

The Sabbath Recorder.

Published by GEORGE B. UTTER.

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

TERMS—\$2 50 a Year, in advance.

WESTERLY, R. I., FIFTH-DAY, OCTOBER 10, 1867.

WHOLE NO. 1188.

VOLUME XXIII.—NO. 41.

A MOTHER'S GOSSIPS. A row of little faces by the bed— A row of little hands upon the spread— A row of little rosy eyes all closed— A row of little naked feet exposed.

A gentle mother leads them in their praise, Teaching their feet to tread in heavenly ways, And takes this lull in childhood's tiny tide, The little terror of the night to chase.

No lover's sigh, or side of heaven is seen, And angels hover o'er the group serene; Instead of odors in a censor's swing, Instead of fragrances an infant's tongue.

Then tumbling headlong into waiting beds, The sheets they hide their tiny heads, Till slumber hides away their little fears, And like a peeping bird each face appears.

All dressed like angels in their gowns of white, They wait for the dawn in dreams of light, And sweetly will sparkle in their eyes at morn, And stolen glances all their ways adorn.

For the Sabbath Recorder.

THE MISSIONARY SOCIETY. Twenty-fifth Annual Report of the Board.

(Continued from last week.)

In this connection, it may be proper to say, that at a meeting of the Executive Board, held on the 2d of January last, in accordance with the feelings of the Board, with what was supposed to be the views of the Society at large, and with a resolution passed at your last annual session, that "in the movement of Seventh-day Baptists to the West, it is of vital importance to our cause, that locations be selected which combine the best natural advantages with the best facilities for the development of our religious sentiments, and that our people collect in these localities, so as to combine combination of effort and influence at the earliest practical moment, thus avoiding the disastrous results of scattering to isolated and unfavorable localities," the subject of increasing the labors on the general missionary field in the West was freely and fully discussed, and the Corresponding Secretary was instructed to initiate a movement contemplating that object, by corresponding with several brethren known to have the work near their hearts, and the result seems encouraging.

Bro. A. F. RANDOLPH is still in the employ of the Board, and located at Pardee, Kansas, whence he writes, under date of Dec. 13th, 1866, giving some account of a visit to Fremont, Kansas, prospects at Pardee, &c., as follows:

"I have lately returned from a visit to our brethren in Fremont. Their prospects for spiritual prosperity are not flattering. They are languishing, dying, for want of faithful and continued pastoral and ministerial labor. There are a few, and but very few, who are trying to maintain public worship. And they meet with much to discourage them. I found two individuals who would, I think, have been baptized and become members of the church, if they could have had sufficient encouragement to have done so. These Sabbath-keepers from Unadilla, N. Y., had just come. Being pleased with the country and its prospects, it is to be hoped that they may stay, and be a benefit to the little church. Could I have stayed a month or more, and labored for them, I should have been very glad indeed to have done so. But from necessity, my visit had to be a short one. It was expected that the church at Long Branch, Nebraska, ere this, would have had a minister. Recent reports indicate a failure. What are we to do west of the Missouri? Must our little churches languish and die for the want of ministerial labor? I do most sincerely hope and pray, that such may not be the case.

"Here at Pardee, we are gaining slowly. I trust that we are steadfast and immovable. But I fear that it cannot be said of us, that we are always abounding in the work of the Lord. As the date of my last report, my health was poor, with dubious prospects for the future. But after having a respite, I have recovered my usual health and vigor."

From his quarterly report under date of March 26th, 1867, we give the following:

"Our meetings for preaching, Bible-class, and Sabbath-school, have been well attended; but our meetings for prayer and conference during the week, by too small a number compared with the whole. But that small number have deeply felt and labored for prosperity to our little church. We are now holding meetings almost every evening, in connection with Sabbath services, and encouraging results, assisted by Bro. Bailey, who, we believe, is providentially with us."

Under date of Aug. 11th, 1867, he reports "a moderate, but, I trust, a permanent increase in the church and society." The Bible-class and Sabbath-school are doing well. The meetings are well attended, except the prayer-meetings. There is, at times, evidence of a new awakening to the importance of a more faithful devotion to the duties of religion."

