by an argument which will not bear examination. After stating its belief that Sunday battles have generally proved disastrous to the attacking party, it says: "The late siege of Knoxville, by the forces of Longstreet, on which the fate of East Tennessee hanged, culminated in a Sunday assault on the beleaguered city, with the usual result. The rebels were repulsed on all sides with severe loss, and took to their heels without delay, the reinforcements under Sherman having reached the scene of strife.

"We should like to publish an accurate list of the Sunday battles, of our civil war, with the issue of each justly stated. It is our belief that such a record would demonstrate the fatality of military men who deprecate the Lord's Day by needless engagements, and would go far to deter every prudent commander from imperiling his cause by braving the Word and Providence of God. Will some historian collate the facts?"

To this call for information, the Advent Review responds as follows: "Yes, we will; for it does not require any very extensive reading of history to learn that, in reference to battles, there is no distinction between Sunday and the other secular days of the week. This is proved by the following engagements, in which the attacking parties were victorious, notwithstanding it was on Sunday. The battle of Monmouth, N. J., June 28th, 1778. The capture of Fort Erie, by Scott and Ripley, July 2d, 1814. A naval engagement between the Dominica and Decatur, Aug. 15th, 1813. The battle of Cerro Gordo, in the late Mexican war, April 18th, 1847. The battle of Chapultepec, Sept. 13th, 1847. Each of these dates falls on Sunday, and in each instance the party who made the attack was victorious. How far this list might be extended we do not know. It is fair, however, to presume, if so many instances can be readily produced of a casual success, that history will show Sunday victories, as often as Sunday defeats, on the part of the at-

taillants. It would, no doubt, be a pleasant thing, for the advocates of Sunday sacredness, could they array the feelings of Providence on their side of the question; but in their efforts to establish that superstition, they make the ludicrous mistake of having Providence array the sacredness of the wrong day."

RELIGIOUS INTELLIGENCE.

The friends of Miss Brittan, the Missionary sent from the "Woman's Union Missionary Society" to Calcutta, will be pleased to hear of her safe arrival in Madras, after a passage of one hundred and fifty-eight days. She sailed last July, in the North Atlantic, in company with Rev. Dr. and Mrs. Lord, from the American Board, and received a most cordial welcome and the greatest kindness from Rev. Dr. and Mrs. Winslow.

The workmen of Messrs. A. H. Gale & Co., piano manufacturers, in New York, have united in a subscription sufficient to purchase one of the finest Monitor pianos, which they have presented, as their contribution, to the New York Fair for the Centenary Commission. A. H. Gale & Co. have themselves, notified the committee that they hold subject to their disposal another of their best pianos as a gift by the firm.

General Butler proposes to establish a common-school system at Norfolk and Fortress Monroe, modeled upon that of Massachusetts. This will insure the education of hundreds of colored children. It is a sad fact that of nearly three thousand five hundred colored soldiers in camp on the eastern shore of Maryland, not one can either read or write. There are nineteen universities in Italy, at which there are 14,768 students. The cost of these institutions to the government is about four million five hundred thousand francs per annum. The number of students at Naples is about ten thousand, who listen with enthusiastic delight to thirty different lecturers on philosophy, all, however, teaching different theories.

A remarkable family gathering took place at the residence of Mr. Edmund B. Fay, in Marlboro, Mass., on the 6th of February, on the occasion of Mr. Fay's eighty-fourth birthday. Forty-one persons were present, of whom seven were the children, and the remainder grandchildren and great-grandchildren.

The friends of Rev. Hiram Mattison, pastor of the Independent Methodist church in New York, gave him a surprise on the evening of the 9th of February, in the shape of an elegant photographic album, containing five hundred dollars in greenbacks.

William M. Stone, the new Governor of Iowa, was once a canal driver between Roscoe and Cleveland, Ohio, at three dollars a month.

An American named Slater has taken a contract to demolish the walls of the burned church in Santiago, for the sum of \$8,300.

The pensions already allowed amount to twelve millions per annum.

