

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.

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IN NOVEMBER.

Twist the grasses at my feet,
Here where life and Winter meet;
Love and death,
And the lonely breeze' breath,
Over the gentians lingereth.

Still, against the cloud heaped sky
The sparrow-hawk is floating by.
He little heeds
The meadow-mouse, that runs and feeds
Thoughtlessly among the weeds.

And they, agrowing close and rank,
How they hide this bruised bank
Even in death.
And the thoughtful north wind's breath,
Unto whose wandereth

By this spot, unceasing saith,
"Cease to plan,
Live! be joyful, that you can,
Loving God and helping man."

H. L.
PLAINFIELD, N. J.

A SERMON.

BY REV. W. C. TITSWORTH.

"A peculiar people, zealous of good works."
Titus 2: 14.

First, one word about the text. The word *peculiar* requires explanation because it is often misunderstood. In common usage *peculiar* means *strange, odd, or singular*, and, supposing the word means the same in the text, we think the expression, a peculiar people, applies well to Seventh-day Baptists, because they are a singular and odd people, different from most Christians with respect to the Sabbath. But strange, odd, or singular is not at all the meaning of peculiar as used by Paul in the text. Let us then try to see what it does mean. We all know that a word which means one thing in one age means another thing in another age, e. g., the word *prevent*, when the Bible was translated, meant to *come in before or ahead of*, as in that passage, in which Paul, speaking of the day of Christ's coming, says that they which are alive shall not prevent those who have died and been buried, meaning that the living shall not have any advantage over the dead at the time, and shall not come to the judgment before them. By *prevent*, we now mean, to *obstruct, or impede, or thwart*. In the same way the word *peculiar* has come to be used with another meaning in our times, from that it had at the time King James' version of the Bible was made. It comes from a Latin word which means a *flock or herd*. A man's flock or herd was his own private and exclusive property, in which no other man had any rights whatever. Therefore the word *peculiar* originally referred to what was a man's by right of private and exclusive possession; by a right which shut out all others from any right in it. With this meaning of peculiar, it properly translates the word Paul uses. He means, then, by a peculiar people, Christ's own people. Let us read the passage in which the text is found, and see how this meaning exactly fits in there. "For the grace of God that bringeth salvation hath appeared unto all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." That is, Jesus gave himself to buy us back from iniquity that we might be *his own* people; his to the exclusion of all others whomsoever. And so the Revision translates, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a people for his own possession; zealous of good works. If Christ's peculiar people are singular at all, it is because of their zeal for good works. That we, as a people, may, in reality, be Christ's peculiar people, with the Master's spirit, obeying the Master's commands, and doing the Master's work, ought to be the desire and aim and prayer of us all.

With this explanation, the text seemed to me a fitting one from which to speak of the late session of the Conference, which, I hope, has been some help to us in becoming Christ's peculiar people.

Let us gather up and put before our minds some of the blessings which came with this meeting.

1. Not because it is first in importance

but simply to make a beginning somewhere, and because it is very important, there is what may be called the *social blessing*. And this is by no means to be thought of little account, for it certainly is a good thing to bring our people nearer together in acquaintance and friendship, that the East and West may not become estranged from each other and that they may understand each other. There are very few of us who do not have a wider acquaintance among our people than before this meeting. Probably you entertained some you never knew before, and found it a good thing to have in your house, your brethren and sisters in the faith. It may be that this new acquaintance will be the beginning of very dear friendships, which will be things of precious memory in other days; and to-day you can feel more than ever before the brotherhood of the Seventh-day Baptist people, and that you have a more fraternal feeling for them than ever before. Possibly it helps you see a little deeper into the prayer of the Lord for his disciples, that they may be *one*. It may be too that we have been made a little more self-forgetful, unconsciously to ourselves, in that for the time being, we have had some other things to think of than the affairs of our own narrow spheres. And if this makes us appreciate that life is easier, happier, and better when self is out of the way, it will indeed have been a blessing. This unity is something we have too much neglected. We need more and more the union that comes of acquaintance and friendship with each other to hold us together in heart to make us more loyal to our own people. There are many persons who leave us and the Sabbath simply for lack of friendship and acquaintance among the people of like faith with themselves. Centrifugal force is one of our most dangerous enemies, and if, while our people are being thrown out toward the boundaries, in search of homes and wealth, they might also be held fast by the centripetal force of a strong friendship for, and acquaintance with people of their own belief, they would not be so likely to become wanderers. Let us then magnify the social part of our Conferences with their opportunities for friendships among the people that we may be all the more closely bound together.

