## The Sabbath Recorder.

[Published by request.]

### ANNIE AND WILLIE'S PRAYER.

BY MRS. SOPHIA P. SNOW.

'Twas the eve before Christmas; "Good night" had been said,
And Annie and Willie had crept into bed;
There were tears on their pillows, and tears in their eyes,
And each little bosom was heaving with sighs,
For to-night their stern father's command had been given
That they should retire precisely at seven
Instead of at eight; for they troubled him more
With questions unheard of than ever before;
He had told them he thought this delusion a sin,
No such creature as "Santa Claus" ever had been,
And he hoped, after this, he should never more hear
How he scrambled down chimneys with presents each year.
And this was the reason that two little heads
So restlessly tossed on their soft, downy beds.
Eight, nine, and the clock on the steeple tolled ten;
Not a word had been spoken by either till then.
When Willie's sad face from the blanket did peep,
And whispered, "Dear Annie, is you fast asleep?"
"Why no, Brother Willie," a sweet voice replies,
"I've long tried in vain, but I can't shut my eyes,
For somehow it makes me so sorry because
Dear papa has said there is no 'Santa Claus.'
Now we know there is, and it can't be denied,
For he came every year before mamma died;
But then, I've been thinking that she used to pray,
And God would hear every thing mamma would say,
And may be she asked him to send Santa Claus here
With the sack full of presents he brought every year."
"Well, why can't we pay dest as mamma did dish,
And ask Dod to send him with pesents aden?"
"I've been thinking so too," and without a word more
Four bare little feet bounded out on the floor,
And four little knees the soft carpet pressed,
And two tiny hands were clasped close to each breast.
"Now, Willie, you know we must firmly believe
That the presents we ask for we're sure to receive;
You must wait just as still till I say the 'Amen,'
And by that you will know that your turn has come then."
"Dear Jesus, look down on my brother and me,
And grant us the favor we are asking of thee.
I want a wax dolly, a ten-set, and ring,
And an ebony work-box that shuts with a spring.
Bless papa, dear Jesus, and cause him to see
That Santa Claus loves us as much as does he;
Don't let him get fretful and angry again
At dear brother Willie and Annie. Amen."
"Please, Desus, et Santa Taus tum down tonight,
And bring us some pesents before it is light;
I want a sheet shoulder dry' me a nice little sed,
With bright shinin unners, and all painted red;
A jack-knife of tandy, a book, and a toy,
Amen and then, Desus, I'll be a dood boy."
Their prayers being ended, they raised up their heads,
And, with hearts light and cheerful, again sought their beds.
They were soon lost in slumber, both peaceful and deep,
And with fairies in dreamland were roaming in sleep.
Eight, nine, and the little French clock had struck ten,
Ere the father had thought of his children again;
He seems now to hear Annie's half-suppressed sighs,
And to see the big tears stand in Willie's blue eyes.
"I was harsh with my darlings," he mentally said,
"And should not have sent them so early to bed;
But then I was troubled; my feelings found vent,
For bank stock to-day has gone down ten per cent.
But of course they've forgotten their troubles ere this,
And that I denied them the thrice-asked-for kiss;
But, just to make sure, I'll steal up to their door,
For I never spoke harsh to my darlings before."
So saying, he softly ascended the stairs,
And arrived at the door to hear both of their prayers;
His Annie's "Bless papa" drew forth the big tears,
And Willie's grave promise fell sweet on his ears:
"Strange—strange—I'd forgotten," said he with a sigh,
"But I longed when a child to have Christmas draw nigh."
"In answer to my harshness," he inwardly said,
"By answering their prayers ere I sleep in my bed."
Then he turned to the stairs and softly went down,
Threw off velvet slippers and silk dressing-gown,
Donned hat, coat, and boots, and was out in the street
A millionaire, facing the cold driving sleet.
Nor stopped he until he had bought every thing,
From the box full of candy to the tiny gold ring;
Indeed, he kept adding so much to his store
That the various present outnumbered a score.
Then homeward he turned, when his holiday load
With Aunt Mary's help in the nursery was stowed.
Miss Dolly was seated beneath a plum-tree
By the side of a table spread out for her tea;
A work-box well filled in the center was laid,
And on it the ring for which Annie had prayed;
A soldier in uniform stood by a sled,
"With bright shining runners and all painted red."
There were balls, dogs, and horses, books pleasing to see,
And birds of all colors were perched in the tree;
While Santa Claus, laughing, stood up in the top,
As if getting ready more presents to drop.
And as the fond father the picture surveyed,
He thought for his trouble he had amply been paid.
And he said to himself, as he brushed off a tear,
"I'm happier to-night than I've been for a year.
I've enjoyed more true pleasure than ever before.
What care I if bank stock falls ten per cent. more!
Hereafter I'll make it a rule, I believe,
To have Santa Claus visit us each Christmas Eve."
So thinking, he gently extinguished the light,
And, tripping down stairs, retired for the night.
As soon as the beams of the bright morning sun
Put the darkness to flight, and the stars one by one,
Four little blue eyes out of sleep opened wide,
And at the same moment the presents espied.
Then out of their beds they sprang with a bound,
And the very gifts prayed for were all of them found.
They laughed and they cried, in their innocent glee,
And shouted for papa to come quick and see
What presents Old Santa Claus brought in the night,
(Just the things that they wanted,) and left before light;
"And now," added Annie, in voice soft and low,
"You'll believe there's a 'Santa Claus,' papa, I know;"
While dear little Willie climbed up on his knee,
Determined no secret between them should be,
And told in soft whispers how Annie had said
That their dear blessed momma, so long ago dead,
Used to kneel down and pray by the side of her chair,
And that God up in heaven had answered her prayer.
"Den we dot up and prayed dust well as we tould,
And Dod answered our prayers; now wasn't he dood?"
"I should say that he was, if he sent you all these,
And knew just what presents my children would please."
(Well, well, let him think so, the dear little elf,
'Twould be cruel to tell him I did it myself.)
Blind father! who caused your stern heart to relent,
And the hasty words spoken so soon to repent?
'Twas the Being who bade you steal softly up stairs,
And made you his agent to answer their prayers.

TURKEY AND PERSIA.—The Shah of Persia is now in Turkey, on a pilgrimage to Kerbela. He arrived at Bagdad with a suite of about 19,000 persons, including several princes and high official dignitaries. During his stay in the country he and his whole suite will be the guests of the Sultan. This is the first occasion since the conquest of Bagdad, that a Persian Shah has made his appearance on Turkish soil, and there is some talk at Constantinople of taking the opportunity for proposing the formation of a confederation of Mahometan states, which is now regarded as indispensable in view of the great agglomeration of states on the continent, and the threatening attitude of Russia.

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# The Sabbath Recorder.

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For the Sabbath Recorder.

## A COLLEGE A POWER IN A COMMUNITY.

A Baccalaureate Sermon, preached by Rev. W. C. Whitford, President of Milton College, Milton, Wis., July 3d, 1870.

John 4: 6—"*Now Jacob's well was there.*"

This passage occurs in one of those brief and graphic descriptions of the scenes in the ministry of Christ, which are presented sometimes by the apostle with the clearest spiritual insight, in order to give an outward form to some bold conception of a great religious truth. Here he groups together, in a careful outline, a few features of the scenery, some historical incidents, and a detailed account of a most interesting conversation.

Our Saviour, in his journey from Judea to Galilee, had turned aside from the main highway to rest himself on the stone curbing at the mouth of a well, to drink of the water from its cool depths, and to wait the return of his disciples, who had gone into the village of Sychar, a mile and a half distant, to obtain provisions for their noon meal. Above him, on the west, rose mount Gerizim, eight hundred feet high, with its precipitous and rocky slopes. Half a mile away, at the entrance to the gorge-like opening between the mountains, stood the well-preserved tomb of Joseph, the man of stainless purity of soul, and, for a while, the intellectual master of Egypt. Stretching north and south, along the road Christ had traveled, lay the valley of Mukhna, which is intersected at this point by the ancient valley of Shechem, ploughing its way seemingly through the rugged highlands, widening in its passage, thirty miles, downward to the river Jordan. The prospect, as he lifted up his eyes and looked on the fields, was charming, and inspired his soul. Around him, in the valley beneath, and away on the mountain sides, were the verdant pastures; the spots of ground, tilled and ready for the seed of the sower; the patches of trees, both forest and cultivated fruit; and the streams of water, issuing from the crevices in the rocks, and irrigating, in a natural way, many a field of dark, rich soil; all uniting to form a view of rare fertility and beauty, the most enchanting place in all that sacred country.

While stopping at this well, called Jacob's, in honor of the patriarch who dug it, Christ meets a woman of Samaria, who had come here to draw water. He despises those customs and the hatred of his own people which forbade any intercourse with the inhabitants of that section, and enters at once into conversation with her. He soon convinces her that he knows her whole history, and justly weighs her character. He reveals to her his real nature, and astonishes her by the strangeness and authority of his religious ideas. In a short time he is joined by his disciples, who have performed their errand; and he points out to them the rich results of the teachings of others in the past in that region, and of his own brief labors with the woman at the well, all of which will suddenly break upon them and rejoice their souls. There soon came thronging about him a large multitude of the Samaritans, accepting the saying of the woman, and believing in the delight of their hearts that there had appeared among them a great prophet, who would answer with the voice of heaven the questions, and remove forever the painful doubts, which had agitated their minds for long centuries. Gladly Christ used the opportunity—this harvest ready for his hands—to impress upon their convictions his divine right to teach them, and the saving power of his truth.

Such are the principal circumstances which we find connected with the visit of our Saviour to Jacob's well. In former years, events of rare interest had, also, transpired about it. This section had been a focal center in all the early movements of the Jewish nation in the land promised to their fathers; and this well had been a rallying point in many of these movements, and had become a grateful memento of deeds and persons of surpassing worth in the history of that remarkable people. It represents, in fact, both in itself and in the things associated with it, some of the most telling forces which ever operated upon the inhabitants of any one region, and farther out upon the race at large—forces not altogether material, but mostly intellectual and spiritual. In this respect, it may be considered as a type of an enterprise in modern life, a most most effective institution, born out of the new civilization of our times, the college. Let us proceed, at once to take up the central thought of our subject—*the work and the products of such a school, that we may realize more fully, if possible, its vast beneficent power in the community where it is located.*

1. The origin, and, therefore, the basis of a high institution of learning, is found in the needs and the condition of the people who dwell in its immediate vicinity. When established and thoroughly at work, it is an exponent of the life, the united influences, and the drift of the leading enterprises of the region of country which surrounds it. The well of Jacob had no chance beginning. It was built to answer certain definite wants, to be put in connection with the natural capacities of the rugged side of those mountains, and the fertile valleys around it, and to unite together and utilize all the advantages which the locality offered. The patriarch led a nomadic life, and supported his large family by his numerous herds of cattle. To his strong and active soul, such a career furnished the freest, most independent, and ennobling labor. The rich pasturage, and the abundant fruits of this place, called by Abraham the "vale of Moreh," invited this wandering chief, as he came on his long journey from Padan-aram, to the north-east, to reside here for a time. The tent of the family was spread; and Jacob erected on the spot an altar, and from his gratitude for the protection which God had shown him, and for the pleasure and wealth which he found in this land, he called the altar, "The mighty God of Israel." There is no doubt that during his stay at this time he dug this well, to furnish water, as the Samaritan woman says, for "himself, his children, and his cattle;" and as a sign of his perpetual tenure of the field which he had here purchased of the Amorite lord of Shechem. This field, with the burying place at Machpelah, was the first foothold of the chosen race in this remarkable country, and a foothold which they have never formally resigned.

So a college is called into existence, when a community feel its need, and when valuable interests are to be fostered. A religious sect, as is often the case, somewhat widely scattered, may establish the institution for the purpose of disseminating Christian ideas; but the people who are living near it, their business, and their intellectual and moral condition determine, more than all things else, its power to meet the ends for which it exists. The demand for a trained ministry in the early days of Massachusetts created Harvard College, with the motto, "*Christo et Ecclesiæ*;" but the mental activity and the religious devotion of those dwelling within sight of the uncouth and stiff rectangular building, or within a half day's ride, made it possible for Harvard to live, and become one of the great centers of the intellectual progress of New England. Thus a college which has solid foundation in any society, gathers up, binds together, and perpetuates all these highest forces at play around it. Here the pulpit finds a most appreciating audience; the public school, its origin and permanent support; the bar, its fondness for intellectual contests, and its best habits of weighing facts and principles; the farm-house, its laws of industry, and acts of cheerful or enforced obedience; and the shop, the illustrations of its ingenuity, and its spirit of quiet work. The vigorous life, which is awakened by the inventions for the husbandman, and the public enterprises on our highways of travel, penetrate the solid walls of our colleges, and is seen in the quickened heart-throbs of teachers and scholars. The sentiments, political, social, and moral, which seem to move often through a single community, like the waters of the Maelstrom in one circuit, form to a great degree the prejudices, opinions, and plans of those under instruction in the college classes. The local history of the country, the Geological features, the species of plants, the points of beauty or ruggedness in the scenery, the sayings of some eccentric characters, the literary efforts of distinguished individuals, the peculiar religious beliefs, and the desires of the few to engage in self-sacrificing toil, or to devote their wealth to the highest good of others; all these, in the locality where a college is situated, furnish topics for inquiry and discussion, and aid largely in fashioning and strengthening its internal life.

Of all our schools, the college is most fully affected by these surrounding influences; as by the range and completeness of its work, it comes into contact with the greatest number of elements and agencies of a community. The courses of study in our common schools, academies, and the professional departments of our universities, are all fragmentary. They may engage the attention of more scholars and parents; but their effect on the people is only elementary, or one-sided. All the faculties and tendencies of a man's soul are reached and trained in a college course. His judgment becomes more comprehensive as well as acute, for the mind is thoroughly awakened, and the extent and definiteness of his knowledge contribute to this result. It is always a few individuals who lead a community, a party, or any general enterprise. They put themselves into alliance with the strongest forces, operating in the section where they live; and by the broad and rounded culture which they receive from the college, or from the practical results of general investigation and discipline supplied them, they manage these forces the most effectually. The fact that a community expect to gain a higher rank from the support of a college than from any other institution, shows that they entrust to it more of their best agencies for good.

As it is now the outgrowth of the needs and the condition of any people, it becomes in a very special sense their property. It is like a well by the road-side, the common inheritance of the dwellers near by, and of those who put themselves into any proper relations with them. All must have a valid interest in its prosperity and beneficent influence. In return, the college, the nucleus of the intellectual and moral life of a community, has a rightful claim upon the wealth, the good opinions, the labors, the religious power, and all the other facilities for the education of a community. To withhold money from such an institution, when lacking some of the essential requisites to make itself fully useful, and when within the power of a people to aid it, is a fearful wrong done to the community themselves; because it harms their highest interests. To attack its fair name, to slander its supporters, or to arouse the prejudices of the ignorant and evil-disposed against it by misrepresentations, is an act of treachery to the institution and to the people who created it, such as should not be allowed to go unpunished. It can demand of all who share its benefits that they employ their time and their energies in increasing its advantages, and in adding to its power abroad. Since the religious demand of every church, household, or gathering for prayer within the circle of its influence, underlies the college, as its principal support, it can call most seriously upon all these organizations for moral aid, without which it must perish. To create designedly or ignorantly other enterprises which must conflict with the work appointed to a college, and cripple thereby its usefulness, is an ungrateful child striking its mother in the face. A college has rights which a community must always respect.

2. Education is largely a work done for the next generation. Like religion it calls into practical exercise the elements of faith, that condition of mind in which our best powers are developed, and our highest state of enjoyment is secured. A trust in spiritual agencies is employed, a healthful denial of immediate personal ends becomes the law of action, and a rational courage impels the whole mind. This well and the field in which it stands, Jacob bequeathed to Joseph's sons; his posterity he loved the most deeply. He had constructed one and bought the other, that they might be used by his descendants who should come back to this country after the lapse of many years, to partake of the promise of God that this land should be their dwelling place. The woman with whom Christ conversed, speaks of Jacob as giving them the well. He toiled for those whom he saw afar off enjoying the products of his toil. In this we see the greatness of his nature.

The same purpose and the same spirit control the life of a college. To benefit those who shall be at work when its supporters have passed away, is the great object in establishing its libraries, collecting its cabinets, composing its text books, teaching its classes, and unfolding the capacities of its students. For the good it shall do in the future years, it consents to perform the most exhausting labor, endure all its present weaknesses and embarrassments, live in pinching poverty, bear unprovoked, merciless criticisms and the opposition of the lawless to its salutary rules and discipline, and to wait for time to correct any unfriendly or dangerous movement in the society or country which it is upbuilding and improving.

Our Institution exemplifies this law of educational work. It expresses the faith of the people of this region in the power of learning to fit young people for the performance of the most sacred duties of life. They confidently expect that the mind-culture and the soul-growth secured here by books and teachers, the formative influences incorporated into the school-life, will bring out grand results in the career of those coming forward to take their places, in the busy homes and public resorts of this community, in the days far in the distance. No effort among us has drawn out so generous contributions of money, and the free use of the labor of many individuals. Nothing else would induce the people to look with so much charity upon the foibles of the youth, or to bear with such patience the rashness, the stupidity, and the inexcusable depravity, which are occasionally exhibited by those who are opposed to the higher advantages of learning. The hearty sympathy for the young person who is struggling to enjoy the liberal training of the school, and so often manifested by those noble men and women about us, indicates that our true work is regarded as prospective.

