

Dark, cloud-trapped night,
Shuts out the soft starlight.
The hour of sleep,
Upon my shaggy dark creeps.
Now all is still!

As I walk in the vacant street,
Silence profound,
And darkness, reign around.
With others sleep,
Alone my watchful I keep.
Now is the hour
For fancy's magic power
To people space
With forms and visions numberless.
From the dim past
The half-forgotten past,
What scenes arise,
Filling my heart with strange surprise!

Scenes long forgot,
Now to remembrance brought,
Do I remember,
Most faithfully distinct and clear,
The thoughtful word,
The sigh, the laugh, the heave;
The prayer, when none but God was near,
The face, sweet and kind,
Of friends as dead;
A thousand things that once have been,
And are no more.

Word fancy doth restore,
To life again;
Of common things that ne'er have been,
She doth create.
Around me congregate
A multitude
Of airy phantoms, satyrs rude,
Rives, giants tall,
Nymphs, eyes, smiles, all
The belms wild
I've read or dreamed of when a child,
To seek on high
To stary orb in yonder sky
And picture there,
In some cold star,
Words strangely bright,
People with beings pure as light.

And in the hour,
Beside a wondrous power
And love to how,
To humbly breathe the solemn vow,
To lift the heart,
In deep devotion. Here, apart,
From life's turning cones,
In its valley and all,
While others sleep,
And by lone vigil keep,
Before Thy throne,
Of mercy, blessed One,
Lift up the heart,
I love, and give my grateful heart to Thee.
(GENEVA.)

PALESTINE MISSION.
To the Editor of the Sabbath Recorder:
As the following Annual Report of the Palestine Missionary Association, for June, 1866, would interest many of your readers who have not heard of it, you will confer a favor, not only on them, but on the Association from whom the Report emanates, by giving an insertion in the Recorder.

Yours truly,
H. C. HUBBARD,
Cor. Sec. Palestine Missionary Association.

ANNUAL REPORT OF THE PALESTINE MISSIONARY ASSOCIATION FOR 1866.
Beloved Brethren and Sisters,
Through the interposition of a kind Providence, we who feel a deep interest in the diffusion of the Gospel in Palestine, are again permitted to assemble for the purpose of furthering, by any means we can, the object devoutly desired.

Within the brief period of our organization several of the earnest supporters of the Palestine Mission have passed away—gone to their reward, leaving behind them the evidence of being heirs of eternal glory. It is our duty to mourn their departure, and to cherish their memory as we cherish the memory of all who have labored for the Kingdom of God on earth.

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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.

VOLUME XXIII.—NO. 7.

WESTERLY, R. FIFTH-DAY, FEBRUARY 14, 1867.

WHOLE NO. 1151.

their labors; and their works do follow them.
Your Executive, in their report one year ago, recommended, (and the Association adopted the recommendation,) that we make an effort to establish a "friendly journal," and, if possible, to secure an agent to solicit the pecuniary means necessary to place the mission in active operation.

In regard to a journal friendly to the objects we have in view, we would say, we have only issued one number of the *Missionary Record*, with the hope at the time that another number would be issued ere this; but for the want of the necessary means, it has not been done; and God, in his inscrutable providence, having taken our President from us, on whom we relied more than on any other person to aid this enterprise, we cannot say when we will issue another. We again commend this enterprise to your favorable consideration.

It was the intention of your Committee to send out Bro. Jones to canvass the field for funds; but insuperable difficulties have combined to prevent his going thus far. We hope, however, that he may be able to take the field in August next, or, at fatherest, early in autumn.

It is with regret that we are unable to report more as accomplished in carrying forward the objects we have in view. Various are the difficulties with which we have to contend, the greatest of which is the general apathy existing in regard to foreign missions, and an impression still prevailing in some quarters, that our organization is a rival one, and our work an opposition work, which is both "unwise and uncalculated." The latter difficulty we will have to live down, no farther explanation by us being demanded in regard to it.

We would mention, in this connection, that a few spontaneous subscriptions have been added to the yearly installments, and that a few brethren in Detroit and Scott have made a voluntary subscription to the funds for outfit and passage, amounting to about one hundred and sixty dollars.

Notwithstanding the difficulties which have been and are in our way, we still feel it our duty to go forward, with an unwavering trust in Him who gave the command to "go into all the world, and preach the gospel to every creature," with the promise that He will be with such always, even to the end of the world.

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"With kindest regards, I am yours very truly,
JOHN MILLS."
The cordial sympathy and Christian fraternal regard evinced throughout this whole letter is truly refreshing; and none the less so when we reflect that it is from one holding with us no ecclesiastical connection. The "prospectus" to which Mr. Mills refers, alludes to the changes which have taken place in Palestine, showing the increased encouragement for missionary effort there, and indirectly exhibits the increased responsibility of Christians in regard to putting forth a renewed and more vigorous efforts for diffusing the knowledge of the Saviour among that people. We extract the following:

"Palestine, though peculiarly interesting as the land of the Bible, has, notwithstanding all the Christian enterprise and activity of the last half century, been strangely neglected by the Protestant world. Although its Jewish inhabitants number less than twenty thousand, the country is tenanted by a race which is also of the seed of Abraham—the Arabs—a people whose physical and intellectual qualities would adapt them, when once imbued with the principles of Christianity, to become a great nation. For many ages past, the whole land seemed to lie under a great curse, and its hundreds of thousands of Arab inhabitants were left under the depressing pall of Mohammedanism, without any effort being made to bring them into the light of the Gospel. The sanguinary law which inflicted the penalty of death on every Musselman who forsook his faith, and which for ages smothered all spirit of inquiry, has been repealed, and religious liberty conceded to all creeds in the Turkish Empire.

The Gospel therefore has 'free course' in Palestine, as in the other provinces of the empire, and every man is at liberty to adopt what religion he pleases. At the same time, a great change seems to be passing over the Moslem mind; the old fanaticism appears to be dying away, and a spirit of religious inquiry rapidly spreading abroad. May we therefore not hope, that the time to favor Palestine, yea, the time to have a peculiar interest in it, as being in a conviction, a number of gentlemen, some of them well acquainted with the country, met together to discuss these questions, and after mature deliberation, resolved to establish a mission to the Arab, and should it be deemed expedient, to extend its operations to the adjoining countries.

"Mr. Younhannan El Kasey, a young Christian Arab, and native of Palestine, who was for some time receiving education at Pontypool College, and is now at Regent's Park College, is approved by the Committee as a most fit person to open the mission among his people, and is ready to proceed to the sphere of his labors. It is also contemplated to send out a native of this country with him. But the Society will have in view the employment of native agency, so far as is practicable, and the formation of self-supporting native churches."

Without assuming that one effort of evangelization is better than another, or dearer to the heart of Christ, than another, this effort has a peculiar interest to us, as being in a great measure the fruit of our efforts in Palestine; and as insignificant as we may have regarded the result of our labors there, they may be, by God's blessing, of incalculable benefit to mankind.