2. The Conference has probably increased your interest in denominational affairs because you have had an opportunity to see and come into personal contact with men and women of whom you have heard and read as our workers and leaders. When you read of these hereafter or read what they have written you will take more interest in them. They will no longer be so many mere names or abstractions to you; they will be persons. Especially was it a blessing for you to see the brother and sister from Holland. The Harlem Church will be more real to you since you have heard these speak of the church and the Christian self-denial of some of its members, and their pastor will probably never be forgotten by you. Then the Missionary Board is on the point of sending out to the China field the medical missionary of whom we have heard something, and we have had the opportunity of seeing her and taking her by the hand, and when we hear of her work there, there will be a reality to it, because we have had the worker in our midst. We have had a chance to see that there are men and women among us who are noble in character and are trying to do a noble work.

3. The Conference has brought us into living contact with the work we are trying to do, because we have been permitted to hear the reports of that work. You will see by the report of the Missionary Board that there has been a steady advance in its work for the past few years. Last year its treasurer received about one thousand dollars more than ever before in the way of contributions. Compare the report this year and last and you will see an increase in the regular contributions in all the Associations. This is encouraging, because it shows that the work of missions is growing in the hearts of the people in general. Large gifts and bequests from the wealthy do not of necessity show this; but when you find the regular contributions which come in the ordinary channels growing larger year by year it is a good sign that the people as a whole are being leavened by the spirit of missions. In some respects, the reports of the work done last year are more favorable than this; but

on the whole there is an advance even over last year. The general plan of the work to be done certainly shows advance. It includes two decided steps—the Mission in the city of Chicago and the Medical Mission in China. The medical missionary is not simply to take the place of the female missionary we have lost; she does this in that she completes the number and makes it good again—but I think there are good reasons in the very nature of the case why we have a right to expect more from a medical missionary than from any other person who might be sent out. (1) She need not wait to learn the language before beginning her work. She may visit the sick and thus attract the people to ourselves and bring them under the influence of the other missionaries before she can talk in the Chinese language; and (2) the very character of the work brings her into close contact with the people and paves the way for the admission to their hearts of the saving knowledge of Christ. The Missionary Board has the right, as your stewards, to appeal with confidence to you for more funds to help enlarge and carry on the work, and for more sympathy and interest with them in their work, and for more prayers to the Lord of the harvest that he will send the increase. I think you must have been impressed by the report of the Tract Board, that they possess the real spirit of work, and that it is their very evident purpose to do the work entrusted to them. And you saw good evidence of the confidence of the people in them, in the contributions of the year and the unusual collection on Sunday. Our Tract Board has a work to do in which we are all interested, and it is essentially as much a Missionary Board as is the Board of the Missionary Society. It has a legitimate field of work, in publishing our papers, and tracts and books, and in spreading the truths of the Christian religion, and, in particular, the doctrines for which we stand apart from other Christian peoples. On the details of their work, and their plans, I need not dwell because they have been put before you in their report. The Tract Board deserves a higher place in our estimation than it has been receiving, and it deserves more of our attention to its work, and more of our contributions and prayers. The Education Society has been able to report some good things during the past two years, particularly in the matter of endowments for our schools. And they are now earnestly at work trying to put our Theological School on a substantial foundation of capital. Too much can not be said about the importance of a thorough training for our ministers, and their thorough training in our own schools. As their report suggests, there is here afforded you the opportunity to be the executors of your own wills. Surely this is in many cases better than to leave the payment of money, which we have in mind to give some time to our schools, to those who are to have the settlement of our affairs after death. The work of the Education Society deserves our help and sympathy and prayers. The report of the Sabbath School Board showed a gratifying result of the work of teaching the Word of God in the Bible-school. There was reported an increase in the number of schools; also a large number of conversions among the scholars, showing that the hope of our people is in training the young in the doctrines and truths of the Bible. It seems to me that the impression must have been made upon the minds of all of us who were at all regular in our attendance upon the sessions of the Conference, that we, as a people, are growing in the belief that we have an existence for work in bringing men from sin to righteousness through the knowledge of Christ the Saviour, from sin. This is the work our Societies are trying to do for the sake of which they exist, and when the Boards, which are the agents of these Societies, cease to believe in this as the object of their existence, then the time has come for a change in these Boards, and it is only as the spirit of their work takes possession of us, as a people, that we can be called Christ's peculiar people, zealous of good works. We have no right to exist apart from others if all that can be said of us is that we believe the seventh-day of the week to be the Sabbath of the Lord. We do not exist for beliefs or for creeds, but for a life of work which grows naturally out of our belief, which we think is grounded in God's Word. A belief held is nothing, but a belief lived