Bro. JAMES R. INSH is still stationed at Casswago, Pa., as pastor of that church, with aid from the Board. He reports, under date of Oct. 10th, 1866, from which we extract the following:

"Since my last report, I have preached each Sabbath at Casswago, except when absent to Association and Conference, and once in two weeks at Hayfield in the afternoon. I have also preached once in two weeks to one congregation; and once in four to another on First-day. I sides occasionally at other Sabbath-school during the summer. It is still in progress, with fair attendance. Since my last, I have baptized one, who I trust, will be a useful member of our church. I am confidently looking for others to follow in the delightful ordinance; but the church is not in that earnest onward march which assures revival work."

His quarterly report, under date of March 16th, 1867, gives the following:

"In suitable weather, meetings have been quite as full as usual, and on the part of some there seems a growth of interest. Soon after my last report, a man of some influence, but not a professor, hailed me in the street, said his neighbors had no meeting but Roman Catholic within convenient distance, and he wished I would come over and preach at their school-house, saying I might choose my own time in the week. I gave him an appointment, which he took due pains to circulate. A good congregation assembled, and at the close a general vote requested me to come again. Four weeks after, I went again, and preached two evenings in succession, with good interest. A number followed with good remarks in conference. Though quite a number have been members of various churches, most of the congregation now hold no ecclesiastical connection."

Under date of July 8th, 1867, he reports:

"Since my last report, my labors have continued much as during the period included in that report, except that the appointments in the middle of the week have been suspended. As our usual Sabbath meetings have been well attended, and with some increase of interest, and occasionally manifestations of deep feeling. Several who have been hesitating seem to be taking a more decided stand. Next Sabbath we have arranged to attend baptism, and four have given in their names as candidates for the sacred rite. Others give some encouragement that we may expect them then, or soon after. One of the four has hitherto been in the observance of the first day.

"Since the Association, various influences have seemed to be at work in the community, as initiated by the discussions and sermons of the session. Some have seemed to gather favorable impressions, while others have shown the rising of a bitter bile, stirred up by the telling facts and omens of the Sabbath question. Last week, a member of our society was maled in the sum of \$9 39, fine and costs, for quietly working his corn on the first day of the week. This was spite work for personal offense; but it gave opportunity to show the latent hatred of God's truth. Whether this will be followed by deliberate and intended persecution, is quite problematic. Toward this, some seem to show a willing leaning, while others show an outspoken, manly condemnation of the whole move. We need great grace to improve all to the furtherance of the cause of truth."

At a Board meeting, held Jan. 2d, 1867, a report was received from Bro. A. W. COOK, announcing his desire to close his labors at Dundaff, (Clifford), Pa., where he had been laboring for some considerable time past, and enter upon the pastorate of the church at Lincoln, N. Y. Another letter from Bro. COOK, under date of Dec. 9th, 1866, announced to the Board the fact that he had entered upon the pastorate of that church.

A report from him, under date of Lincoln, N. Y., March 10th, 1867, says:

"On the 12th of January, two united with the church by baptism. Others have said to set out on pilgrimage, but have not been baptized. My hope soon will be. A few of our late meetings have been more than usually interesting. . . . I have preached fifty-four sermons since I have been here, and made all the family visits that circumstances would permit."

In his report, under a later date, he says:

"I have endeavored to preach the Word faithfully, as the people will bear me witness, and I believe have been done. Since I last wrote you, I have baptized one—a man of some fifty years. He embraced religion during our meetings last spring, and has become an active and prominent member of our church. We have a very good Sabbath-school, in running order. There seems to be an increasing interest in the study of the Bible."