Is it not one of the best functions of a college that it presents such favorable opportunities for the outlay of the money of the benevolent, and especially of those who ardently desire that their property shall be employed after they cease to be able to manage it, in conferring benefits upon the needy and the young? Is there any investment of a few thousand dollars which promises to secure here such substantial good in the decades of years before us? The use of money here for the high ends of intellectual and spiritual improvement, will educate hundreds of people hereafter, as it does scores of them now. What an inducement this becomes to devote our ordinary labors and our property to nobler purposes than the gratification of our appetites, our vanity, and our avaricious spirit. In no enterprise in this section of the country, public or private, except in some churches, and certainly in no schools of a high grade, has economy in the employment of funds been so emphatically taught to those who, in the future years, will manage the business we shall leave in their hands. Every five dollars invested in the college since classes were opened here a quarter of a century ago, has aided to educate some student. Besides the cheapest work is not always the least costly, but that which upbuilds the highest interests. Can any one deny that the institution is endowed with a sacred character, as it draws around itself such high trust of the soul, such self-sacrifices, and such moral heroism, as those which found and conduct a college? Are not these examples, such as are always seen in those who start and sustain such schools, often in the poorly paid and over-worked teachers, and every day in the patient and hopeful students who contend with want and poverty; are not these examples of incalculable worth to hundreds in a community? It is such a spirit that controls the real leaders in science, makes men earnest reformers, guides the benefactors of the race, and prepares the heart for the indwelling of the best Christian graces.

3. An institution of learning, like Jacob's well, is a permanent place of resort; and, usually, of the most intelligent and influential in the community. At no other place would it have been so natural for Christ to meet the Samaritan woman, who proved to be well-known, quick witted, and held in some consideration in the village where she dwelt. Some of the best characters presented in the Bible transacted some of the most marked events of their lives at such a place of rendezvous. Travelers, like Moses, some of the prophets, met Christ, met at wells, or gathered in the rocks of the country inhabitants in the vicinity, or strangers joining with them like themselves on mercantile expeditions, or on performance of their missions. Meeting and guiding the people at such places, business contracts formed, matrimonial alliances formed, important news from different sections exchanged, physical strength tested, discourses of power pronounced, and miracles wrought. At our colleges, as a rule, are collected the most promising, enterprising, and strong-minded young people in the country. A common desire brings them together—a longing for knowledge and intellectual power. Such a school, with such ends to gratify this desire, exists to a great extent. Here are formed friendships and young women governing young men through all their lives, in the church, in the home, in the relations of social strifes, and in the political and useful employments on the farm, in the shop, in the school house, and before juries. Here are stationed clear-sighted, positive, and vigorous teachers, who, with the affection such as parents have for children, impress their convictions, habits of thought, and leading tendencies of heart upon the strongest as well as the weakest students, the coming rulers, for the most part, in the leading movements of society. Between these, the instructor and the learner, often are established associations which endure for all life, and effect each others' labors and usefulness in a pre eminent degree. Few positions are offered among men, from which trained and earnest minds can send forth through all the relations which they may sustain to the young scholar, such powerful influences to fashion the ideas and enterprises of communities and nations. Here the students of kindred impulses may unite under some over-mastering purpose, and engage in some project of large beneficence, which, like a reformation in the English church, some social change in the condition of a class of people, the origin of the American system of Christian missions, or the perfection and use of some material invention for agriculture or commerce, will reach with elevating and moulding energy tens of thousands of persons in all ranks of society. Here the stimulating power, which active and thorough-going minds may have over each other, develops whatever talents may lie hidden in the soul, awakens the ambition of those capable of great deeds, as a lion is sometimes stirred in his lair; and marks out often the course to be followed in life by all present, as a flash of lightning may reveal to the hesitating traveler in a dark night, his route for a long distance ahead.

The active, [illegible] concentrated power which dwells in a college, attracts to it the citizens of refined taste, love of intellectual pursuits, advanced views, desire to influence and uplift the community, and with firm and earnest purpose to supphrt the doctrines and commands of Christ, just as the electrical forces in the excited amber will draw to itself the scattered and polished particles of Damascus steel. Holding these people together into the closest associations, and inspiring them with a unity of feeling, a college tends to form the solid basis of a society of rare harmony of opinions and useful operations. Prejudices, passions, biases of nature, which spring out of ignorant and narrow-minded souls, they never allow to control their ideas and actions. Substantial reasons, some real good perceived to lie in the distance or near at hand, and some indwelling spirit from the highest sources, usually guide and fashion their thoughts. Through them, vast benefits are secured for society. They belong to that portion of men who are depended on always to expound and apply to the conduct the rules of morality; to understand and use the statutes of government; to comprehend and first put into practice the material laws, discovered by science; to catch, as by prophetic instinct, the rising sentiment—the first movement in the upheaving of a community toward some valid reform; and to assume and execute the most important and solemn business of the people. Thus, by such means, a college can reach and guide the highest interests in human life.

4. Another fact connected with the history of this well must next be noticed. It is associated, both in itself and in the beautiful section where it stands, with some of the most sublime and significant events, and with some of the grandest characters developed in the career of the ancient race of God. Abraham here rested under an oak on his journey out of the Chaldean country, and built an altar to the Supreme Ruler, who told him here first definitely that this land should be given to him and his descendants to hold forever, and that a great and powerful people should here be reared, who would bless his name for all coming time. He was to be a father of a race, and a king among the strong ones of the earth. On this mountain back of the well, it is quite probable that he made the memorable offering of his son to the Lord. As we have already said, Jacob and his children dwelt here for a time, and established the precedent, which was of great value to this people in future time, that marriage should not be contracted with any heathen families of the country. To this spot, Joseph looked for a resting place for his bones, after he had saved his brethren and his father from destruction by famine, and had ruled over the strongest monarchy of his time. Moses, at the end of the wanderings of the Jews, saw from the land of Moab and the top of Pisgah, as he gazed on the country he could not enter, and looked up through the valley running from this spot down to the Jordan, the mountains around this well, and the opening between them. He points out to the waiting people this locality—a land flowing with milk and honey, and known to him doubtless in the traditions of his race; and by his commands unites it in the most sacred manner with the giving of the Decalogue by God on Mount Sinai. The people are required to set up on Mount Ebal, which is opposite to Gerizim, some stones on which shall be engraved the ten commandments, and to assemble in the valley of Shechem, one half on the side of Gerizim, and the other half on the side of Ebal, and there renew their covenant with the Lord, and proclaim, with blessings and curses, for the second time, the immutable and all-comprehensive Law of God. Here Joshua, after conquering the inhabitants of the country, and knowing that he must soon be gathered to his fathers, called together all the tribes and the heads thereof, presented them before God, and exhorted them in a solemn address "to fear the Lord and serve him in sincerity and truth," closing with the declaration, "as for me and my house, we will serve the Lord." Here was consummated in the many years afterwards the lasting and bitter separation between the tribes of the Jewish nation—an act which laid the foundation of their final overthrow. Alexander, with his proud Macedonian army, halted here in his march into Persia. But the greatest personage the world has ever seen, our Saviour, consecrated this place by his presence; and the grandest truths ever enunciated in human ears were here revealed by him to the Samaritan woman, and the inhabitants of the adjacent village.

Is it too much to claim that a college resembles this well of Jacob, in its close association with the leading transactions, the chief products, and the masterly influences of great men, and powerful movements in the history of mankind? We have already shown that it becomes united with the local events, prominent characters, and principal enterprises of the section in which it is situated. But it passes far beyond in its vital connections. Here, to a most eager and intelligent audience, Moses relates the story of the creation, and the first events in the career of the race. Here David's songs of praise arising by most grateful and joyful hearts. To no keener minds, and to no more anxious souls, has Christ ever announced his divine teachings. Here the solemn logic of Paul produces the weightest impressions. Homer comes here with his vision renewed, and looks upon serious faces and brightest eyes, as he repeats his stately lines. Here Socrates silences many a dolt by his searching and crushing questions; and exposes to contempt many a pretense and sham of philosophy. The Athenian orator reproduces the old-time indignation against the intriguing Phillip, and his own vascillating countrymen. To satisfied ears Virgil rehearses his story in liquid measures; and Horace discourses on topics of the best practical wisdom. From battle-fiels, parliaments, long voyages, discoveries of new lands, burning piles of martyrs, dethroning of monarchs, uprising of nations; from converted souls, grand prophecies, recorded resolves of heroes, and the brightest scintillations of the human intellect; and from Milton's ripened fancy, Shakespeare's inspired tragedies, the longings of enslaved and insulted people of civil liberty, and the achievements of the world's greatest benefactors, come the thoughts, the inspirations, the solid teachings, and the sanctifying forces, which shape and perfect the intellectual and spiritual life of a college.

5. The sagacity of man has scarcely ever invented an institution which contains more elements of vitality than the college; and which, therefore, endures through the changing years. This well is a fit symbol of this characteristic. As a structure, small and simple, its permanence is marvelous. Nearly four thousand years ago Jacob drank of its living waters. To-day, the tourist finds it by the highway, as he journeys northward from Jerusalem to Nazareth. Save in some rubbish which has gathered at the bottom, and in the destruction of the stone building which once covered its mouth, it looks as finished and complete as if constructed in the past year. Yet it antedates all written productions; and but few events, known to us, occurred before the patriarch resided here. This was a thousand years before the erection of the first walls of Rome, according to its legends; six hundred before Achilles sat down by his black ships in wrath on the Trojan shore; and seven hundred before Solomon built the Temple. The costliest structures of ancient times, except the stupid pyramids of Egypt, have been demolished, or lie in unserviceable ruins. To-day, the women of the neighboring villages can draw the water from the well by their leathern buckets and long ropes. Its preservation is due largely to its excavation in the compact limestone rock, but more to the interest of the people in obtaining water from its depths, and to their regard for it on account of its ancient associations.

The solid and lasting basis of a college lies in its actually satisfying the permanent needs of a community. The real affection which the people have for it, not the amount of money invested, indicates its value, and its probable duration through ten centuries. The work given it to do, is such as our civilization will never allow to cease; and such, also, that nothing can be substituted for it. The most enduring and patient sentiment in the world, the religion of Christ, in the hearts of its believers, is in the fullest union with the college spirit. So many are the indispensable benefits to be gained and perpetuated by the community which open the institution, that they will never be contented to permit it to dwindle away, when once thoroughly established. Of course there are exceptions; but I am speaking of the school which has proven its right to live. Already three colleges in this country boast of their two hundred years, though founded in the humblest beginnings. Oxford dates back a thousand years, and yet its eye is not dim, nor its natural strength abated. In this Western land, where we are just emerging from pioneer life, similar institutions are slowly arranging their materials into compact order, and attaching themselves to the inherent forces of our society; so that many generations of men shall receive instruction within their walls. The best products of our times, the legacies of the prayers and the wisest thoughts of our day, will be transmitted by them to the thousands, who will come to occupy our homes, and rise up to honor our memories.

Beloved members of the graduating classes: We have spoken of the work which belongs to our institution, and of its power to effect for good those who come here to be instructed, as well as those who maintain only an external connection with us. It may seem almost presumption for us to claim for this school the products, the vast influences, and the wise agencies of a college, when our deficiencies and our struggles in conducting our higher departments at the beginning of our career, are painfully evident. We are a college, as the president of a similar institution in our State remarks, on the same principle that a Christian is a saint, not so much for what he really is, but for what he hopes to be. And yet the principal colleges of America, fifty and seventy-five years ago, could not present labor more widely directed and thoroughly performed, than that you have enjoyed here. In this country are three hundred and eleven incorporated colleges and universities; and of these, only thirty-five had over three hundred and fifty students in attendance last year; and our institution is one of this number. On one ground all our higher schools stand on equality; and that is in the amount of study and the enthusiasm of the students, secured by the teachers of the classes. With imposing buildings, large endowments, a long list of alumni, and a faculty numbering its dozens, a college or university may not more carefully discipline and furnish the minds of its students, than a young, vigorous, and hopeful institution. Everywhere the lessons from the text books and the instruction of the teachers must be carefully analyzed and worked into the thoughts of the industrious scholar, before he is fitted to bear away the honors and the benefits of graduation at any college in the land. In this respect we have attempted to perform the task assigned us in the most conscientious manner.

You will bear us witness that you have learned among us to form habits of close application to your business, of promptness in the discharge of your duties, and of unbesitating compliance with wholesome regulations. The drill in some language, or the exhaustive acquaintance with some science might most profitably be exchanged for these traits of character. Our efforts have not been to inform and sharpen the intellect [illegible] of practising the great moral precepts of life; we have attempted to read the soul, the measure of the man, the inspirable and immortal spirit in its relations to its present duties and its inevitable destiny. We should have failed signally in maintaining the high trust committed to us, if we had not here fostered an ardent love for the truth wherever found, and demanded that you should continually search for it, and boldly accept it when discerned, without any bias of prejudice, or consultation with self-interest.

Some of you return to enter our higher classes; but the others go abroad to follow your callings among men. Two of you complete, for the first time in the history of the Institution, the entire college courses of study. You stand before the world as the representatives of the fullest culture which we can impart, and of that distinctive mould of character which it is our business to form. Wherever you toil, there we shall feel we, also, are toiling. Whatever principles shall guide your actions, for these we shall know we are held in great measure responsible.

The usefulness of the college in the future depends, as you must see, in no small degree upon the influences you create in society, and upon your affections and exertions for your alma mater. It is yours to join by the key stone the sides of the arch, which has been raised here in complete proportions, and through which many must pass in the coming years, as we send them forth into this busy life with our prayers and our hopes. It is not too much to say, we need all you can make of yourselves, and all that can possibly be done for us. That we shall succeed, and preserve our standing as a college, and even grow into colossal strength, there comes to me no doubt. The hand of the overseeing and approving Providence has lead us thus far on our way. If this confidence shall inspire your movements, and the expectations of others, who hear us to-

# Tract Society Department.

EDITED BY A. H. LEWIS,
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## BOOKS AS AGENTS IN SABBATH REFORM.

Sabbath Reform has passed through the preparatory stages and reaches a point at which many people are anxious to learn the truth. The increasing agitation of the different phases of the question is constantly awakening new desires for light. The Bible is indeed the basis of all true Sabbath Reform, and contains all needed light. But the people have been so long accustomed to read it with false interpretations before their eyes, that something is needed which shall break in upon their ideas and cause them to re-examine the Bible teachings. The honest and courageous need but little to effect this. A simple tract, or five minutes of reading, will often suffice to put such an one on the way to the truth. The extent to which printed matter can be produced and circulated with little expense is one reason in favor of using books, tracts and periodicals, as agents in this work. Another is found in the fact that when an inquirer is disposed to controvert and debate the question, a book never becomes vexed, nor indulges in personalities. If the investigator becomes angry and flings it down, it does not complain, but lies quietly there until his uneasy fingers seek it again, when it tells the same inexorable truth, ever repeating, "If ye love me, keep my commandments." If one shall thrust it away, and heap rubbish upon it, there is no complaining, but, month after month, the memory of its patient face keeps alive the half-formed convictions in the mind of the one who has thus treated it, until, coming from the dust of the "back shelf" years afterward, the pages tell the same story, utter the same rebuke to those who set aside the law of God for the traditions of men. Thus, silently and persistently, do these messengers work. The experience of some of the most efficient and honored men among us is in point as related to this subject. In answer to certain inquiries a brother says:

"Conversation with a brother minister—himself a Sunday man—first awakened me to a consideration of the question, and my own subsequent reflections, led to the conviction that the first day of the week had no claims to be regarded as the Sabbath of the Fourth Commandment. But having always heard it spoken of as the *Lord's day*, I supposed it had some sort of claim upon Christians under that name, though I could not tell how, or why. In this loose way, I rested for years, till, coming into a neighborhood where was a little knot of Sabbath-keepers, the question assumed a practical shape. I felt it my duty to keep holy the Sabbath-day, as they were doing, or else to justify myself by the Scriptures in differing from them. I then began reading such authors as were within my reach. A couple of tracts were handed me. One was entitled the "Old Soldier;" the other was a tract said to have been written by Elder W. B. Maxson, many years ago, the title of which does not now occur to me. The perusal of these stimulated a desire for further light. I then remembered that during the early part of my ministry as a First-day Baptist, a controversy took place between Elders Maxson and Parkinson; and having always had an exalted opinion of the latter as a theologian, I supposed that if any thing could be said in behalf of Sunday, he was the man that could say it. I obtained the book and read it with avidity. But finding that Mr. Parkinson justifies the keeping of Sunday by the same kind of logic by which Pedo-baptists defend the sprinkling of infants, I was greatly mortified. I needed nothing more; from that time I was a confirmed Sabbatarian. After that I read Burnside, admiring on every page the candor, charitable spirit, and eminent ability of a writer conscious of the strength of his cause. By the time I had finished the volume I found myself under the ban of excommunication; for I no longer remembered the first day of the week to keep it holy."