May we all be richly imbued with the Holy Spirit! If we are thus highly favored, the good Lord will guide us to His glory; and if it be His good pleasure, He will eventually succeed our efforts.

In behalf of the Executive Committee,
H. C. HUBBARD,
Corresponding Secretary.
Scott, N. Y., June 6th, 1866.

For the Sabbath Recorder.
"MAN THE SUBJECT OF REGENERATION."
E. L. V. HULL:
Dear Brother,—Yours of Recorder, Jan. 24th, is before me. You complain that I did not meet the texts you quoted to prove your proposition, that man is the subject of regeneration. The reason was, I did not intend to controvert that point, but admit it. But I could not prove the propriety of your laying such emphasis on man, as being the subject of regeneration. You say that the whole man, the body as well as the mind, was regenerated, or created anew at conversion, or that the body was no part of the man. I referred you to a number of texts to prove that the mind is regenerated at conversion, and the body at the resurrection. Thus I admitted that man, in the broadest sense, is the subject of regeneration. And hence, taking no issue with you on this, I headed my article, "Eternal Life—When Given?" This was the issue. I need not repeat my proofs and arguments. I refer the reader to that article, in the Recorder of Dec. 6th, 1866. I am writing to rest the question in controversy on what I there set forth. Let the candid reader re-examine, and then judge.

But you imagine you find me contradicting myself, because I say the text, "My sheep hear my voice, and they follow me, and I give unto them eternal life," does not specify the time when eternal life is given, while I admit that in grammar it is the present tense. There is no contradiction in this. What grammarians call the present tense does not always express what is now taking place. Gould Brown, one of the stoutest of grammarians, says, "The time ex-

pressed by the same tense, what are called by the same name is frequently relative, and sometimes indefinite." Again, "The present tense of the indicative and, expresses general truths, and literary assertions; as, 'Vices produce misery.' 'She often visits us.' We use it in speaking of persons that are dead, but whose works remain; as, 'Sennacherib's wall.'"
That Christ's sheep hear His voice and follow Him, are general, customary actions. They ways have done so in the past, they so at present, and they always will do so in the future. But we expressly say, "The sheep hear His voice which Christ gives, is received in the world to come," and you have a text that asserts that it is given in the present time. The verb is, "said," and "is received," in the present tense; and both relate to what Jesus said when here on earth, the other to what will take place in the world to come.

The illustration I used is "to the point and strictly parallel. My 'oh' obeys me. When? Always. It has in the past, he does now, and will in the future. I give him a homestead. When? I give him it in the present time. No; but he is to receive it when my will is executed. So the good shepherd has given, and heaped to his sheep eternal life. Have they received it? No. It has expressly appointed the time, fixing the event of its reception in the world to come.

But I need not repeat. I have said enough—more than I intended. I am perfectly satisfied with what I said before, to which I again refer you and the reader. R. F. CORTELLI.

For the Sabbath Recorder.
"THE LITTLE LAMB BOY."
Thinking that perhaps the little children who read the Recorder would like to have a story, I will tell them one that is strictly true, about a little boy by the name of William H. Weedon, who lived in Richmond, Rhode Island, several years ago.

This little boy was a smart, active child, until he was two years and a half old; he then took a severe cold, that settled in his limbs, which caused him to be sick and lame the remainder of his life. For the most of the time during his sickness, which lasted between seven and eight years, he suffered very greatly. He had several large sores on his back, neither eat nor sleep for several days at a time, and sometimes he would appear to be dead. Once he lay nearly seven hours without showing any signs of life, and his friends all thought that he was dead; but, to their astonishment, he revived, and lived several months afterwards.

Though little William suffered so much, he was never heard to murmur, or complain, or even to wish that he was well, but always bore his sickness with great patience, and was ever pleasant towards those who had the care of him. He was kind and generous to his brother and sisters, whom he loved tenderly, and always tried to make them happy, as far as he could in his power. Feeling more unhappy than usual at one time, he told his mother that he should not live long, and he wanted her to send him his box of toys, which she carried it to him, and he then called his brother and sisters round his bed, and gave them his toys, telling them that he was going to leave this world, and should not want them any longer. He was very much affected on seeing them all weeping around him; but he soon wiped away his tears, and desired them to be good children, and to love one another, and not forget him. He then laid his head down upon his pillow with such composure as if he had been a man in years, and lay very quietly for some time. After that, he expressed a wish to see an uncle who had been a minister. When his uncle arrived, he looked at him very earnestly, and asked him to pray; and after prayer, he seemed much comforted. When his uncle had gone, he called his father to his bedside, and told him that he had found Jesus Christ; and upon his mother's entering the room soon after, he lifted up his little hand, and exclaimed, "Oh, mamma, I have found Jesus Christ to be very good to my poor little soul; and oh, mamma, how I do love Jesus; he is so good to me, and so lovely. Would you like to know how I found Jesus? Well, I will tell you. My uncle helped me to find him when he prayed so earnestly for me today. Yes, I have found Him, and every thing now looks new and beautiful, but I love Jesus more, and I want to go to heaven, blessed heaven, where I can live with Him always." A lady then came in, and inquired of him how he was. "I feel well, and I feel happy," he replied. He then requested his mother to read to him the Testament, and turned to the third chapter of Acts, and read the story of the lame man that was healed. When she had finished reading, he said, "I am like the lame man, but I feel that I am healed; and he then shouted, 'Glory, glory to Jesus Christ, my glory, glory in heaven.'" Little William continued to be very happy, and spent much of his time in prayer for his friends, until his death, which took place when he was ten years and one month old. And now, my young friends, I want to say to you, that I hope you will be like little William, and learn to love the Saviour, and when you die, He will take you to live with Him in heaven, where you will always be happy.

S. W. CRANDALL.

"THE LITTLE MATCH GIRL."
(Drawn from the story in prose, by Andersen.)
Through ice-cold rain and sleet—
'Twas dark—no being near—
Tattered and soiled—
Battered with cold and fear,
A child with aching feet.
No living soul had thought
Of her lone dreary street—
Her matches none had bought—
In her lone dreary way,
No hand had ever sought
To soothe her aching feet.
The snow lay on her hair,
And froze upon her brow;
Her limbs, so thin and bare,
Showed through the tattered vest,
Which fluttered in the air.
The tears rolled down her cheek,
And froze before they fell;
Her hands were all so weak,
To wipe away the bitter dew,
She felt her heart would break.
Homeward she dared not go;
For there, a father stern,
Would meet her with a blow,
And drive her out to earn
What brought them both to woe.
She looked to the street lamp,
And saw the light as it shone;
The light shone on her feet,
It glowed as if it ran,
It looked for home as yet,
The lights from windows near,
Where all was bright and warm,
Fell on her hair,
And on her cowering form—
None thought of her, not there.
"O, could I kindle some
Of all these matches here!
It would be light and warm;—
And yet I hardly dare,
For father yet may come."
She drew a match across the stone,
The light shone clear and bright,
And her light shone so bright,
A wondrous vision shone.
For see! That dark, cold street,
Was lit up as Summer's day;
Through every fire play—
In every heart-beat beat.
She saw the snow-white ground
The light shone clear and green;
Thousands of lights around,
Lit up the glorious scene;
The longed-for home was seen,
A wondrous vision shone.
From her there fell a star,
Leaving a trail of fire;
And round her, far and near,
Singing of love and cheer.
And, from the clear blue sky,
There came a ray so bright—
An angel from on high—
This light was light to light!
She felt her mother's light!
The well-loved form drew near;
The child stretched out her arm;
"Save me from cold and harm;
With this I have no fear!"
Up in the boy's air,
The light shone clear and bright,
Far above wall and care,
The mother bore her child;—
How higher and happier there!
"Mother and child, brighter yet,
Their care all others are one—
They sit at Christ's own feet."

