

The Sabbath Recorder

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

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The Sabbath Recorder.

THE BEGGAR.

By THEODORE LOWELL.

A beggar through the world an I—
For place to place I wander;
I fill up my pilgrim's scrip for me,
For Christ's sweet sabbath-day charity.

A little of thy steadfastness,
To me, my weary, wretched soul,
Give me, give me, my weary, wretched soul,
Give me, give me, my weary, wretched soul.

Some of thy stern, unyielding might,
Enduring still through day and night,
Endeavoring to keep my weary soul,
Endeavoring to keep my weary soul.

Some of thy patient, unobtrusive love,
To me, my weary, wretched soul,
Give me, give me, my weary, wretched soul,
Give me, give me, my weary, wretched soul.

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To me, my weary, wretched soul,
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virtue and knowledge; and was so well versed in the traditions of Mahomet, that it is said he could repeat no less than a million of them. He died at Bagdad, and was followed to the grave by 800,000 men, and 60,000 women.

We have, then, for the Law of the Moslems, the Koran, Tradition, the decisions of the first four Caliphs, and those of the four great Doctors of Divinity. These, together with the decisions of the later judges, together form what is called the *Code Mullequa*, and which, since the reign of Solymann, has been regarded as an authority without repeal. It was the production of the learned Sheikh Ibrahim Halebi, a native of Aleppo, who died at Constantinople in the year 956 of the Hejra (A. D. 1549). The author comprised in it all the doctrines from the foundation of Islamism concerning the various subjects of law and theology which had proceeded from the doctors of law before his time. All points respecting dogmas, divine worship, morals, civil and political law, &c., are so immutably settled in this work as to dispense with all future glosses and interpretations. The *Mullequa* was originally written in Arabic; subsequently translated into Turkish, and remodeled by the orders of the Port in 1824; forming a compilation in two folio volumes.

As I have spoken of the orthodox sects, who are called Sunnites, or followers of the Sunna, or tradition, I may as well mention their opponents the Shyaees, who reject tradition, and look upon Ali, the son-in-law of Mahomet, and his descendants, as the true successors of the prophet. They regard the three first Caliphs as intruders, and rarely give, or pronounce their names without accompanying them with the epithets of dog, ass, hog, or of some other unclean animal. And to these disputes, and some others of less moment, is principally owing the antipathy which has long reigned between the Turks, who are Sunnites, and the Persians, who are followers of Ali, and who reject tradition.

We will now examine the second division of the Moslem religion; that relating to the practice of religion.

The laws relating to the practice of religion are derived from the Koran, or from the laws originating from it. But there is a great difference in the degree of sanctity, and consequently of obligation in the religious laws, according as they are supposed to have originated from God, from the Prophet, or from uninspired men. The laws of the Koran are obligatory on every Moslem. Those concerning opinion among the doctors, are obligatory, but in a less degree.

Of the four fundamental points of religious practice required by the Koran, the first is prayer; under which are also comprehended those legal workings, or purifications, which are necessary preparations for it. These purifications are of two kinds—one called *Ghusl*, being a total immersion, or bathing of the body; and the other, called *Wudoo*, which is washing the face, hands and feet in a prescribed manner.

Both Moses and Mahomet made personal cleanliness a precept of strict obligation. Their laws on the subject are admirably adapted to the climate, and to the people; who, if they had no such command, would be buried in filth. The Moslems say that the precepts concerning ablutions are as ancient as the time of Abraham, who was enjoined by God to observe them, and was taught the manner of making the ablution by the angel Gabriel, in the form of a beautiful youth. The gospel of St. Barnabas, to which we have before alluded, has these words, according to the Spanish translation: "And Abraham said, What shall I do to save the God of the assints and prophets? And the angel answered, Go to yonder fountain, and wash thyself, for God wishes to speak to thee. And Abraham said, How shall I wash myself? The angel appeared to him in the form of a beautiful young man, and washed in the fountain, saying: Do as I do." Mahomet declared that the practice of religion is founded on cleanliness, which is one half of the faith, and the key of prayer, without which it will not be heard by God.

The learned in the matter state that there are four degrees of purification. The first is, the cleaning of the body itself. The second, the purification of the members of the body from all wickedness, and unjust actions: The third, cleaning the mind from all base, carnal inclinations, and odious vices; and the fourth, purging the heart from all affections which may divert its attention from God.

Least necessary a preparation for their devotions should be omitted for want of water; they are allowed to use flux, sand, or dust instead. The Koran says, chapter 5th, "Oh, true believers, when ye prepare yourselves to pray, wash your faces, and hands to the elbows, and rub your heads, and your feet to the ankles. But if ye be sick, or on a journey, and ye find no water, take fine clean sand, and rub your faces and your hands therewith." God will be desirous to purify you, but he will not purify you, and to complete his favor on you, that ye may give thanks."

And again, in chapter 4th, "I shall be no crime in you, if ye shorten your prayers, in case ye fear that the infidels may attack you. So, when ye are secure from danger, complete your prayers; for prayer is one of the greatest duties which God has commanded the faithful, and he who is in the 16th year of the Hejra, he obtained a great reputation for

the Koran in the 17th chapter: "Regularly perform thy prayer at the declension of the sun; at the first darkness of the night; and the prayer of daybreak; for the prayer of daybreak is listened to by the angels." The mosque now chants to the invitation to prayer five times a day from the minarets. The profession of faith chanted by the muezzins is well known—"La illaha illa Allah; Mohammed rasool Allah; Hei aless salam; Hei alai sabbah; Allah akbar! There is no God but God; Mahomet is the prophet of God; hasten to prayer, and to good deeds; God is great." The chant of this declaration, from the lofty minarets of a populous city, in the stillness of night, is exceedingly impressive.

Prayer was thought by Mahomet as necessary a duty, that he called it "the pillar of religion," and "the key of Paradise," and he ordered his followers to pray five times every twenty-four hours; viz, 1. In the morning, before sunrise; 2. When noon is past, and the sun begins to decline from the meridian; 3. In the afternoon; 4. In the evening, at dusk; and 5. After the day is closed. For this institution he declared that he had received the divine command from the throne of God, when he took his night journey; to heaven; and the observance of the stated times of prayer is frequently insisted on in the Koran. Accordingly, at the times when the muezzins chant the declaration above mentioned, every conscientious Moslem prepares himself for prayer, which he performs wherever he may be at the time, after a prescribed form; and using certain prescribed postures.

For the regular performance of this duty, it is also requisite that they turn their faces toward Mecca, according to the following passage from the Koran, chapter 2d: "Every sect hath a certain tract of heaven to which they turn themselves in prayer; but do ye strive after excellence. And from what place soever thou comest forth, turn thy face towards the holy temple, best men have matter of dispute against you." In another passage, however, in the same chapter, it is said, "To God belongeth the east and the west; therefore, whithersoever ye turn yourselves to pray, there is the face of God, for God is omnipresent, and omniscient." The last passage shows that what is principally to be regarded in the performance of this duty, is the inward disposition of the heart, which is the life and spirit of prayer.

Besides the five daily prayers considered obligatory on every Moslem, there are certain ceremonies to be observed in the Mosques on Friday, the Moslem Sabbath. The mosque is fronted, built so as to allow an area in front, or a court in the center, where a fountain, or pool of water, is erected. Before entering a Mosque, an ablution is necessary; and the slippers are removed at the door. The interior of the Mosque is devoid of ornament, except sentences from the Koran, which are disposed, like a frieze, along the wall. There are high arches on one side, upon which a platform or pulpit is raised; and on the same side is a niche, which marks the direction of Mecca; always floor is covered with mats, always scrupulously clean, and the roof is supported by columns. The most devoutly observed, and the most striking of the ceremonies of the Moslem Sabbath, is the prayer performed in the mosque. Prayers are performed; the Koran is read aloud from the desk; a sermon is pronounced by the Khatib, or clergyman. At the conclusion of the sermon, the congregation engage in secret prayer for a few minutes; then the usual noon prayers are recited, and the assembly dispersed.

It is considered unbecoming for a Moslem to attend the services in the Mosque, clad in costly habits, or glittering ornaments. They are obliged to dress neatly and decently, but everything tending to show and ostentation they regard as derogatory to the sacred character of the place. The women are not admitted in the Mosques at the same time with the men; for the Moslems are of the opinion that their presence inspires a different kind of devotion from that which is requisite in a place dedicated to the worship of God.

If we seek, says an eloquent writer, a noble example of that moral equality, which is not to be found among us even on the threshold of the house of God, let us enter a Mosque; there we shall behold no vain ornaments, worthless in the sight of the divine majesty; we shall see nothing but a few verses of the Koran inscribed on the walls; two pulpits; and mats, or carpets, scrupulously clean, for the knees of the worshippers; no pews, no seats of authority, no reserved places, only men engaged in prayer, abstracted and absorbed in their devotions. If the Sultan, even, enters a Mosque he takes the first vacant seat, and the beggar at his side does not turn to regard him. There are no collections, no alms-boxes. The Mosque is the house of prayer, the house of God; and no human interests, no thought of earth, must enter its walls. So, nevertheless, charity does not lose its rights. On quitting the Mosque, we find the *Medresses*, or colleges for poor students; asylums for the poor, or for travelers; and hospitals for the sick and infirm. The Moslems, then, gladly recall to their thoughts from heaven to earth; and remembering the maxim of the Ko-

ran: "The best man is he who renders himself most useful to his fellow men," he seeks everywhere for opportunities to console, and to relieve distress.

"Virtue," says the Koran, (chapter 2d), "consists not in turning to the east or to the west; the virtuous are those who believe in God; and in the day of judgment, in the Book, and in the prophets; who love the love of God assist their neighbor, and the orphan, the poor, the traveler, and all who ask for help; who redeem the captive, who do not neglect prayer; who give alms freely, fulfill their promises, and show themselves patient in adversity, in times of privation and violence; these men are just and fear the Lord."