Our last report informed you that Bro. JOEL C. WEST had just entered upon an engagement with the church at Wasioja, Minn., to serve them as pastor, with aid from the Missionary Society to the amount of one hundred dollars a year. His quarterly report, under date of Wasioja, Minn., Oct. 1st, 1866, furnishes the following:

"Since my connection with this church, it has maintained its religious prosperity. In entering upon my labors, I was kindly assisted by the brethren in finding and visiting all the members of the society; and this proved a successful method of interest in all in religion and the prospects of the church. Some hailed a pastoral visit as a new era in their lives, and expressed such gratitude for such attention; and others were free to confess their love for their Saviour. Twelve have united with the church, six by immersion. Some interest has been manifested in relation to the Sabbath, and two have united with us. The educational interest is increasing among our people here in proportion to their numbers and ability."

Under date of April 11th, 1867, he continues:

"Since my last communication, of January, we have continued our labors in the church, encouraged with

the hope that the Lord has wrought with the church in her effort to advance the cause of Christ, even in the conversion of sinners. Our Sabbath meetings have been well sustained, with about their usual interest. Storms have occasionally interrupted the meetings. I have made pastoral visits to nearly all the families above enumerated. The few that I have not called upon, I intend to visit as soon as possible. It is my prayer, and hope, that these visits may tend to the social and spiritual welfare of those who have received them. May that sense of obligation so generally acknowledged, be deepened, until all shall be actively engaged in the pleasant duties of the Christian religion."

Under date of May 28th, 1867, he again writes:

"Sabbath meetings have been more fully attended since the return of warm weather. The Sabbath-school is resuscitated, and in successful operation. So also is the Bible-class. The weekly prayer-meeting was suspended a few weeks during the spring break-up. It is now held Sabbath afternoon, at 4 o'clock, preceded by a meeting of the choir of a half hour's duration. Last Sabbath there was a full attendance upon these means of grace, not only of adults, but also of the children of the community. Much interest was expressed, in prayer and conversation, that the Lord would revive his work in this place, and gather into his fold the children and youth of this place. I feel cheered and encouraged by the thought that the 'seed of the kingdom' is not only being sown broadcast by the preaching of the Word, &c., but is being 'drilled in' by means of the Sabbath-school. May God grant that we may soon rejoice in the salvation of those who enjoy our Christian labors and care."

In his final report, dated Transit, Minn., Aug. 6th, 1867, he says:

"Since my last report, I have continued to preach upon the Sabbath, to superintend the Sabbath-school, and to take charge of the prayer-meeting. I have devoted some time to religious calls upon the families of the settlement. I have presented personally the claims of religion whenever and wherever I have had opportunity. The result of a year's labor here, has been a fuller attendance upon Sabbath worship. The Sabbath-school is in operation, with an increase of interest. The prayer-meeting is more fully attended, with a very decided increase of interest. There is a pleasant work of grace in progress among us, and several who have been cold and backward have become quickened and active, and are ready to come up to the solemn feasts of the Lord's house. There is an increase of union and fellowship in the church, and the spirit of the Lord is at work in the hearts of those who are yet in sin."

Bro. CHARLES M. LEWIS is still laboring acceptably and efficiently as pastor of the church at Farina, Ill., where he was established at the time of our last annual report, and from whence he writes, under date of Dec. 25th, 1866:

"Immediately after attending the General Conference at Alfred, N. Y., in September, I returned to my field of labor, having been absent for nearly two months, on a tour to raise funds to erect a house of worship at Farina. In that effort, I was successful; finding our people awake to the necessity of aiding new and feeble churches in providing themselves early with comfortable and attractive places of worship. Many of the churches aided promptly and liberally; and I obtained some over two thousand dollars for the object. This, together with what we have been able to raise among ourselves at home, it is believed, will be sufficient to furnish us with a meeting-house sufficiently commodious for the present use of our Society. The expressions of gratitude among our people here have been abundant, for this timely aid, as they have thus been enabled to see the prospect of a more permanent standing and influence as a society in this new settlement."

"Our Sabbath services, of preaching the gospel, and imparting Sabbath-school instruction, have been regularly continued, and are encouraged indications, we are encouraged to believe that such labor has not been in vain. Brotherly love and Christian harmony prevail in our little church, attended with steadfastness in the Sabbath faith."