"AS GOOD AS MY WORD."
The head clerk of a large firm in Charlestown promised an old customer, one day, half a barrel of Russia duck, to be on hand precisely at one o'clock, when the man was to leave town with his goods. The firm were out of duck, and the clerk went over to Boston to buy some. Not finding a truckman, he hired a man to take it over in his wheelbarrow. Finishing other business, on his return to Charlestown, the clerk found the man not half way over the bridge, sitting on his barrow, half dead with the heat.
"Pretty soon a rich merchant, whom the young man knew very well, riding on horseback, overtook him. 'What?' said he, 'Mr. Wilders, turned truckman?'
'Yes,' answered the clerk. 'The goods are promised at one o'clock, and my man has given out; and you see I am determined to be as good as my word.'
'Good, good!' said the gentleman, and started on.
Calling at the store where the young man was employed, he told his employer what he had seen. 'And I want you to tell him,' said the gentleman, 'that when he goes into business for himself, my name is at his service for thirty thousand dollars.'

Reaching the store, which he did in time, you may be sure the high price set on his conduct made amends for the heat, anxiety and fatigue of the job.
"Keeping his word. You see, how important it is regarded. It is one of the best kinds of capital a business man can have. To be worth much to anybody, a boy must form a character for reliability. He must be depended upon. And you will like to know, perhaps, that this young man became one of the most eminent merchants of his day, known far and wide, both in Europe and this country. His name was S. V. S. Wilder, and he was the first President of the American Tract Society.

WINTER EVENINGS AT HOME.
The light of Home! how bright it beams,
How warm its glow around us falls;
And from the lattice far it gleams,
To love and rest and comfort call.
How sweet to seek the quiet way,
When weary limbs would fain repose;
And round the light in lone array,
Around the light in lone repose.
Friends, how do you spend the long winter evenings? In Wisdom's ways—in reading, meditating, treasuring up useful knowledge, scientific, historical, scriptural? We may calculate on three hours at least, between the closing of out-door work and early bedtime. How shall we spend these precious hours? The bright fire in the fireplace, grate, of open stove, gives an air of cheerfulness and comfort to the family sitting-room. Are you fatigued with the labors of the day? Is not this the place of all others to rest the weary limbs or brain? Do you not feel of business press heavily upon you? Where may you throw them off if not here?—where seek sympathy and counsel? Would you find relaxation and improvement at the same time, in familiar conversation? What is more charming, or more improving, to mind or heart, than the right kind of home talk?

Of all the spots that Heaven has best,
The dearest place is home;
And never loves to roam;
'Whist! love plays round the smiling hearth,
The heaven's own bliss enjoyed on earth."

If you need rest and relaxation, take it, by all means, in the quiet of your own home; but with most of our readers, especially in the country, these long evenings should be a school of intellectual, social, and moral activity. We have not been accustomed to put sufficient value upon home as a school, or to avail ourselves of half of its privileges. The work of education, in both the young and the old (for who is too old to learn?) should now be going on.

THE BOOK OF JOB was written in Arabia; Daniel and Ezra in Babylon. Some of Paul's letters were written at Rome. The Revelation was written in Patmos, an island in the Egean Sea, or at Ephesus in Asia Minor.

The Pentateuch was written by Moses, who was for forty years a shepherd in Midian. The Psalms by King David. The Proverbs, Ecclesiastes and the Canticles by King Solomon. Daniel by the Prime Minister of the Persian Empire. Matthew's Gospel by a Jewish Tax-gatherer. Luke's and the Acts by a Greek physician. John's Gospel and Revelation by a Galilean Fisherman; etc. Most of the Old Testament books were written in Hebrew, and the New Testament books in Greek.

THE NIGHT AND SLEEP.
Dr. NIGHT and HIS PLEASANT article upon "Night and Sleep," in the January number of *Hours at Home*, speaks thus in the concluding paragraph:
"Let us look on a good man's sleep, and there is nothing so beautiful. It is Luther who has worn out his powers in some great fight for God; or it is Washington half deserted by his country when bearing its burdens, and now, forgetting all, he has fallen back into God's arms, to forget also himself. There he lies, uncaring, and receiving back, from God's gentle fountains, the powers that shall furnish another great to-morrow. Standing at the open door of his chamber, and looking on his deep, still sleep, it is as if the eternal, ever faithful Goodness, had him now to Himself! And yet more touching and closer to the tenderness of mercy is the very bad man's sleep. He has drunk the cup of guilty pleasure dry. His tongue is weary of blasphemy. His deed of crime, perpetrated of his day is ended. Having spent the power God gave him, in good in a violation of his throne, he goes remorsefully to his bed, and there forgets even his remorse. But God does not forget him or toss him out of the world, but he rests encircled by the goodness of God, nourished by his patience, to be reformed

in so many different centuries, and over a period of so many years.—
Journal and Messenger.

It is a great part of God's purpose in sleep to renew abused powers; else how many would never sleep again! Therefore, who of us can look on a world buried in sleep, guilty, ungrateful world, broadly snuff in evil and do it without some deeply affecting, overwhelming sense of the goodness of God?"

THE IDIOT BOY.
Those who have heard this touching story, recited by the celebrated tragedian, Mr. Forrest, will never forget either the pathos with which he uttered, or his simple, affecting introduction to it. Mr. Forrest's introduction to it was as follows:
It had pleased God to form poor Ned to a thing of idiot mind;
Yet to the poor unreasoning boy
God had not made him unkind.

Old Sarah loved her helpless child,
Whom helplessness made dear;
And life was everything to him
Who knew no hope nor fear.
She knew his wants, she understood
What he was ever doing for;
For he was everything to her,
And she to him was all.

And so for many a year they lived,
Not caring who should see or hear;
But age at length on Sarah came,
And she fell sick and died.
He tried in vain to 'wake her dead,'
He called her name in vain;
Yet she would never wake again,
And he was left all alone.

The rabble boys, that used to jeer
Whenever they saw poor Ned,
They had no more to do with him,
And not a word was said.
They laid her in the narrow house,
And sang the funeral state;
And he sat and watched her all the night,
Till she was laid to rest.