The following story is related of a king of the Aramians, an Albanian; who, while paying his devotions at the Kaaba, was justly by a poor pilgrim, as they both bowed down to kiss the sacred stone. The king turned round, and gave the poor pilgrim a blow. The pilgrim laid a complaint before the Caliph Abu Bekr, and was directed to return the blow he had received; and when the king protested against the humiliation of the sentence, pleading his quality of king, and his adversary's condition as a beggar, the Caliph replied, "There are neither kings nor beggars in Islam; there are only Moslems."

patched in different directions, as soon as the rain ceased, to advertise the neighbors, under the supposition that some straggling beggar, or gipsy might have carried off the treasure, and would attempt to dispose of it in the parish. Nobody thought of Geordy Wilson; he had not been seen from the hay-field. Lost the widow bade fair to lose her senses. The rich relation came at the appointed time, and he had such a sea that he vowed never again to trust himself in the house of his entertainer. But the search went on; rabbits' holes were looked into for the missing silver, and active boys were bribed to turn up magpies' nests, wells and barns in the neighborhood were explored.

The officers of the three nearest parishes were employed to proclaim the loss; it was regularly advertised at Kirk-gate and market-place; and Mrs. Simpson began to talk of getting a search-warrant for the missing pouch. Bathgate was alarmed through all its borders, concerning the spoons; but when almost a month wore away, and nothing could be heard of them, the widow's suspicions turned from beggars, barns, and magpies, to light on poor Nancy. She had been scouring the spoons, and left the house last; silver could not leave the table without hands. It was true that Nancy had borne an unquestionable character; but such spoons were not to be met with every day, and Mrs. Simpson was determined to have them back in her stocking.

After sundry hints of increasing breadth to Robin, who could not help thinking his mother was losing her judgment, she one day plumped the charge, to the utter astonishment and dismay of the poor girl, whose anxiety in the search had been inferior only to her own. Though poor and an orphan, Nancy had some honest pride; she immediately turned out the contents of her basket (box) on a strung her pocket in Mrs. Simpson's presence; and ran, with tears in her eyes, to the minister.

As was then common to the country parishes of Scotland, difficulties and disputes which might have employed the writers and puzzled the magistrates, were referred to his arbitration, and thus lawsuits and scandal prevented. The minister had heard—as who in Bathgate had not?—of Mrs. Simpson's loss. Like the rest of the parish, he thought it rather strange; but Nancy Campbell was one of the most serious and exemplary girls of his congregation—he could not believe that the charge preferred against her was true; yet the peculiarities of the case demanded investigation. With some difficulty the minister persuaded Nancy to return to her mistress, bearing a message to the effect that he and two of his elders, who happened to reside in the neighborhood, would come over the following evening, hear upon the subject, clear up the mystery, if possible, clear up the mystery. The widow was well pleased at the news and his elders coming to inquire after the spoons. She put on her best match (that is to say, cap), prepared her best speeches, and called some of the most serious and reliable of her neighbors to assist in the investigation.

Early in the evening of the following day—when the summer sun was wearing low and the field work was over—they were all assembled in the elder-scoured kitchen, the minister, elders, and neighbors, soberly listening to Mrs. Simpson's testimony touching her lost silver, Nancy, Robin, and the farm-men sitting by till their turn came, when the door, which had been left half open to admit a breeze, for the evening was not quite so quiet as usual, and in slid Geordy Wilson, with his usual accompaniments of staff and wallet.

"There's na room for ye here, Geordy," said the widow; "we're on weighty business."

"Well, mem," said Geordy, turning to depart; "it's no consequence I only came to speak about your spoons."

"Hae ye heard o' them?" cried Mrs. Simpson, bounding from her seat.

"I couldna miss bein' blessed with the precious gift o' hearin', and over better, I saw them," said Geordy.

"Saw them, Geordy? What are they? and here's a whole shilling for ye!" and Mrs. Simpson's purse, or rather an old glove used for that purpose, was instantly produced.

"Weel," said Geordy, "I slipped in as day, and seen't the silver unguarded, I thought some ill-guided body might cover it, and laid it by; I might say amongst the leaves o' the Bible, thinkin' you would be sure to see the spoons when you went to read."

Before Geordy had finished his revelation, Nancy Campbell had brought down the proudly displayed, and never opened Bible, and interspersed between its leaves lay the dozen of long-sought spoons.

"The minister of Bathgate could scarcely command his gravity while admonishing Geordy on the trouble and vexation his trick had caused. The assembled neighbors laughed outright when the daft man, pocketing the widow's shilling, which he had clutched in the early part of his discourse, asserted them all that he knew Mrs. Simpson read her Bible so often that the spoons would be certain to turn up. Geordy got many a basin of broth and many a fannell of bread and cheese on account of that transaction, which he equitably shared with the minister, the elders, and the farm-men who were dis-

covered. The discovery put an end to her pretensions of profession, and it may be hoped turned her attention more to practice.

Has the story no moral for you, dear reader?—*Letters, Hours.*

found on the first page of that volume. She copied all of it for the *Recorder*, and many letters scattered to the friends of friends, which M. Dargaud, a Frenchman, said in collecting with a friend from publication. They were in French, and written with great facility, and as a still greater merit was discovered by the writer of the *Recorder* in the composition of the new work on the "History of the Peninsular War." In the life of Sir William Ross, published in the *Recorder*, we find an interesting allusion to her seal and ability. "When the immense mass of King Joseph's correspondence taken at Victoria was placed in my hands, I was surprised at finding it to be a huge collection of letters, without order, and in three languages, one of which I did not understand. Many also, very interesting and libidinous characters, especially those of Joseph's correspondence, which is nearly as difficult to read as Napoleon's. The most important documents were in cipher, and there was no key. Despairing of any profitable examination of these valuable materials, the thought crossed me of giving up the matter when my wife undertook first to arrange the letters by dates and subjects, next to make a table of references, translating and epitomizing the contents of each; and this, without neglecting for an instant the care and education of a very large family, she effected in such a simple and comprehensive manner that it was easy to ascertain the contents of any letter, and lay hands on the original document in a few moments. She also undertook to decipher the secret correspondence, and not only succeeded, but formed a key to the whole, detecting even the initials and stops, and so accurately that when, in the course of time, the original key was placed in my hands, there was nothing to learn. Having mentioned this to the Duke of Wellington, he seemed at first incredulous, observing I must mean that she had made out the contents of some letters. Several persons had done this for him, he said, but none had ever made out the nulls of formed in any adding. I would have given £20,000 to any person who would have done this for me on the Peninsula."

THE KORAN.

THE TURKISH GOVERNMENT HAS FOUNDED UPON IT.

PART I.

CHAPTER I.

Practices of Religion, derived from the Koran.

Having now examined the principal articles of faith inculcated by the Moslem religion, we will proceed to treat of those relating to practice of religion. The laws relating to this branch of our subject are derived—First, from the Koran, which is obligatory on every Moslem. Second, from the Sunna, or tradition. Although these laws are supposed to be divinely inspired, yet they have not the same weight of authority which those of the Koran have. They consist of the *hadis*, or precepts, of the Prophet, which he communicated orally to his *Ashabs*, friends, or immediate followers.

It is related by the historian El Machrisi, that "after our prophet Mahomet, who was sent by God to reveal his will to all mankind, had departed from Mecca to Medina, he was accompanied by the *Ashabs*, who would not leave him, though they often found themselves in the greatest distress for want of money and food. Now, whenever a question was laid before him, or when he pronounced a decision, the *Ashabs* heard and published it among the people." Thus it was that the Sunna originated. After the death of Mahomet, his successor pronounced decisions according to their knowledge of the Koran, and the traditions. If he could find no authority in them, he consulted the *Ashabs*; if they were unable to decide, he pronounced according to his own judgment. These decisions became precedents, and are all collected in a book called, "The Consensus of the Nation." To the decisions of the first four Caliphs, are added those of the founders of the four sects, which, notwithstanding some differences as to legal conclusions, in their interpretation of the Koran, are generally acknowledged to be orthodox in matters of faith. The founders of these sects are regarded as great masters of jurisprudence, and are said to have been men of great devotion and self-denial, and directing all their knowledge to the glory of God.

The first of the four orthodox sects is that of the *Hanafites*, so named from their founder Abou Hanifa. He was born in the 80th year of the Hejra, (or about the year 700). He ended his life in prison at Bagdad, because he refused to be made a judge, saying that he was not fit for the office, (such a man would be a wonder in these times). It is said that, while in prison, he read over the Koran 7000 times.

The second sect is called *Malikites*, from Malico Iber, Abi, the founder, who lived about the same time with Hanifa. In his last illness, a friend going to visit him, found him in tears, and on asking him why he wept, he answered, Why should I not weep? Who has more reason to weep than I? Would to God that for every question decided by me, according to my own opinion, I had received so many stripes. Would to God I had never given any decision of my own.

The founder of the third sect was Mohamet ibn Shaheer, who was born about the time that Hanifa died. This doctor was celebrated for his excellence in all departments of knowledge, and was much esteemed by El Hanbal, his contemporary. El Hanbal was the leader of a sect called from him the *Hanbalites*, and at the same time, possessed a great contempt for Abou Shaheer, and forbade his scholars to go near him. But some time after, one of his pupils met his master, sitting on his feet, after Shaheer had rode on a mule, and being much surprised, asked him how it happened that he forbade his pupils to follow Shaheer, but did it himself? To which El Hanbal replied, He says, those who forbade him, his words will have something new.

The founder of the fourth sect was born in the 164th year of the Hejra, he obtained a great reputation for

the Turkish Government has founded upon it.

Practices of Religion, derived from the Koran.

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HELMEETS.