is character and life, and is a power in bringing about the same character and life in others. We have mourned not a little because of the thinning of the ranks of workers among us, because of vacant pulpits, and because we could use many more missionaries among our destitute churches if we had them; but mourning will not fill up the ranks, nor will it supply the places with workers, nor will it great truths, simply held up before the people, bring those who will rally round those truths; but a people at work with a great faith, in great truths, will not long lack laborers. To my mind, the reason why so small a proportion of the young men of the past fifteen years have been drawn toward the ministry is because these were years in which we were at ease in Zion. Workers must come as the natural result of a normal condition and spirit of work among the people. Unless there is this, our children, as they come to maturity, are not likely to see any reasons for giving themselves to a cause which the people themselves have no concern for. Out of a great concern on the part of our people, as a whole, for the work of our people will come an unconscious educating and molding influence that will of its ownself, and naturally, give us consecrated men and women for the place of teacher of the sacred Word among us. A cause is not made great by calling it great, but a great cause, heartily taken hold of by any people, makes that people the source of noble sons and daughters. I presume that they who remember the last Conference which met here in 1865, noticed many contrasts between this Conference and that. You missed some men who were prominent in its deliberations seventeen years ago, and possibly you missed some of the keenness and sharpness of debate which were characteristic of our public meetings at that time. Then, the most important committee was that on resolutions, which used to present a great number of very good resolutions which, each in its turn, called forth not a little good talk. I think the difference shows an advance in favor of the church of to-day. It is becoming characteristic of the times to judge of the religion of the churches, not by what they say, but by what they are trying to do in the way of some practical good to the world, and we must stand or fall upon this judgment. Now the report of the Committee upon the State of Religion in the churches is beginning to occupy a very prominent place, as it ought; and in general, the whole attention of the Conference, from beginning to end, is more and more being taken up with the report of what has been done in the way of work by the churches and societies.

4. The fourth blessing of the General Conference comes from the opportunity it affords for sowing seed. Wherever our Conferences are held they are quite certain to leaven the churches of the Associations in which they are held, awakening in them the spirit of consecration and revival. But it is true of the last session, that the Boards had constant opportunity to bring the different phases of our work before large congregations. Perhaps the most of those who were here came because they were interested, but there are those in attendance upon each Conference, who are there simply because they wish to make the trip, or see the country and friends, and we may believe that those who came from no particular interest in the meeting itself, had their hearts touched, and went home carrying more or less of the blessing with them, to love the cause more hereafter and impart some good to the churches whence they came.

5. The increase of denominational loyalty. This is closely allied to what was said with reference to the unifying effect of the Conference, but I wish to speak of it again. When you send a boy to college you are surprised to find that he has a great deal to say about '70 or '80, as the case may be, which is all a mystery to you, unless you have been to college yourself, till you find that your boy belongs to the class that graduates in 1870 or 1880. In all college contests, he desires the success of his class, and he is jealous of its honor, and scholarship, and victories, whether on the ball ground, or in the classroom, or on the college stage; and let the cry of '70! or '80! be heard anywhere about the college grounds, or anywhere else, and you will find the whole class rallying almost instantly, as soldiers rally about the standard of their country. We who are old-