A MURDERER ARRESTED.—On the 15th of December last, the assistant cashier of the Bank of Malden, Mass., was shot dead in the bank at midday, and some eight thousand dollars of money stolen. Until within a few days, no trace of the murderer could be found. It was ascertained, however, that Edward T. Green, the postmaster of Malden, a man who stood fair in the community, but was known to be considerably in debt, had lately paid several old debts with bills of the Malden Bank. With this clue, he was followed in his visits to Boston and other places, until the detectives became convinced of his guilt and arrested him, when he confessed himself a murderer and robber, and told where to find the unexpended money, amounting to some four thousand dollars.

A QUEER AT WORK.—Queen Victoria has undertaken a visit of personal inspection to the female departments of the English prisons. The Poole (England) Herald has the following announcement: "On Friday, last her Majesty spent considerable time in going over the government prison, the major part of which is occupied by female convicts, and the other part by boys convicted. Attached to the female prison is a nursery for the children born of convicts since their conviction, and in that department her Majesty resided for some little time."

INTRIGUING FACTS.—It is an interesting fact, that the sole of convicted convicts may number at Beaufort, S. C., as carried on from the records of the Beaufort House, where more than ten years ago the rebellion was broken out by the very men whose names now pass under the banner. It is singular, too, that the children of the Tax Collector, Dr. Wm. Henry Brisbane, is the man who, more than twenty years ago, was driven from the State because he would liberate his slaves.

MR. WILLIAM H. CHURCH, postmaster at Forestville, Delaware Co., Iowa, and his assistant, Mr. M. D. Jones, were arrested on the 15th of January for depositing in the mail, and after a trial before the U. S. Commissioner, Harvey W. DeBeque, were held to appear at the next term of the U. S. District Court, to be held in Des Moines, Iowa.

Miscellaneous.

TREE WOUNDS.

Young and vigorous trees, when injured or wounded, soon begin to heal themselves, and in time the wound is healed or covered over by successive layers of alburnum, that each year forms and converts into wood. Very many of these wounds, however, will heal over a great deal quicker if a little care be taken in cutting away any dead wood or projecting splinters, and covering the wounded part by some composition, such as grafting clay or wax, or with a plaster of mortar made of slacked lime, sand and pulverized burnt bones, or even by a plaster of hydraulic lime.

largest and richest pears; and the tree is a strong grower and a productive bearer. It succeeds best on the quince, and dislikes a cold soil. In favorable situations, both tree and fruit will give the best of satisfaction. The Lawrence is a large medium pear, of excellent quality; and the tree is a fair grower, but an early and abundant bearer, both on pear and quince. It is a superior market variety. Ripens well in the cellar—which is a very desirable quality for a winter pear—and may be had in perfection from November to January. The Vicar of Winkfield has already been described. It is well-known, and commands a good price in the market—\$1.00 to \$1.50 being the common price per dozen. It can be kept until March. March 11th, 1863, Mr. Carpenter, of New York, sold two barrels of Vicars for \$35 per barrel. The Beurre d'Anjou is a large pear of the finest quality; and the tree is a handsome and thrifty grower. This variety requires a warm and rich soil, and needs great care in ripening. When well grown and ripened it is unsurpassed as a late winter pear. It is regularly exported for sale in Boston as late as May, when it readily commands the large price of \$3 to \$4 per dozen. An intelligent dealer informs me that he is never able to get half as many as he can sell at even these large prices. He buys most of his pears in the fall, and ripens them as he wants them to supply his customers. Whenever this variety succeeds well it will give the best of satisfaction to the producer. "These twelve varieties will furnish a succession of fruit from the last of July even to May, and with the exception of the last named, are varieties that succeed well on most kinds of soil, and command good prices in the market. "If a person wishes to plant out but twelve trees, he would be wise to confine himself to five or six varieties—unless he proposes to cultivate principally for the pleasure of the thing, and prefers variety to profit. "For a selection of twelve trees, for market purposes, the following list may be relied upon for most localities in Massachusetts: 1, Dearborn's Seedling; 2, Louise Bonne de Jersey; 3, Beurre d'Anjou; 3, Bartlett; 2, Duchesse; 2, Vicar of Winkfield. If the number of varieties was still farther reduced the list would be equally valuable; and the following may be as safely recommended; 4, Bartlett; 3, Duchesse; 3, Louise B. de Jersey; 2, Vicar of Winkfield.