A brief sketch of the late Madame de Lamartine has just been published in Paris, which tells the world something of her domestic life. It appears that she copied, with her own hand all of M. de Lamartine's works except "Les Girondins." All of the "copy" supplied to the printer is in her hand; she kept the poet's own manuscript as a precious treasure, which she knew posterity would value as highly as she did. He wrote the poem "Jocelyn" in a large album which he used for an account book. The obverse face of the leaves contained the accounts of the laborer in his vineyard, the reverse was covered with poetry. After the poem was completed, and negotiations with a publisher were carried to a successful issue, Lamartine, pointing to the album of his usual long excursions, asked his wife to send it to the printer. She opened it, and seeing at first nothing but the accounts of the laborer in the vineyard, thought there must be some mistake. She examined farther, and found that the reverse face of every leaf contained "Jocelyn." She laughed, took the album to her secretary, and resolved to set to work to copy the poem. M. de Lamartine thought his work in the publisher's hands, and he was sitting down to breakfast, he gave him the album and the unlabeled manuscript of "Jocelyn." The poet was immediately seized that he took a pen and wrote the three dedicatory strophes to Marie Anna Miss, which are to be who know what she

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WEDNESDAY, 11, FIFTH-DAY, SEP. 15, 1864. Geo. B. Utter, Editor.

DEMINATIONALISM.

For a long time, we have been impressed that our people are not sufficiently deminational. By this we do not mean that they are not sufficiently sectarian. Sectarianism and deminationalism do not mean the same thing, although they are often confounded. To be sectarian, in the common acceptance of that term, is narrow. It leads one to labor to promote the interests of his own religious society at the expense of any or of all others. But to be deminational, is to have an earnest desire for the welfare of one's own society, joined with a willingness, and even a desire, for the prosperity of others. The distinction between the two is analogous to that between self-interest and selflessness. The one is compatible with a broad and liberal Christianity, the other is averse to it.

"But," says one, "why be deminational? Is it not enough that I am a Christian? What is there that can be more essential?" Pertinent inquiries, indeed! You need to be deminational to give direction and efficiency to your Christian efforts. That laborer in the vineyard accomplishes most who has his own special task assigned him, and devotes himself exclusively to its performance, and not the one who labors here and there and anywhere, and who, at the close of the day, can actually recount nothing that he has accomplished. In this view of the subject, to be deminational is almost the same with being efficient as a Christian.

We have lately come across an article on this subject in the denominational paper of the Freewill Baptists, which contains so much matter adapted to our circumstances, that we print a portion of it, with modifications.

A lack of true deminational spirit is, as it seems to us, one of the greatest occasions of weakness to us as a people. We have no rallying cry. Our centrifugal force is not commensurate with our centrifugal. We have not, as we think we have, sufficient interests in common. Our ministers have been educated in the schools of the various denominations, and have brought along with them some of their distinguishing peculiarities. Many of our members could find homes about as agreeable with other denominations. With the Baptists generally we are immersionists, while in church government we are Congregationalists. Despite these things, it is difficult for us to rid ourselves of the idea that we are a distinct people, and have a definite mission to accomplish. We have often deplored our weakness and want of concentration, and have as often labored to apply the proper remedy.

Some have thought that our defects were constitutional, and could be remedied only by the creation of new issues, or by infusing new life into those old ones which brought us into being; in other words, returning to the old landmarks of our fathers, forgetting that the world moves. Others have thought that our organization is not sufficiently strong, and that it must be so changed as to create a strong central power, and thereby promote deminational unity, while still others have devised expedients coinciding with their peculiar views. From our standpoint, for we disclaim all ambition to be added to the list of medical men, all that we can see that the child needs is a sufficient quantity of good wholesome food, and some good, pure oxygen. We need no new appliances, but to use properly those we have already.

There are, among others, two means by which our deminational unity and efficiency may be promoted. 1. Let the people be duly informed respecting the character and importance of our deminational interests. We have our mission in India, which has cost much labor and sacrifice, and which still needs our aid. Our Missionary Society, and our feeble churches—and our deminational schools, to give us an educated ministry and membership—each and all of which may serve as a common bond of interest, only let the people have their sympathies enlisted in their behalf. This is a practical rather than a theoretical age. A single enterprise which has for its object the doing something is worth more in giving us unity and inspiring us with vigor, than a dozen old issues which involve only mere theory. But how shall the people be informed respecting these interests, and have their sympathies enlisted in them? Let pastors constantly hold these interests up before their minds, and let them be made to feel that they have a share in the work of the world; and not least as among the means by which their objects may be promoted is the extensive dissemination of our deminational publications among the membership. Let every man be given information that he may give.

2. Let our deminational schools be made the most efficient possible. We have in years past suffered for the want of these. The members of our denomination have by nature as good blood and brains as those of any other denomination; but they have given much of the best portion of these to other denominations. No young man, however strong his deminational attachments may be, can attend the school of another denomination without losing some of his ardor for his own. This has been the case with some of our best young men. But what policy has the deminational pursued toward them? Has it not been, that as soon as it was discovered that they were somewhat alienated in their affections, the repelling instead of the attracting pole of the magnet has been presented to them? How much a few kind and encouraging words would have done in such cases! We have now, by much perseverance and sacrifice, schools of our own. In their efficiency, under the divine blessing, lies to no small degree the hope of the denomination. We have already seen some of the benefits of our own schools. Who can estimate what Alfred and DeRuyter have done for us during the last twenty years, not only for our ministry, but also for our membership? Our schools at Milton, Albion, Walworth, Shiloh, and Hopkinton, though younger in years, have done a good work, and are destined to do still more. Let our schools be made the most efficient possible, not only that they may afford a home for our own children, but for others also. How many there are in other denominations who entertain kindly feelings toward us from the fact that they have attended our schools, and have thus received favorable impressions of us. May not this be the case in the future?

In fine, we as a people have no elements existing among us which may not, by the exercise of mutual charity and forbearance, still exist, and which, instead of being sources of weakness, may become sources of strength. We need to be less mindful of our differences and more so of our interests in common.

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OUR ANNIVERSARIES.

The Anniversaries of our Benevolent Societies were held last week at Milton, Wisconsin—a point so distant, that we are not able to report their proceedings in full this week, without inconveniently delaying our paper. It must suffice, therefore, for us to state in brief the facts up to the closing of the mail from Milton at 1 o'clock on Fourth-day afternoon.

On the evening after Sabbath, Sept. 3d, a company of about twenty left Westery, R. I., and Mystic, Conn., for Milton. At New York, they were joined by two or three others, and all started on Sunday evening for Suspension Bridge. Some difficulty about the iron-horse delayed the train so that it did not make its usual connection at the Bridge for the West. This gave the delegates an opportunity to visit Niagara Falls on Monday afternoon, and to take the night train over the Great Western Railroad to Windsor, opposite Detroit. A sleeping car was secured for the exclusive use of the party, whose number had swelled by additions from Jefferson, Madison, and Allegany Counties) to between thirty and forty. This trip, over a smooth road, and under the supervision of a gentlemanly conductor, was made very pleasantly; and the company found themselves next morning, much refreshed, and prepared to relish the breakfast which was served on the ferry-boat crossing from Windsor to Detroit. From Detroit, a car was appropriated to our party, and we were taken across the State of Michigan to Chicago, between 9 o'clock in the morning and 8 o'clock in the evening, without delay or annoyance of any kind. From Chicago, most of the party came by the night train on the North-Western Railroad to Milton Junction, where they arrived about 3 o'clock on the morning of Fourth-day.

Before meeting-time on Fourth-day morning, the rain began to fall, so as to render outdoor operations rather unpleasant. Nevertheless, a goodly number assembled at half past 10 o'clock, in the newly-fitted and greatly improved meeting-house, to participate in the anniversary exercises of the Missionary Society. The President, Geo. Greenman, took the Chair, and prayer was offered by Lebbeus M. Cottrell. By request of the President, A. H. Lewis, one of the Vice Presidents, was called to the Chair. In the absence of the Recording Secretary, Geo. B. Utter was called to act as Recording Secretary pro tem. A Committee on Nominations was then appointed, consisting of John Maxson, Ethan Lapphear, and Joshua Clarke; also, a Committee on Resolutions, consisting of James Bailey, Varuan Hull, Amos B. Spaulding, Jonathan Allen, and Wm. C. Whitford. The Annual Reports of the Treasurer and the Executive Board were read. The consideration

of the latter was by vote made the special order at 2 o'clock P. M., after which the Society adjourned till that hour.

ECHEATOLOGY—No. 6.

There is a fact stated by Jesus Christ, recorded in John 14: 2-3, which has been very much overlooked. In those verses the Lord told his disciples, that "in his Father's house were many mansions," and that "he was going to prepare a place for them." (disciples.) This teaching is so direct and unequivocal that it is quite surprising it should have been so passed by in silence. There is no other teaching of Christ bearing upon the future existence of mankind, more positive than this. And it teaches nothing less than that, in the world of spirits, that world where the dead are living, there are a great number of dwelling places for the dead, and that a part at least of Christ's mission to that world, was to so arrange things there as would the better render it a fitting place for his disciples to reside in, whenever He (Christ) should return and take them thither.

Hence it is evident that Christ's labor did not cease when he left this world, but that He went into the world of spirits to continue his labors of love, by reducing to order the regions of sheol and hades. That there are different localities or degrees in the spiritual world, must be evident to every believer in the Bible. Paul affirms of himself, probably, that he had been in the third heaven, consequently there must have been a first and second heaven, or there could not have been a third. The idea of soul corresponds very much with quite a general opinion of mankind upon that point.