"We have been much cheered recently by the timely aid of Eld. Leman Andrus, sent us by the Sabbath Tract Society. He has been engaged for a few weeks, in and around Farina, in the distribution of Sabbath tracts, and not only preaching to us about our duty to keep holy the Sabbath of the Lord, but showing the First-day people their error in the observance of Sunday for a Sabbath. We think the prospect brightening; that more will not only see the truth about God's holy Sabbath, but unite with us on this outpost of the denomination in obeying the truth."

A letter bearing date July, 1867, from Bro. LEWIS, says that the membership of the church is now one hundred and eight. Two of the number recently added are converts to the Sabbath. He further says:

"Steadfastness in the faith, and harmony among ourselves, is our present report. Our Sabbath-school has been re-organized, with more encouraging prospects than at any time before. Since we commenced our meeting-house is now completed, and though not completed, for the want

of a convenient place elsewhere during the warm weather, our religious service on the Sabbath is held in it."

At the commencement of the current year, Bro. A. C. SPIKER was located with the church at Trenton, Minn., where he continued to labor until the 7th of April last. A letter from the clerk of the church at that place, bearing date April 10th, 1867, notified the Board that Bro. SPIKER had resigned the pastorate of that church. His resignation was accepted, since which they have been without a pastor.

Bro. S. S. GRISWOLD labored for a part of the year at Woodville, R. I., under the auspices of the Executive Board. The following, from his second quarterly report, dated Dec. 31st, 1866, shows that his efforts there are not unappreciated:

"I have supplied the church with preaching there every Sabbath, with the exception of three. The congregation, though small, are increasing, and I trust are receiving some benefit from the instruction given, as well as from the worship of God. As most of the unconverted were gathered in during the labors of Bro. C. M. LEWIS, but little increase of numbers can be expected. The exposition of Bible doctrine, the enforcement of Christian life, and the encouraging of Christian faith, seems to be the object to which worship should be directed here, as a preventive against the herds of error, and the ingress of second-adventism, which is hovering around there, and which, I think, would occupy the place, should it become vacated. The church here is feeble, and unless watched over and aided, will probably become extinct, and hence a nucleus as a rallying point will be lost. The members of the church are quite widely scattered, and hence somewhat inconvenient to assemble. The congregation truly appreciate the fostering care of the Missionary Society, and seem disposed to co-operate with it."

Bro. GRISWOLD's labors at Woodville closed last spring, since which time no labor has been performed there under the direction of the Board.

Bro. S. R. WHEELER has been laboring with the church at Hebron, Pa., and since April last, under a partial support by this Society. Under date of July 10th, 1867, he reports to the Board:

"Being in part sustained by you since April last, it is proper that you should receive a report of my labors from that time, and I suppose you expect it. With three exceptions, I have preached each Sabbath, praying the Lord to bless the effort. A Sabbath-school is maintained the year through. These Sabbath services, during the past three months, have been attended by the usual goodly number. Beside the regular Sabbath services, I now preach Sabbath afternoons at the extreme points of the community. Having been one year with this people, a brief summary may be in place: Three young women have been added to the church by baptism. On the part of some in the church, there is backwardness really lamentable; yet I feel that the general tone of spirituality is considerably improved."

Bro. THOMAS FISHER labored one half of the time, up to the 15th of last October, with the church at Otsele, N. Y., under an appointment from the Board. His reports indicate, that though the people are in harmony, and some of the members are truly pious, yet their prospects are not encouraging. He says:

"They need some good minister to go and live in their midst, and then, I think, with the blessing of God on him, and on them, their prospects would soon brighten. There are many in the community who seem to greatly respect those who keep the Sabbath of the Lord. I closed my labors there last Sabbath; and arrangements have been made for a future supply of ministerial or pastoral labor."

The Board has appropriated at the rate of one hundred dollars a year to the church at Watson, N. Y., to aid in the support of Bro. J. E. N. BACKUS as pastor, from July 1st, 1866. At a meeting of the Board, held Sept. 4th, it was voted to continue the appropriation for another year.