Yours fraternally,
Thos. B. Brown.

(We inadvertently neglected to ask the writer of these letters for permission to publish them. But for the sake of the cause, and the additional interest which their names will give, we venture to infringe upon the sanctity of private correspondence, and publish them, pleading the good of the cause as our excuse.)

Another brother writes in these words:

"You ask what agency Sabbath publications had in my conversion to the Sabbath. If the Bible is not to be reckoned as a 'Sabbath document,' then publications had nothing whatever to do with it."

"When I was a small boy, my parents, who were Baptists, adopted the plan of of having each of their children learn a verse, from the Bible, daily. We began with the Ten Commandments. When we came to the fourth, I asked my father which the 'seventh day' was. He replied that it was Saturday. I said, then we do not keep the right day. I was then convinced that the Bible Sabbath was the seventh day. At fourteen years of age I made a profession of religion and united with the First-day Baptist church of Kingsville, Ohio. At first the Sabbath question did not come up; my attention was not called to it. After a few weeks, Elder Job Tyler preached in our church, on 'Communion day.' I wondered that he did not stay to that service. On returning home, I learned that the reason why he did not stay was because he was a Seventh-day Baptist. This called my mind to the question, and resulted in a thorough reading of the New Testament. I found that if that book had been written by Seventh-day Baptists, it could not have been more decidedly in their favor. From beginning to end it was—'Sabbath-day' and 'First-day of the week.' I could not hesitate. *God* commanded. It was mine to obey. Such, brother, is an outline of my conversion to Jehovah's Sabbath. Having obtained help from Him, I continue to the present time."

Yours for the truth,
J. M. Todd.

Another says:

"In reply to yours of the 5th inst., I would say that Sabbath publications had much to do in leading me to the Sabbath. Exactly *how* much I cannot say. Without them probably I should not have embraced the Sabbath when I did, and perhaps never. They fully aroused me to the importance of the subject and set me to studying my Bible thoroughly, to learn what was the truth, and my duty concerning it."

Yours truly, N. Wardner.

We have other letters, which will appear next week, and some yet unanswered. We also ask for brief statements from any who may read these lines, and who may have had similar experiences. But these, together with many other reasons which will appear to thoughtful minds, call for extended work in publishing and circulating Sabbath truth. We must throw before every man something which will lead him to examine the Word of God; something that will brush the films of tradition and the mists of false impressions from his eyes. Behind these films and mists there are many honest hearts waiting for the light. Some of the books written years ago should be republished in large quantities and sent forth; and many more should, and will be written, if the means are provided to give them to the world. May the Lord incline our hearts to work earnestly in the field.

## "THE TWO DOCTRINES OF THE BIBLE ON SABBATH-KEEPING."

Such is the title of an eight page tract which comes to our table from Charles K. Whipple, 43 Bowdoin street, Boston. Its teachings may be summed up in two sentences.

1. The *Sabbath*, the seventh-day was a Jewish institution, binding only that nation.

2. Under the Christian dispensation there is no Sabbath.

The usual reasons in favor of these positions are urged with apparent candor, and with ability, and there are many truths put forth in the tracts. But we deem the first and fundamental position to be faulty in that it fails to "reach bottom" as regards the real design of the Sabbath. It conceives of it merely, or mainly, as a day of rest and worship for man. But in truth this is the lowest idea of the Sabbath. The higher and more important one is this. The Sabbath is *God's Representative* in human life, pointing backward to what has been, and forward to what shall be; an endless chain starting from God, in Eden untainted, and ending in the coming rest with God in Eden restored.

In his fundamental proposition, Mr. Whipple agrees essentially with "Orthodox" protestants, but he is far more consistent with himself than the doctors of the church are with themselves. He goes on fearlessly to the legitimate deduction of No-sabbath. They, frightened at such a result, seek refuge in a false theory concerning Sunday. The tract is written, evidently, to meet certain local issues, as well as the general question. Its positions concerning Sunday, and Sunday legislators, are pertinent and truthful. We extract as follows:

"The First Day of the Week.—'The first day of the week' is several times mentioned in the New Testament; and the use of this phrase is so insisted upon by sabbatarians, that one would naturally expect to find, in connection with it, some authority for the pretence that the Sabbath has been 'changed' from the seventh day of the week to the first. It is on the assumption of some authority connected with this phrase that the man who, going to church on Sunday morning, and meeting you setting out for a walk, accuses you of Sabbath-breaking. Let us look at the record, and see what ground he has for this charge.

"We will clear the way for the examination by noticing that the first day of the week is never in the New Testament called the Sabbath. There, as in the Old Testament, wherever the word Sabbath occurs, it means the Saturday-Sabbath of the Hebrew Decalogue. The fact that 'Sabbath' in the New Testament means quite a different day from 'the first day of the week' is clearly shown in Matt. 28: 1, which says, 'In the *end* of the Sabbath, *as it began to dawn towards the first day of the week*, came Mary Magdalene,' &c.

"The cases in the New Testament where this phrase, 'the first day of the week,' is mentioned in connection with an assembly of people, a coming together of numbers (whether for food, worship, preaching, or any thing else) are just two; two, and no more. They are the following:

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus," &c.—John 20: 19.

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them (ready to depart on the morrow), and continued his speech until midnight."—Acts 20: 7.

"Here are two historical facts: 1. The disciples of Jesus met together as quietly and secretly as possible on a Sunday evening in Jerusalem, two days after their dispersion in consequence of the crucifixion of their master. 2. A considerable time after this, the Christians in Troas, in Asia Minor, came together on a Sunday evening to break bread, and to hear an exhortation from Paul, who was going away the next morning.

"From just these two little facts, the mention in the Christian records of Sunday evening as the time when two meetings were held, the following unauthorized assumptions are made:

"That all Christians, everywhere, are to hold meetings every Sunday.

"That they are not merely to copy these scattered instances of what the early disciples did, by meeting on Sunday evening, but to devote the whole of every Sunday to rest and worship.

"That these things are *God's command*, instead of merely somebody's inference from insufficient premises!

"And that God intended, by the mention that these two scattered meetings took place on Sunday evening, to have it understood that a Sunday-Sabbath was henceforth to be binding upon Christians, in place of the obsolete Saturday-Sabbath of the Jews!

"Is it not absurd, to attempt to manufacture a Christian Sabbath out of these two evenings of 'the first day of the week'?

"But they do it because there is nothing else in the New Testament to make a Sabbath of.

"Let it farther be noted that, even on the unproved supposition that these two meetings were held for worship, there is not the slightest reason to doubt that the disciples went to them after spending the daylight hours in their ordinary bread earning occupation. The pretence of a sabbatical day preceding these evening assemblages is destitute alike of evidence and probability.

"Our State Sunday Laws founded in Error.—It is certain that the Sunday laws in our various States had their origin in an erroneous impression (derived from the teaching of certain religious sects), that a sabbatical observance of Sunday is one of the injunctions of Christianity, and this error continues to be taught by various organs of sectarian propagandism—the pulpit, the periodical religious press, and the various tract societies. If these powerful instrumentalities attempted only to persuade men that it is *desirable* to use Sunday as a Sabbath, no one would object to their doing so. Their right is unquestionable to hold that belief, and to express it; but when they go further (as they systematically do,) and say that *God* commands such observance, that *Christianity* includes it, and that the *Bible* requires it, they teach false doctrine, libel the Creator, misrepresent the system taught by Jesus and Paul, seek to graft a new duty upon the Christianity which Jesus and Paul taught, and make a claim utterly without foundation in regard to the teachings of both Old and New Testaments. It is time that popular intelligence, and a just estimate of Christian liberty, should put a stop to this presumption.

"The Right Uses of Sunday.—Christianity does not set apart any day for religion; but it does something much better; it requires that we apply religious principle to the labor and rest and recreation of *every* day. The New Testament leaves the uses of Sunday just as much to the choice of mankind, and the choice of each individual, as those of Monday. Therefore, he who demands of another special acts or special omissions as the Christian duty of Sunday, or who rebukes another for acts or omissions on that day which would be right on any other day, usurps a power altogether unauthorized, and sets up a claim of lordship over God's heritage. The man who accuses you of Sabbath-breaking shows himself either utterly ignorant of Christianity, or disposed to exercise an unauthorized interference with your Christian liberty.

"Let it be noted, however, that in claiming, as to the uses of Sunday, all the liberty that Christianity and the New Testament give us, we do not propose either to make an ill use of that day, or to abandon a single one of the advantages belonging to the prevailing custom of holding it separate from the *ordinary* course of labor and business. So far as the customary observances of Sunday are good, accordant with reason, suited to promote the welfare of the community, let them be continued on those grounds. Let us keep such of the Sunday customs as are salutary; *because* they are salutary; and of this sort are rest, recreation, the social meeting of relatives and friends, and public assemblage for religious instruction.

"In this way all classes can have benefit from the common freedom, each obtaining the particular solace he desires, undisturbed by the fact that others are differently employed. Those who want ceremonies of worship can assemble for that purpose in the churches; those who want religious instruction can meet for *that* purpose; those who want simply rest, or social enjoyment, can stay at home; those who want quiet recreation abroad, can go there. Why should not each pursue the course which he finds salutary, without seeking to constrain the will of others? The people who wish to spend Sunday in a sabbatical way are perfectly free to do so; nobody tries to prevent them; nobody proposes to shut up their churches. Why should they bolt the door of the Public Library in the face of the people, its owner? Why should they try to stop the Sunday cars, the people's only means of locomotion? Why should they insist on the maintenance of a Sunday law unwarranted by the Bible, and at variance with the Constitution, a relic of the superstition of an unenlightened age.

"A False Pretence Exposed.—The pretence that the disuse of sabbatarian observance indicates disregard for religion or neglect of religion, or the absence of religion, though very commonly made by certain classes in the community, is a gross imposture. The industrious propagandism practiced by these classes has, indeed, caused a wide diffusion of false ideas and unsound inferences in the community. One baleful result of their labors is to make many people feel guilty while doing innocent things; another is to produce a comfortable sense of self approval in people who are doing useless things."

Sabbath and Sunday.—We have looked through, with considerable interest, a book with the above title, written by Rev. A. H. Lewis, A. M., of Alfred Centre, N. Y., and published by the American Sabbath Tract Society. The book contains much of interest and of value, and indicates great labor, research and thought on the part of its author. Those who believe that the Seventh day is the Sabbath will find much in this volume to strengthen their belief, while those who believe to the contrary will find much that conflicts with their views. The author gives the rise and progress of the societies and churches in this country who believe "it was an anti-christian power which changed the Sabbath from the Seventh to the First day of the week," and strengthens his own views with numerous extracts from the writings of others, as well as references to the Scriptures and other ancient and modern publications. Those who are interested in, or curious upon the subject discussed, should procure the book, for the sale of which, as well as those of other publications of the Society, Mr. Lewis is General Agent. It contains 268 pages, and is sold at $1.25, with 20 per cent. discount to clergymen. —*Elmira Advertiser.*

The Sabbath Recorder.
Westerly, R. I., Fifth-day, Dec. 29, 1870.
George B. Utter.....Editor.

## THE SPIRITUAL BODY.

The doctrine of the resurrection of the dead is certainly one of great importance. The error of Hymeneus and Philetus was regarded by Paul as very dangerous, tending to more ungodliness, eating like a canker, and overturning the faith of some. They taught that the resurrection was past already. The denial of the doctrine entirely by some of the Corinthians was viewed as a wicked thing; virtually, a rejection of the Gospel. It was one of those evil communications, which corrupt good manners. Surely, then, it is a doctrine which we ought to hold fast, as fundamental to the Christian scheme.

The columns of the Recorder have been much occupied with discussions of this question, the several disputants aiming not so much to uphold the doctrine, as to defend their particular *theories* of the resurrection. We do not regard any of them as denying that the dead rise again; they are at variance with one another, merely, as to what the Scriptures teach concerning the nature of the resurrection body, and the time when this body comes forth. We understand some of them as holding that the same body which goes down to the grave is raised again; *changed*, it is true, so as to be fitted for the new sphere in which it is to live and move, yet substantially the same. Another view is, that the resurrection body is in no respect the same body which was buried; that it is a new body entirely, the old one having entered into new combinations, and having no farther connection with the spirit, or soul, which once occupied it. It is also held by some one or more of the writers referred to, that the time when the resurrection takes place is not at the end of the world, nor at any other specified period, but *now*. In other words, the resurrection of the dead is going on all the time, every person at death emerging from his fleshly body, at once clothed in his spiritual body.

It is worth considering whether these questions are of any practical value. Perhaps the last named may be; but in regard to the others, we do not see their bearing upon Christian life and character. Does it make the triumph of Christ's kingdom, more anxious to "attain unto the resurrection of the dead," to believe that he will live again in the same body, than it does to look for and expect a body entirely new? If he is sure that, when he obtains the prize which he is reaching after—the prize of the high calling of God in Christ Jesus—his spirit will be *reimbodied*, is not that enough for him to know, without asking whether it will be exactly the same body, or not? If it shall be a body, bearing as close a relation to the inhabiting soul as the fleshly body does, answering all the purposes and desires of the soul as well as, or even better than, the body which he now has, and fitted in all respects for the sphere in which he is henceforth to move; need he trouble himself—is it of any importance for him to know—whether it will be the same body, or a different one?

Now we suspect that this question, like others upon which nothing practical turns, is not so clearly resolved in the Scripture as some of the disputants seem to think. The idea that, in the resurrection, the same body comes up which had gone down into the grave, is certainly attended with difficulties—difficulties which some of the disputants have urged with much force. Yet, on the other hand, Paul shows (if we mistake not) that the spiritual body holds some sort of relation to the natural or animal body. Is this relation so close, so intimate, as to entitle it to be called the *same* body?

The Apostle hints at analogy to the process of vegetation. "*That which thou sowest is not quickened, except it die; and what thou sowest, not the body which shall be, sowest thou, but bare grain, perchance of wheat, or of some other grain. But God gives it a body as it pleased him, and to each of the seeds its own body.*" We infer, therefore, that as the plant, shrub, or tree, bears some relation to the seed that was put in the ground, so the resurrection body bears some sort of relation to the body that was put in the grave. But who can say how close the relation is? Will it be said, that it is *as* close as the relation of the plant to the seed from which it springs? Possibly it is; yet we do not understand the Apostle as saying so. The Scripture deals largely in analogies; yet every good interpreter knows that the analogies are not to be pressed to the utmost point. Things natural are chosen to illustrate things spiritual, but in tracing the illustration, we very soon come to a point where the parallel fails. To press it farther would invest the subject with absurdity. But while the Apostle does not say that the relation of the spiritual body to the animal is *as* close as that of plant to germinating seed, he does teach that there is a relation of some kind. Farther than this he does not teach; and to go farther in the discussion is to carry the subject into the domain of metaphysics. Let metaphysics determine whether the resurrection body is identically the same as the body that was "sown in corruption;" we do not believe that the Scripture determines any thing about it. Scripture gives light upon subjects that are of practical importance; but upon questions that do not affect the Christian life, but only minister to speculative curiosity, it fails to satisfy.

As to the remaining question—whether the resurrection ensues immediately at death—something of practical value may depend upon its proper solution. But we forbear the consideration of that present, merely remarking that the idea is in apparent conflict with what is taught respecting the final judgment, to which the resurrection of the dead is but the preparatory step. Before any one adopts it let him inquire whether its tendency is, or is not, to weaken that sense of accountability which one always feels in view of judgment to come.

Q. Q.

## SUGGESTIONS.

The beauty of the religion of Christ is seen, [illegible] in its adaptation to all conditions of human life, than in its special adaptedness to the needs of children. Yet Christian people often seem to manifest a strange uneasiness, lest their children should really come to Christ in the time of life, wherein He himself said, Suffer them to come, and forbid them not. With the ideas sometimes entertained of piety, and especially of youthful piety, this uneasiness might not be considered very strange or objectionable. If the standard presented in many Sabbath-school books were the true one, the chief lesson of which for the children is that they must not be very good unless they wish to die early, such unesiness might be quite justifiable. But in so far as it rests upon the supposed inability of children to act understandingly, it is utterly unfounded. Some of the mental and moral faculties are more active in childhood, than at any subsequent period. A child will learn a language more readily and more accurately than an adult. An average child of from three to seven years of age, if placed in the nesessary situation, will simultaneously learn to speak three and even four languages, and without confusing them, a task which the average adult could not perform. So the faculties by which certain moral and and spiritual truths are apprehended, are never so capable of doing their legitimate work, as in that period of life when their greatest activity seems necessary—when the character is in a formative state. People are quite inclined to reverse that statement of Jesus, that in becoming a Christian a man must become like a little child: they would have it that a child must become a man, or like one at least. Jesus said his yoke was easy; men say it is hard. He declared that the burden he imposed was light; many professing Christians habitually call it heavy. Christ said, "Take my yoke upon you and learn of me;" men unreasonably and illogically reverse it, saying, 'learn of Christ and then take his yoke,'—reach a certain artificial standard of knowlege and feeling, and then you may have the yoke as a sort of diploma, or certificate of attainments. The church is the place, not for Christian graduates, but for Christian learners. Death is the day of graduation.