It is not a little significant that the Greek word in the New Testament which is rendered heaven, is generally plural in the Greek, and should have been so rendered. "Our Father who art in heaven," Greek heavens. That there is a plurality of heavens, every reader of the New Testament must concede who relies upon as a revelation upon that point, and that Christ entered the world of spirits for the purpose of working some changes, there our Lord most plainly did affirm. What those changes were, we may not be able at present to say. But that Christ has performed such a work, then we are not at liberty to question. The early Christians evidently understood a part of what He accomplished by the liberation of his people from the under-world, and elevating them into the heavens. Were I to hazard an opinion, I should say that Christ probably went to the spirit world partly at least to reduce it to order, to quell the turbulent, subject the vicious to such rules of order as to prevent their disturbing the abodes of peace and virtue. For it will be remembered that Christ was to subject in heaven and in the earth and under the earth. To restore order, peace, to separate the good spirits from the wicked, and so arrange the various orders, and grades of spiritual beings, as that heaven might be an abode of harmony; this, I say, may have been what the Saviour meant when he said, "I go to prepare a place for you."

The work of humane redemption was not limited to the earthly existence of the Lord, but it reached backward and forward from the very alpha and omega of being. For although God was manifested in the flesh, and our natural senses lay hold of that divine incarnation as the great fact and cause of salvation, yet I apprehend that could we but as easily perceive spiritual facts and causes, it would be seen that Deity has ever been and ever will be working and suffering, in order to save his children from that liability, that possibility, and that actuality of a moral lapsing, obliquity, or sinning, which ever must inhere the creation of all moral beings.

Thus the Scriptures plainly reveal the fact that the plan of redemption is coeval with the foundation of the world, or from eternity, and that the Saviour ever lives to make intercession for our race. And farther the Scriptures as plainly reveals the fact, that the work of Christ was as efficiently active among the spirits in the invisible world, as among men in the visible world. All that power which Christ exerted on demons, or the spirits of the dead, was in the invisible world, the regions of sheol and hades.

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Modern theology and philosophy has come near relieving Deity of any labor, in saving mankind, except the few years spent on the earth. An error most serious to the facts of divine revelation. Thus the mission of Christ to the under-world held a prominent place in the believed facts of Christian faith, and the Catholic purgatory is but the perverted tradition of a once well established fact, in the history of Christ's work of salvation.

The Christian religion, viewed in its echeatologic revelation and de-

velopments, reaches far beyond this present earthly existence, into those unseen regions of life and being, where dwell the dead of all the past, and will dwell the dead of all the future. Its Author, who antidotes all being, but Himself, once manifested himself on this earth, whereby a visibility was given to the great works of redemption; but who then passed again within the veil of physical being, there to continue to perfect the great works which had not been suspended even by his incarnation, but only intensified to our natural senses. Such was, and is, and doubtless ever will be the unceasing activities of the Creator, in order to secure the highest possible perfection of his intelligent creation. Thus, according to the law of divine order, it behooved Christ to suffer, die, enter the regions of the dead, and from thence ascend far up above all principalities and powers and from the regions of the under-world, raise his own children to sit within those heavenly places, whither He went after his natural death, to preface a place for them. May we all stand ready to go when He comes to take each of us to those bright mansions of glory prepared for all who love His appearing.

S. S. Gaiswold.

ORDINATION.

The ordination of A. B. Prentice to the work of the gospel ministry took place at Albion, Wis., on the Sabbath of Sept. 3d. A council of the ministering brethren of the surrounding Seventh-day Baptist Churches was convened on Sixth-day, Sept. 2d, for the examination of the candidate. The examination being highly satisfactory to the council, the ordination took place, according to the vote of the Albion Church, on the day following. The ordination sermon by Eld. J. Clarke; consecrating prayer by Eld. G. B. Burdick; charge by Eld. H. W. Babcock; band of fellowship by Eld. J. C. Rogers. Bro. Prentice enters the work of pastor of the Church at Christiansa.

STILLMAN COON, Moderator. A. R. CORNWALL, Sec'y. ALBION, Wis., Sept. 5th, 1864.

VIEWS OF AMERICA.

Rev. Mr. Thornton, a distinguished Methodist minister from England, recently visited this country, and on his return home gave to the General Conference an account of his observations. The following extract from a report of his address will interest some of our readers:

"This was perhaps the time to refer briefly to the question of the North and South, yet not politically, but just to put before his friends a few illustrative facts. The free schools of the North had diffused a taste for reading among the people which is seen on all hands. Cabmen, waiters, all spend their leisure in reading. Many of the factory girls in Massachusetts are well educated. But there was nothing analogous to this in the South. The most earnest Christians seemed most determined for the prosecution of the war. Amongst these were our Bishops, the Directors of the Bible Society, and such men as Bishop McIlvaine of Ohio. They were convinced that Providence had narrowed the conflict to an anti-slavery issue. They were ready for ten years of war, though such had been the enormity of the struggle that the commanders in the field had exclaimed: 'The world has never seen war before.' There had been a hatred toward England on the part of the South ever since the emancipation of the West Indian slaves, and there was hatred still. He met with no Southerner who seemed to recognize the negro as brotherly human. He saw no actual battle, though he was within the roar of artillery for twenty-five miles; but he saw hundreds and hundreds of wounded, mutilated soldiers. He met everywhere with families torn asunder. Virginia, which might have been the Queen of the States, was now a desolation. The flower of the Southern people was gone. There were fifteen miles of encampment along the banks of the blood-stained Potomac, but all the way there were crowds of soldiers eager to hear the Gospel. Many chaplains had volunteered their services, and on one special day the voice of praise and prayer might have been heard simultaneously along those fifteen miles of encampment. There were vast numbers of Methodists in the lines of battle. This would go far to account for the reported decrease of 59,000 in the Methodist Episcopal Church. In the Federal armies alone were 100,000 of our members, and of this multitude, through battle and famine and pestilence, not less than 50,000 had disappeared. There were many Methodist chaplains, and several clerical Methodist colonels and captains. This arose partly from the fact that some of these had been trained in the military college at West Point; and on the breaking out of the war had thought they were bound to volunteer their services. He did not think they were right; and, at any rate, he could not have done so, but the general feeling is decidedly not in favor of clerical soldiers and officers.

"He sailed up the magnificent Hudson, the Rhine of America, to Albany, having an interview with the widow of the celebrated Stephen Olin, and so on to Niagara Falls. He would not attempt to describe them, though their beauty was all but overwhelming. Of course, when he crossed the Suspension Bridge, he took off his hat and shouted, 'God save the Queen!' He spent one day

and one night at Clifton House, on the British side, that he might enjoy the strange fascination of the dashing waters, and feeling more home-like than he had done since he landed in America, because he was now once more under the sceptre of Queen Victoria. On the first evening he spent in the Province he preached at Drummondville, one mile from the Falls. The next evening he preached in the vicinity of Hamilton. Next day he proceeded to Toronto, where he was met by Dr. Egerton Ryerson, who was his host during his stay. Dr. Ryerson was, by the consent of the Canadian Conference, at the head of the department of public instruction. All the schools in Upper Canada were opened by prayer, and the Bible was daily read in the majority of them, though this latter is optional with the trustees. He visited in Toronto a gallery of sculpture, which was not a mean collection, and among other celebrities was pleased to see the effigies of John Wesley, Adam Clarke, Jabez Bunting, and other Methodist worthies.

SEATS IN CHURCHES.

The Christian Advocate has received the following "notes" from a gentleman who has on Sunday afternoons been taking walks about Zion in New York, for the purpose of making observations, which are well worth a perusal:

1. All the churches outside the Methodist Episcopal that he has entered are peewed, unless Trinity be an exception. Even a Catholic church he entered he found peewed, the pews locked, and the keys not at hand. This struck him as a great novelty. He has worshipped in Catholic churches in the old world, and always found them free. 2. He has generally succeeded in getting a seat, though not often without being subjected to much waiting and some mortification. 3. The churches in which he found the greatest difficulty were those in which there was the largest amount of "empty boxes" and the poorest preachers. 4. As a general rule the heterodox churches offer the stranger the most cordial welcome. The Episcopal churches give the least cordial one. In one of them, on the Fifth Avenue, he tried three times to get a seat. One thing has particularly surprised him, a stranger may stand till the sacristan is ready to find him a place, while gentleman after gentleman passes by his seat, each eyeing him, as if to say, "What business have you here?" On only one occasion has a pew-holder invited him to a seat, and that was in Dr. Spring's (Presbyterian). He mentions it as a pleasant episode in his church explorations. On only one occasion did a pew-holder say to him as he left the church, "Come again; you will find my pew open." This is another pleasant incident; it occurred at Dr. Dowling's (Baptist).

RECENT SLAVERY IN SCOTLAND.

Hugh Miller, in his very interesting and instructive work entitled, *My Schools and Schoolmasters*, alludes to the existence of slavery in Scotland in the last century, which may not be generally known. Speaking of a collier village in the vicinity of Niddry Mill, he observes:

"Curious as the fact may seem, all the older men of that village, though situated little more than four miles from Edinburgh, had been born slaves. Nay, eighteen years later, (in 1842,) when Parliament issued a commission to inquire into the nature and results of female labor in the coal-pits of Scotland, there was a collier still living that had never been twenty miles from the Scottish capital, who could state to the commissioners that both his father and grandfather had been slaves; that he himself had been born a slave; and that he had wrought for years in a pit in the neighborhood of Musselburgh ere the colliers got their freedom. In a note he states that "the act for manumitting our Scotch colliers was passed in the year 1775, forty-nine years prior to the date of my acquaintance with the class at Niddry." This act for various reasons had no practical effect until they were set free by a second act passed in 1799.