every third penny which thou two may possess, or may inherit, all the rights which Uhland's laws provide and the holy king gives." And the dinner now served, and the bride sits between the bridegroom and the priest. The spokesman delivers an oration, after the ancient custom of the fathers. He interlards it well with quotations from the Bible, and invites the Saviour to be present, as at the marriage feast of Cana in Galilee. The table is not sparingly set forth. Each makes a long arm, and the feast goes cheerily on. Punch and brandy pass around between the courses, and here and there a pipe is smoked while waiting for the next dish. They sit long at table; but as all things have an end, so must a Swedish dinner. Then the dance begins. It is led off by the bride and priest, who perform a solemn minuet together. Not until midnight comes the dance. The girls form a circle round the bride to keep her from the hands of the married women, who endeavor to break through the magic circle and seize their new sister. After a long struggle they succeed; and the crown is taken from her head, the jewels from her neck, and her bodice is unlaced, and kirtle taken off; and like a vestal virgin, clad all in white, she goes, but it is to her bridal chamber, not to her grave; and the wedding guests follow her, with lighted candles in their hands. And this is a village bridal.—Longfellow.

BRAIN SPECTRES. The brain makes ghosts both sleeping and waking. A man was lying in troubled sleep when a phantom, with the cold hand of a corpse, seized his right arm. Awakening in horror, he found upon his arm still the impression of the cold hand of the corpse, and it was only after reflecting that he found the terrible apparition to be due to the deadening of his own left hand of a frosty night, which had subsequently grasped his right arm. This was a real ghost of the brain, which the awakening of the senses and the understanding explained. M. Gratiolet narrates a dream of his own, which is singularly illustrative of how the brain makes ghosts in sleep. Many years ago, when occupied in studying the organization of the brain, he prepared a great number both of the human and animal brains. He carefully stripped off the membranes, and placed the brains in alcohol. Such were his daily occupations, when one night he thought that he had taken out his own brain from his skull. He put it into alcohol, and then he fancied he took his brain out of the alcohol and replaced it in his skull. But, confused by the action of the spirit, it was much reduced in size, and did not at all fill up the skull. He felt it shuffling about in his head. This feeling threw him into such a great perplexity that he awoke with a start, as if from nightmare. M. Gratiolet, every time he prepared a brain of a man, must have felt that his own brain resembled it. This impression awakening in a brain imperfectly asleep, whilst neither the senses nor the judgment were active, the physiologist carried on an operation in his sleep which probably had often occurred to his fancy when at his work, and which had then been summarily dismissed very frequently. A pursuit which had at last become one of routine, and the association of himself with his study, explains the bizarre and ghastly dream of M. Gratiolet. A sensation from the gripe of a cold hand, misinterpreted by the imagination acting without the aid of the discerning faculties, accounts for the ghastly vision of the other sleeper.—All the Year Round.

THE NUMERAL NINE. There are some peculiar combinations of which the figure 9 is susceptible, that may not have occurred to a great many of our readers. For example, take the multiplication table, and running the eye down the 9 column, note that the combinations of the figures compose 9 according to a fixed rule. Thus: 9 times 2 are 18, and 3 and 1 are 9; 9 times 3 are 27, and 1 and 2 are 9, &c. Suppose we go beyond the multiplication table, and say 9 times 11, for example, are 153. Then you have 3 and 3 are 9 and 1 are 9, and so on with any number. Multiply, say 153 by 9; the result is 6822; add these four figures together, and the result is 18, (2 nines), and so on indefinitely. The numerals composing the numbers of the past year are susceptible of some singular combinations. For example—1863 added together make 18, two nines, and 1 and 8 are 9. Add the first two figures, and they make 9, and so do the last two. Set the first two under the last two and add them together and they make 81, which is 9 times 9, and together make 9. Subtract the first two from the last two, the result is 45, and 5 and 4 are 9. Divide the 63 by the 18, and the result is 3 with a remainder of 9. Multiply all the figures together—thus, 1x8x6x3=144—and your result is 144—4 and 4 are 8 and 1 is 9, and so forth and so on.