The tendency, too, is, after children have made a profession of religion, to place the standard of requirement relatively higher for them than for others. Becoming a Christian does not convert a child into a man. The judgment of a Christian child is only a child's judgment; his propensities are those of his age. The time to "put away childish things" is when one "becomes a man." To do so before this time is about as unwise as to fail to do so afterward. Little, young old men are almost as undesirable as are the great grown-up babies sometimes seen; that have to be petted and fed with a spoon, soft, pulpy, and good-for-nothing. A child ought to become a Christian, but should still remain a child until the years of maturity, which will come soon enough, and need no hurrying.

Much of the work of the church in behalf of children is done at the present day by the Sabbath School; but it cannot do it all, and ought not to attempt it. It should not try to supplant instruction at home, nor to excuse a failure to give it there. Nor should it be regarded as doing the entire work of the church for children. In some places they scarcely attend morning services at all—the Sabbath School is for them, and their attendance upon its exercises is regarded as sufficient. This is a serious mistake. *Children that attend Sabbath School only are seldom converted.* They who only occasionally attend the ministrations of the gospel in early life seldom become regular attendants afterward. Unless the habit of church going is early formed, it rarely becomes so strong but that it is readily broken at slight provocation. Children may not fully understand all the preaching of the gospel, (do adults, always?) yet if it be with average simplicity, and with even ordinary freedom from affectation in the use of "words of learned length and thundering sound," something is learned in every sermon. Lasting impressions are made, and gradual yet durable results are effected. In some churches, though, perhaps the minister may often feel as if he would like to break off in the midst of his discourse and speak directly to the children, they are not there to hear. Let not the idea be conveyed, however, that in order to instruct, entertain, or benefit children, they must always be addressed as a separate class. And especially let it not be understood, that a speaker must become childish and silly, the moment he begins talking to children. They themselves resent it. "Baby-talk" is poor stuff, anywhere. On the platform it is insufferable. And may the Lord deliver us, for our own sake and the children's, from those who use it in pulpit or on platform!

G. E. T.

## SUNDAY SACREDNESS vs. WEEKLY COMMUNION.

It was my privilege on Sunday, Dec. 18th, to attend the services of the Baptist church at Locustville. The pastor was absent, and his brother, Rev. Andrew Ashley, preached. He assured his hearers that his sermon would be in a line not usually pursued by the religious teachers of the day. As a Baptist, he was not accustomed to call any man master, yet he asked a hearing to views of truth and duty which he did not suppose they would be willing to tolerate in a Methodist. His text was Acts 20: 7—"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." Having in a very impratial manner stated the controversy now going on between the advocates of restricted and of mixed communion, he proposed not to assume either side, but enforce the duty of a weekly communion. He then stated what he called the Baptist doctrine of the sanctity of the first day of the week. This did not derive its authority from the law of the Sabbath. That belonged to a previous dispensation, which gave sanctity only to the seventh day. This was not transferred to the first day by any command, authority or inference. It was not consistent for Baptists to call the first day of the week Sabbath, and as it did not derive its authority from the Sabbath law, it should not its name. In the absence of direct and specific command, the only authority for the observance of any rite or ordinance was the example of the apostles, as sustained by the practice of the primitive churches. From these practices and teachings, no church had any more right to swerve than had a single individual. Nor had they any right to discriminate, and claim that authority for one, and discard it for another. He then assumed, as a starting point, the correctness of the Baptist doctrine in relation to the first day of the week. From this he argued that if in this they were correct, they were required to abide the same rule, viz., example in relation to the communion.

He affirmed that in every instance recorded in the Bible, of any meeting for worship on the first day of the week, it is distinctly asserted that they met to break bread. (He did not tell us that only one such instance for either would be found in the Bible.) He insisted that if the example is good, as authority, in one case, it is in the other. Any principle of interpretation enforcing the observance of one, would condemn the neglect of the other. This he illustrated and enforced by repeated and skillful application. If anything was optional in relation to communion, it was in relation to Sunday. Any assumption to the contrary was to arrogate the authority of Rome. On the whole, his discourse was a rare treat, and he gave his Baptist brethren nuts to crack which they will hardly dare to open, lest they find that their assumption of the sacred character of the first day of the week is as baseless as the fabric of Popery itself.

J. R. I.

Rockville, Dec. 20th, 1870.

## THE WEST—A CAUTION.

The extreme and unwise partiality of friends is often not less injurious than the opposition of enemies. Often noble enterprises and high interests are seriously embarassed and imperiled, if not ruined, by overdrawn and imprudent praise. Often, by exaggerated statements, individuals are induced to migrate to this or that place—to engage in this or that enterprise, only to realize diappointment, dissatisfaction, and discontentment; when, but for the hyperbole creating too high expectations, the place or enterprise might have given entire satisfaction.

From time to time, for six years past, articles have appeared in the Recorder, each calling attention to and in high praise of some particular State, or locality, or enterprise in the West. One has directed eyes this way and another eyes that way; one has cried "Lo! here!" and another "Lo! there!" the writer of each being especially partial to some particular locality or enterprise present or prospective. And too eager, or negligent of facts, these writers have often drawn largely upon the imagination and unwisely anticipated future, to the detriment of those they would have served.

These thoughts have been suggested by a visit at Wells, to-day, where I have looked in vain to see those twenty barns—brick or of other material—and that Mankato and Fort Dodge Railroad forming a junction there, as stated in the column of Home News in the Recorder of the 10th November, under the heading *Wells*; for lo! not one of the said barns is to be seen, not a board or a timber with which to build them being yet in town, as I am informed. Nor is there any such Railroad, as stated, nor any junction of Railroads there. These things are all yet in the prospective future. The barns *may* be built the present winter, and that railroad *may* exist in coming years

It was not necessary to so anticipate the future, to speak well of Wells or of Col. Thompson's enterprise there. The frequent occurrence of similar mistakes, sometimes working much injury, is the occasion of this scrip. The readers of the Recorder in Minnesota have had repeated occasions to blush at what has appeared therein concerning this State and things here. This State really possesses good qualities of soil, climate, &c., but qualities have been ascribed to it which are not here, which (in the opinion of many) could not be secured by putting all the best qualities of the ten best States in the Union together into one State. The consequence has been, naturally, great disappointment and consequent discouragement and depression. Even the eulogists themselves have apparently had their anticipations so unduly elevated by their imaginings, that when little reverses have come upon us, they have been first to be discouraged, and most so; and lo, the State which was yesterday rejoicing in bloated fatness, is to-day spring poor, and charity is called upon to supply what a little manly courage and frugal industry would have secured; or what, if not easily found, true manly independence would choose to pass by, however inconvenient. The consequence has been detrimental, as may be judged from the fact that since some such unfavorable representations, not one permanent settler has come into some of our societies, for several years.

Minnesota possesses commendable qualities, and when time has overcome the embarassments occasioned by such ill advised influences, our societies may again find recuperation and growth by immigration.

Be careful, good friends, and not allow your partiality to overestimate to the public the qualities of any place or thing. Again, (as some of us have many times been inclined to say,) let all those wishing to find new homes in the west, receive with many reserves and much caution most of the praiseful representations of new localities and things in the west. See and know for yourselves. It is far better for all concerned, that a new settler in any place should underestimate it at first. The pleasure of a favorable disappointment to a pioneer is highly inspiriting.

Scriptus

Wells, Dec. 5th, 1878.

## THE ART OF LIVING HAPPILY.

Though Gibbon, with philosophic pride, teaches that man is a being miserable by nature; though Brainard, with the impenetrable gloom of his imagination, overshadows this world till it seems like a dismal dungeon, and man the unfortunate being which nature has therein imprisoned; though Voltaire points to the diversities existing in human life as illustrations of the partiality of divine providence, yet of how little import these unjust accusations against the author of our being, since the most superficial examination proves that man is originator of his own joys and miseries, and that his happiness depends but little upon the circumstances and surroundings in which nature has placed him, but is the result of a principle within, a mental power which enables man to make trials, temptations, and even misfortunes conspire to promote his personal happiness and enjoyment. Distinction and mediocrity, leisure and toil, wealth and poverty, may exist, yet they, however, are no criterions of human happiness and misery, for kings abounding in wealth and power may be the most degraded slaves of misery, while the humble peasant continually employed in the tedious, fatiguing duties of his arduous vocation may be the real monarch, a prince in happiness and a king in enjoyment. Examples of this nature render it evident that the origin of human happiness does not exist in man's acquisitions of wealth and power, but point us to the mind as the laboratory where man's destiny is formed and molded. Thus, for an illustration, a cheerful mind makes ever a cheerful world around it; for the outward world seems only a reflection of the world within the observer's mind. To the calm and cheerful man, the scene without, like Arno's lovely vale with its verdant landscapes, transparent lakes, delicious air and sunny sky, seems ever cheerful and tranquil; every shining wave, sparkling bough and murmuring breeze, reveals the presence of joy, deep and the most profound. Nature's hundred voices echo and re-echo with mirth and gladness from every hill and dale, yet how different the scene which the morose and gloomy mind beholds, although contemplating precisely the same objects; all earth is wrapt in perpetual gloom, every object without wears a dim, dull, and sickly aspect, heaven's shining concave may curve above, nature's grand changes occur on every side, yet the gloomy mind detects no beauty there, derives no pleasure from all about it, and life itself is but a period of vague impressions, unshaped reveries, and fearful revelations. How different these two worlds, in which man may dwell! Indeed, the eye, obeying the dictates of the mind, forms the object upon which it looks; so creates the ear it's own melodies and discords. Thus, as every human mind remodels the outward world, causing it to correspond to its own nature and constitution, so it forms the social world in which it exists; for, every disposition manifested in social life posesses an ever active magnetic force, which attracts and binds to itself all similar dispositions and repels those of a different nature. For an illustration, selfishness never forms the nucleus around which the purely benevolent affections revolve; these dispositions are antagonistic and cannot exist in harmony together. Then they who manifest an exclusive regard for their own interests can never live happily, since they are constantly brought in contact with dispositions similar to their own, and they find throughout their entire lives a selfish, unkind, ungenial world around them.

They who never cherish regard, respect or affection for those around them seldom find friends; and like the aged prisoner of Bastile, who preferred the cheerless, sunless space within his dungeon walls to the outward world, without a friend, rather welcome death than enjoy life. Jealousy, with its sharp and piercing pangs, destroys the happiness of many. The unreasonably sensitive are never free from petty annoyances and trifling disturbances, they are mere bubbles, the sport of the waves on the sea of their own misfortunes. They who are led by the lower senses, down the scale of degradation, who desert their manhood, and heap insult after insult upon society, seldom find aid or sympathy; humanity never manifests concern for their fallen and prostrate honor. They who never regard the rights of others must expect their own private interests to be continually infringed upon, for, notwithstanding the "golden rule," it is a prominent feature in man's nature to exercise retaliation. One is treated very much as he treats others, and is inclined to subject others to the same wrongs which they inflict upon him. These illustrations are sufficient to show that in order to live happily we must cultivate in our own minds such spirits and dispositions as we desire those around us to manifest; such as we desire to be brought in contact with. Without this proper mental training and cultivation, all else is of no avail; fortune may smile upon us, bestow gifts and bounties without limit, yet life will inevitably seem like

"A peevish April day,
A little sun, a little rain,
And then night sweeps along the plain,
And all things fade away."

Carey D Davie.

## THE WAR IN EUROPE.

Gen. Trochu made another effort to break away from Paris on Tuesday, but Wednesday saw its complete failure. The feints south and west of the city appear to have been fully successful, but the real attack at Bourget on the north-east was very weak indeed. The advanced post of the Saxons at this point was carried, but, the reserves coming forward, the French were driven back, with little loss on either side. The operations do not affect the situation.

Matters do not look very promising for the French on the Loire; the more so since their army happens to be on both sides of the stream. Bourbaki made a desperate effort to reach Tours from Bourges, as Chauzy did from Chateaudun, but the French commandant at Tours ran away and left the city to be occupied by the Germans. The left wing of Prince Frederick Charles was marching westward on the 21s. from Blois, Tours having already fallen into its possession.

MISCELLANEOUS ITEMS.

The working men in Ameins were, it is said, much exasperated at the surrender of the town. They assembled in the streets and attempted to make barricades, but whether their wrath was principally directed against their own superiors or the invaders, seemed doubtful. After the entry of the Germans into Amiens all the little boys of the town assembled at the railway station to fire at the big clock with the loaded muskets flung down in great numbers in the hurry of departure. After three boys had been killed, it was thought necessary to put a stop to this pastime, and a silence as of the grave succeeded.

The expense of the war to North Germany, according to the Cologne *Gazette*, is more than a million thalers (a thaler is about 3s) per day. It has already cost 119,000,000, or, including the marine, 121,000,000 thalers. A new loan having become necessary, the proposal of the government is that they should have general authority to borrow 100,000,000 thalers, it being contended that it is neither politically nor economically advantageous to depend on foreigners, and that Germans are rich enough to advance the necessary funds. Austria, Russia, Italy and Turkey, are cited in proof of the undesirability of raising a loan abroad.

The silk trade of Lyons, says a French paper, is sending immense quantities of goods abroad under the apprehension of a visit from the Prussians; the railways are constantly conveying innumerable bales. The station at Geneva is obstructed by them. At Marseilles one commissionaire is mentioned as having sent off Lyons silks amounting to 19,000,000f. in value, during the last few weeks; another has despatched silks to the value of 40,000,000. These goods are generally forwarded to English warehouses.

The promenaders of the Jardin des Plantes in Paris become daily aware of the diminishing number of animals which are exhibited there The horned animals have nearly all disappeared, and the two young bears presented by Prince Couza have also gone the way of all flesh in Paris other than human—that is, to the restaurant. Birds, also, are becoming few, but eagles and other birds of prey, not being suitable for the cuisine, are still to be seen in their accustomed cages.

The French claim to have severed Frederick Charles' communication, and to have captured 2,000 prisoners as the Germans were leaving Tours. They also report that the Army of the Loire has made a successful union, and is now 300,000 strong and ready for the offensive.

An instance occurred the other day at Olny, of the danger attending the exposure of lights on the fore posts within range of the fire of the Paris forts. A military chaplain and a count, an officer in a cavalry regiment, shared the same room in a chateau in that exposed village, and neglected to close the shutters when they lit their lights. Presently a shell from Fort Aubervilliers crashed into the room, and, exploding, killed them both.

The Prussians always form their camp in the shape of a square, whatever may be the strength of the force obliged to bivouac. Their brigades, divisions, and army corps are distinguished by electric beacons, or ordinary lights covered with white or many colored glasses, the object of which is, first, to mark the abode of the generals; secondly, to facilitate the communication of orders emanating from those in command.

Advices from Berlin state that it is officially announced that unless Paris is surrendered in a given time, a regular attack will be made on all the forts simultaneously. The day and hour for the commencement of the bombardment of Paris has been definitely agreed upon, and no further postponement will take place after the allotted time has expired.

M. Hoff, correspondent of several German papers at the headquarters of Versailles, has committed suicide. The cause is said to be an order which he received to leave Versailles because he had stated in one of his letters that advantages were granted to English correspondents which were refused to him and his German colleagues.

McMahon's report on the affair of Sedan exculpates the Emperor. His intention had been to retreat with the army to Paris, but he yielded to precise orders of the Empress, which were inspired by MM. Rouher and De Palikao.

The French bishops are not altogether unanimous in fulminating against the republic for converting the church bells into bronze cannon. Those of Algeria, Marseilles and Angers form the patriotic minority. The others assume the tone of martyrs.

Red trousers are no longer to be worn in the Belgian army. At present the similarity of the uniform to that of the French troops has occasionally exposed them to the fire of Prussian troops, who mistook them for enemies.

An order has been promulgated at Berlin to the effect that the Landwehr shall do garrison duty in the French conquered towns. This will release the regulars, who will be sent to the armies in the field.

Alsatian mobiles, prisoners of war, who own real property, are now, it appears, released on signing a document signifying their consent to the confiscation of their land if they fight against Germany.

A large number of carriages, laden with ammunition, destined for the bombardment of Paris, are daily forwarded from Medgeburg, by railway.

Russia thinks Prussia justified in annexing Luxemburg, if the latter Government has violated treaty stipulations.

The Prussians believe that Paris will hold out until the middle of January.

The Prussians are again threatening Havre, and a skirmish has taken pleace near the city.

At the storming of Nuits the Prussians captured 6,000 French prisoners.

King William has accepted the title of Emperor of Germany.

## CONGRESS.

Monday, Dec. 19.

In the Senate, the House bill modifying the duty on sugars was briefly discussed; a bill was introduced looking to the admission of the Territory of Colorado as a State. The question of Government liability for the war claims of Southern Unionists was discussed without decisive action.