At a meeting of the Board, held Feb. 22d, 1867, a communication was read from a committee of the church at Christiansia, Wis., relative to the efforts of that church in building a house of worship, and asking an appropriation of one hundred dollars to assist in the support of Bro. A. B. PECKHAM as pastor; and it was voted, that in view of the special effort now being put forth by the Christiansia church to build a meeting-house, the Board make an appropriation of fifty dollars for the year ending April 1st, 1868.

At the same meeting, an appropriation of fifty dollars was made to the Third Genesee Church, for the year ending April 1st, 1868. Bro. GEORGE J. RANDALL has occupied this field, and under date of July 4th, 1867, he writes:

"At the present time, there is no

special interest on the subject of religion; yet I believe that most of the members are struggling against the influence of sin, and seeking for a higher life. From removals, exclusions, and deaths, the church has declined some in membership for two years past; yet we hope for better days. There is but little chance for additions to our membership, unless we can succeed in winning them from error upon the Sabbath question, to embrace God's long-neglected truth. We have our children in the Sabbath-school, and a goodly number of old people, and we hope, in God's own good time, to bring the children into the fold of Christ. We feel that we are weak; still, our trust is in the God of Israel."

In the Far West, at Long Branch, Nebraska, is located a small community of those who hold sacred the law of God, and who have recently organized a church of Christ. This church has asked your Executive Board to aid them in sustaining the Word of Truth among them. The request has met a hearty response, and resulted in the settlement of Bro. CLEMENT in the pastorate, who, under date of Feb. 28th, 1867, reports as follows:

"Our meeting-house, 24 by 36 feet, 12 feet story, is so far finished as to be comfortable. We are having a school taught in it, which promises much for our children, if we can continue it. We have an interesting Sabbath-school of nine classes and about fifty scholars. Our circumstances are much more encouraging than they were three months since. We are thankful for the aid we have received, and are receiving from our brethren in the East, and hope to use faithfully their gifts. I shall not neglect the interests of religion, or the church, as they are committed to my care, for any other interests. . . . We hold regular meetings on the Sabbath, and prayer-meetings on the evening before the Sabbath. Trusting in God, our Heavenly Father, we hope to be victorious in our moral and spiritual warfare."

It will have been noticed that Bro. JAMES BAILEY, in his report, extracts from which have already been incorporated in this report, speaks of this field as one of much promise, and one worthy of attention.

Under date of Long Branch, Nebraska, July 12th, 1867, Bro. CLEMENT reports:

"I have tried to perform the duties of the relation I sustain to the church and Missionary Society, since I reported last, as best I could. I have preached every Sabbath, and sometimes on other occasions. Our Sabbath-school is well attended and promising. Our material prospects are encouraging, and crops look well generally. There is some interest awakened on the subject of the Sabbath, by discourses delivered last winter and spring."

By the foregoing, it will be seen, that the home field has enlarged during the last year. The Board has also received a number of applications for pecuniary and ministerial aid, to which they have not yet been able to respond, partially from the lack of laborers and means, as well as a lack of information as to the necessities in some cases. The Board has been notified by the Corresponding Secretary of the Central Association, that the Executive Board of that Association has decided to place the missionary interests formerly under its charge in the hands of the General Missionary Society. It is to be hoped that the former contributors to the missionary funds of that Association will not feel, that by this act they are relieved from the duty of contributing of their substance to the aid of this work; but that their pleasure will be enhanced by a consciousness of the large increase of obligations on them in this direction.

FOREIGN MISSIONS. At the time of our last annual report, we entertained a hope that we might soon be able to announce a reinforcement of the China Mission. But the way does not yet seem to open before us in this department of missionary labor. Your late missionary to China, Bro. SOLOMON UNDERPENTER, writes the Board, under date of Walworth, Wis., March 18th, 1867, giving the financial report of the Society's agents in Shanghai, China, and also the report of the pastor of the church in that city, as follows:

"One of the church members has died; one has been recently expelled for bigamy; and three have been added by baptism. Present number twenty. What shall be done? The funds (some two hundred dollars) on hand? Shall they be appropriated as the same amount was last year? And shall anything be added in order to enable two elders, in addition to the other two elders, to devote their whole time to the work? I would recommend this, on condition that the laborers are able to prosecute their labor. It seems that two of them have met with obstruction in their native village, and at last accounts were in the county. If they have the heart to work, I would be sorry to have them equipped for any other home employment."