CHARLES BERGEN, a private in one of the New York regiments which left New York for the seat of war in 1861, was taken sick soon after reaching the field, when the surgeon of the command to which he was attached (an incompetent man) dosed him with calomel until he was completely salivated, and could scarcely move hand or foot. What seemed to be a cancerous formation made its appearance in his throat, and he was finally discharged from the army on the ground of physical disability. He came home to die, and in December, 1862, was admitted to the New York Hospital, where his case excited much interest. His upper jaw, lip, and one eye, had been eaten away, and the cartilaginous portion of his nose terribly mutilated, by the corrosive nature of the drug administered to him. Dr. Buck, one of the oldest surgeons attached to this excellent institution, at once stopped the doses of calomel, and set to work to make his patient a new face. Incisions were made in one cheek and a piece of flesh drawn over, from which a lip was formed. A piece of the frontal scalp was drawn down, and a new nose formed. These pieces were carefully joined, and at the expiration of a few months the Doctor had the pleasure of finding the parts firmly united. An artificial jaw was then formed from one source, and a glass eye from another, and properly inserted. Bergen continued to improve rapidly, and with his new countenance can hardly be recognized by his friends. At present he is engaged as one of the corps of nurses attached to the institution. Shortly after his admission, superintendent Roberts of the Hospital had a plaster cast made of Bergen's face, which, when compared with his present features, cannot fail to excite wonder at the remarkable change effected.

PICTURES OF ELDER MAXSON.—Wm. S. Pendleton, photographer, No. 5 Chatham Square, New York, keeps on hand, for sale, excellent likenesses of the late Wm. B. Maxson, D. D. His large picture, 13 by 17 inches, adapted to framing, is considered the best likeness in existence, and is sold at 75 cents per copy. The Card Pictures of Mr. Maxson are sold at 15 cents per copy. Call on the photographer as above. Orders left at the office of the Sabbath Recorder will be forwarded.

SELECTION OF PEAR TREES.

In the Massachusetts Ploughman, Mr. George Wingate Chase gives some hints in regard to the selection of pear trees, which we copy.

VILLAGE WEDDING IN SWEDEN.

I will endeavor to describe a village wedding in Sweden. It shall be summer time, that there may be flowers; and in a southern province, that the bride may be fair. The early song of the lark and of chanting clerics are mingling in the clear morning air, and the sun, the heavenly bridegroom with yellow hair, arises in the south. In the yard there is a sound of voices and tramping of hoofs and horses are led forth and saddled. The steed that is to bear the bridegroom has a bunch of flowers on his forehead and a garland of corn flowers about his neck. Friends from the neighboring farms come riding in, their blue cloaks streaming in the wind; and finally, the happy bridegroom, with a whip in his hand, and a monstrous nosegay in the breast of his blue jacket, comes from his chamber; and then to horse, and away towards the village where the bride awaits sits and waits.

SHORT-HAND WRITING.

The short-hand writer of the House of Commons states in his evidence before the select committee on private bill legislation, that he receives two guineas a day for attendance before committees, to take notes of the evidence, and ninepence per folio of seventy-two words for making a copy from his notes. Last year he received for business notes done for the committee of private bills £6,667, consisting of £1,682 for attendance fees, and £4,985 for charges. This does not include the charges in respect of committees on public matters. He is appointed for the House of Lords also. So much of the business as he cannot execute by his own establishment, he transfers to other short-hand writers, on rather lower terms, but he himself keeps a staff of ten short-hand writers. Each of these has at least one clerk who can read his shorthand; but the most efficient course is found to be that he have two such clerks, each of whom, (and himself also,) taking in hand a portion of his notes, dictates, to quick writers, so that the mode of transcribing is by writing from dictation, and not by copying. There is a great strain and pressure in order to get the transcript to the law stationers in time for the requisite number of copies to be ready when the committee meet the next morning. In the height of the season, the witness mentions, he provides refreshments for about fifty persons employed at his office during

THE CABINET ORGAN.