In the House, bills were introduced to punish corrupt practices at elections for Members of Congress, to authorize the issue of one cent postal cards, to place tea and coffee on the free list, and to increase the duty of pig and scrap iron. The House refused to second the "previous question" on a resolution looking to the repeal of the Income tax. The Pension Appropriation bill was passed, the Post Office Appropriation bill was made the special order for Tuesday, and the Legislative Appropriation bill was considered without result.

Tuesday, Dec. 20.

In the Senate, a bill was reported to increase the 5 per cent. bonds authorized by the Funding bill; the resolution for the appointment of a commission to visit San Domingo was debated at length, without result.

In the House, Mr. Butler's Amnesty bill was debated, Mr. Bingham speaking at length, but no decision was reached.

Wednesday, Dec. 21.

In the Senate, Mr. Sumner made a personal explanation concerning the breach between himself and the President; bills were introduced increasing the salaries of heads of departments and bureau officers; the House bill modifying the tax on sugar was passed; Mr. Sumner spoke at great length on the San Domingo resolutions, and Mr. Morton replied.

In the House, after some discussion, the Amnesty bill was postponed until after the holidays.

Thursday, Dec. 22.

The Senate continued the discussion of the San Domingo resolutions all Wednesday night, and in the morning, shortly before 7 o'clock, passed them—31 to 9. Gen. Schenck was confirmed as Minister to England.

The House debated the Amnesty question.

Both Houses have adjourned until January 4.

Extensive Art-Gallery.—Next to the Bible, no book is more useful than Webster's Dictionary. The Unabridged is *an extensive art-gallery*, containing over three thousand engravings, representing almost every animal, insect, reptile, implement, plants, et

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...trousers are no longer to be ...n the Belgian army. At pre...e similarity of the uniform to ...t the French troops have occa...y exposed them to the fire of ...an troops, who mistook them ...emies.

...order has been promulgated at ...to the effect that the Land...shall do garrison duty in the ...h conquered towns. This will ...e the regulars, who will be sent ...armies in the field.

...atian mobiles, prisoners of war, ...own real property, are now, it ...hrs, released on signing a docu... signifying their consent to the ...scation of their land if they ...against Germany.

...large number of carriages, la...with ammunition, destined for ...mbardment of Paris, are daily ...arded from Medgeburg, by rail...

...ssia thinks Prussia justified in ...xing Luxemburg, if the latter ...ernment has violated treaty stip...ons.

...e Prussians believe that Paris ...hold out until the middle of ...ary.

...e Prussians are again threaten... Havre, and a skirmish has tak...ce near the city.

...the storming of Nuits the ...ians captured 6,000 French ...ners.

...ng William has accepted the ...of Emperor of Germany.

## CONGRESS.

MONDAY, Dec. 19.

...the Senate, the House bill mod...g the duty on sugars was briefly ...ssed; a bill was introduced ...ing to the admission of the Ter...y of Colorado as a State. The ...tion of Government liability for ...war claims of Southern Unionists ...discussed without decisive ac...

...the House, bills were introduced ...unish corrupt practices at elec...s for Members of Congress, to ...orize the issue of one cent pos...ards, to place tea and coffee on ...ree list, and to increase the duty ...pig and scrap iron. The House ...sed to second the "previous ...tion" on a resolution looking to ...repeal of the Income tax. The ...sion Appropriation bill was pass... the Post Office Appropriation ...was made the special order for ...sday, and the Legislative Appro...tion bill was considered without ...ale.

TUESDAY, Dec. 20.

...n the Senate, a bill was reported ...increase the 5 per cent. bonds ...horized by the Funding Bill; the ...olution for the appointment of a ...mission to visit San Domingo ...s debated at length, without re...

...In the House, Mr. Butler's Am...ty bill was debated, Mr. Bingham ...aking at length, but no decision ...reached.

WEDNESDAY, Dec. 21.

...In the Senate, Mr. Sumner made ...ersonal explanation concerning ...breach between himself and the ...sident; bills were introduced in...asing the salaries of heads of de...tments and bureau officers; the ...ue bill modifying the tax on ...ar was passed; Mr. Sumner spoke ...great length on the San Domingo ...olutions, and Mr. Morton replied. ...In the House, after some discus...n, the Amnesty bill was postponed until after the holidays.

THURSDAY, Dec. 22.

The Senate continued the discus...n of the San Domingo resolutions ...Wednesday night, and in the ...orning, shortly before 7 o'clock, ...ssed them—31 to 9. Gen. Schenck ...s confirmed as Minister to Eng...d.

The House debated the Amnesty ...estion.

Both Houses have adjourned un...January 4.

EXTENSIVE ART GALLERY.—Next ...the Bible, no book is more useful ...Webster's Dictionary. The ...ledged is an extensive art-gallery, ...taining over three thousand en...vings, representing almost every ...al, insect, reptile, implement, ...n, etc., which we know any...g about. It is a vast library, ...ing information on almost every ...ctionable subject. It indeed has ...en well remarked that it is the ...st remarkable compendium of hu... knowledge in our language.—*Cincinnati Advocate.*

DERUYTER.—The house of Mr. Ira Crandall, on Crumb Hill, was burned on Thursday morning, the 15th of, December. The fire was discovered about 2 o'clock A. M., in the wooden part of the house, but they were not able to extinguish it. Considerable of the furniture was saved, but his winter store of provisions, including two hundred bushels of oats, were destroyed. Mr. Crandall was injured by a fall, besides freezing his feet, but is doing well. The house was insured for $1300.

The cars of the Midland Railroad came into DeRuyter village on Tuesday, for the first time, causing great rejoicing among the inhabitants. The track is laid back of Mrs. Delos Wells', where the depot will be placed. A switch and turn-table are soon to be erected. DeRuyter and the world are united with iron bonds, which it is hoped will be a benefit to both.

The Institute opens with eighty scholars, having representatives among our people from the Hopkinton, DeRuyter, Lincklaen, and Otselic churches.

H. C. C.

To the Editor of the Sabbath Recorder:

I wish to say to the Sabbath-keeping churches and communities in the North-Western Association, that Eld. Anthony Hakes has so arranged his domestic affairs as will enable him to spend most of the present winter in evangelical labors, where his services may be needed. Bro. H. is an earnest Christian man and adapted to that kind of labor, as his former success testifies.

N. WARDNER.

CORRECTION

In my report of labor in Tennessee, I was made to say, (as published,) that corn yielded from 20 to 30 bushels per acre; which should have been 20 to 50. There were other errors of grammar, &c., of less importance, which I will not mention.

N. W.

TEMPORAL POWER OF THE POPE.—The *Examiner and Chronicle* thus comments upon the effort making by American Catholics to secure a new lease of temporal power for the Pope:

"It is impossible to be indifferent to this extraordinary movement of our American Roman Catholics. It is a clear revelation of their real principles, and a specimen of what they are capable of doing when their master at Rome may require. Their republican education has done little or nothing to neutralize the wrong and dangerous ideas that underlie their system. The time has come when the question of the temporal power of the Pope is to be settled forever. It is less surprising that great ecclesiastics in Europe should be reluctant to see His Holiness stripped of this power. They have always been accustomed to see the Church and the State uniting their jurisdictions, and making them tributary to each other. Not so, however, with the Roman priesthood in America. They, if any in the world, were able to comprehend not only the safety, but the advantages of his unsupported ecclesiastical sovereignty. They were called upon, as American citizens, to be true to American ideas, and to advocate the principles by which their Church has become so flourishing and powerful in the United States. But they have done precisely the opposite. They have proved recreant to the spirit of our institutions and laws, and of the civil society of which they form a part. They have fulfilled the worst predictions which have ever been made of them."

A SIX PRINCIPLE BAPTIST.—In the Providence, R. I., *Journal* of recent date occurs the accompanying paragraph:

At the corner of the highway, about half a mile east of the "Live Meeting House," in Foster, a new guideboard has just been placed upon a pole, with this novel inscription, printed in large and small letters: "Zion's Hill, Perfect Church, 1 1-4 miles. Thank God that we are not like other men." It was recently erected, between two days, and points towards the place of meeting of a new sect, which claim to be the only true church. A correspondent of the *National Baptist*, in commenting upon this curious news item, asserts that "The church referred to is of the Six Principle Baptists, one of the two or three remaining bodies holding that peculiar faith—a denomination which once boasted of a number of churches and an extensive membership in Rhode Island. One of their peculiarities, and the one which is probably hastening their extermination, is a reliance upon an uneducated ministry." The correspondent, furthermore, makes this astonishing statement: "The pastor of the church above referred to is not only unable to read the scriptures, but is so given to intemperance as to be a constant reproach to his brethren."

EDITORIAL CHANGE.—Theodore Tilton has retired from the position of editor of the *Independent*, and in his valedictory he says:

"The reasons for this change may as well be stated frankly. It is altogether natural that a man, who like Mr. Bowen, holds strong opinions, and who at the same time owns a great journal, should want to edit it himself. This is what I would do, if the *Independent* were mine; and this is what Mr. Bowen means to do, since it is his. But this change is not made for this reason alone. In some of my political, social, and religious views I differ from the proprietor; not perhaps widely, but sufficiently to render it desirable, both for him and for me, that my future utterances in this newspaper should be made on my individual responsibility, and not as speaking its editorial voice."

SUNDAY NIGHT LECTURES IN NEW YORK.—The New York *Observer* has the following on this subject:

Miss Kate Field was advertised to lecture on Dickens in one of the city theatres on Sunday evening last. We presume she did. In a population so mixed as ours, where there is a large proportion of non-religious people, many are glad of an opportunity to go to a place of entertainment on Sunday evening. But the moral, respectable, and religious community ought to resist, by their example and influence, this attempt of a woman to prostitute the day to secular uses. We expect nothing better from Kate Field, but the New York people might do better than to go after her on Sundays.

HOME HEATHEN.—The *Baptist Union* says that careful survey has convinced some of our best informed men, that at least one-half of the population of this country live and die without attention to the demands of religion. This fact shows that ministers and churches are not likely to get out of employment from lack of material which needs their services, and it also shows that the only possible way of preventing civilized man from going back again into heathenism, is to persistently lift, teach, rebuke, urge, entreat him, and never give over the effort. The moment the lifting process ceases, he drops, or at least slides down towards the blackness of moral night. All the talk about progression from the evolution of internal forces is belied by facts and experiences. The only way that man ever progresses is by a pressure from without, and the best, the most effective, the only saving power for this is the gospel. That lifts the soul to God and inspires it with divine hopes, purposes, and aspirations, causing it to hunger and thirst after righteousness. And wherever this great hungering exists, there is progress upwards. If we fail to move and save this notion by the gospel, it is sure to fall; the inclining to sin will sink it ere long into moral ruin.

DEATH OF KIT BURNS.—Kit Burns, as he was called, but whose real name was Keybourn, died Monday night at his Water street den. His last hours are said to have been spent in great agony of body and mind. Burns died as he lived, an outcast of society, and a libel on all that was good, virtuous or honest. Coming to New York from Ireland in 1844, he found congenial occupation as a barkeeper in a Water street dance-house, and a few years later became the central figure in that vile neighborhood, around which revolved the lesser lights of the abandoned and criminal classes. For years he has kept a vile resort, where daily or nightly were practiced scenes of brutality that were a disgrace to the city of New York, and to the police, under whose knowledge they took place. The Water street den was always filled with loungers whose countenances told plainly of their character. A police captain once remarked: "If you want a man pushed overboard or a pocket cut out, you can farm the job out at Burns' for a five dollar note." He was forty-eight years of age, but he had the appearance of a man of sixty.

NO SALVATION WITHOUT BAPTISM.—The (Nashville) *Christian Advocate* reports Dr. Hopson, the former pastor of the Reformers' church in Richmond Va., as saying, at Versailles, Ky.: "I wish to be understood. I believe there is no salvation without baptism. I positively assert, that baptism is absolutely essential to salvation!" At another church, he remarked: "There is no use to talk of salvation without baptism. Repentance and prayer are not worth the snap of my finger without baptism. A man might be as pure as an angel in heaven, and as sinless as Christ himself, and he is not a Christian unless he has been immersed. It is as easy for a man to see out of his ears and to hear out of his eyes as to become a Christian by penitence and prayer without baptism. A man might be cast away on a desert island in the sea, with a Bible, and there he might be as penitent as a man can be, and die on his knees in prayer, and if not baptized he will be damned! He ought to have been immersed before he got there!"

DEATH OF THE AUTHOR OF "CASPAR HAUSER."—The New Orleans *Times* mentions the death of Sebastain Seiler, an old resident of that city, and who for a time edited a German journal there. He was a fine classical scholar, and gained considerable repute as an author. One of his works, "Casper Hauser, or the Blind Boy of Nuremburg," occasioned considerable comment in Europe at the time of its publication, and gave great offence to the reigning powers of one of the German States. For this Mr. Seiler was expelled from Germany, and he arrived in Paris during the troubles of 1848, where misfortune again met him by receiving a ball in the knee while passing near one of the barricades. During the last four years Mr. Seiler practiced law in New Orleans, where he leaves many warm-hearted friends.

A "SHORT ANSWER" which turned away the wrath.—An exchange says:

"They have a new minister in a certain country town, a quiet man of few words, but whose wife wears some of the female vanities of the time. The parish gossip-pot seethed and bubbled with this for a few months, and finally slopped over. One of the deacons "felt it to be his duty" to call upon the pastor, and explain the great and general feeling of disapproval which existed of the good wife's dress and ways; and, having the field clear, he spent a half-hour or so in details, winding up with the clincher, "We don't like her, sir; in fact we don't approve of her!" "She suits *me*, sir—good morning," was the mild and only reply; upon which, as upon an exploding torpedo, the caller left."

SINGULAR PETITION TO KING WILLIAM.—The King of Prussia has received an address from Algiers, signed "the people of Algiers as petitioners," but from whom it emanated does not appear. It recites that their country was once Mohammedan, and that as a punishment for their sins, Allah placed them under the rule of the French, who have acted hostilely to their belief, their possessions, and their children, and have sacrificed many of their lives by placing them in the front rank in their battles. It proceeds to assure the King that the Mohammedans are praying for him that he may vanquish this arrogant French people, and it begs him, in proof of his gratitude to God, to liberate Algiers from the slavery of "this proud and faithless people."

THE FAMILY PAPER.—The *Watchman and Reflector* has the following on this subject:

"Retrench almost anywhere rather than in your family paper. There is no expenditure that brings so good a return. Its weekly visits are pleasing and profitable; each member of the family has an interest in it; it has reading matter for old and young, and on all topics of a general or a household character; it keeps the reader informed of all that is going on in the great world; it keeps him in communication with the great and the good; it elevates, ennobles and entertains; it is a civilizer, a reformer, an educator, and all for *less than a cent a day!* Be economical, if necessary, but do not *begin* with your family paper, for it is one of the few things that, in scores of ways, make themselves profitable to their patrons."

WOMEN'S RIGHTS.—The *Nation* has never taken kindly to the Women's Rights movement, which may possibly account for the following, on that subject:

"The work of the hour for women is not going about preaching that women ought to be lawyers, but learning law; not preaching that women ought to be doctors, but studying medicine; and not declaiming in hails on the intellectual equality of the sexes, but buckling down in lonesome, dull studies and chambers, where nobody is looking on, and proving it by thinking a few things out the way men think them. This would not be half as agreeable as attending a convention, but it would be vastly more effective—and is vastly more effective wherever tried."

THE BROKEN CABLE LINES.—The New York *Post* says the managers of the Atlantic Cable Company now despair of successfully repairing the broken ocean lines until next June, when the work can be again prosecuted with a smooth sea. The steamer Robert Lowe is still, however, endeavoring to grapple the broken connections, and recently returned to the coast for a further supply of coal. The 1865 cable, which was raised to the surface a few days ago by mistake, and accidentally broken, was in fine condition and so strong as to nearly capsize the vessel. The French cable is again overcrowded with telegrams for Europe, and they are transmitted with difficulty and very slowly. The operators cannot use a heavy battery at Duxbury for fear of injuring the already impaired conductivity of the wire.

BOYS USING TOBACCO.—A strong and sensible writer says a good thing, and a true one, too, for boys who use tobacco:

"It has utterly spoiled and utterly ruined thousands of boys. It tends to the softening and weakening of the bones, and it greatly injures the brain, the spinal marrow and the whole nervous fluid. A boy who smokes early and frequently, or in any way uses large quantities of tobacco, is never known to make a man of much energy, and generally lacks muscular and physical, as well as mental power. We would particularly warn boys who want to be anything in the world to shun tobacco as a poison."

THE FREEDMEN.—Not less than one million of the freedmen have been, to a greater or less degree, receiving elementary education. 1,094 night schools have been sustained by the freedmen themselves. They now own 584 school-houses. The average attendance of pupils has been 78 per cent. of the number enrolled. They have paid tuition fees to the amount of $61,000. They have deposited in the savings bank nearly $13,000,000; the number of depositors being 45,000. They have drawn from their savings banks, to be used for their education, $70,000. And there are now among them 11 colleges, 48 high schools, and 3,823 ordinary schools.