THE PURSE OF THE ALMS.—
In the time of our Lord it was a rule of the synagogue to take a contribution on the Sabbath for the necessities of the poor. The Jews never failed to do this; and in order that they might always have funds in hand, they kept at their houses what they denominated "the purse of the alms." In this purse they deposited weekly a proportion of their earnings, and took from it on the Sabbath before going to the synagogue. This custom was so good a one, that it might be generally adopted in our time.

MEMORIALS OF GENIUS.
Tasso's conversation was neither gay nor brilliant. Dante was either taciturn or satirical. Butler was either sullen or biting. Gray seldom talked or smiled. Hogarth and Swift were absent-minded in company. Milton was very unsocial and irritable, when pressed into conversation. Kirwin, though copious and eloquent in public addresses, was meagre and dull in colloquial discourses. Virgil was heavy in conversation. La Fontaine appeared heavy, coarse and stupid; he could not speak and describe what he had just seen; but then he was the model of poetry on his own conversation. Dryden's conversation was slow and dull, his humor satiric and reserved. Cornelius in conversation was so insipid that he never failed in wearing; he did not even speak correctly that language of which he was such a master. Ben Jonhson used to sit silent in company and sulk his wit. Southey was stiff, sedate, and wrapped up in a socialism. Addison was good company with his intimate friends, but in mixed company he preserved his dignity by a stiff and reserved silence. Fox in conversation, never flagged; his animation and vivacity were inexhaustible. Dr. Bentley was loquacious, as was also Grotius. Goldsmith "wrote like an angel and talked like poor poll." Burke was entertaining, enthusiastic, and interesting in conversation. Curran was a convivial deity. Leigh Hunt was a pleasant stream in conversation: Carlyle doubts, objects, and constantly demurs.

WHO ROB ORCHARDS?
In a certain village of the Far West was an atheist. He was a great admirer of Dale Owen and Fanny Wright; but he could see no beauty in the Sun of Righteousness. This man, of course, never entered any place of worship. Indeed, in fruit season, he was especially busy on the Sunday in defending his orchard from his great enemies, the woodpecker and the idle profligate persons of the village, who off that day usually made sad havoc among his apples and peaches. One day, while at work with his gun in-law—an atheist like himself, although a more kind and courteous gentleman—was a pastor of a congregation was passing, he very rudely thus accosted the minister:
"Sir, what is the use of your preaching? What good do you do by it? Why don't you teach these fellows better morals? Why don't you tell them something about stealing in your sermons, and keep them from robbing my orchard?"

To this the minister pleasantly replied:
"My dear sir, I am sorry that you are so annoyed, and I would most willingly read the fellows who rob your orchard a lecture on thieving; but the truth is, they are so like you and the Major here, that I never get a chance."

"Good, good," replied the Major, laughing; on which the elder atheist replied:
"Thank God for that! I am glad that you are not a thief."

THANK GOD FOR THAT.—
Lady Huntingdon was trying to lead a lady to Christ. To her urgent entreaties she answered:
"O! it is of no use! I am lost!"
"Thank God for that!" said the lady. "Why?" rejoined the lady with astonishment.
"Because," said Lady Huntingdon, "Christ came to save the lost, and if you are lost, he is just the one that can save you!"

A CERTAIN WRITER says: "No fragment of an army ever survived many battles as the Bible; no citizen ever withstood so many sieges as the Christian; no man was ever battered by so many hardships, and he stood by them."

THE NUMBER OF CHRIST'S DEATHS WAS LEAST; PREVIOUS TO HIS BEING BURIED IN THE JEWISH CAPITAL; AND THE TESTIMONY OF PILATE TO THE INNOCENCE OF JESUS, THE COMPASSION OF THE PENITENT THIEF UPON THE CROSS, THE STRANGE CRY OF THE DIVINE SUFFERER THERE, THE CONVICTION OF NATURE, THE RENT VEIL OF THE TEMPLE, AND THE THREE HOURS DARKNESS, MOVED THE BEHOLDERS DEEPLY, AWAKENED REMORSE AS SHARERS IN THE DEATH OF HOLY ONE, AND FROM THE HILLS AND PLAINS AROUND CALVARY THE DEMOS THROUG OF WITNESSES, COLLECTED FROM ALL PARTS OF PALESTINE, RETURNED TO THEIR PLACES OF ABODE—"SMITING THEIR BREASTS." NO WONDER THAT THEY DID SO. IT WOULD HAVE BEEN STRANGE HAD IT BEEN OTHERWISE. THIS ACT, AND WHAT IT BETOKENED, WERE IN HARMONY WITH THE SCENE BEING WITNESSED. WITH THESE FACTS, AND THE SIMPLE, PRESENTING THE SON OF DAVID; AND CRUCIFIED HIM THE INNOCENT MESSIAH, HAVE BEEN THEIR MOURNFULLY IMPRESSED.

A REMARKABLE TREE.—
A traveler gives the following account of the "Zamang," a tree belonging to the sub-order Casapinae, which he saw in Venezuela, South America:
It is said to be somewhat the shape of an open umbrella, and covers very nearly an acre of ground. In 1857, I measured the head in its greatest diameter from east-south-east to west-north-west, most carefully, and found it to be 206 feet and 11 inches. Fifty years previous it was found by Humboldt to measure, in its greatest diameter, 192 feet French measure, which is equal to 204 feet 6 inches English. Hence we see that this extraordinary tree has, within fifty-seven years, increased the horizontal diameter of its head only by two feet six inches, which we may infer that it is of a good old age. The natives assert, moreover, that as far back as the discovery of the country by the Spaniards, three and a half centuries ago, the "Zamang" was even at the same size; and, reputed for its enormous size. At the same I saw it, it was but thinly covered with leaves, and seemed to lack vigor of growth. The natives hold it in high veneration, and it was against the law to break even the smallest twig from it.

THE PURSE OF THE ALMS.—
In the time of our Lord it was a rule of the synagogue to take a contribution on the Sabbath for the necessities of the poor. The Jews never failed to do this; and in order that they might always have funds in hand, they kept at their houses what they denominated "the purse of the alms." In this purse they deposited weekly a proportion of their earnings, and took from it on the Sabbath before going to the synagogue. This custom was so good a one, that it might be generally adopted in our time.

The Sabbath Recorder.

Westerly, R. L. Fifth-day, Feb. 14, 1867. GEORGE B. UTTER, EDITOR.

GOSSIP.

This word is of neither Latin nor Greek parentage. It wears no cloak which it is necessary to remove in order to find its real character. Of Saxon descent, it comes to us plain, blunt, honest, and indicates the employment of certain people who have more grasp of ear than brain. Their mouths, ever open, should be used for the reception of food, rather than the giving out of discourse. They will answer well enough as banks of deposit, but not of issue. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips.

Gossip has nothing of an intellectual nature about it; no more sound thought in it than there is in the twang of a dinner horn. And yet, so great is the charm which it exercises over many of its votaries, that from "early morn till dewy eve," at home or abroad, the ceaseless prating goes on, unobtrusive to few, destructive to many. Christopher North could listen with interest to such twaddle, because he found in it "a way to become acquainted with human nature, noting the signs of the times in idly wasted reports, and the babble of newsmongers."