CUMMUNION AMONG THE LUTHERANS.—The Methodist says that the German High Lutherans of this country have always been, like their brethren in Germany, close communicants, deny admission to the Lord's Supper to every one not a Lutheran, and even to such Lutherans as do not agree with them. At the same time, however, they are so little agreed as to what constitutes High-Church Lutheranism, that they do not only communicate all who are in connection with the General Synod of the Lutheran Church in this country, but even each other. Thus, the Buffalo Synod and the Missouri Synod, the two chief representatives of German High Lutheranism, have been for years excommunicating each other and all the rest of the American Lutherans. At present it seems, the views of the High-Church Lutherans are making progress also among the American members of the Lutheran Church. The Lutheran Observer, of Baltimore, an Evangelical or Low-Church organ, quotes an article in favor of close communion from the Lutheran Standard; and as an instance of the practical working of High-Church views, mentions the fact that a pious old lady of Baltimore was reproved by her pastor because she had communed in the church of the editor of the Observer; and that subsequently this same pastor admitted that he could not regard the editor as a Lutheran, because he did not believe the teaching of the church on the sacrament.

SUPPERMORNING.—The city of Oologno recently celebrated a grand religious fête in honor of the seven hundredth anniversary of the translation of the

relics of the Three Magi from Milan to Cologne. During the week sixty processions, several of which, such as those from Bonn, Aix-la-Chapelle, Crefeld, Dosseldorf, etc., consisting of 2500 to 3000 persons, visited the cathedral, where the relics of the Magi and of several other saints were exposed in their costly shrines. In all more than 100,000 pilgrims visited the city, which was splendidly decorated for the solemnity. The Bishops of Mayence, Munster, and Paderborn, and an immense number of clergy, took part in the fête.

CALLS UPON A CITY MISSIONARY.

The Methodist gives some instances of the diversified calls upon the missionaries among the populace of New York and vicinity, particularly among the foreign population. A man who wishes to go to California applies to the missionary to know "if there is danger of his goods being lost" in going around Cape Horn. Here is another already in California, who writes that his wife and seven children are in Wisconsin—they are to arrive in New York some time and he wishes a missionary to come in town and see to shipping them to California. Another in the West writes that a darling child of seven years of age, has had both arms taken off nearly up to her shoulders, by a mill grinding sorghum, and wants to know how, if the thing be possible, the child can be furnished with artificial arms! And another, who has received a draft from Europe, payable in currency, insists that the missionary is the man to get it cashed in gold! City missionaries find wide scope for interpreting the text, "Do good unto all men as ye have opportunity."

MORAVIAN MISSIONS.

The Moravian Church is divided into three provinces, the Continental, (that of Continental Europe,) the English, and the American. From the last annual report of the church, it appears that the restrictions to which their missions in Livonia and Estonia, two of the Baltic provinces of Russia, have been subjected by the Russian government at the instigation of the Lutheran clergy, have caused a decline of their missions. Their new missions in Bohemia and Moravia prosper. They have, however, for the present to confine themselves to aiding the Lutheran and Reformed churches, as it is believed that if an attempt were made to establish the Moravian Church there, the Austrian government would at once put an end to all their missionary labors.

CENTENNIAL CELEBRATION OF BROWN UNIVERSITY.

The centennial of Brown University at Providence, R. I., was celebrated on the 6th of September. There was a large gathering of the Alumni and friends of the college. President Sears in the morning delivered an elaborate historical address in the First Baptist. In the afternoon a banquet was served in a mammoth tent on the college grounds to about seven hundred persons. Ex-Governor Clifford of Massachusetts, president. Among the distinguished strangers present were Professor Goldwin Smith and Lord Stanley, of England.

THE GREAT WANT.—At the late meeting of the English Baptist Union in London, Rev. Baptist W. Nole made a searching appeal on the state of the Churches, in which he insisted that they and their ministers were responsible for this small increase, and among other things he said:

"Do you and I ever weep over sinners? Are we as earnest for them as we ought to be? Do you not think that if we give ourselves up to this sort of work we ought to pray and preach with a good deal of hope? I am quite conscious, not only of a defect as to the amount of labor, but also of a defect in this matter of hoping and believing in God."

The Wesleyan Missionary Society of Great Britain has realized several hundred pounds sterling increase of its funds. All the other connexional funds have a favorable increase of receipts. The financial returns of 400 connexional chapels show a total income for the year of £6993, 10s. 1d., being £1826, 8s. 12d. above the working expenditure, enabling the trustees to reduce the aggregate debt by three and seven-eighths per cent. During the year seventeen new chapels have been completed and opened for divine service.

THANKSGIVING.—The President, under date of September 3d, issued a proclamation, ordering that last Sunday should be a day of thanksgiving for the late success of the army and navy at Atlanta and Mobile. A national salute was ordered to be fired at the different arsenals throughout the country at noon on Tuesday following. The President also tendered the national thanks to Admiral Farragut General Canby and General Sherman.

PLEASURE-SEEKING AT SOME PROFIT.

A Saratoga letter writer, records the following novel mode of paying hotel bills:

"Among the anomalies of the Saratoga paper currency, the following is noteworthy: There are at present at the Springs, quite a number of Cubans—never before so many. They all come laden with gold, on which, at home, they have paid no premium, and of course, the practical result is, that when a Cuban has been here a month, and feasted well, he lays out

down one hundred dollars in gold, and receives in return a receipted bill, and one hundred and fifty dollars in change! The Cubans, hence, are living gratis, and making money by it besides! Of course they are greatly enjoying themselves at our expense."

RELIGIOUS INTELLIGENCE.

At a public meeting recently held at Birmingham, the present condition of the Waldenses in Italy was discussed. The Reverend Pastor Pillette of Nice said there were fifty missions among these people, and they are gaining strength. Great efforts are, however, made to win them from their faith, and this one of the methods, according to the Pastor: "In Pignerol there now exists L'Hospital de Catechismes—the Hospital of the Catechismen kept by monks and priests, where any Waldenses, young or old, may go. He will find a nice, comfortable room, a good table and everything he could wish for, and nothing to do. He can settle down there, and live as long as he pleases, doing nothing and living cheaply, on the sole condition that he listen for a few moments to the teaching of a priest every day; so that there is a standing temptation to the Waldenses to give up the religion of their fathers and become Roman Catholics."

Rev. Milford D. Herndon, for several years a Baptist missionary in West Africa, is on a visit to Philadelphia, in furtherance of his labors among the Basa tribe. He was formerly a slave in Kentucky, but was emancipated in 1852 by the will of James Herndon, of Simpson county, Ky. He went to Africa in 1854, and there acquired a tolerable education. By the request of Rev. John Day, who acted as agent of the Southern Baptist Board of Foreign Missions, he commenced missionary labors near the Junk River, about fifty miles below Monrovia. For more than five years he has labored among the Basas.

The college term at Amherst has begun. The members of all the old classes are back again save one who was killed, and four others who have enlisted during vacation. The number admitted to college is fifty-two, fully as many as were expected, and the same number as last year. All the heavy work on the college chapel is now done, and the finishing work is going rapidly forward. In a few weeks the recitation rooms can be ready for use.

The Bishop of Ripon—Dr. Bickerteth—having to consecrate a burial-ground near Wakefield, found there was no train at the station from whence he was to proceed in time to allow him to perform his engagement. He asked permission to ride on the engine of a goods train which came along, and it was granted. So agreeable did he make himself to his companions, that the driver said, if he was a specimen of the bishops, he shouldn't mind having one on the engine with him every day.

There was a great time recently in the island of Jersey. A lecturer on the mass and indulgences was driven from his place of lecturing by an excited Irish mob. Whereupon on the next occasion the police, military and Governor of the island turned out to protect the speaker, who had an audience of fifteen hundred people, and expressed his obligations to them for permitting free speech in the Isle of Jersey.

Rev. Henry M. Scudder, D. D., of India, has been advised by the mission to return to this country, instead of going to the Cape of Good Hope, and he has embarked for the United States, via England, with his family. The Washington University, St. Louis, has lately received the munificent sum of \$200,000, chiefly through the personal influence of the Rev. Dr. Elliot. Nearly half of the sum was contributed in Boston and vicinity.

The Emperor Napoleon has recently instituted a prize of one hundred thousand francs, to be awarded every five years to the best painter, sculptor or architect of France. This amount is to be paid by the Emperor from his private purse.

The Election in Vermont took place last week, and resulted in the election of Smith, the Republican candidate, by a large majority. The Legislature is also largely of the same party.

SKILLFUL SURGEONS IN SHERMAN'S ARMY.—The surgery of this army is reaching an extraordinary high scale, as weapons reach perfection. Men wounded in the head or neck are fed for weeks through silver or rubber tubes. The following is an instance of the wonderful cures made by our surgeons. A man with a bullet wound in his chest was thought to be mortally wounded by a council of surgeons; but the one under whose immediate care the man was, thought, as he was to die, he was justified in making an experiment for the good of others, at the same time having great hopes of saving the man. He first commenced his task by cutting through where the two upper ribs meet the sternum, and through this orifice for forty days this man has been fed five gallons of milk per week, and sometimes his appetite required two per day. He is fat and hearty, and the surgeon thinks in two weeks he shall have him able, and the inside of his throat so heavily healed as to allow him to swallow by the natural passage. He at first introduced a stomach pump and this fed his patient, and after a few hours would clear his stomach by the same means; thus producing artificial digestion, until it was no longer necessary. A silver tube is now used under him, and such is the progress made by the medical department in these parts, that half of a man can be disemboweled by a cannon ball, and still be fed by a tube, and live, and it will be nothing but a matter of course. The practical result is, that when a Cuban has been here a month, and feasted well, he lays out

down one hundred dollars in gold, and receives in return a receipted bill, and one hundred and fifty dollars in change! The Cubans, hence, are living gratis, and making money by it besides! Of course they are greatly enjoying themselves at our expense."

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General Intelligence.

WAR NEWS OF THE WEEK.

General Grant has made no demonstration of late, except giving the enemy the benefit of a salute of shotted guns about midnight on Sunday in honor of the victory at Atlanta.