er know what loyalty to party, or family, or home, or country is, because each represents something we love. It will be a great blessing if this Conference shall help bring about in us, as a people, a great loyalty, first of all to the kingdom of heaven with Jesus as our king, and then a great loyalty to our Seventh-day Baptist cause and people. It is a glorious thing to belong to the church of God, to that great congregation which is one family in heaven and on earth, of those saints who compose the children who have loved and do love the right, and Jesus Christ the great King of Righteousness, who shall together sit down with Abraham and Isaac and Jacob, in the kingdom of our Father. But it is also a glorious thing to belong to any people, be they great or small with respect to numbers, who are trying to do something in the great work of the kingdom of God, which is righteousness and peace and joy in the Holy Ghost. Let us impress it upon our children that it is a glorious thing to belong to a people who are contending for principle and obedience to God in the world; and we are to do this, not only by shouting with the multitude when they are together, but by a life of constant faithfulness in the duties of the religion of Christ. Lives count for more than words. The constant, everyday influence is the leaven which works most quietly but most constantly and surely in the hearts of the young. It should be our aim to build up a people strong in the Lord, strong in right, strong in moral instincts, sturdy in convictions, and brave in life. A life of steady and daily loyalty to God and his kingdom, is the best argument in favor of the Seventh-day Baptist cause.

My brethren and sisters, let it be seen that this meeting of the people of God has left some permanent good with us in the form of more interest in the work of righteousness, and a greater faithfulness to that work in our own inward lives and in our community. We need to rally all good men among us on the side of right and righteousness of life for our own homes' and children's sakes, and for the sake of the kingdom of God in the world. We can all be faithful "in a very little," and receive the "well done," when we take to the Master the work of a life. May God help us that the results of the Conference may not have gone out with the emotion and feeling, but may remain with us in a substantial increase and growth toward a love for God and his truth and work in the world.

BOOK NOTICES.

JOHN W. LOVELL COMPANY have arranged with the Rev. R. Heber Newton to publish in their popular "Lovell's Library" the sermons now in the course of delivery, on "The Right and Wrong Uses of the Bible." The whole series of sermons, seven in all, will be issued in one volume, printed from large type, in neat 12mo. form, paper covers, for 20 cents.

NUMBER eighty of the Standard Library appears in a reduced form. This number consists of the "Life, Times, Battlefield and Contemporaries of Oliver Cromwell," by Paxton Hood. The author's object of the book is to set forth in a compendious manner, accessible to any person not possessed of too much time for reading through many or large volumes, the great Protector's claims. Price, 25 cents; paper covers. Published by Funk & Wagnalls, 10 and 12 Dey Street, New York.

A HOLY LIFE.—A holy life is made up of small things. Little words, not eloquent speeches or sermons; little deeds, not miracles or battles, nor one great heroic act of mighty martyrdom make up the true Christian life. The little constant unobscured, not the lightning; the waters of Siloam "that go softly" in the meek mission of refreshment, not the "waters of the river, great and many," rushing down torrents, noisy and in force are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, indiscretions and imprudences, little foibles, little indulgences, and of the flesh; the avoidance of such little things as these goes far to make up, at least, the negative beauty of a holy life.—Bonar.

MEMORY and hope are the two great springs of life and joy to the soul. Memory takes us back, hope takes us forward. "When I am a man," is the poetry of childhood. "When I was a boy," is the poetry of old age. So says a religious writer. And our gospel opens both these sources of inspiration; it constantly carries us back to the time when Christ was formed within us, and forward to the time when we shall "come unto the perfect man in Christ Jesus."

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"Go ye into all the world, and preach the gospel to every creature."

FROM THE FIELD.

We have gleaned this week from articles written for the Home News Department, various items which very appropriately belong in this column. Some of them are from acknowledged missionary ground, others from centers from which we have been accustomed to receive intelligence from the field.

RICHBURG, N. Y.

With a feeling of sadness, we bade good-by to our genial brothers of the "stick and types," in the RECORDER office, on Sixth-day, January 19th, and started for our new field of labor. On Sabbath-day we were greeted with a full congregation, and the many words of cheer, and the hearty welcome extended both by the members of our Church and the citizens, were duly appreciated, and gave us hope for the future.

The Strangers' Meeting on the evening after each First-day, is well attended, and I hope much good may result. The house was well filled last First-day night, and the conference meeting following the sermon evinced a growing interest.

The Woman's Christian Temperance Union are doing a noble work here. They have erected and nearly paid for a convenient building costing about \$800. Last Fifth-day night they gave an oyster supper in their hall. Next Sabbath I am to preach upon the subject of temperance, and a collection will be taken for the benefit of the Union.

My great anxiety is that I may be faithful in doing the work the Lord has for me in this place, that the Church may be strengthened, sinners saved, and God's great name honored. This is truly a great missionary field, and we need the prayers of all God's dear, believing children.

JAMES E. N. BACKUS.

JAN. 26, 1883.

HORNELLSVILLE, N. Y.