In Paul's day, this class was so largely represented by women, that he was moved to enjoin silence upon them—except in those instances where they were of sufficient intelligence and piety to speak to the edification and profit of others. Some have supposed this injunction of silence to apply to women as a rule through all time. But the spirit of the gospel, as well as the evident reason for this restriction, will fully vindicate the Apostle in his desire to discourage foolish prating, and encourage the dissemination of pure sentiments and noble principles. The lack of moral and intellectual worth, did then, and ever must, furnish occasion for restraint.

The professional gossip has better lungs than sense. No serious thinking, no close attention, no vigorous exercise of reason, is required. Just enough of memory to retain the latest street news, or private scandal; imagination of microscopic power, when applied to human imperfections, but singularly deficient when by accident it turns toward virtues; conscience seared, yet perhaps active enough to give an occasional twinge; and a tongue that never rests, which no man can tame work in its special vocation; and which requires to constitute their chief "stock in trade." Their time passes idly, sinfully. Goaded on by a morbid ambition, they are both slayers and criminals, bound for judgment, and prepared to answer for others, but not for themselves.

Every honest minded man will find better employment for both mind and tongue. Every pure minded, thinking woman, will shun this vice as a deadly poison, "which destroys all that is fairest and sweetest in her nature."

TIME OF THE RESURRECTION.

To suppose that our Saviour arose on the Sabbath, according to the view of Bro. A. H. Lewis, or on any other than the first day of the week, (at others of his brethren have attempted to show), comes far short, in my view, of "harmonizing the historic accounts of the four Evangelists."

Matthew says that when the Marys visited the sepulchre after the resurrection, it was "late in the Sabbath," as it began to dawn "towards the first day of the week." We are frank to confess, that the simple phrase, "late in the Sabbath," seems to be somewhat irreconcilable with that part of the account given by the other Evangelists. But in order to remove the difficulty, it will not do to suppose that "Matthew tells of the first visit made to the tomb, at about the close of the Sabbath, and that the other three tell of the second visit, on the morning of the next day, when the sepulchre was found empty." If the Marys had visited the tomb "at about the close of the Sabbath," as Bro. L. supposes, and found that an angel had rolled back the stone from the door, it would be absurd to suppose, that when they visited the tomb "very early on the first day of the week," according to Mark's account, they should say one to another, "Who shall roll away the stone for us from the door of the sepulchre?" Again, why should these women bring spices to anoint the body, on the first day, (see Mark 16: 1, and Luke 24: 1), if they had visited the tomb on the previous evening, and found that he had risen and gone?

Or why, according to the last three Evangelists, should the Marys visit the tomb at all in the morning, and why should they be "perplexed" at not finding Jesus, if they had been there previously, and found the tomb empty? These facts prove that all the Evangelists are describing the same visit. Besides, all the other circumstances mentioned in the gos-

pel, in connection with the visit of the Marys to the sepulchre, if we except the single phrase of Matthew, "late in the Sabbath," go to show that they were describing the same visit, which occurred at the same time—very early in the morning on the first day of the week."

We must conclude, therefore, that our Saviour arose some time between sunset after the Sabbath, and sunrise the next morning: at what precise time, it is not said, but undoubtedly when the earthquake occurred, which was probably not long before the women visited the sepulchre. That Christ arose on the first day of the week, there can be no question; for Mark says, 16: 9—"And having risen early on the first day of the week, he appeared first to Mary the Magdalene," &c.

We think it can also be conclusively shown, that our Lord was laid in the tomb on the evening of the sixth day, "some time after three o'clock, and before sunset. For Mark says, 15: 42—"And evening having now come, since it was the preparation, (which is the day before the Sabbath,) Joseph asked (Pilate) for the body of Jesus." And he gave the dead body to Joseph. Luke asserts the same thing, and adds, 23: 53—"And he (Joseph) took it down, and wrapped it in linen, and laid it in a sepulchre. And it was the day of preparation, and the Sabbath drew on." And returning they prepared spices and ointments; and on the Sabbath they rested, according to the commandment. Luke must refer to the weekly Sabbath, as there is no commandment to rest on any other.

It is true, that John says, 19: 14, it was the "preparation of the Passover, and about the sixth hour. But it does not follow from this, that the next day was a passover Sabbath, and not a weekly Sabbath; for, in the 31st verse, it says, "Since it was the preparation, that the bodies must not remain upon the cross on the Sabbath, (for that Sabbath day was a great day), &c. It was called a great day, because that day the feast of the Passover happened to commence on the Sabbath. For the same reason, our Christmas might be said to be a "great day," when it occurs on the Sabbath.

But it may be said, that if our Lord was laid in the tomb on the afternoon of the sixth day, and rose early on the first day of the week, he was in the grave but two nights and a part of three days; consequently, these declarations in Matt. 12: 40 and 16: 21, and Mark 8: 31, were not "exactly and absolutely fulfilled." But it should be borne in mind, that the Sabbath was to be in the tomb, and rise from the dead, which was to be the sign of his Messiahship, and not the exact number of days and nights that he remained there. Nor is this all: We are inclined to think, that the number of days that he predicted that he should lie in the tomb was fulfilled, in accordance with the Jewish method of reckoning time. The Jews, in computing time, reckoned a part of a day as a whole. There are many instances on record, (see 2 Chron. 10: 3, 12; Gen. 42: 17, 18; Esther 4: 16 and 5: 1), where in each case a part of three days is reckoned as three whole days. At all events, it is evident, that what our Saviour intended by his prediction, was fulfilled. If not, he would have been accused by the Jews as being a false prophet. For they were well aware of this prophecy, Matt. 27: 63. But no such accusation was ever brought against him.

There is another fact, which must be noticed. On the first day of the week, (Luke 24: 21), as two of his disciples were journeying to a village called Emmaus, (verse 13), Christ made his appearance to them, but they knew him not. One of them, named Cleopas, began to tell him about Jesus, how he was condemned to death, and crucified (verse 20), "Besides all this," said he, "to-day is the third day since these things were done." (Verse 21). But Bro. L. says; "Christ was crucified and entombed late on the fourth day of the week." If so, Cleopas was mistaken, and should have said, "To-day is the fifth day since these things were done." If, however, this disciple was correct, then Christ was entombed on the sixth day of the week; and consequently the first day would have been the third day since these things were done."