General Grant addressed a very important letter to Hon. E. B. Washburn, member of Congress from Illinois, dated August 16th. He says that there is nothing wanting to crush the rebellion but a determined and efficient sentiment in the North, that the rebels have their last man in the field; that boys and old men only are found guarding the bridges; that the cradle and the grave are alike robbed to get their present force, and that they are losing at least a regiment a day by desertion and other causes.

General Lee is said to have changed his headquarters from Richmond to the vicinity of Roanoke station, on the Washington Railroad. A dispatch of a terrible character is expected to take place there.

From Harper's Ferry we learn that authentic accounts reached them to the effect that all the guerrilla companies in Northwestern Virginia, including Mosby's, have been ordered to repair forthwith to Richmond, to take part in the grand attack which is now being prepared against Grant's army. It is said that part of General Hood's defeated Georgia army has already arrived at Richmond for the same purpose.

The Richmond Examiner says that reports of the capture of Mosby, the prince of guerrillas, were flying around; but it cannot trace them to any reliable source.

News is received from the Army of the Potomac, that a heavy artillery duel took place on Thursday, with no important results, and that Lee is still massing troops on our left.

We have General Sherman's official account of the fall of Atlanta. It is dated from Atlanta on the 7th. He recounts and substantiates all the main facts of the movement which we have already published. The army followed Hood's forces as far as Lovejoy's station, thirty-nine miles, but finding the enemy strongly entrenched there, General Sherman thought that an assault "would not pay," so he withdrew his troops to Atlanta, where they went into camp eight miles south of the city. The rebels lost three thousand killed and wounded, and two thousand prisoners, while our loss in the aggregate was only fifteen hundred. "If this is not a success," says General Sherman, very curtly, "I don't know what is."

The Richmond journals, in commenting on the fall of Atlanta, thank God that it was no worse misfortune befall them—that the army as well as the city was not lost. They are very severe on Mr. Davis for the removal of Joe Johnston and the substitution of Hood. They remark that every time Johnston has been removed from command disaster followed, and they proclaim Hood only fit for a brigade commander.

It is reported at Nashville that Hood has retreated towards Macon by the Augusta railroad, with the expectation of throwing a force into Macon, to meet Sherman on his advance there. It has not been ascertained what became of the two wings of Hood's army which General Sherman cut in two. They make no report of themselves in any quarter so far.

News from Sheridan is to the effect that the rebels are retreating up the Shenandoah Valley, pursued by our troops. General Torbert's cavalry corps started on the Berryville pike, and proceeded towards Winchester on Saturday. General Crook's command—the Sixth and Nineteenth corps—at Berryville, was attacked by the rebels on that afternoon, and after a severe skirmish repulsed the enemy. Our loss was three hundred killed and wounded. The enemy suffered a heavier loss by one third.

General Sheridan made a reconnaissance of the enemy's position at Stevens' depot, near Bunker Hill, on the 5th, and found the division of General Lomax's cavalry and a division of the rebel infantry in front of our lines at that point.

with three thousand of the rebel cavalry, under Generals Williams and Robertson on Saturday. The contest lasted all day, and the enemy were defeated and compelled to retreat towards Triune on Sunday morning. General Rosseau at last accounts was still pursuing the rebel General Wheeler, and captured five hundred horses in an attack upon his rear.

An expedition from Natchez, under Colonel Farrer, crossed to the west bank of the river on the 25th, and after advancing eight miles, surprised a party of rebels, killed three, and took eight prisoners and forty horses. Another expedition, from Baton Rouge, under General A. L. Lee, set out on the 24th, in search of the rebel Colonel Scott. Considerable skirmishing took place while effecting a crossing of the Conite river. The rebels were driven from their position, and our troops advanced on the town of Clinton, La., and took possession of it, the rebels retiring.

Scott left a letter for General Lee, asking him to spare the town from pillage. General Herron had had a contest with the rebels near Baton Rouge, on the Clinton road, in which he killed one hundred and fifty of them and took considerable stores. Another fight near Port Hudson, with a similar result, is also reported.

Three regiments of rebel troops at Galveston are said to have mutinied and turned the guns of the fort on the city. It appears that the soldiers demanded flour from the commissary stores and were refused. General Magruder, who was sent for from Houston, pacified the men by serving out rations of bacon and flour.

The transports White Cloud and Henry Chouteau, while passing up on the 29th of August, above Bayou Sara, were fired into by a rebel battery. About twenty shots were fired, of which twelve took effect in the hull of the Chouteau; five shots hit the White Cloud. One shell struck the steam-pipe, from which the steam escaped to the outside of the boat. The White Cloud was taken in tow by the Chouteau.

From Mobile the news is unimportant, since the capture of the forts in the harbor.

The frigate Niagara, which had been already reported lying in the Tagus, watching the privateer Georgia, captured that vessel twenty-six miles off Lisbon, placed a prize crew on board, landed the rebel crew in England, and sent the Georgia to New York. The Georgia had been sold in Liverpool, and is claimed as an Anglo-Portuguese trader. She displayed the British flag when captured, and her captain has protested against the act. The Georgia was insured at Lloyd's, as "not free from capture."

The new bridge for the 10th army corps (Gen. Birney) consists of the trace of a four-battioned fort. The bridge will be cut from red cloth for the 1st division, white cloth for the 2d division, and blue cloth for the 3d division, and will be worn on the top of the cap or the side of the hat by all the officers and enlisted men of the corps.

The Vicksburg Herald says that 150 rebels, under Capt. McNeil, made a raid on Wilkins' plantation, near Goodrich's Landing, on the 25th of August, and carried off seventy mules and horses, 200 negroes, killed the plantation guards and burned the stables.

The owners of the blockade runner Luby presented to Captain Duguid a service of plate, valued at \$300, for his services whilst in command of that vessel, he having run the blockade no fewer than eighteen times in her.

Lieut. R. B. Lowry, commanding the Sabine at Port Land, has issued a notice, by order of the Navy Department, that hereafter only fifteen per cent of landmen will be enlisted, that is fifteen landmen to every eighty-five seamen and ordinary seamen.

A monster fifteen inch mortar, mounted on a railroad car, recently run up the road opposite Petersburg, and a few shells were thrown into the city. The object was to deter the rebels from firing on our pickets, and it seems to have been partially successful.

Five of the officers of the Kearsarge have arrived at Washington to give depositions respecting the conduct of the English yacht Greyhound in the fight of the Kearsarge with the Alabama. Captain Winslow is expected in a few days.

The steam transport Nightingale, from Key West, which has arrived at New York, reports that on the 6th of September she was followed by a Clyde-built side-wheel steamer, supposed to be a rebel privateer, but she outlasted her.

Twenty fast sailing screw sloops-of-war are now building at the Brooklyn, Boston and Philadelphia Navy Yards. Eight of them are to carry 30 guns each, nine 8 guns each, and one 1 gun.

General Sherman suggests that an efficient force might be obtained by organizing the recruiting officers of the different States into a brigade and giving it active employment.

The State Treasurer of Georgia refuses to take the old issue of the Confederate Treasury for State taxes, and the Macon railroad refuses to take it for fare or freight.

Major Reed Sanders, of the rebel army, died in Port Warren on Saturday last week. The deceased was son of George N. Sanders.

Moses O. Pearsons, of Manchester, N. H., one of the representatives in the State legislature, has enlisted in a heavy artillery regiment forming in that city.

It is said that Gens. Grant, Sherman, Rosecrans, McPherson, Sheridan, Kautz, Gerrard, Weitzel, Crook and Gilmore, were all born in Ohio.

The sunken rebel ram Nashville has been blown up in Mobile by a torpedo fired by the launch of the gunboat Commodore.

About twenty-five hundred widows are receiving pensions under laws passed with reference to the present war.

A Harper's Ferry correspondent of the Baltimore American calls that place "this historical, dilapidated and dirty little town."

Missouri has yet 5,519 men to furnish under the last call for troops.

THE ELECTORAL COLLEGE. The relative strength of the several States in the electoral college has been considerably changed since the last Presidential election, by the decennial re-apportionment. Maine had 8 votes in 1860, and in 1864 will have but 7. Massachusetts also loses one, falling from 13 to 12 votes; New York drops from 35 to 33; Pennsylvania loses one, Ohio loses two, and Kentucky loses one. Alabama, Arkansas, Florida, Georgia, Louisiana, Mississippi, North Carolina, South Carolina, Texas, Tennessee and Virginia, will not be heard of in the electoral college. The vote of California will be increased from 4 to 5 votes; Illinois will advance from 11 to 16 votes; Iowa, which had 4 votes in 1860, will now have 3; Wisconsin will have 8 votes instead of 5; Michigan increases two votes, and Kansas with her three votes will be added to the college. The following is an accurate statement of the number to which each State likely to participate in the election will be entitled:

Table with 2 columns: State and Number of Votes. Maine 7, Ohio 5, New Hampshire 12, Indiana 13, Massachusetts 12, Illinois 16, Rhode Island 4, Michigan 6, Connecticut 5, Vermont 3, New York 33, Iowa 3, Wisconsin 8, New Jersey 7, Kansas 3, Pennsylvania 26, Kentucky 4, Delaware 3, Missouri 9, Maryland 8, California 5, Oregon 3, Total 226.

The total number of votes to which these States are entitled is 226. A majority of this electoral college is necessary to an election, and that majority is one hundred and fourteen votes.—Philadelphia Age.

THE PRICE OF COAL.—The editor of the Albany Statesman has been on a visit to the coal mines, and writes as follows: "We visited the Lehigh and Scranton mines last week, and endeavored to get posted on the coal question. The miners charge \$2 a ton to get the coal out and place it in the cars. In addition to this the company pays 25 cents a ton to the owners of the land. Total cost of Lehigh coal, when placed in the cars, \$2 25 per ton. The mines are only eight miles from Mauch Chunk, and yet coal sells at Mauch Chunk for \$3 50 per ton, showing that it is the transportation company, and not the miners, who cause the present high price of coal. To get the coal from the mines to Mauch Chunk, eight miles, costs very little indeed, as the whole distance is down hill—gravity doing that work, which locomotives are compelled to perform on other roads. Last year coal was mined for \$1 a ton; last year coal sold at Mauch Chunk for \$4 per ton; this year coal is mined for \$2 a ton; it now sells at Mauch Chunk for \$5. A rise of \$1 in the cost has caused a rise of \$4 in the selling price. The cure for this evil is an opposition railroad from Mauch Chunk to the mines.