Bro. B. E. Fisk, for some time missionary supply at this Church and at Hartsville, closed his labors here at the end of the old year. He continues to preach at the latter place. Eld. L. C. Rogers has been with us for two or three weeks, holding meetings with a good interest. He will probably leave us for other fields of labor after Sabbath, Feb. 3d. During his stay, one young man and his wife who have been considering the subject some time began the observance of the Sabbath and came in with us.

The view taken by C. A. B., in a recent number of the SABBATH RECORDER, of the importance of this field and the method of work to be pursued, is the true one. We need a minister settled among us, to preach on the Sabbath and on other days as occasion might require, to visit families in the society and out of it, to organize and conduct missionary work among the poor and neglected people of our growing city, and to meet the various phases of the Sabbath question which are constantly coming up. We also need a chapel or house of worship of our own. It should be plain and inexpensive. If these points can be reached soon, there is good reason for believing that this Church could soon be made self-supporting. But the Church unaided can not build the chapel or support the pastor now. Would it not be wise economy for the Missionary Board and others interested, to aid liberally in establishing this interest upon a good working and living basis?

CLIFFORD, PA.

As a Church, we are few in number, and widely separated, still we are trying to "keep the unity of the Spirit in the bonds of peace." We are without a pastor and of course we miss the blessed influence derived from the preached Word, yet our little meetings and Sabbath-school are well sustained, and are seasons of great spiritual good to all. Deacons Cardner and Burdick, without whom we should almost feel lost, are constant attendants, and Bro. Kenyon, living nearly ten miles away, is usually present, which also insures the attendance of two of his daughters and a part of their families, as he commonly takes a large family conveyance and not unfrequently carries from six to ten persons to church. He will be seventy-four the second of March, and his zeal in attending church, and in other respects, might well be imitated by younger members of our society. If we preach by example, his sermons are nearly ten miles long, and if numbers count for fullness, they are full of instruction and logic.

We highly appreciate the noble work of our brethren who have so faithfully prepared the Bible lessons for our benefit. The Old Folks, Bible-class is very interesting, and perhaps not less so the younger ones, who,

for want of suitable lesson leaves, have been learning some of the first chapters of the Gospel by Matthew, and next Sabbath they are to repeat the ten commandments. We did use the Primary Quarterly, published by David C. Cook of Chicago, but found we were too strong Seventh-day Baptists to endorse all its teachings, especially on the Sabbath question, so discontinued its use. We would be glad to use a somewhat similar production from our own Society and Publishing House, if there were anything of the kind to be had.

JAN. 21, 1883.

E. L. K. S.

PARDEE, KAN.

Our new meeting house froze up. The plasterer was a little too slow to complete the work. It will thaw out in the Spring, and we shall be ready for the Association in June. The house is a credit to the society. Oh! that it may ever be the abode of the Holy Spirit. Then all will be well.

One of the members of the Legislature at Topeka is also a member of the Pardee Church. Would that all our Legislators were Christians, and that every one would regard church membership of more value than any political situation.

Bro. O. U. Whitford came out from Chicago to assist in the work in Marion county. But the small pox broke out at Florence so that it was all out of the question to visit that place. Perhaps there are some that think the small pox almost as desirable as Seventh-day Baptist preachers. Bro. Whitford is holding meetings with the Pardee Church. The effort is not in vain, but we fear the time will pass without as much being done as we had hoped. Oh! that all these precious souls who thus hear the gospel would come to Christ and be saved.

NORTH LOUP, NEB.

We are now thoroughly organized for work for the year, and hope to be able to do much for the honor of the Master. The religious interest on this field has been growing for some time, and we have held a few extra meetings. Some who had become inactive have been revived and strengthened, and many of the members of the Church are becoming more thoroughly interested in her great work. The congregations are quite large, and the attention given to the preaching of the Word is eager and serious. Let all our Christian brethren pray for us, that God may convert and save very many precious souls. The weekly appointment on Davis Creek has been taken up for the present, in order to give more attention to the work here. Our school-house is occupied on Wednesday evening of each week, so we can not well hold meetings here, and the people up Mira Creek having expressed a desire that I should preach there sometime, I concluded to take that evening, and test the interest. I have held two meetings there, and the attendance and interest at both have been good. The last time I was at Calamus the meetings were better attended than at any previous visit. So, I think, the facts justify me in feeling encouraged, and I do hope and pray that it be truthfully said of this field, as it was said to Paul concerning Corinth, "I have much people in this city."