A STAGE DRIVER IN CONGRESS.—In a recent lecture, the Rev. J. F. Ware paid the following tribute to the character of Mr. Twichell, a Boston member of Congress:

There sits in Congress to-day one of the honored delegation of Massachusetts, a man, in my day, famed as a driver of six-in-hand, by whose side I have more than once ridden; to whose sterling virtues, as recognized by every man, woman, and child, along his route, I can add my witness. Were six-in-hand always held to legitimate work, and the man who handled it always handling himself as truly as this man, I were without a text to-night, and you without a discourse.

VICK'S ILLUSTRATED CATALOGUE and Floral Guide for 1871, has been received. It is the finest thing of the kind issued in this country, and all lovers of flowers should possess a copy. It is sent to any address for ten cents—less than half its cost—by the Publisher, James Vick, Rochester, N. Y. Mr. Vick was a printer for twenty-five years, and his Catalogue and Guide bears evidence of his proficiency in that line.

THE MINUTES of the General Conference and the Societies are completed. Those for churches in the Western Association will be forwarded immediately to the care of Rev. A. H. Lewis, Alfred Center. Those for the other churches will be put up in parcels and may be called on or sent for at the RECORDER office.

WE desire to call attention to D. Appleton & Co.'s advertisement of *Appletons' Journal* in another column. The Appletons deserve success, and they have achieved it through a liberal expenditure.

THE *Advent Review and Herald of the Sabbath*, comes to us this week enlarged and improved, having about double the space for reading matter that it formerly contained.

SYSTEMATIC GIVING.—Dr. Cuyler, in an article on systematic giving, states that Mr. James Lenox, of New York, has during the past thirty years contributed a larger sum to the various beneficent causes than did Mr. Peabody by his half dozen single and very large donations.

"THE BAPTIST UNION" is the title of a new weekly religious paper, issued by the Baptist Printing Union, New York and Chicago. It is a quarto sheet of six columns to the page, and is very neatly printed. Revs. G. H. Ball and J. B. Drew are the editors.

BAPTIST PARSONAGES.—A plan is on foot among the English Baptists for the "erection of ministers' houses." It is proposed to raise a fund, out of which money is to be lent to such churches as may wish to erect or purchase a parsonage—the interest to be dispensed under favorable circumstances.

THE GRAIN TRADE OF OMAHA.—The Omaha *Herald* announces that a company is forming for the building, on the line of the Union Pacific Railroad, within the city limits, of a first-class grain elevator, to cost not less than $50,000. It is contemplated to build it after the model of the one at Duluth, said by elevator men to be the finest in the country. It is said that the prime mover in the matter is an eastern capitalist, who has a thorough knowledge of the business, and has headed the list of subscription for stock to quite a large amount. The *Herald* takes quite a rose colored view of the proposition, and declares that there "is no good or sufficient reason why Omaha should not be the grain city of the Missouri river. By next fall the Northwestern and Southwestern railroads will tap a district or country where, in consequence of the immensity of the crops this season, the farmers are seriously contemplating using the surplus for fuel. Who can foretell the future extent of the grain trade of this city, provided our live men secure, now, the means for handling grain cheaply and expeditiously?"

A CURIOUS STORY.—A late number of the *Commercial Advertiser* of Honolulu relates the fact that one of the whale ships in that harbor recently captured a whale in the Arctic seas, which had in its carcass a harpoon. This harpoon was known to belong to a ship which was at that time cruising in the northern seas, on the other side of the continent. The whale had evidently passed from one open sea to the other by way of the Pole. He must have found open water, for even a whale must come up at short intervals to blow. It is certain that the Polar sea is navigable for whales from one side of the continent to the other. But while it does not follow that ships would follow the same track, the fact cited is one of considerable interest. Shipmasters may be able to navigate the Polar sea when they know as much about navigation in high latitudes as this whale with a harpoon sticking in his back.

## RELIGIOUS INTELLIGENCE.

There are, at present, in the University of Georgia one hundred and sixty-seven students, and out of that number sixty eight are professors of religion and seven are studying for the ministry. The senior class numbers thirty-six. Fifteen of these are contemplating studying law, six intend to be farmers, three civil engineers, one a teacher, three doctors, three preachers, and two merchants.

Father Hecker, a noted Catholic, in a recent lecture in Brooklyn, N Y., summed up the religious condition of New England in this wise: Unitarianism has got rid of Christ by denying his divinity; Universalism has got rid of hell by denying its existence; and Spiritualism has got rid of heaven by substituting something else for it.

The *Liberal Christian* and the *Christian Register*, the two principal organs of the Unitarian denomination, are sustained through the payment of large amounts of money annually by a few wealthy and enterprising Unitarians. The deficit of one of them alone amounted last year to $30,000.

Christ Church, Boston, was erected in 1723, and is the most ancient church edifice now standing in that city. The old pews and singing seats, the sounding board, and the splendid chandelier with its 500 burners for candles or oil, all remain unchanged.

The Methodist Book Concern was founded in 1789, on a capital of six hundred dollars, loaned by a traveling preacher; the principal house was destroyed, in 1836, by fire, and yet, in 1869, it had a net capital, East and West, of $1,458,575.

The Jews of Cincinnati are moving to secure the location of the National Jewish University. A prominent Israelite of Lawrenceburg has taken the initiative by offering $10,000.

In three weeks there have been in all 34 additions to the Market-square Presbyterian church, Germantown, Pa, (Rev. Mr. Cowen's,) 23 by profession of faith.

Of the 1,469 Southern Presbyterian churches only 409 have pastors, and 438 are entirely destitute of ministerial care.

The Czar of Russia has severely reprimanded the municipality of Moscow for petitioning for religious liberty.

The mixed schools in Ireland are gaining in popularity, notwithstanding the increasing hostility of the priests.

The Episcopalians have opened their new church reading-room and place of rendezvous in Boston.

The different Methodist bodies in the world have 22,333 traveling and 58 318 local preachers.

Spurgeon thinks some ministers would make good martyrs—they are so dry they would burn well.

The strongest religious denomination in San Francisco is the Presbyterian.

The parishes in Berlin are enormously large, in some instances 25,000 souls to one pastor.

The Open Communion Baptists are going to start a newspaper in New York and Chicago.

The Wesleyans of Canada last year sustained worship in 181 missionary districts.

## SUMMARY OF NEWS.

A company which has been formed in New York to take advantage of the cheap labor in Europe, lately sent over to Vienna some samples of of American brogans made in Massachusetts for the Southern and Western trade. In return, samples of Vienna brogans made of Austrian leather on the American pattern have been sent back, together with a careful estimate of the cost of materials and the making. The company calculates that after the duties are all paid, they can undersell Massachusetts manufacturers in the New York market from 20 to 22 per cent. a pair. Labor that costs here from ten to twelve shillings a day, can be obtained in Vienna for three shillings a day.

Rev. Collins Stone, Principal of the American Asylum for the Deaf and Dumb, in Hartford, was killed by the cars on the Hartford and New Haven Railroad Dec. 23d, and the Rev James W. Strong, pastor of the Congregational Church, of Faribault, Minn, was badly injured, and is in a critical condition. The two were riding together in a covered carriage near the residence of Mrs. Harriet Beecher Stowe, and attempted to cross the track at the Sigourney street crossing as the quarter to five train from New Haven was coming in, but were too late, and the train came upon them, with fearful results.

Some families living in the vicinity of the receiving tomb, Bristol, Conn., heard mysterious sounds issuing therefrom, the other day, and, without stopping to discover the cause, they raised the neighborhood with the report that a living creature was confined there, and struggling for release. The crowd came heard the sounds, opened the door of the vault, and found nothing; but a further search around the corner revealed a complacent pig sleepily digesting a late meal.

A suit is about to be commenced against the bondsmen of Morgan L. Harris, formerly Collector in the eighth district of New York. His bond is for $100,000. During Harris' term of office "straw" securities were accepted by him on distillers' and rectifiers' bonds to the aggregate of one million dollars, which amount the Government was unable to collect when the bonds became forfeited, owing to the irresponsibility of the sureties.

The trial of John Armstrong and Charles Jolly, for the murder of the Lapine family, near Potosi, Mo., about a month ago, closed last Thursday, and after an absence of only three minutes, the jury rendered a verdict of guilty of murder in the first degree. The murderers were sentenced to be hung on the 27th of January.

Newfoundland lies in nearly the same parallels with France, and ought to be as free from extremes of heat and cold. But it has the general temperature of countries fifteen degrees or twenty degrees north of it. St. John, in latitude forty-seven degrees, has a temperature of thirty-nine degrees, the same as St Petersburg, Russia, sixty degrees north.

Maxey's Fort, one of the fortifications on Blackwell's Island, constructed by the lunatic of that name, who has labored under the impression that the British are about to attack New York, was destroyed by fire last week. The fire was caused by some red-hot coals falling upon the floor of the fort, which was very dry and inflammable. The loss is inconsiderable.

A lady who has resided for several years at Philadelphia, in rather straitened circumstances, was last week made happy by the discovery of a diamond breast-pin worth over $4,000 in a box of old jewels, which had at one time been in the possession of her father. She has had it for ten years without knowing its value.

There will be four eclipses in the year 1871—two of the sun and two of the moon. The first will be a partial eclipse of the moon, January 6th, partly visible here; the second an annular eclipse of the sun, June 17th, invisible here; the third a partial eclipse of the moon, invisible; the fourth a total eclipse of the sun, invisible.

Mons. Anderson came from Norway in 1847, resided at Milwaukee until 1851, and earned his living as a laborer; thence he went to La Crosse, where he hired to a minister to take care of his horse. He is just completing the finest block of buildings in La Crosse city, and if not as wealthy as many others in large cities, is decidedly well off.

Within a short time there have gone through Concord, N. H., two hundred and seventy-five and a half tons of linen rags, making some forty odd car loads, consigned to the Winnipisseogee Paper Company at Franklin. The rags were imported from Russia, and are to be used in making fine book and writing papers.

The Willimantic thread company paid $9 per cord for white birch for spools until December 3, when the price was reduced to $8. On the day before the reduction, the turnpike in every direction was loaded with teams of every description bringing in the wood to the mills for sale, and a very large stock was secured.

A gentleman in Abington, Mass., sent a telegram to another town in Plymouth county, the 8th of August last, requesting an answer immediately, and paying for the same. The answer arrived Tuesday, November 29, having been 119 days in transit, with an additional charge of twenty-five cents for extra manipulation.

The ship Cremone, Captain Charles H. Gates, from San Francisco to Liverpool, now out nearly 200 days, has not been heard of since she left port, and is believed to have been lost. She was built in Mystic, Conn., in 1863, and is mostly owned in that village. The only persons on board from Mystic were Captain Gates and his eldest son.

Texas papers announce the death, at his home in Galveston, of the Hon. David G. Burnet, whose life contained much adventure and romance. He was born in Essex county, N. J., in 1790; went to Texas, and became first President of the independent Republic after it wrested itself from Mexico.

Mr. Young, Chief of the Bureau of Statistics, has received a letter from Edward Reed, in London, saying: "Immediately after the Alabama question is settled, and peace and kindly feelings are ensured, there will be such an exodus of the bone and sinews of England to our country as will astonish even the most sanguine of us."

Santa Anna, at the age of seventy-two, issues a new manifesto against the Mexican republic and against Juarez, who has been guilty of the offence of pardoning him. Poor Santa Anna—like Davis, he did what he could to destroy his country, and is naturally unhappy at the failure of his efforts.

The sum of $5,000 has been contributed in England by the Earl of Shaftesbury, the Earl of Clarendon, the Rothschilds and others for the widows and orphans of the crew of the United States steamer Oneida. They have notified Minister Thornton at Washington that the sum will be sent to him for distribution.

A car loaded with whalebone, shipped at San Francisco, November 16, arrived at New Bedford on Saturday, over the New Bedford and Taunton Railroad, being the first freight of that description ever shipped to that city by way of the Pacific Railroad.

The latest dodge to rob travelers is to offer a gentleman a drugged cigar in the smoking car on the railroads, and when he has gone to sleep, after a little while, the polite stranger, who presented the fragrant "weed," goes through the traveler's pockets.

An unnatural son at Cincinnati, having turned his mother out of doors last week, the poor woman was compelled to seek shelter for the night in one of the tombs at the City Cemetery. She has since sued him for money loaned and for services rendered.

Niagara county, N. Y., has marketed about two hundred thousand barrels of apples the present season, and Orleans county one hundred and eighty thousand barrels, at about $1 a barrel for the fruit, exclusive of the barrel.

A young lad named Freddy Bach was swept over Genesee Falls, at Rochester, N. Y., on the 8th of December, and of course perished. He was trying to recover a lad's cap that he had mischievously thrown into the river.

The total debt of the city of Boston, December 31, 1867, was $13,645,336 24. The total debt on the 30th day of April, 1870, was $21,818,411 93, an increase of $8,173,075 69, or very nearly three hundred thousand dollars per month.

Mrs. Ingham, of Iowa, will live in history as the woman who delivered a Fourth of July oration while her husband proudly sat on the back of the platform holding the baby, and who now presides over a suffrage society.

An Arkansas editor apologizes for the "thinness" of a late issue, by saying that all his time has been occupied in answering challenges and arranging for the duels and funerals, a number of such matters having accumulated on his hands.

During the high wind of Thursday last, a brakeman on the Hartford and New Haven Railroad was blown from the top of the train, while adjusting the brake, and fell between the cars, fourteen of which passed over him, cutting off one leg.

A Peekskill paper speaks of a recent corpse "who was struck down by the hand of Providence, and not premitted to finish the French roof he had begun on his house." Such sad occurrences come right home to all of us.

A Berlin, Conn., butcher lately had a drove of sheep impounded, and during the night surreptitiously slaughtered the lot, and then laid claim to the town for damages. His little trick was, unfortunately for him, discovered.

A Portsmouth, N. H., firm have just completed a contract for the furnishing of two hundred thousand pumpkins, to be delivered at Portland within the next twelve months. The purchasers propose to "can" them.

Joel Atwood, a wealthy farmer of Watertown, Conn., in driving from Waterbury, Saturday, with a pair of horses, was struck by an engine on the Naugatuck Railroad and instantly killed. The wagon was shivered to pieces.

Several live lizards have been found imbedded in petrified fir trees, which were found in a forest near Calistoga, Cal. One is on exhibition in San Francisco. They are unlike any species now known.

They tell of a spring in Michigan so strongly magnetic that a man who had drank from it and went into a blacksmith shop found the anvil on which he sat stuck fast to him, and had to have it amputated.

At a Concord, N. H., town meeting, in 1797, it was voted, in prospect of a war with France, "that the selectmen give persons who enlist a handsome treat at the expense of the town."

Sending letters inside of newspapers, with a two-cent stamp to pay the postage, is a dear operation if the trick is discovered. A gentleman near Boston has just paid $169 80 for doing it.

When last heard from the Chief Justice of the Supreme Court was shooting wild geese in the ponds near Narragansett, thus exhibiting the living embodiment of a wild goose Chase.

China is rapidly undergoing the process of civilization. Beer is made at Shanghae, a whiskey distillery is in operation at Canton, and the first hanging recently came off in that city with great *eclat*.

There is a clergyman, and a Doctor of Divinity at that, in Rhode Island, who has officiated five times at the marriage of one man, and all five of the woman to whom the fellow was married are still living.

The city of Cleveland, Ohio, "in imitation of Chicago," is excavating a tunnel under Lake Erie, a mile and a half from the shore, for the purpose of procuring a supply of pure water.

The Kentucky Supreme Court has settled the fact that a dog roaming on a neighbor's premises may be killed with impunity, or other suitable means.

A daughter of G. Taylor, of Middletown, Ct., was suddenly rendered speechless, not long ago, without any apparent cause, and while in well, &c., and one of the best chances for stock in the state. Would divide it up, and sell 80 acres separate, if desired. For terms, &c., address O. E. DAVIS, Walworth, Wis., or A. S. COON, Farina, Ill.

Patrick Rogers, who died in Cincinnati a few days ago, left a $250,000 estate, but was obliged to make a mark, because unable to write his name to his will.

A Methodist conference in Wisconsin, denounces the game of croquet "as an evil, to be avoided by all good people, because it does not end to the glory of God."

Under the stern laws in Wabash county, Ind., several women have been indicted for sewing on buttons, blacking shoes and cooking on Sunday.

There are three established pianists, four violinists, and four violoncellists among the refugees from Paris now in London.

Wild geese are so plenty in California that they give as much annoyance to railroad men as do the grasshoppers in summer.

Snow drifts, three or four feet deep, may be seen on the Jefferson and Randolph roads in New Hampshire.

It is estimated that there are fifty thousand white people in Tennessee who can neither write their names nor read their Bible.

California is losing her indifference to small things, and calls loudly for pennies to make change and save the pieces.

Minister Washburne sent his income return out of Paris by balloon, and it reached Galena, Ohio, last week.

Base-ball has killed twenty-five persons during the past season directly, and ruined many times that number.

A terrific nitro-glycerine explosion occurred at the Hoosac tunnel on the 23d of December, blowing the Superintendent, John Vilsey, to atoms.

A five-year old child in Sheboygan, Wis., writes poetry.