SUMMARY OF NEWS. The number of emigrants landed in New York last week was two thousand and forty-one—making the number since January 1 one hundred and thirty-seven thousand three hundred and forty-two. The number landed in the corresponding period of last year was one hundred and seven thousand seven hundred and ninety-eight. In the early part of the year Irish emigration was largely in excess of the German, but the proportion has gradually diminished, and now the number of Germans arriving largely exceeds the Irish.

A test of pedestrianism is noted by a Lake Superior newspaper. A man named Finnegan started from Copper Harbor at ten minutes past eight A. M., and after three hours' stoppage at various mines on the route, arrived at Houghton at half past eight P. M., having traveled fifty-eight miles. The day was sultry, making the walk much more tiresome than if it had been cool and breezy.

While at Madrid they are preparing a series of bull-fights, under the patronage of two distinguished and wealthy citizens—the Duchess of Medina-Celi and the Marchioness of Villa Seca—at Barcelona they have destroyed the arena and built a hospital on the site.

The editor of a Paris juvenile paper, called the Doll's Gazette, intends giving a picnic festival to all the young subscribers to the paper. Every child-guest is to bring her doll.

The New York Republican State Convention met at Syracuse on the 17th of September, and nominated the following ticket for State officers: For Governor, Reuben E. Spenton; Lieutenant Governor, Thomas G. Alvord; Canal Commissioner, E. A. Alberger; State Prison Inspector, D. P. Forrest; Horace Greeley and Preston King were chosen Presidential Electors at Large, with a full list of district electors.

There was a female swimming match at Brighton, England, lately, open for all women who chose to compete. The distance was 800 yards, and the purse was silver-plated tea set. Four thousand persons looked on, and there were four entries, but only two competitors finally appeared. They were two sisters, one married and one single, and the married woman beat.

The proprietors of an English newspaper advertise that they will give \$5000 reward to any one who will catch a railroad director asleep on a railway, and frighten him into the belief that the safety of his throat and pocket are threatened, so that they may come to practical conclusions as to the necessity for a communication between traveler and guard.

It is said that Dr. Hazes, of Troy, has invented an improvement in the use of coal, which will diminish the consumption nearly, if not quite, one-half. This will be the invention of the age, if realized. Several stove manufacturers have purchased the right, and are about introducing it into their business. The New York Central and other railroad companies are also about introducing it on their roads.

The sophomores of Harvard displayed their indignation at the suppression of their annual game of football by the Faculty Monday evening of last week, by a procession round their playground, a mock funeral of their favorite game, a transparency and a small skirmish with the freshmen and faculty, in which some of the college officers were slightly bruised.

The propeller Sciota was run into off Dunkirk, on Friday night of last week, by the freighter Arctic, and sank. Nine persons were drowned, as follows: Mrs. Catharine Dickson and child; Mrs. Henrietta Harris, of Toledo, Geo. H. Hickok, clerk of the Sciota; two firemen and three colored hands, names unknown. The captain, one passenger and twelve of the crew were saved.

The tobacco crop in the Connecticut valley is the largest crop ever raised, and the producers are erecting numerous drying houses to accommodate the surplus crop. A part of it is already cut, and another week will find almost the entire crop under cover. At present prices the crop will produce probably twice as much money as was ever before received for it.

An interesting ceremonial took place at the Licensed Victuallers' Asylum, in London, lately. The Prince of Wales unveiled the statue of his lamented father, which has been erected within the precincts of that institution. The statue is of colossal proportions, and is carved out of a block of pure Carrara marble.

There is not money enough in the Spanish Treasury to pay the employees of the government what was due them on the first of August last. Senor Salamanca, well known to Americans, writes that a prolongation of the present state of Spanish financial affairs will endanger both the institutions and the dynasty of Spain.

Westacker is to have a monument in Westminster Abbey, the Dean of Westminster having at once complied with the request of many men of letters and artists to be allowed to erect one. The monument of Sir Charles Barry, lately placed in the nave of the Abbey, consists of a large cross of brass, with an inscription upon it, let into a black marble slab.

Mexico is not quieted yet by the appearance of an emperor from Austria. The New Orleans papers state that Cortines, after a five hours' heavy battle north of Victoria, routed the French. Cortinas is reported marching on Matamoros to contest the advance of the French up the Rio Grande.

An exceedingly rich gold field has been discovered within thirty-five miles of Nelson, New Zealand. Two diggers cut down a tree upon the banks of a river, and from the soil beneath its roots in less than two hours they extracted fifteen pounds weight of pure gold.

In the account of the public income of the United Kingdom for the financial year ending with March last, amounting in the whole to £70,731,891, there is the sum of £30, which was bequeathed by John Shipman, of Scarborough, to be applied by the government for public general purposes.

The railroad bridge across Missisquoi River, in Swanton, Vt., measuring three hundred and fifty feet in length, has been completed, and when seven miles more of track are laid, there will be direct railroad communication between St. Albans and St. Johns.

A ponderous gold chain has just been completed at a chain and jewelry manufactory in Springfield, for a man in New York who has a fancy for "big things." It is four feet long, weighs a pound and a quarter, big enough to chain an ox with, and costs about \$900.

The young lady pupils of the Buffalo schools are to receive prizes for the "best loaves of bread." There is a good deal of common sense in that. God loaves of bread are quite as worthy of prizes as good essays in Latin.

It is not cotton alone which is high priced abroad, but silk is very dear, so that the manufacturers of Lyons complain loudly. They also suffer by the high prices they are compelled to pay for labor.

A large Scotch pearl was found, a few weeks since, at Inverary. It was about the size of a large blackberry, weighed twenty-three grains, and was round and perfectly pure. It was sold for thirty-four pounds sterling.

John A. Lowell, of Boston, has made a regulation ball of silver, appropriately engraved, and valued at \$150, to be contested for by the baseball clubs of New England, the winners to hold the ball till beaten.

A locomotive on the North London railway recently exploded at the Camden station. Its whole weight was 20 tons, but it went over the telegraph wires into an adjoining street, and alighted on its wheels.

A California paper says that crops are suffering from drought, and the men for mares, there being an excess of 75,000 in the male population.

The Chattanooga Gazette says there is no use administering the oath of allegiance to rebels there, until we can invent an oath that will choke to death the party who violates it.

The office of the American Express Company at Rhinebeck, N. Y., was entered by burglars, Sept. 10th, and the safe broken open and robbed of \$1800.

According to an official statement, the amount of fractional currency in circulation is \$24,000,000—an increase of nearly \$1,000,000 within the last month.

The total circulation of the notes of the Bank of England, the private banks of the United Kingdom, was on the 23d of July last about \$185,000,000.

Ex-Governor Augustus C. French, of Illinois, died at his home in Lebanon on Sunday last week, of typhoid fever.

A fancy dress and masked ball took place at Manchester, Vt., a few nights since, at which Mrs. Lincoln was present in ordinary ball dress.

SPECIAL NOTICES. IT IS NOT A DYE—IT IS NOT AN OIL—It is not a balm, but a perfect hair restorer, and the best Hair Dressing in the world. Never failing to change Grey and Faded Hair or whiskers to the original color, and promoting a new and healthy growth of hair, where it has become thin or fallen out. Does not stain or injure the skin, does not cost one half the price of other hair restoratives, and is of twice the value. The ingredients are simple, and can be obtained at any drug store. We will send Recipe for making our "Dragon's Head" hair restorer, for the receipt of 25 cents, with stamps. Address: Dr. J. C. French, New York City.

FROM THE ARMY HOSPITAL—The bloody battle-field—the mansion of the rich and the abode of the poor—from the office and the sacred desk—from the mountain top, distant valleys and far-off islands of the ocean—from every nook and corner of the civilized world—is pouring in the evidence of the astonishing effects of Dr. French's Hair Restorer. Thousands upon thousands of letters like the following may be seen at our office:

Redbury, Wis., Sept. 16, 1864. I have been in the army hospital for fourteen months—speechless and nearly dead. At Alton, Ill., they gave me an all medical aid, but I was not cured. Three bottles restored my speech and cured me. G. A. PLATT.

South Warsaw, O., July 28, 1864. One young man, who had been sick and not out of the house for two years, and who had been attended by the best doctors over \$150 without benefit, has been cured by ten bottles of your Bitters. EDWARD WOODRUFF.

The following is from the Manager of the Union Home School for the Children of Volunteers: HAVEMEYER MANSON, Fifty-seventh St., New York, August 7, 1864. "Dr. Drake's Wonderful Plantation Bitters have been given to some of our little children suffering from weakness and nervous prostration, and with great effect. One little girl, in particular, with pains in her head, loss of appetite, and daily wasting consumption, has been entirely restored. We commenced with a teaspoonful of Bitters a day. Her appetite increased, her strength increased, and she is now well." Respectfully, MRS. M. D. DRYCE.

I owe much to you, for I verily believe the Plantation Bitters have saved my life. REV. W. H. WAGGONER, Madrid, N. Y.

Send us twenty-four dozen more of your Plantation Bitters, the greater of our house. PROPRIETORS WILLIAMS, CHADWICK & CO., 219 N. 2d St., Philadelphia, Pa.

I have given the Plantation Bitters to my mother, who has been suffering with the most astonishing effect. G. W. D. ANSBERG, Superintendent Soldiers' Home, Cincinnati, O.