The following extract is from a letter by the pastor to Bro. CARPENTER:

"Peace be with you, and with all the brethren and sisters in the church. The brethren and sisters of the church in Shanghai are well. On the Sabbath, we all assemble, and I discourse; but the outsiders come in and out, and on account of my small abilities, I desire that God may help me. I desire that the church may be increased, and that each brother and sister, with united heart, may give glory to God, until the Lord come—amen. Formerly, when we received your letters saying you wished to return to China, we were exceedingly glad; but your last brings word that you must wait a couple of years before deciding, because Mrs. C.'s health is poor, and yours not confirmed. Now, I pray God to preserve you both, and that you may soon be well, and return to China. In regard to the Sabbath, I can only do this. But I regret that I cannot, because the support of a household requires considerable means. So I, as before, go on in my work. This year, in the eighth month, we celebrated the Lord's Supper again. Now I pray God that he may enable Chang Yuen to put away his last wife, and seek to please God, and afterwards partake with us of the Lord's Supper. He still keeps the Sabbath, and prays to God, but is not clear on one point, the putting away of one of his wives. I hope he may become clear. Pray for me, who am weak. Salute the foreign brethren. God be with them. Of the two hundred dollars that were received, I have expended fifty in getting out an edition of two thousand copies of the Sabbath Almanac; have handed over to Kang Kwang Day and Erlow one hundred dollars, to sustain them in preaching in Lin-oo, and a few dollars in other ways. It is to be lamented, that the people of Lin-oo will no longer permit our brethren to preach there. They have now been in country places preaching about two months, and I know not yet how they fare. My prayer is, that God may assist them to accomplish his will in proclaiming the doctrine of our Lord. On the 21st of the ninth month I received into the church a man by the name of Cheen Foo Chung. This man is the mercy bestowed upon us. May the church in China spring up with rapidity."

There is another public matter I would speak of. The mercy of God conferred on us truly is not small. But I regret my inability to oversee all the affairs of the church like a foreign bishop, according to the custom already established. Hence I long for your early return. And if you cannot return, please induce some other one to come and take charge of the flock in China. Then, in the first place, I shall feel relieved; in the second place, I may become more familiar with the duties of a pastor. For Yeh is thinking of seeking for membership in the church, but thinks of waiting your return before the matter be decided. For the reason that matters in this world are exceedingly difficult, it is desirable to put his faith to the test, and afterwards consult."

"My wife unites with me in sending greetings to the brethren and sisters in America."

CHAU CHUNG LAU.

Thus the longings of these poor souls, who dwell in the glimmering twilight of Christianity, should put to blush the apathy of those who bask in the noontday light of the gospel dispensation.

CONCLUSION. Perhaps we could set our efforts more distinctly before you by very briefly recapitulating. Bro. James Bailey has spent the year in evangelical labor through the Great West, and as his reports show, very profitably to the cause. Hopes are entertained by your Board, that arrangements will soon be made to put another laborer on this field. Bro. A. F. RANDOLPH is still at Pardee, Kansas. Bro. James R. IRISH remains at Casswago, Pa. Bro. W. COOK, having left the church at Dundaff, Pa., located with the church at Lincoln, N. Y., last autumn. Bro. JOEL C. WEST has occupied the pastorate of the church at Wasioja, Minn., the past year, till the first of July last. Bro. O. P. HULL has served the church at Carleton, Minn., the year past, with intervals of sickness. Bro. HAMILTON HALL located with the church at Emporia, Kansas, last spring, with a probability of making a permanent settlement. Bro. H. W. BABCOCK has served the church at New Auburn, Minn., for the year past. Bro. C. M. LEWIS is acceptably laboring with the church at Farina, Ill. Bro. A. C. SPIKER served some seven months with the church at Trenton, Minn., his resignation closing on the seventh of April last. Bro. S. B. GRISWOLD labored a part of the year with the church at Woodville, R. I. Bro. S. R. WHEELER has been with the church at Hebron, Pa., since April last. Bro. THOMAS FISHER labored about one half of the current year with the church at Otsele, N. Y. Bro. GEORGE J. RANDALL has been with the church at Watson, N. Y. Bro. A. B. PECKHAM is now located with the church at Christiansia, Wis. Bro. GEORGE J. RANDALL is laboring with the Third