PIMPLES on the Face, Eruptions, Blotches, Scrofulous diseases, and all sores arising from impure blood, are cured by Dr. Pierce's Alt. Ext. or Golden Medical Discovery. For Bronchitis, Laryngitis and all severe and lingering coughs nothing equals it. It cleanses, purifies and strengthens the system. As an Anti-Bilious or liver medicine and for habitual constipation of the bowels it works wonderful cures. Sold by druggists.

UNIVERSALISM.—The *Christian Leader*, a weekly journal, is the best expositor of the Universalist faith. It is published by the New York State Convention of Universalists. It contains the sermons of Dr. E. H. Chapin, has a miscellaneous, agricultural and children's department, and New York Market Reports. Terms $2 50 per year. Specimen copies free. We give every new subscriber a fine engraving of Dr. Chapin. Address, Publisher CHRISTIAN LEADER, 1288 Broadway, New York.

## SPECIAL NOTICES.

THE QUARTERLY MEETING that was to be held with the Church at Preston, N. Y., Dec. 9th, was, on account of the storm, postponed until the Sixth-day evening before the second Sabbath in January, or, the 13th of January.

H. C. COON, *Secretary.*

## NEW YORK MARKETS—DEC. 26, '70.

*Ashes*—Pots $6 25@7 25. Pearls 5 75@9 25.

*Building Materials*—Bricks, 5 00@5 50 for Pale, 7 50@9 25 for North River Hard, 11 00@15 00 for Croton Fronts, 28 00@30 00 for Philadelphia Fronts. Lime, 1 15 for common, 1 75 for lump. Laths, 2 50 ⅌ M. Cement, 1 00 for Rosendale.

*Cotton*—Ordinary, 12½@13¼c. Low Middling, 15½@15¾c. Good Middling, 16¼@17c.

*Flour and Meal*—Flour, 5 15@5 40 for superfine State, 5 80@6 00 for Western shipping extra, 6 10@6 25 for round-hoop Ohio, 6 25@8 75 for single, double, and triple extra St. Louis and Genesee. Rye Flour, 3 95@4 35 for Western, 4 80@5 50 for State and Pennsylvania. Corn Meal, 4 00@4 05 for Jersey, 4 50 for Brandywine.

*Grain*—Wheat, 1 29 for No. 1 Chicago Spring, 1 39@1 39½ for No. 2 Chicago Spring, 1 45@1 47 for Amber Western, 1 45@1 53 for White Michigan, 1 60@1 70 for White Genesee. Barley, 80c. for two-rowed State, 91c. for Canada East. Rye, 1 05 for State. Oats 59@62c. Corn, 72½@73c. for new Western mixed.

*Hay*—1 05 for shipping, 1 15@1 35 for retail lots. Rye Straw, 90c. for short, 1 15 for long.

*Hops*—12@18c. for good to prime State.

*Provisions*—Pork, 20 00 for new mess, 20 50 for Western prime mess. Beef, 10 00@15 00 for plain mess, 15 00@17 50 for extra mess. Dressed Hogs 8½@9c. Butter, 14@16c. for ordinary Western, 20@27c for good Ohio Western Reserve, 38@40c. for fine tubs and firkins, 45@50c. for Orange Co. pails. Cheese, 12½@13c. for fine Ohio factory, 13@15c. for good N. Y. dairies, 14@16c. for N. Y. factory.

*Seeds*—Clover, 11½c. ⅌ lb. Timothy, 4 75@5 00 ⅌ bushel. Calcutta Linseed, 2 95@2 07½, gold.

*Tallow*—8½@9c.

## MARRIED.

In Western, Dec. 25th, 1870, by Eld. C. C. Stillman, at his residence on High Street, Mr. BYRON D. GREENE and Mrs. ANN B. CRUMB, all of Westerly.

## DIED.

In Dakota, Wis., Sabbath morning, Dec. 3d, 1870, Mrs. ANN E. CRANDALL, wife of Benj. S. Crandall, aged 31 years, 8 months, and 14 days. Her funeral sermon was preached from Rev. 14: 13—"Blessed are the dead which die in the Lord." Sister Crandall was an active and devoted member of the Seventh-day Baptist Church of Dakota, and beloved and esteemed by all who knew her. She left a family of four little children, and she exhibited her faith in God in her dying words to her husband—"I *know* that He will take care of me, and provide for you and our little ones."

O. B.

## LETTERS.

O. E. Davis, F. B. Gillette ($3 received in September,) H. Hull, J. C. Green, J. C. Bowen, William P. Williams, H. F. Clarke, A. H. Terry, Jeptha F. Randolph, Charles Steward, Miss Elizabeth Maxson, P. B. Carpenter, R. Stillman, Silas Johnson, T. B. Brown, B. F. Chaplin, A. B. Burdick, 2d, J. M. Stillman, A. H. West, Oscar Babcock, J. M. Strong, Sarah Shriner, John A. Stebbins, William H. Crandall, Carey D. Davis, Lou

# Miscellaneous.

## CHIMNEY-TOPS.

"Ah! the morning is gray;
And what kind of a day
Is it likely to be?"
"You must look up and see
What the chimney-tops say.

If the smoke from the mouth
Of the chimney goes south,
'Tis the north wind that blows
From the country of snows;
Look out for rough weather;
The cold and the north wind
Are always together.

If the smoke pouring forth
From the chimney goes north,
A mild day it will be.
A warm time we shall see;
The south wind is blowing
From lands where the orange
And fig trees are growing.

But if it goes the smoke,
Get your water-proof cloak
And umbrella about;
'Tis the east wind that's out,
A wet day you'll find it;
The east wind has always
A storm close behind it.

But if east the smoke flies,
We may look for blue skies;
Soon the clouds will take flight,
'Twill be sunny and bright,
The sweetest and best wind
Is surely that fair weather
Bringeth, the west wind.
*—Marian Douglas, in the Nursery.*

## SAINT DENIS—THE SEPULCHRE OF THE FRENCH MONARCH.

It is to be regretted that nearly all the spots where the great contending armies in Europe have met, the most noble churches of France are built. The cathedrals of Strasbourg, Metz, and Rheims are known to every [illegible] admired, almost venerated, wherever men have hearts to love beauty of form consecrated to the spirit of religion. And Saint Denis, adds the Louisville *Courier-Journal*, is not an exception to the list. The beautiful facade, the portals emblematic of the coronation of the Virgin and the Passion, the rose window imaging the baptism of Clovis, and the six hundred statues of the cathedral at Rheims are happily uninjured, but the fine old gothic church of St. Martin, at Metz, with its towers, steeples, and paintings of the Lorraine school, are undoubtedly like the spires, the clock, and the high altar of Strasbourg—in ruins. Its defenselessness saved Rheims; but the fortifications which have necessitated the terrible destruction and loss of life at Metz and Strasbourg will, we are afraid, be equally fatal to the Abbey of St. Denis.

While the bells here in hundreds of churches are summoning worshipers to praise and prayer, another peal may be heard in one of the most ancient fanes of France—the peal of the cannon. With the exception of the brief period of insanity when, at the commencement of the great Revolution, the Parisians installed the Goddess of Reason on the altars of Jehovah, until Robespierre, with a strange mixture of impiety and compunction, declared that the new republic recognized God, the tower of the abbey of St. Denis had for twelve hundred and thirty-two years been a memorial and a sanctuary of worship.

But, independent of its beauty and sanctity, the old abbey is venerable from historic associations. Since the days of Dagobert it has been the burial place of the monarchs of France, and despite the lapse of time and the assaults of the Revolution, its aisles and transept and crypt teem with monuments of the past. Napoleon restored it; the Bourbons, the Orleanists and the late empire repaired it; and again the long range of royal tombs, vacant of their dust, scattered by a decree of the Convention in 1793, decorate the upper church. There were terrible weeks in '93.

In the course of three days, fifty-one tombs were rifled, and the ashes of queens and kings and marshals torn up in every stage of decay, and after subjection to every species of indignity, thrown into a heap into two trenches hastily dug without the walls of the church. A soldier with his sabre cut the beard from the lip of Henry of Navarre, and the body of Turenne, so little injured by time that the likeness, still recognized, was placed in a glass case and exhibited as a show to gratify idle curiosity.

For twelve years after this sacrilege, the Abbey Church of St. Denis remained roofless.

"By rain washed shrine profaned,
By smoke each holy image stained."

But Napoleon refitted the desecrated sepulchral vaults of the Bourbons as a mausoleum for the new regime. To the vaults below the high altar have again been carried the burned remains of Louis XVIII and Maria Antoinette and officers of Louis XVIII. and others of his family. But worthier than these, greater than most in the long roll of French kings, here rest, in a rarely visited corner, all that is mortal of the last Conde, the father of the Duc d'Enghien, who died at St. Leu.

Between 1806 and 1847, more than one million of dollars were expended in the restoration of St. Denis, and now, in all probability, a bombardment will again destroy the grand old church. The column erected to the memory of Henry III, assassinated in 1589; the monument to Francis II, husband of the beautiful Queen of Scots, surrounded at its base by weeping angels, like Prometheus by sea-nymphs on the rock of Caucasus, may be destroyed, and the effigy of Duguesclin, in the transept, be as powerless to protect as the renown of Turenne beneath the tower. But if the towers of the abbey be leveled to the dust, and Prussians march where Paris is since Lutetia was, the fame of St. Denis will never fade from the memory of men.

It was at St. Denis, in the time of Charles VII., that the oriflame was raised beneath whose conquering folds the Maid of Domremilled led the beaten hosts of France to victory from Orleans to Paris. What the Parthenon was to Athens, the Grotto of Egeria to Rome and Numa, the cave where Mahomet concealed himself when the religion of the Koran was confined to his Uncle Ali, his wife, and a few determined followers—what the ark was to David, the holy of holies to Israel—that is St. Denis to France.

Historically speaking, Paris itself is but an outgrowth, a complement of the towns which Dagobert built. All over France, in the wilds of Brittany, in the plains of the Normandy, in fertile levels of Champagne—where over the real thoughts and strength of the people hold sway—St. Denis is like the burial place of Mohammed in Mecca, the town is protected by a fort on the southeast, but is scarcely capable of a prolonged defense. Its 26,542 inhabitants must suffer the horrors of a seige, or yield to the first summons of the advancing army. The memorials of the past are not easily obliterated, but as the chivalry of the middle ages become more nearly crushed with the materialistic spirit of the nineteenth century, so the monuments of the past grow in grandeur, and exert a more powerful influence upon the destinies of mankind.

"Man," said Sir Thomas Browne in the Religio Medici, "is splendid in ashes, pompous in the grave, covering himself with a halo of immortality, and, god-like, rising again and covering himself with glory even in the infirmity of his nature." If St. Denis falls and France is a republic, the ruin and destruction of the historic town may flash like an electric spark, reanimate France and inspire her children with the memory of her antique valor.

## RESPONSIBILITIES OF A SEA CAPTAIN.

If we regard the ship as a living monster, forcing its way by its own peculiar organs of locomotion through these billows and storms, we must consider the state room of the captain as the seat of its brain. The duties of the captain of a seagoing steamer are not only extremely various, but they involve the possession of a combination of mental qualities and attainments most diverse in their character, many of them being such as are seldom conferred by nature, and are very difficult of attainment, but which are all absolutely essential to the successful execution of his charge. He must be a good ruler. No monarch can be more absolute than he in the control over everything on board his ship, from the time of his dismissal of the pilot at the commencement of his voyage, to his taking the pilot at the end of it. He has, however, three different communities to govern, entirely distinct from each other, and involving quite different methods and principles of treatment in the emergencies that occur.

There are, first, the cabin passengers; secondly, the ship's company, consisting of seamen, engineers, firemen, cooks and stewards, sometimes amounting to hundreds in number; and thirdly, the emigrants—a body of men, women and children to the number of more than a thousand. Thus the commander of one of these ships has intrusted to his charge a heterogeneous community of one or two thousand souls; enough to form the population of quite a town. These, all packed together in the closest quarters in the ship which he commands, he has the responsibility of conveying through mists and gales, and driving storms of snow and rain, breasting the heaviest seas, and threading his tortuous way among tides and currents, and through fleets of fishermen, and among fields and mountains of floating ice, with only a plank between his little world of human hopes and fears and the world of water, which, when in their angry moods, rage and roar around him, as if eager to make the ship and all its contents their prey.

He has to find his way over this pathless deep by means of stars which are constantly in motion, and by the sun, which on no two days pursues the same track through the skies. The needle of its compass is liable to be disturbed in its indications by many causes. A blow struck upon any portion of his iron ship may derange it; and upon the variation of his chronometer to the amount of the fraction of a second during the voyage the question may depend whether he shall strike upon a rock or enter the port in safety at the end of it. One would suppose that the solicitude and anxiety which would attend the sustaining of responsibilities like these would be overwhelming. But they are not so. No class of men enjoy better health, or perhaps lead lives of greater freedom from anxiety and care, than these commanders. The reason is, that they are a class thoroughly qualified for their work; and men do easily what they do well.—*Harper's Magazine for July*

## SALAD.

In every country salad is composed of nearly the same ingredients. Many vegetables contain potass, and when they can be eaten raw they are excellent antiscorbutic food. Boiling them would remove the potass; thus their principal virtue would be lost. The Romans ate salad freely, mixed with olive oil. The general ingredients of a salad are well known in spring and summer, cos lettuce, mustard and cress, water cress, and radishes form the staple; in the autumn, endive and cabbage lettuce predominate. Nothing spoils a salad so much, both in appearance and flavor as cutting it up too fine. Every atom should maintain its individuality. Radishes cannot be cut too fine, but the slices should be in rings, and not dice shape. Onions must remain a matter of taste; but not so as regards mint. Every salad should contain from three to six leaves of young mint, as it greatly assists its digestion. No salad can be properly made without one or two hard boiled eggs, because the yolks are necessary to blend the oil. The mixture should be made thus: Boil two eggs quite hard; when done take them out of the sauce pan, put them into cold water. This causes the eggs to shrink, and the shell can easily be removed without disfiguring the white. Cut each egg into three parts, and remove the yolk into the salad bowl; cut the white into fine rings, some of the best of which should be preserved to place on the top of the salad when served. With a wood or silver spoon break up the yolk in the salad bowl, and add one table spoonful of oil; these ingredients rub together, and they will blend; then add at least three table spoonfuls more of oil, and again rub all together; now add a teaspoonful of moist sugar, again rub, and all will blend. Now add gradually, a little at a time, the vinegar, in quantity about twice as much as the oil used; lastly, put in pepper, salt, and ready mixed mustard, the latter but little; but on no account use mustard that has not been previously mixed with water. A little tarragon vinegar, used scantily, improves every salad. It is very essential to mix the ingredients in the order laid down as above. When this is carefully done an excellent salad will be the result—soft, yet aromatic; creamy, but not greasy.

There are true chemical reasons for mixing yolk of eggs with oil, as there are for mixing flour of mustard with water, and not vinegar; but this is not the place for examining them—the facts stated must be accepted. It is the general want of the knowledge of how to blend the oil that causes the common remark, "I am very fond of salad, but I'll not take any oil, thank you." Of course, served up as it frequently is, all floating and greasy, few things can be more objectionable, unless it be that rancid portion sold in ring bottles in shops under the name of "salad cream." Avoid this. Beet root, as a staple to a salad, is not used sufficiently in England. At least half a good-sized beet should be cut up with every salad. It is digestible, nutricious, and in general favor.—*Septimus Piesse.*

## THE ECONOMIC USES OF SEAWEED.

A theme to which with we have once or twice directed special attention is the lavish waste of useful material, under the name of waste and refuse, in American communities, and the neglect of many humble articles that might be converted to great uses. Our country is so young, the expanse of its territory is so vast, and the number of its products so varied, that, until very late years, its inhabitants have felt as though there was no end to its resources, and have almost considered it beneath their dignity to save anything. By general carelessness, we allow $100,000,000 worth of fertilizing substance to be carried down annually by our rivers to the sea, and in private consumption the total of undeveloped material must be far higher. In this disregard of what to them seem to be trifles, some of our new residents of foreign birth have been conspicuous. Thousands of them suddenly finding themselves surrounded by an abundance and a variety to which they had been totally unaccustomed, have scattered them on all sides without a thought of saving, even deeming it meanness to keep for any use what before they came to America's ample store they would have prized. Other classes of immigrants, however, have retained their economical habits, and find immense profit in their thrift. Where the lavish and heedless grow poorer and poorer in the midst of plenty, they rapidly amass a competence, if not positive wealth. Some of this wiser class cater to the refined tastes of our great cities as keepers of hotels and fashionable restaurants, and are enabled not only to gratify the wishes of their customers, but to accumulate redoubled profit by small economies at which another class of our population would literally "turn up their noses."

In very recent years there has been a marked improvement in this respect, because, as our numbers have steadily increased, and labor competition has been more sharply felt, the necessity for saving has become more and more apparent. Along with this more rational turn of thought, a great ingenuity of research has been developed, and instead of being the most indifferent, our people are becoming the most attentive to minor matters. Side by side with our numberless labor saving machines must be ranged our many appliances for the preparation of fruits, vegetables, and meats, and the refuse of such as would otherwise be destroyed or lost. We now bring everything to bear for economical manufactures, and the renown of those which we have already perfected has made the circuit of the world. Food materials have, in these later days, assumed an importance above all others, and a higher place is continually given to them on the list of new patent compounds. At the same time, food materials are usually accompanied by others that serve for fertilizers—a class of commodities that is daily becoming more and more desirable for the use of extending agriculture.