We can conceive, therefore, of no way of "harmonizing the historic account, as given by Matthew, with those of the other three Evangelists," except by supposing the phrase "late in the Sabbath" means after the Sabbath was past; for the context shows, that this was the meaning. (See Matt. 28: 13.) What propriety would there be in attempting to assert "that his disciples came by night and stole him away," if he arose on the Sabbath just before sunset? In view of what has been said, we submit, that any attempt to prove that Christ arose on any other than the first day of the week, must be futile; and instead of "harmonizing" the four gospels, will make an "irreconcilable" difference between them. With this conviction, we are sorry

to see Bro. Lewis attempt to maintain any other view, in his otherwise admirable articles in the Recorder, on the History of the Sabbath, over the signature of "Gleaner." And more recently, we regretted to find that his able communication to the Christian Secretary was vitiated by the same course of reasoning. We believe that attempting to maintain these and similar erroneous views has to some extent prevented some from embracing the Sabbath of the Bible. When we assert this, we speak from personal experience. Suppose the editor of the Christian Secretary, and others, claim that the resurrection of Christ occurred on the first day of the week; we admit the claim, and ask them to show where we are commanded to observe this day as a Sabbath. C. H. T.

SABBATH DISCUSSION.

On Fourth-day, January 23d, the regular semi-monthly class debate took place at the Union Theological Seminary in New York. Six students, two from each class, took part in the debate. The resolution was as follows:

"Resolved, That the Fourth Commandment applies to the Lord's Day, under the gospel dispensation."

The perpetuity of the commandment was assumed, by mutual consent. Four of the regular speakers supported the resolution; the other two, and one volunteer, opposed it. The claims made in favor of the resolution were, mainly, Scriptural example, and the history of the observance of the First-day since the time of the resurrection. The opposition to the resolution was based mainly upon the idea, that the Seventh-day must continue to be the Sabbath, or else some indefinite day, which would be virtually no day. Under this head, a member of the Junior Class, formerly a member of the New York bar, made a strong point, showing it to be a universal principle, that no law could be modified or abrogated by any power other than the law-making power. Another speaker made a strong point, by showing that either the day mentioned in the commandment must continue to be the Sabbath, or else any indefinite seventh day might be taken, which would be, practically, no day, there being equal authority for the first or the fourth.

The leading feature of interest in the case is, however, found in the remarks of the Professor of Ecclesiastical History, who was presiding officer at the debate, in his "summing up." He claimed—1. That there are two elements in the commandment, one ceremonial and temporary, relating to the particular time; the other, relating to the institution, which was of universal obligation. Concerning the history of the Sabbath, he stated, 2. That the general claim that all nations had a septennial division of time into weeks, could not be sustained. Still, the absence of the evidence at the present time, did not prove, that such might not have been the case. The unreluctance of the general claims made in favor of the first day as the Sabbath of the early church, by modern writers and speakers, was clearly set forth. He stated, that no mention was made of the Christian Sabbath by any of the Apostolic Fathers. Eusebius, a loose writer of the fourth century, was the only one who had applied the term Sabbath to the first day of the week, and he in only a single instance. The idea of the "Christian Sabbath," and the application of these terms to the first day of the week, were unknown until after the Reformation. The first day and the seventh day were both observed for at least three centuries in the early church. Nevertheless, he deprecate the preeminence of the first day over the seventh, during that time, easily demonstrable, both from the inspired and uninspired history. There was, however, no command for the observance of the Sunday in the Scriptures, and its observance must therefore stand on inferential grounds.

Such is the substance of the debate and the Professor's remarks, as reported to us—(being absent from the city on that day, we had not the pleasure of attending it)—by one who listened to it, and who observes the Sunday. Unimportant as this debate may, at first seem, it is however of no small import as bearing upon the Sabbath question. Whatever may have been the immediate causes which led to the choice of this question—then and there, the manner of the debate, and its earnestness, evinced that those who took part in it see that there is much involved in the question. It is another evidence, which he who holds his finger on the public pulse can not fail to recognize, that we are gradually, but steadily, coming up to a more earnest feeling and inquiry into the Sabbath question. It shows, that thinking men can not ignore the question. And when such statements relative to the early history of the church are made by men of acknowledged scholarship in Church History, to young men studying for the ministry, it can not fail to awaken thought, and loosen the hold of the popular idea upon their minds. More than all else, it will lead to investigation, and investi-

gation leads to truth. It is the thing which truth covets and error decries. An influence set at work at such a center of theological life, must, in coming years, reach far out, and bear fruit. A. H. L. FEBRUARY 11, 1867.

LETTERS FROM PROFESSOR KENTON.

FOSTER, NIEDER LAUSITZ, PRUSSIA, Dec. 26th, 1866.

As we have been especially pleased in London with the services of the Dissenting Protestant churches, we desire to mention and commend those elements of worship that have forcibly impressed us. Our opportunities have been limited, but we infer that what we have seen and heard, is a fair average of the usual religious services of this class of churches. We will particularize.

I. These churches evidently possess a very healthy spirituality. The piety of their clergy seems deep, earnest, practical. Their sermons are clear exhibitions of truth, enforced by powerful and pathetic appeals to the understanding and consciences of their hearers. Many of them are among the profoundest scholars of this or any other age. They are men who have spent their lives among the largest and best libraries in the world, and in close intercourse with the most scholarly laborers and prodigions. No orthodox, that is as cold as a snow storm in June. We like progress; but the numbers of hard workers. But, concerning to what we had been taught in our youth, much learning has no "made them mad," nor damped the ardor for their ministerial duties, nor extinguished their vital piety. They enter their desks with hearts warmed by devotional inspirations, and with their minds enriched by things new and old from the volume of Goss Book. They deal very little in abstract and speculative doctrines, but never have any influence for good; but they lay open the grand principles of the gospel, that probe the heart, and convince the understanding of sin, of righteousness, and of judgment to come. Their influence is commanding, securing a high respect and holy reverence for things sacred and divine. We have seen no written sermons used, and very seldom notes. In a literary point of view, their discourses are often masterly and eloquent productions. But utility is the prevailing element. The piety awakened by the blessing of God upon such preaching, is not limited to the particular time, but leads to reverence in the sanctification of home duties, and laborious efforts in clothing the destitute, feeding the hungry, instructing the ignorant, reclaiming the wayward, and comforting the afflicted. From this stand-point, we appreciate, better than ever before, the blessed influences of a learned and pious ministry. Poverty and decay must inevitably be the lot of that people who neglect to provide for a succession of such ministers. Neglected fields will soon be overrun with briars and thistles. Whatever is worth having upon this earth, must be sought for and labored for. The richest veins of silver are in the "deeper" mines. God works no more mysteriously in the spiritual and intellectual, than in the physical world.

2. Forms may have no sacredness, but they have appropriateness, and of appropriate forms, some are more so than others. The little courtesies of life smoothe the life's asperities, as polishing powders brighten the tarnished silver. They lighten life's burdens, as the sweet tinted violets by the wayside cheer the weary traveler. God loves the beautiful in nature and in art, or he never would have so multiplied beautiful objects in the heavens and upon the earth, nor would he have formed minds to comprehend and imitate beautiful forms. There is beauty in action as well as in scenery. Kind words and generous deeds, in the family circle, and among neighbors, are beautiful. A quiet and unobtrusive deportment upon the street, is appropriate. A reverent modesty on entering the sanctuary for worship, is beautiful. So were we impressed in London with the beauty and appropriateness in the form of closing divine service. The prayer, immediately succeeding the sermon, ends with the benediction, and the congregation remain for a brief period before rising from their devotional attitude. There is in this form a quietness, and a reverence, becoming the place and the occasion. The solemn stillness that follows the Amen, is lovely. One feels the sacredness of the place, and walks softly. So, also, closing the services without singing after sermon, is extremely appropriate. It is, at the same time, philosophical. Sermons abound in thought and awaken devotion. And the devotional feelings are not marred, nor is the train of thought interrupted, by notices or singing at the close. Nothing in the services is allowed to efface or diminish the good impressions made.