Genesee church. Bro. B. R. CLEMENT has accepted the pastorate of the church at Long Branch, Nebraska. All these have been sustained entirely by this Society, or by funds of the Society conjointly with other associations, societies, or churches. Small though our efforts are in proportion to what they should be, we feel that we have been blessed far beyond our reasonable expectations. In view of our prosperity, then, let us gratefully accord all the glory to Him who has guided and blessed our feeble efforts to magnify his Word; and let us renew our consecration to his service, determining, while we live, to devote our best energies, our means, and our influence, to the removal of error, and the circulation of the truth of his glorious revelation of grace to sinful men, and to the spread of his Word among all the inhabitants of the earth.

On behalf of the Board, E. G. CHAMBERLAIN, Cor. Secy.

WESTERLY, R. I., Sept. 4th, 1867.

LONG SERMONS—CONSTITUTION. The impudence frequently manifested at what are called long sermons, though sometimes quite pardonable, is more or less unreasonable, and needs rebuke. We know of one who wrote the paragraph which clipped it from an exchange, and published it. The writer is a sensible man. A lawyer who consumes three hours in arguing a question of law relating to the ownership of a barrel of apples is indignant at his minister for exceeding twenty-five minutes in unfolding one of the great principles of morality, on whose observance the tolerable existence of society depends. The judge who sits for two hours with his "opinion" on the right of the counsel, challenges his witness, grumbles at his minister because he has prolonged the discussion of fundamental laws of human progress to thirty minutes. The physician who takes ten minutes to prepare the medicine for a headache, is nervously restive if his minister spends only twice as many in attempting to relieve a chronic headache. The belle, who has spent how long—in adjusting the bows of a bonnet, is remorseless in her criticisms on the minister who does not finish his meditations on the fatherhood of God in fifteen minutes. The top, who has been combed and styled and perfumed, and waded in water and moustach, for an hour, is mortified past endurance if the poor minister does not, through his discussion of the immortal life "inside" of twenty minutes.

NORTH AND SOUTH.—From a late installment of H. W. Beecher's "North-wood," we copy the following remarks of a New England farmer to a sojourner from the South:

"I've seen a good many men from your parts. They come up here every summer, and are very flush of money. They think they can buy everybody. They fall in with a low sort of people and foreigners, mere hangers on, and such creatures will take as long as you will give. Look, they are like a barrel with two holes, one stop is in all day, and the other is not. But they are not our people. The fact is, we northern men work hard, and we have to know the value of time, and stuff, and work, and if we weren't close as bark we would all be in the poor-house. But there is a sign of difference between being tight and being mean. If a man airs his money, he has a right to it, and to the last cent, just as much as to the first. And if a man hasn't a cent, he's a mean dog, if he takes it anyhow, unless he's extremely old, very lame, and has no children nor relations, and is afeared of goin' to the poor-house."

CONSTITUTION PROPOSED.—Discontented. The first question discussed in a Medford which reaches land was, more directly, perhaps, than any other family. It was the question of tubercle, its contagiousness and prophylaxis. The discussion turned mainly on these two points: Is tubercular consumption contagious, and may it not be prevented by inoculation? I should tell you, that the profession, tired of being baffled by a disease so slow in its progress, and yet so certainly fatal, have been experimenting of late years all over Europe, and that enough new facts have been arrived at to warrant a certain number of the experimenters to declare that tubercular phthisis is not contagious, and that a healthy man is not infected from one who has the disease. This is made upon rabbits and other animals by inoculating under the skin the matter from tubercles, and these inoculated animals die consumptive in three months time. The doctrine of the Constitution is a positive way, but they brought forth many valuable facts which will put the profession a step in advance in the right direction.