The Plantation Bitters have cured me of a derangement of the kidneys and urinary organs that has distressed me for years. It acts like a charm. C. C. MOORE, 22 Broadway, N. Y.

THE AMERICAN SABBATH TRACT SOCIETY will furnish its Tracts, either by sale or gratuitously, to those who desire them for their own use or for distribution. Applications, personally or by mail, to G. B. TERRY, 75 NASSAU ST., N. Y.

Where people are scattered, scattered Bibles, or tracts, with the aid of the living teacher in extending and sustaining the truth respecting the Sabbath of the Lord, they are invited to correspond with the Secretary of the Executive Board desiring to furnish such aid whenever practicable. By order of the Board, J. J. CONWAY, Cor. Sec., 12 West Edmond St., N. Y.

NEW YORK MARKETS—SEP. 12, 1864. Wheat—No. 1, 1 1/2; No. 2, 1 1/4; No. 3, 1 1/4; No. 4, 1 1/4; No. 5, 1 1/4; No. 6, 1 1/4; No. 7, 1 1/4; No. 8, 1 1/4; No. 9, 1 1/4; No. 10, 1 1/4; No. 11, 1 1/4; No. 12, 1 1/4; No. 13, 1 1/4; No. 14, 1 1/4; No. 15, 1 1/4; No. 16, 1 1/4; No. 17, 1 1/4; No. 18, 1 1/4; No. 19, 1 1/4; No. 20, 1 1/4; No. 21, 1 1/4; No. 22, 1 1/4; No. 23, 1 1/4; No. 24, 1 1/4; No. 25, 1 1/4; No. 26, 1 1/4; No. 27, 1 1/4; No. 28, 1 1/4; No. 29, 1 1/4; No. 30, 1 1/4; No. 31, 1 1/4; No. 32, 1 1/4; No. 33, 1 1/4; No. 34, 1 1/4; No. 35, 1 1/4; No. 36, 1 1/4; No. 37, 1 1/4; No. 38, 1 1/4; No. 39, 1 1/4; No. 40, 1 1/4; No. 41, 1 1/4; No. 42, 1 1/4; No. 43, 1 1/4; No. 44, 1 1/4; No. 45, 1 1/4; No. 46, 1 1/4; No. 47, 1 1/4; No. 48, 1 1/4; No. 49, 1 1/4; No. 50, 1 1/4; No. 51, 1 1/4; No. 52, 1 1/4; No. 53, 1 1/4; No. 54, 1 1/4; No. 55, 1 1/4; No. 56, 1 1/4; No. 57, 1 1/4; No. 58, 1 1/4; No. 59, 1 1/4; No. 60, 1 1/4; No. 61, 1 1/4; No. 62, 1 1/4; No. 63, 1 1/4; No. 64, 1 1/4; No. 65, 1 1/4; No. 66, 1 1/4; No. 67, 1 1/4; No. 68, 1 1/4; No. 69, 1 1/4; No. 70, 1 1/4; No. 71, 1 1/4; No. 72, 1 1/4; No. 73, 1 1/4; No. 74, 1 1/4; No. 75, 1 1/4; No. 76, 1 1/4; No. 77, 1 1/4; No. 78, 1 1/4; No. 79, 1 1/4; No. 80, 1 1/4; No. 81, 1 1/4; No. 82, 1 1/4; No. 83, 1 1/4; No. 84, 1 1/4; No. 85, 1 1/4; No. 86, 1 1/4; No. 87, 1 1/4; No. 88, 1 1/4; No. 89, 1 1/4; No. 90, 1 1/4; No. 91, 1 1/4; No. 92, 1 1/4; No. 93, 1 1/4; No. 94, 1 1/4; No. 95, 1 1/4; No. 96, 1 1/4; No. 97, 1 1/4; No. 98, 1 1/4; No. 99, 1 1/4; No. 100, 1 1/4; No. 101, 1 1/4; No. 102, 1 1/4; No. 103, 1 1/4; No. 104, 1 1/4; No. 105, 1 1/4; No. 106, 1 1/4; No. 107, 1 1/4; No. 108, 1 1/4; No. 109, 1 1/4; No. 110, 1 1/4; No. 111, 1 1/4; No. 112, 1 1/4; No. 113, 1 1/4; No. 114, 1 1/4; No. 115, 1 1/4; No. 116, 1 1/4; No. 117, 1 1/4; No. 118, 1 1/4; No. 119, 1 1/4; No. 120, 1 1/4; No. 121, 1 1/4; No. 122, 1 1/4; No. 123, 1 1/4; No. 124, 1 1/4; No. 125, 1 1/4; No. 126, 1 1/4; No. 127, 1 1/4; No. 128, 1 1/4; No. 129, 1 1/4; No. 130, 1 1/4; No. 131, 1 1/4; No. 132, 1 1/4; No. 133, 1 1/4; No. 134, 1 1/4; No. 135, 1 1/4; No. 136, 1 1/4; No. 137, 1 1/4; No. 138, 1 1/4; No. 139, 1 1/4; No. 140, 1 1/4; No. 141, 1 1/4; No. 142, 1 1/4; No. 143, 1 1/4; No. 144, 1 1/4; No. 145, 1 1/4; No. 146, 1 1/4; No. 147, 1 1/4; No. 148, 1 1/4; No. 149, 1 1/4; No. 150, 1 1/4; No. 151, 1 1/4; No. 152, 1 1/4; No. 153, 1 1/4; No. 154, 1 1/4; No. 155, 1 1/4; No. 156, 1 1/4; No. 157, 1 1/4; No. 158, 1 1/4; No. 159, 1 1/4; No. 160, 1 1/4; No. 161, 1 1/4; No. 162, 1 1/4; No. 163, 1 1/4; No. 164, 1 1/4; No. 165, 1 1/4; No. 166, 1 1/4; No. 167, 1 1/4; No. 168, 1 1/4; No. 169, 1 1/4; No. 170, 1 1/4; No. 171, 1 1/4; No. 172, 1 1/4; No. 173, 1 1/4; No. 174, 1 1/4; No. 175, 1 1/4; No. 176, 1 1/4; No. 177, 1 1/4; No. 178, 1 1/4; No. 179, 1 1/4; No. 180, 1 1/4; No. 181, 1 1/4; No. 182, 1 1/4; No. 183, 1 1/4; No. 184, 1 1/4; No. 185, 1 1/4; No. 186, 1 1/4; No. 187, 1 1/4; No. 188, 1 1/4; No. 189, 1 1/4; No. 190, 1 1/4; No. 191, 1 1/4; No. 192, 1 1/4; No. 193, 1 1/4; No. 194, 1 1/4; No. 195, 1 1/4; No. 196, 1 1/4; No. 197, 1 1/4; No. 198, 1 1/4; No. 199, 1 1/4; No. 200, 1 1/4; No. 201, 1 1/4; No. 202, 1 1/4; No. 203, 1 1/4; No. 204, 1 1/4; No. 205, 1 1/4; No. 206, 1 1/4; No. 207, 1 1/4; No. 208, 1 1/4; No. 209, 1 1/4; No. 210, 1 1/4; No. 211, 1 1/4; No. 212, 1 1/4; No. 213, 1 1/4; No. 214, 1 1/4; No. 215, 1 1/4; No. 216, 1 1/4; No. 217, 1 1/4; No. 218, 1 1/4; No. 219, 1 1/4; No. 220, 1 1/4; No. 221, 1 1/4; No. 222, 1 1/4; No. 223, 1 1/4; No. 224, 1 1/4; No. 225, 1 1/4; No. 226, 1 1/4; No. 227, 1 1/4; No. 228, 1 1/4; No. 229, 1 1/4; No. 230, 1 1/4; No. 231, 1 1/4; No. 232, 1 1/4; No. 233, 1 1/4; No. 234, 1 1/4; No. 235, 1 1/4; No. 236, 1 1/4; No. 237, 1 1/4; No. 238, 1 1/4; No. 239, 1 1/4; No. 240, 1 1/4; No. 241, 1 1/4; No. 242, 1 1/4; No. 243, 1 1/4; No. 244, 1 1/4; No. 245, 1 1/4; No. 246, 1 1/4; No. 247, 1 1/4; No. 248, 1 1/4; No. 249, 1 1/4; No. 250, 1 1/4; No. 251, 1 1/4; No. 252, 1 1/4; No. 253, 1 1/4; No. 254, 1 1/4; No. 255, 1 1/4; No. 256, 1 1/4; No. 257, 1 1/4; No. 258, 1 1/4; No. 259, 1 1/4; No. 260, 1 1/4; No. 261, 1 1/4; No. 262, 1 1/4; No. 263, 1 1/4; No. 264, 1 1/4; No. 265, 1 1/4; No. 266, 1 1/4; No. 267, 1 1/4; No. 268, 1 1/4; No. 269, 1 1/4; No. 270, 1 1/4; No. 271, 1 1/4; No. 272, 1 1/4; No. 273, 1 1/4; No. 274, 1 1/4; No. 275, 1 1/4; No. 276, 1 1/4; No. 277, 1 1/4; No. 278, 1 1/4; No. 279, 1 1/4; No. 280, 1 1/4; No. 281, 1 1/4; No. 282, 1 1/4; No. 283, 1 1/4; No. 284, 1 1/4; No. 285, 1 1/4; No. 286, 1 1/4; No. 287, 1 1/4; No. 288, 1 1/4; No. 289, 1 1/4; No. 290, 1 1/4; No. 291, 1 1/4; No. 292, 1 1/4; No. 293, 1 1/4; No. 294, 1 1/4; No. 295, 1 1/4; No. 296, 1 1/4; No. 297, 1 1/4; No. 298, 1 1/4; No. 299, 1 1/4; No. 300, 1 1/4; No. 301, 1 1/4; No. 302, 1 1/4; No. 303, 1 1/4; No. 304, 1 1/4; No. 305, 1 1/4; No.