Among all substances that are thus doubly and trebly useful, seaweed is one of those that were during nearly the whole history of the world, the least suspected of any industrial applicability, excepting for the manufacture of cordage. The old botanical classification given to the seaweed by the Latins was *alga inutilis*, the "useless lichen," and Dr. Johnson, two thousand years later, also called it "noxious," as well as useless. But about the middle of the eighteenth century, it was burned for ash in England, until barilla began to be imported when it died out. The discovery of iodine was then made, and the material that once covered the dark recesses of the deep was used to paint the image of the sun by the magic of photography. But there are other important uses on a large scale that may be particularly mentioned; for instance, for manure. In the channel Islands of Great Britain, the seaweed is so highly prized for this purpose that the *varee* or *vrac*, as it is there called, is collected and distributed by special law among the farmers, most of whom prefer it to any other kind of fertilizer. Thirty thousand loads of it are annually obtained from Guernsey, and valued at two shillings per load, or about £3,000 in all; a mere trifle, when we consider the worth of the potash and iodine alone. Jersey yields an equal quantity. Twenty tons are deemed enough manure for a Scottish acre, and it has tripled the produce of some lands to which it has been applied.

Acetic acid is produced from wet seaweeds by fermentation, according to a process invented by Dr. Steinhouse, and after the vinegar has been extracted the residue may be used for a manure. A deposit of a million of tons or more, now nearly equal to the best guano, has been collecting for centuries on the Island of Foutney. It contains, when concentrated—

| | |
|---|---|
| Organic matter | 65.62 |
| Soda | 13.65 |
| Soluble Salts | 16.60 |
| Nitrogen | 3.23 |

This is equivalent to nearly 4 per cent. of ammonia.

A number of colors, including among them a brilliant red, may be procured from different kinds of seaweed, and several valuable chemicals are extracted from it by the French. In Denmark it is used, when dry, for fuel, and for stuffing and packing, in the Baltic countries. The French government gathers it in Normandy and Britany for wadding for cannon, as it is elastic and incombustible, and keeps iron cool. A M Lagout, engineer and architect, uses it for lining roofs and walls, alleging that it is a poor conductor of heat and cold alike, harbors no vermin, and if set on fire smoulders without flame, and is easily extinguished. A thick layer of it in upper rooms keeps a house cool, and it is an admirable muffler of noise. *Mannite*, or marine sugar, is made from many kinds of salt weed, and its mucilage and gelatine are very fine. Hence, it is in many places regularly used for human food. This is the case on the coasts of Ireland and Scotland, especially where *dulse* is largely eaten, and is considered very wholesome. Its medicinal qualities are well known, and some ascribe to it great virtues as a curative for pulmonary disease.

These are but part of the many admirable uses of the long despised seaweed, concerning the edible qualities alone of which we might give columns of curious facts. But the main point that we had in view is sufficiently illustrated, viz: to show that not even the lonely margin and the sombre depths of the ocean are to be neglected when we are looking about us for fresh resources to help the progress and enhance the comfort of humanity.—*Mercantile Journal.*

## A RAILWAY ROMANCE.

An incident came to light a few days ago which may strike readers as quite romantic in its way. When Conductor ———, of one of the Central Pacific passenger trains, took charge of his train at Truckee, bound for Sacramento, a short time ago, he noticed among his passengers a very pretty, modest appearing young lady, who seemed to be traveling alone. As the cars climbed the mountain, whirled through gorge and around precipice, she sat at one of the windows and gazed out with an anxious look, as though she longed to reach the shores of the Pacific, where she might meet with friends or relatives. While passing through the car the conductor thought he heard some one address him, and on looking around discovered that it was his young female passenger, who, with a bashful air, inquired if he was going through to Sacramento.

On being answered that he was, she blushed still deeper, and said that she had a rather queer request to make of him. She said she expected to meet at "the Junction" a gentleman whom she had never seen, but to whom she was about to be married, and requested the conductor to watch for him, and to introduce him to her if he should find him. For some two years they had been in correspondence with one another—how it was first brought about she did not say—and it was finally arranged that she should go to California, and that her unknown friend should at once lead her to the altar.

On sped the train, through tunnels and snow drifts and over yawning gulfs, but to the soon-to-be bride neither thought of danger, nor of beauties and grandeur of the Sierras; she sat still and gazed wistfully down into the valley, where the muddy Sacramento was winding its crooked way toward the coast, and where she hoped soon to meet her mysterious lover.

Station after station was reached, and finally the Junction came in sight. The conductor stationed himself on the platform of the front car and scanned the crowd that thronged about as the train neared the depot.

A well-dressed, gentlemanly-looking individual stepped forward upon the platform. He, too, wore a somewhat anxious look, and the conductor concluded that he had found his man. A tap on the shoulder and low inquiry by him, and quick, eager response from the stranger followed.

The conductor was right. The train moved on and they entered the car. A few minutes after the train reached Sacramento a carriage drove away from the depot, containing two persons, a gentleman and lady, whom the conductor recognized as his young lady passenger and the gentleman who met her at the Junction. The letter whispered to the driver to go straight to the house of Mr. ———, and they were lost to view.

## SILVER.

We have before alluded (says the Duluth *Minnesotian* of Oct. 24,) to the Silver Island of the north shore of Lake Superior, in the British possessions, just below Thunder Cape, and some fifteen miles beyond Fort William. The island is quite small in dimensions—says 100 feet by 40—and the most of it is submerged at high water—a small part at one end is about eight feet above the lake level. This island was entered by the Montreal mining company as part of a tract embracing 108 000 acres, and the island was subsequently purchased of them by Capt. William B Frew (formerly of Port Lake, and superintendent of the South Pewabic copper mine) for himself and associates, including among them Major Sibley, of New York, a brother, we think, of General Sibley of St Paul.

The Montreal Mining Company first made the discovery that the isl. and contained silver, and by their agents sunk a shaft on the island; but these knew little or nothing about mining, and the water coming in upon them, further working of the mine was abandoned as useless. It was only last summer that Capt. F. and his company completed their bargain with the Montreal company for the island, and secured it by paying, or agreeing to pay $250,000 for the entire 108 800 acres. They went immediately to work at improving the mine in a "workmanlike manner." Their first step was to surround the island with cribs of timber, filled with stone, to serve as a breakwater and ice breaker; and within these cribs a coffer-dam was built, and puddled with clay, having the effect of making the whole interior of the island nearly water-tight, at least from the intrusions of the lake.

The next step was to set up two large syphon pumps worked by steam, by which the inside was pumped dry, or nearly so, and it has since been found that a very little working of the pumps daily keeps the island clear of water entirely. Then they went to work laying bare the vein; and now have exposed seventy feet in length, and find it to be a true fissure vein, with perpendicular walls—the vein of silver matrix being calcareous spar with some little quartz intermixed. The vein is eight feet wide, and eye-witnesses from there state that for one-quarter of this width it will average seventy per cent. of pure silver.

On the first trial, after the water was gotton out, six men took out $35,000 worth of silver in four days, and up to the latest accounts the working has been continued at about this rate. Already 123 barrels of native silver, estimated to be worth $75,000 to $100,000, have been shipped. The yield of the mine, computed by the ton, is not less than a dollar to the pound! The mine employs about forty men, and the company will increase their force immediately.

The "royalty" paid on this to the English government is quite small—not exceeding one-twentieth. Eye-witnesses, of intelligence, judgment and experience report that Captain Frew will probably take out, of silver, up to the opening of navigation next spring, from $1,000,000 to $3,000,000 in money value.

## DON'T FORGET THE OLD FOLKS AT HOME.

There is always a liability, when sons and daughters have gone away from the home of their childhood, and have formed homes of their own, gradually to lose the old attachments and cease to pay those attentions to their parents which were so easy and natural in the olden time. New associations, new thoughts, new cares, all come in, filling the mind and heart, and if special pains be not taken, they crowd out the old loves. This ought never to be. You should remember that the change is not with you, and not with those you left behind. You have everything new, much that is attractive in the present and bright in the future; their hearts cling to the past, they have most in memory. When you went away, you knew not, and will never know till you experience it, what it cost them to give you up, nor what a vacancy you left behind. They have not, if you have, any new loves to take the place of the old.

Do not, then, heartlessly deprive them of what you can still give of attention and love.

*Visit your parents.* If you live in the same place, let your step be, perhaps daily, a familiar one in the old home; if you are miles, yea, many miles away, make it your business to go to them. In this matter do not regard time nor expense; the one is well spent, and the other will be fully, yea, a hundredfold repaid. When some day the word reaches you, flashed over the telegraph, that father or mother has gone, you will not think them much, those hours of travel which last bore you to their side.

*Write to your parents.* I have known father and mother wait with sick hearts through weary months, longing that some word might reach them from an absent son. They have watched the mails till in despair they have ceased to expect any more, and while they may not have the grief of a great bereavement, they have what is almost as bad, the bitter consciousness that they are not in mind enough even to call out a few poor lines from one whose infancy and early years they watched with sleepless love. Sons are often guilty of this crime—I cannot call less—from sheer neglect or indolence. While an hour, perhaps a few moments, would suffice to write a letter which would give an unspeakable satisfaction, they let months and even years slip away in utter indifference to all the pain they are causing. Oh, how full is many a mother's heart of sorrow and foreboding, when just a few words from an absent son would fill it with joy and praise! Such indifference or neglect is shameful and wicked. One need not wonder that sons guilty of it are not prospered, that they wait in vain for those turns of fortune which will send them home, as they dream, to surprise the old neighborhood with their wealth. Their thoughtlessness has been productive only of disaster.

Keep up your intercourse with father and mother; do not deem it sufficient to write when something important is to be told; do not say, "No news is good news." If it be but a few lines, write them; write, if it be only to say—"I am well;" if it be only to send the salutation that says they are "dear," or the farewell that tells them you are "affectionate" still. The little messengers shall be like caskets of jewels, and the tears that fall fondly over them will be treasures for you. Say with a warm-hearted son—

"The hills may tower, the waves may rise,
And roll between my home and me;
Yet shall my quenchless memories
Turn with an undying love to thee!"

*—Life at Home, by Dr. Wm Aikman.*

## THE HUMAN VOICE.

Dion Boucicault, commenting on the Albert Hall of Science and Art, in the *Pall Mall Gazette*, says: The human voice, when speaking with clear articulation and smoothed from good lungs, will fill 400,000 cubic feet of air, provided they be enclosed in a proper manner, and the voice placed and directed advantageously. The same voice singing can fill with equal facility 600,000 cubic feet. When singing the vowels are principally used, because it is necessary to dwell upon a note, and we cannot prolong a consonant. In speaking, on the contrary, we depend for articulation on the consonants; but their short, percussive sound does not travel. When we shout, or in open air speaking, which partakes of shouting, we prolong the vowels, drawling the syllables of each word; but what we gain in sound, we lose in clearness of articulation; expression is lost in monotony because its fineness depends upon the infinite variety of which the consonant is capable and bestows on the vowels. Two thousand voices, singing or speaking together, travel no farther than one voice. They may fill a certain area more completely with that intricacy of waves which when very troublesome we call a din; but each voice exerts its own influence on the air according to its power, and dies within certain limits. A second voice acts independently and produces its own effects, not fortifying the first, but distinct from it. And so with any number of voices—say 10,000 shouting together; if a single trumpeter were placed among them, the note of the trumpeter would be heard clearly at a distance, and the Babel of voices would have expired in a murmer. Yet, among the din produced by the ten thousand voices, the trumpet would be inaudible. To illustrate this theory more clearly, it is plain that twenty thousand persons cannot throw stones further than one person; it is true that the air within certain limits will be more full of stones, but they will all come to the ground within a limited area.

GUM CAOUTCHOUC—Except iron and wood there is no mineral or vegetable product adapted by man to his uses, susceptible of so many and varying forms and purposes as the gum caoutchouc, commonly known as India rubber. Its useful properties were first recognized by Dr Priestley who mentions it favorably in his work on "Perspective," published in 1770. But its capabilities in the arts were unknown until the experiments of Mr. Charles Goodyear, of Connecticut, who discovered a method of combining with it sulphur and white lead. At present there are more than one hundred and fifty manufactories of caoutchouc in this country and Europe, employing some seven thousand workmen and using 10,000,000 pounds of the gum yearly. The gum is produced in a belt of land stretching five hundred miles on each side of the equator, and is found in South America and the East Indies, that from the latter locality being deemed the best.

## ODDS AND ENDS.

German women send all sort of things through the mails to their husbands, sons, or sweethearts, away soldiering. Letters are permitted up to sixteen ounces weight, so they send cigars, tea, chocolate, shirts and slippers. A pair of slippers can be sent, one in each. One woman sent a flannel shirt in six pieces, by six posts. The last letter contained the left sleeve, with the needle and thread for sewing the shirt together.

There is a maniac in France for collecting war relics. A young man brought back from Orleans a bomb, which he placed under his head. The sequel is soon told. That young man hasn't a bit of of appetite for war relics now. He is not discouraged though, but his friends are, because they can't find even a small piece of him. When he returns he will probably lecture on "What he knows about war relics."

A girl of twenty years, near Alton, Ill., has contracted with her father to dig him a well at seventy-five cents a foot. She was twenty feet under ground at last accounts, and no less than three offers of marriage from delighted young farmers had gone down that hole since it was commenced.

The following is a verbatim copy of the "remarks" accompanying the return of a postmaster out West: "I hearby certify that the four going A count is as neer rite as I no how to make it. If there is any Mistake it is not Dun a purpose."

The Brooklyn *Eagle* describes a lot of shoddy blankets, at seven dollars a pair, hardly strong enough to bear their own weight, and through which a decent sized rat might jump without touching the threads on either side.

"Come here, you mischievous little rascal, you." "Won't you lick me, father?" "No." "Will you swear you won't?" "Yes." "Then I wont come, father, for Parson Atwood says that he that swears will lie."

Captain Samuels, of the yacht Dauntless, is building a new yacht in Brooklyn, with which he proposes to contest the waves with the Sappho and Dauntless.

The receipts of the Western Union Telegraph Company for October, were $673,665 95, net profits $221,415 71 against $201,393 31 for the same month in 1869.

"Fancy," said Sidney Smith to some ladies when he was told that one of the giraffes at the Zoological Garden had caught cold, "a giraffe with two yards of sore throat."

The navigation of the Connecticut river is obstructed by ice, and if the cold weather holds on, may be considered closed.

An English showman threatened to turn his animals loose if the town did not grant him a license, and he got it.

Western adaptation of the word of the poet: Loathe the poor Indian.


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The Winter Term begins Wednesday, December 14, 1870.
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Commencement, Wednesday, July 5, 1871.

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| | |
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| Tuition and Incidentals in Primary Department | $3 00 |
| Tuition and Incidentals in Preparatory Department | 5 00 |
| Tuition and incidentals in Provisional Normals | 7 00 |
| Tuition and Incidentals in Higher Departments | 10 00 |
| Board | $30 00 to 40 00 |
| Room | 3 00 to 6 00 |
| Fuel | 3 00 to 6 00 |
| Washing | 2 00 to 3 00 |

EXTRAS.

| | |
|---|---|
| Oil Painting | $10 00 |
| Drawing | 2 00 |
| Surveying—use of Instruments | 1 00 |
| Graduation Fee | 5 00 |
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| Cultivation of Voice, Harmony, &c., in classes | $6 00 to 8 00 |
| Cultivation of Voice, Harmony, &c., private lessons | 14 00 |
| Elementary Vocal Music, classes, | $1 00 to 2 00 |
| Use of Piano, per hour | 2 00 to 3 00 |
| Telegraphy, one term | 13 00 |
| " full course | 35 00 |
| Elocution | $2 00 to 5 00 |

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7.40 a. m.—For Easton.

9 a. m.—Western Express, daily, (except Sundays,) for Easton, Allentown, Harrisburg, and the West. Connects at Somerville for Flemington. Connects at Junction for Stroudsburg, Water Gap, Scranton, Brighamton, Syracuse, &c. Connects at Phillipsburg and Easton for Mauch Chunk, Mahanoy City Wilkesbarre, Williamsport, Erie, &c.

10.30 a. m.—Way Train for Somerville.

12 m.—For Flemington, Easton, Allentown, Mauch Chunk, Mahanoy City, Wilkesbarre, Reading, Columbia, Lancaster, Ephrata, Pottsville, Harrisburg, &c.

2.00 p. m.—For Easton, Allentown, and Mauch Chunk.

3.30 p. m.—For Easton, Allentown, Mauch Chunk, and Belvidere.

4.30 p. m.—For Somerville and Flemington.

5.00 p. m.—Cincinnati Express—Daily, for Easton, Bethlehem, Allentown, Reading, Harrisburg, Pittsburgh, Chicago and Cincinnati. Sle