REVISIONS.—Theodore Tilton tells the following story, which is an application in a recent issue of the "Sabbath Recorder."

"When Col. Billy Williams was in the Colored Army, he was in these words: 'I have seen a good many men from your parts. They come up here every summer, and are very flush of money. They think they can buy everybody. They fall in with a low sort of people and foreigners, mere hangers on, and such creatures will take as long as you will give. Look, they are like a barrel with two holes, one stop is in all day, and the other is not. But they are not our people. The fact is, we northern men work hard, and we have to know the value of time, and stuff, and work, and if we weren't close as bark we would all be in the poor-house. But there is a sign of difference between being tight and being mean. If a man airs his money, he has a right to it, and to the last cent, just as much as to the first. And if a man hasn't a cent, he's a mean dog, if he takes it anyhow, unless he's extremely old, very lame, and has no children nor relations, and is afeared of goin' to the poor-house.'"

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Miscellaneous.

BROTHERS AND SISTERS.

Two of the most distinguished in the long roll of eminent astronomers are a brother and sister—Sir William and Caroline Herschel.

The union of John Aiken and his sister Letitia, afterward Mrs. Barbauld, in life, labors, was uncommonly close and complete.

Yet one dear wish still struggles in my breast, And pains one darling object unexpressed.

The evening came. In the village of Stow Newington they spent the last twenty years of their lives.

When he became a young man, and was accustomed to make frequent excursions, he says: "I was again drawn toward home, and that by a magnet which attracted me strongly at all times; it was my sister."

At twenty Cornelia was married to one of Goethe's intimate friends, Schlosser, and in four years she died.

How to see Broadway. The Evening Gazette, after commenting on the hurried manner in which strangers usually go through the amusements and sights of the city, advises sight-seers to give more attention to what can be seen in the streets, and says:

The true way to enjoy Broadway is to take the arm of a friend, and proceed to take everything in the coolest possible way. Be surprised at nothing, but look at everything.

and what we proposed to do." The lamentation he breathed over her grave when she died is one of the most affecting passages in his long autobiography.

Ernst and Charlotte Schlegel were a choice and ever faithful pair of friends. The life and letters of the great preacher, recently published, reveal the full beauty and importance of this relation.

The graduates of Yale College have a queer custom of coming back after graduating, and presenting a silver cup to the first married graduate who can produce his wife and baby in support of his pretensions to being the leader in the domestic line.

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fall in the Life Guards, but falling in love with and marrying a beautiful girl of humble origin, against the wishes of his father and elder brother, he was disinherited.

By the death of his elder brother, he became possessor of estates yielding \$3000 per annum, and a few days since started for Inverness, Scotland, with Mr. McGregor, a Scotch gentleman, who came to this country and hunted him up.

A correct statement of the quantity of nuts brought to New York, and the amount of capital invested in the business, would, if the annihilated, seem a "Munchausen's" story.

The best English walnuts are brought from France and Naples. They are worth from 11 to 18 cents per pound. Butternuts, or, as they are generally called here, cream nuts, and Brazil nuts, come to us from all parts of South America, and are worth 10 cents per pound.

The Bearstoun Illinois states the following remarkable case: A remarkable effort of nature to relieve the human body of an obstruction, has occurred in the vicinity, which should attract the attention of scientific men.

It is asserted in a New York paper, that there are in New York at least seven thousand persons who wear false eyes. There are two or three places there where false eyes are made and inserted.

An English paper asks the significant question, "How long will London be habitable?" The enormous town is increasing so rapidly as to threaten seriously to interfere with the comfort of its inhabitants.

It is admitted by Mr. HOWE, Jr., President of THE HOWE MACHINE CO., that he was awarded a GOLD MEDAL at the Paris Exposition.

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3d. It runs lighter, and with less noise than any other double-headed machine.

4th. It uses the same kind of thread for both top and bottom threads.

5th. It is the most perfect in its construction, and is the most improved and perfect.

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