G. J. C.

HOW A MISSIONARY GOES TO WORK.

The first and most prominent duty of the missionary after he arrives at his field of labor is to acquire the language of the people, without which he can never become a very effective laborer. The task, under almost any circumstances, is a very laborious one; but in some fields it is much more so than in others. The difficulties, in some cases, grow out of the nature and structure of the languages themselves, and in others from the want of the necessary facilities for acquiring them. Where the language is written, where there are grammars and dictionaries to aid, and when competent teachers can be employed to assist, the task—in most cases at least—is comparatively easy. Steady, plodding labor will soon master it. But where the language is not written, where there are neither grammars, dictionaries, nor competent teachers to be had, the task becomes one of immense labor. To master its sounds, to study its idioms, to understand its grammatical structure, and thus be able to reduce it to a written system, requires years of labor.

When the language is mastered, however, the missionary is equipped for his work. The kind of work to which he will find himself called will be various. Ordinarily the ordained minister will address himself to the work of preaching the gospel, as the main business of his missionary life. He will preach the gospel everywhere and under all circumstances—in the street, chapel, in private houses, on the public street, in the open market, and on the long journeys which he will make from time to time into the surrounding country. He will soon find it necessary, however, to combine other labors with preaching the gospel; as, for example, the circulation of the Scriptures and religious books; or translating the Word of God,

when necessary; or preparing books and tracts in the native language; or superintending schools, and teaching, where native laborers are to be trained for public work. A number of our missionary brethren combine in their routine of labors almost all of these departments. The ladies of the mission devote their time quite as assiduously to teaching, to superintending day and Sabbath-schools, to visiting the women at their own houses, or receiving and instructing them when they visit the mission premises. Nor do they overlook the work of preparing and distributing books and tracts. Taken altogether, we do not know any class of persons, whether male or female, who are more laborious than our foreign missionaries. They occupy positions where work, from day to day, and from hour to hour, becomes as it were an absolute necessity. There is so much ignorance to enlighten, so much error to be corrected, so much superstition to be exposed, that they find their whole life a constant conflict with surrounding evils. One of our missionaries represents himself as preaching three times every day in the week, and there are others differently employed, but yet performing quite as much labor. Our only wonder is how any of them can stand up to so great an amount of labor, especially when it is remembered that they are living—most of them at least—in climates so little favorable to health.—*Foreign Missionary.*

SACRED ANIMALS IN INDIA.—In every large city there are walled tanks, where sacred crocodiles await the contributions of the pious. In Benares they subsist upon the rent of a real-estate legacy and occasional donations of the wealthy produce merchants. But even the poorest of the poor contribute to the support of the sacred baboons. The blunder-baboon and the Hanuman (*Cercopithecus entellus*) have every reason to regard themselves as the primates of the animal kingdom, and man as a humble relative, gifted with certain horticultural talents for the purpose of ministering to the wants of his four-handed superiors. Northern India is dotted with *mahakhunds*, or monkey farms, where thousands of long-tailed saints are provided with shelter, respectful attendants and three substantial meals a day, on the sole condition that they shall renounce their sylvan haunts and bless the neighborhood with the influence of their holy presence. Sick monkeys are sent to the next blunder-hospital, generally a well-endowed and well-managed institution, with a special *dhevadar* or responsible major-domo. The little town of Cawnpore has eight such infirmaries, Benares twenty to twenty-five, some of them with a subdivision for incurables and chronic dyspeptics.—*Popular Science Monthly.*

ITEMS.

The exploration of Africa goes on apace. The French Chamber of Deputies have voted 1,275,000 francs to defray the expenses of M. de Brazza's mission to Africa. Henri Rochefort's son has been authorized to accompany de Brazza. The report of the committee on M. de Brazza's mission says that he considers it possible to complete the exploration of the Upper Congo in two years. His object is to maintain the position already achieved, by founding eight chief and eleven minor stations, forming a chain to Brazzaville from Gabon and from the sea. In order to mark the pacific character of the mission, it goes under the auspices of the ministries of foreign affairs and public instruction.