3. Congregational singing in these churches is a special care. All singing and old. Special care is taken to provide all strangers with

books, at they too may sing. The effect grand. It makes this branch of the exercises very entertaining, and pares the mind much better for the services that succeed. The music better adapted to quality and style, to the purposes of worship. Intricate and unadventurous music often been the cause of fainting churches where congregational singing has been attempted. Mirrors, instead of selecting the tunes to be sung, as well as the hymns usually leave the latter service choristers. These too often make their selections in view of the arch skill demanded of the singer rather than in view of inspiring devotion. And hence, it often happens that for weeks together congregations are treated to music much better suited to operas or secular concerts than to the worship of the deity. Such tunes cannot interest a people as worshippers, however they may interest some of them as lovers of good music. Again, if one has been introduced that is so simple and devotional, the time it has been well mastered, the choir, it must be laid aside, to the dresses of the belle that had nothing to wear." Familiar tunes no more to be tolerated than last year's bonnets. Old tunes, like old men, are to be passed by as unworthy of notice; or, if they are used at all, they must be clothed with a new garment, that is as cold as a snow storm in June. We like progress; but the numbers of hard workers. But, concerning to what we had been taught in our youth, much learning has no "made them mad," nor damped the ardor for their ministerial duties, nor extinguished their vital piety. They enter their desks with hearts warmed by devotional inspirations, and with their minds enriched by things new and old from the volume of Goss Book. They deal very little in abstract and speculative doctrines, but never have any influence for good; but they lay open the grand principles of the gospel, that probe the heart, and convince the understanding of sin, of righteousness, and of judgment to come. Their influence is commanding, securing a high respect and holy reverence for things sacred and divine. We have seen no written sermons used, and very seldom notes. In a literary point of view, their discourses are often masterly and eloquent productions. But utility is the prevailing element. The piety awakened by the blessing of God upon such preaching, is not limited to the particular time, but leads to reverence in the sanctification of home duties, and laborious efforts in clothing the destitute, feeding the hungry, instructing the ignorant, reclaiming the wayward, and comforting the afflicted. From this stand-point, we appreciate, better than ever before, the blessed influences of a learned and pious ministry. Poverty and decay must inevitably be the lot of that people who neglect to provide for a succession of such ministers. Neglected fields will soon be overrun with briars and thistles. Whatever is worth having upon this earth, must be sought for and labored for. The richest veins of silver are in the "deeper" mines. God works no more mysteriously in the spiritual and intellectual, than in the physical world.

4. The weather in fixing the time of the visit. But the people would come, whether or no; some coming a considerable distance, through perilous adventures with snow drifts. The ladies of the congregation served up a supper, both elegant and substantial, of which about two hundred partook. The neighboring pastors were present. The company proved to be a very social one, and the evening passed pleasantly. The result of the visit, financially, was, with subsequent additions, a donation of two hundred and seventy dollars (\$270) in money, with many other valuable presents.

Another item of our home news, that the Seventh-day Baptist Church at New Market has recently received a present of a bell for its house of worship. It is the bell formerly belonging to our sister church at Plainfield; it weighs, with the hangings, 440 pounds. It has a good ringing sound, and will continue to strike for the cause of God's holy Sabbath. The bell was obtained at a cost of \$200, and was presented by one of the deacons of this church, Isaac D. Titworth, a brother of whom we may say, without flattery, that his "praise is in all the churches." This society put a new coat of paint on their meeting house during the past summer.

The "week of prayer" was observed in this place, by a union of the three congregations, meeting in the Seventh-day Baptist Church. The meetings were afterward continued in the First-day Baptist Church, but were finally, and I might say literally, "snowed under." L. C. H. LINCOLN, N. Y., January 27, 1867. The Seventh-day Baptist Church and Society in Lincoln are now favored by the earnest and faithful labors of Eld. A. W. Coon, and have been since about the 20th of November last. The word dispensed has been to the church and people as the cooling draught from the limpid stream to a thirsty soul. He has been instant, in season and out of season, in his labors, and under God they have been to some extent blessed, as the church has been revived and strengthened, and two added to the same by baptism, and others are inquiring the way to Zion. We have been holding a series of meetings the past week, at the close of which Bro. J. S. Rogers was ordained to the office of deacon. Brethren from the DeRuyter and Cayler churches participated in the above ordination, which occurred on Sunday, Jan. 27. S. OLIN.

CONFERENCE HISTORY. LONG BRANCH, NEWARK, Jan. 17, 1867. By request of the General Conference, I have written and published the History of the General Conference, at my own expense, and have sent them to the different societies for sale. Having been engaged in missionary labors in the far West ever since, I have relied upon the members of the churches for their sale, expecting that they would readily take them, from the interest they have in Conference History. I fixed the price so as to cover expenses, giving in my time and labor in its preparation and publication. I would gladly sell it at a lower price if I could. I can hardly believe any one would wish to buy under cost. I was appointed to write the History of the Conference, and not of the Denomination, and have not therefor met the desires of many in the denomination for a more general history. I hope some one well qualified will in due time write our full history. I give these explanations in answer to letters received from different parts. I am greatly obliged to those brethren who have kindly aided me in selling the History, and shall be most grateful to the brethren, who will buy them and relieve me from the debt of publication. I must rely upon others to sell, as I can not leave this mission to sell books. Brethren, for your "praises take them, and give good and mine. J. BAILEY.

14th. The country is high and rolling; no swampy land, sloughy, nor stagnant water. 15th. This will, we think, be a fruit-growing country. Apple trees, thrive well, peach poorly, plums, grapes, gooseberries, currants, and strawberries, seem to be in their primitive element. 16th. Coal is being mined or dug out thirteen miles south. Some specimens are found here. It is the generally received opinion, that when properly developed there will be plenty of coal. 17th. A stone mason and plasterer would do well here. 18th. A store would do well, it is said by those who have been in the business, if properly managed. 19th. A blacksmith would do well, if due attention were given to his customers. 20th. Our church-house being nearly completed, has been occupied since the 15th of December last. We have a good school in progress in it, of 36 to 40 pupils. We propose to raise it to a commendable point.

I believe I have now condensed, as best I could, and answered to the best of my judgment, all of the questions that have been sent to me by different correspondents. I will add, the Church now numbers 57 resident members, has a settled pastor, a church-house nearly completed, with no debt hanging over it. I close, with my best wishes to all my correspondents, answered and unanswered, and to those who may be looking westward for homes, hoping it may in a measure settle their feelings as to this point for a future home. "What thou doest, do quickly"—as good chances for poor men are passing by. J. G. BUCKOOK.