Every Church, Sabbath-School and Private Family may have A GOOD ORGAN, at a very moderate cost. \$85, \$100, \$110, \$135, \$165, \$200 and upwards, according to number of stops and style of case. They are elegant as pieces of furniture, occupying little space, are not liable to get out of order; and every one is warranted for five years. The CABINET ORGANS, introduced about a year since, and manufactured exclusively by MASON & HAMLIN, have met with success unprecedented in the history of musical instruments. Supplying a long felt want, they have been received with the greatest favor by the musical profession and the public, have already been very widely introduced, and the demand for them is still rapidly increasing, and must continue to increase as their merits become known. They are of various sizes, Sabbath-schools, and smaller churches, all that the larger pipe organs are to large churches. In addition to this, they are admirably adapted to the performance of Secular as well as Sacred music. The CABINET ORGAN is essentially different from and a very great improvement upon all instruments of the Melodeon or Harmonium kind. Its superior excellence consists in many important characteristics, among which are: 1. The more organ-like character of its tone. Indeed, it is asserted with confidence that it has not yet been surpassed in its production of a better quality of tone from pipes than is attained in these organs. 2. It has greatly increased power, owing to its tone in proportion to its power and volume of sound. 3. By the employment of a very simple and beautiful invention, its capacity for expression is made vast, and it can be made to perform before been attained in such instruments. This invention is especially valuable, because scarcely any practice is necessary to render it available. Any ordinary person can master it in an hour or two. 4. It admits of great rapidity of execution, adapting it to the performance of a great variety of lively secular music. 5. No instrument is less liable to get out of order. 6. It will remain in tune ten times as long as a Piano-forte. It may be reasonably said, that if these instruments have the greater advantages, they have received very warm recommendations from professional musicians, who would naturally be the most interested in an instrument of such instruments, and who are the best judges of their excellence. Such recommendations have already been given, and are of an extent unparalleled. Among those who have proffered written testimony to their admiration, and great desirability, and that they regard them as the best instruments of their class, are such well-known musicians as Lowell Mason, Thomas Hastings, Wm. B. Mason, and others. Root, &c., the most distinguished organists in the country, as Cutler, of Trinity Church, N. Y.; Morgan, of Grace Church; Zundel, of St. George's Church; and others. Root, &c., the most distinguished organists in the country, as Cutler, of Trinity Church, N. Y.; Morgan, of Grace Church; Zundel, of St. George's Church; and others. Root, &c., the most distinguished organists in the country, as Cutler, of Trinity Church, N. Y.; Morgan, of Grace Church; Zundel, of St. George's Church; and others.

THE AMERICAN SABBATH TRACT SOCIETY.

The American Sabbath Tract Society, No. 1, Beane's Alley, New York, has published the Fourth Anniversary Report of the Society, which is a valuable and interesting work. It contains a full and complete account of the operations of the Society during the past year, and is a valuable contribution to the cause of Sabbath-schools and Christian education. The report is published in a handsome and elegant style, and is well calculated to excite interest and sympathy in the cause. It is a valuable work, and one that should be read by all who are interested in the progress of the Sabbath-school cause in this country.

THE SABBATH RECORDER.

The Sabbath Recorder is a weekly publication, published by the American Sabbath Tract Society, No. 1, Beane's Alley, New York. It is a valuable and interesting work, and one that should be read by all who are interested in the progress of the Sabbath-school cause in this country. The paper contains a full and complete account of the operations of the Society during the past year, and is a valuable contribution to the cause of Sabbath-schools and Christian education. It is published in a handsome and elegant style, and is well calculated to excite interest and sympathy in the cause. It is a valuable work, and one that should be read by all who are interested in the progress of the Sabbath-school cause in this country.

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