A SHORT TEMPERANCE LECTURE. On the night of Jan. 30th, the express train on the Erie Railway, three miles east of Wellsville, ran upon a broken rail, which threw the baggage car passenger coach, and sleeping car off the track down the bank. From the appearance of the wreck, it was supposed there must be ten or fifteen dead bodies under the debris. When friend answered to friend, and it was ascertained that none were fatally injured, there was a time of general rejoicing among the passengers in the sleeping car. Some proposed a dance, some a prayer-meeting, but by far the greater number something to drink. Two participated in this mode of thanking God for their deliverance from death; namely, Mayor Emerson's wife, of Washington, Iowa, (who was the most feeble of all the passengers), and L. H. P. Burdick, of Alfred, who was the last to whom it was offered, and was the most injured, and consequently was harder pressed to drink. He simply replied, "Gentlemen, I have seen worse wrecks from the bottle, and a thousand times more of them, than I ever saw on the railroad." Though the cup of thanksgiving (as they termed it) was passed five times before the company separated, only three drank the second time. EDNA SATTERLEE.

OLERIAL TIN WEDDING. A tin wedding festival was given to Rev. C. H. Malcolm, of Newport, on the evening of Feb. 5th, in which some two hundred of his parishioners took part. From a notice in a local paper, we clip the following items: The articles of tin were over two hundred and sixty in number, and comprised every species of useful and ornamental articles. There was a sugar can filled with sugar, a coffee can, and two tea cans, each filled with the best of these articles. Then there were all the varieties of tin teapots, tin forks, tin spoons, and even tin "jewelry," in short, every article that the ingenuity of man could devise to be made of tin, even to a huge door plate, manufactured from a whole sheet of tin. And it would seem that when their ingenuity in devising presents of tin had been exhausted, they brought silver and gold; for among the articles was a magnificent tea set of eight pieces, and Mrs. Malcolm opened an unpretentious tin box directed to her, to find five hundred dollars in greenbacks, and another to find a neat little gold watch and chain. It is presumed these last named articles were contributed in anticipation of the silver and golden weddings yet to come, which the donors feared the old folks might not live to see, and so put in their offerings in advance. There were articles of linen, too, going to swell the grand aggregate. There was also an envelope full of greenbacks from the ladies of the congregation.

A bounteous repast, spread by the ladies of the congregation, comprising a great variety of cakes, creams, &c., was one of the features of the occasion; previous to the partaking of which, those present were addressed by Rev. Dr. Brodman and Rev. L. D. Davis. There were present beside these, Rev. Messrs. Childs, Whedon, Dr. David King, and Rev. Charles T. Brooks. Rev. JOHN H. BAKER was recently stricken with paralysis, while preaching on Block Island, and a report of his death was circulated. It seems, however, that he is not dead, but is improving in health, and has returned to his home in East Greenwich.

WILLIS LAST LETTER. Mr. N. P. Willis' last letter was the following, published in last week's Home Journal: Dear Phillips.—The promptness and efficiency and devotion with which you sprang to my side, on the doctor's announcing me a dying man at my city lodgings, were memorable indeed! You got me home on that beautiful Sunday, as few except a "ministering angel," could have done the kindness. I am not suffering at present; but my paralysis has gradually crept from my legs upward to my lungs, and I am unable to sit erect without fainting. I am still very much as usual in the brain. With a fearful storm raging in the Highlands about me, I am thinking how you are "making up" without me at the office, and wishing I were a "wee" bit nearer to you. My friendship with you, which I cherish so pleasantly, stands a chance to be the last intellectual act of my life; yet it is by no means a lovely. When I found dear old Morris, your secretary and literary assistant, ten years ago, I adopted him as a great uncle to be loved, and I am proud and curiously unappreciative of many good qualities in yourself. I think, for an editor, your capacities are excellent. There is no better appreciator of a good thing, more unselfish, practical, statistical or witty; but as a business friend and partner, you are invaluable.

I am gratified to have lived long enough to have got you fairly into harness, as a well-developed partner and co-worker. I could have wished for more—but alas! for this fragmentary life. It is hard to be left soon enough. It is hard to be left long enough. I am writing this half-dead and half-alive by the hand of my attentive and sweet wife, and it is not to be published while I live. But you will be at liberty to refer to it and print it post mortem. God bless you, my dear friend. Yours faithfully, thus far, N. P. WILLIS.

SIGNS IN THE HEAVENS. During the month of January, there was sleighing all the time, without a very heavy body of snow, though it snowed some more than half the days, and was not warm enough during the month to snow-ball. On the last day of the month it thawed very fast, and continued to do so through the night and the first day of February, when at night the fields began to look quite bare. Next morning the ground was frozen some, and has neither frozen nor thawed much since. On Monday last, Feb. 4th, at about 11 A. M., there were visible two faint rainbows, one to the east, and one to the westward of the sun (parts of two). They were very bright, and extended from the horizon to a point just as high as the sun appeared, and at the same time there was a complete and very bright circle, not around the sun, but the sun appeared to be exactly in one side of the circle, and the circle appeared as high on one side as the other, and the circle the rainbow stopped. There was not a cloud enough to prevent the sun from shining rather dimly, and there was no appearance of rain except the bows. These phenomena began to be seen at about 9 o'clock A. M., and ended at about 12 M.

"VARIOUS READINGS."—Within a short time, we have received several circulars relative to new and improved versions of the Bible, or portions of the Bible, with intimations that their publication would be acceptable. Perhaps it would be acceptable to a few of our readers; but we question whether it would be useful to the mass of them. The burden of all the circulars is, that the version of the Scriptures in common use is very defective, and would be greatly improved by different readings. After looking at the samples of improvement sent us, we can not see the matter as do the writers. We think it would be well for them, and for all who are exercised concerning the alleged diversity of readings in the Scriptures, to bear in mind what Professor Moses Stewart said on the subject: "Of some eight hundred thousand and various readings of the Bible, that have been collected, about seven hundred and ninety-five thousand are of just about as much importance to the sense of the Greek and Hebrew Scriptures, as the question in English orthography is, whether the word 'colour' shall be spelled with a u or without it. Of the remainder, some change the sense of particular passages or expressions, or omit particular words or phrases; but not one doctrine of religion is changed, not one precept is taken away, not one important fact is altered, by the whole of the various readings collectively taken."

THE JAFFA COLONY.—It is now well known (says the Christian Secretary), that the colony of New Englanders who went out a few months since to settle at Jaffa, (the ancient Joppa), is obliged to confess itself a failure. The country is not what they thought it to be; they have lost largely by sickness and death; and the Sabbath Society has fulfilled its promise against them. The survivors have recently petitioned that a national year of war may be sent to this their home. "Gone to Joppa," we remember as an ominous phrase in the days of our childhood, but we do not remember a sadder exemplification of it than is furnished by the narrative of these poor colonists.