Of the revival which has taken place in the Sandwich Islands this last year, Mr. Forbes notes five special features: 1. It gets hold of the younger portion of the people. 2. It reaches the half-white and half-Chinese element as nothing has ever done before. 3. It awakens slumbering churches, and stimulates the zeal of churches. 4. It embraces both foreigners and natives. 5. The work goes steadily on after the special revival meetings have closed.

The missionaries are growing in the estimation of the general mass of the people in India. A missionary recently, traveling by third-class ticket on a railway, found that he was treated with marked increase of respect and consideration by his fellow-travelers after it became known that he was a missionary. The missionaries are regarded as the friends of the people.

The Burmans are beginning to show increased interest in Christianity. Though the Baptist missionaries in Burmah began their labors among them, they only number about 1,500 converts, while there are 81,899 church members among the Karens.

It is stated that the attendance on public worship in Switzerland has largely decreased, that atheism is outspoken and rampant, that divorce is increasing and easily procured, and that Switzerland has but doubtful claims to be called a Christian country.

The *Indian Christian Herald* says that the forthcoming missionary statistics for India will show a much larger ratio of increase in the number of native Christians during the past decade than for any corresponding period in the past.

After seven years' labor one hundred and thirty converts have been gathered by Swiss missionaries among the *Maywambas*, a Kaffir tribe; and now four of these wish to go out as missionaries to their own people still in paganism.

One missionary, Rev. James Johnston, of Jamaica, has charge of ten churches, two of which have more than eight hundred members each.

On the railways "zenana cars" are provided in which the native women can travel in seclusion. Frequently the missionary ladies avail themselves of these cars, and thus enjoy good opportunities for religious work.

Two thousand copies of the Gospels in the Korean language have been forwarded to Japan, to be sent to Korea as soon as it is safe for an agent to enter that country.

The native Christians in Egypt passed through the period of disturbance better than was feared: only a few cases of violence are reported.

In Syria and Palestine there are 186 foreign evangelistic laborers, 581 native, 140 preaching-stations, 26 churches, and 1,693 communicants.

Temperance.

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright."
"At the last it biteth like a serpent, and stingeth like an adder."

ONE touch of thine upon my eyes,
And these dark shadows all shall flee;
I'll see thee near whom now afar
I worship, glorious One in Three.

O, touch my hands, that they may learn
Only thy blessed work to do;
And touch my feet, that they may run
Only in paths thou'dst have them go!

THE MODERN DEMETRIUS.

BY H. D. CLARKE.

"Sirs, ye know that by this business we have our wealth. And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods which are made with hands; and not only is there danger that this our trade come into disrepute, but also that the temple of the great goddess Diana be made of no account, and that she should even be deposed from her magnificence, whom all Asia and the world worshipeth." Acts 19: 25-27. Demetrius still lives and carries on his old trade. He is still manufacturing shrines, but instead of Diana they are of Bacchus; and it brings "no little business unto the craftsmen." It is carefully estimated that his "fellow craftsmen" or "workmen of like occupation," in this country alone, now number over 600,000. And the value of their product last year was \$2,337,742,080, or \$1,720,000,000 more than was paid for all the flour, cotton goods, boots and shoes, woollens, clothing, books, papers, and printing. No wonder he says, "By this business we have our wealth." The malt liquors alone amounted to 8,000,000 barrels, and as evidence that many did not regard the business as disreputable, they paid \$273,000,000 for the privilege of drinking it.

"Wealth" is what Demetrius is after, and it matters little to him or his "craftsmen" what evil is done, only so they obtain it. It is evident, too, that the United States "worshipeth the goddess," and are in sympathy with Demetrius and his trade, for last year the people voted to license 162,652 rum-sellers, the "workmen of like occupation" with Mr. D., and it is ascertained that they made 2,000,000 habitual drinkers, 600,000 hopeless sots, 100,000 confirmed drunkards, and they buried some 60,000 who worshiped once too much at their shrines.

The army who go to visit the temple and worship, placed five abreast, would reach from the RECORDER office to Buffalo, and the liquid fire they pour down their throats would fill a canal four feet deep, fourteen feet wide, and one hundred and twenty miles long. While the people of the Empire State voted to make the Erie Canal free, they also voted to pay over two billion dollars to keep up this diabolical stream of death.

But Demetrius is alarmed. His craft is in danger, for over 100,000 men voted last Fall that "these be no gods which are made with hands" and drank up. They voted that the business was illegal, and should "come into disrepute." They even propose that the goddess "be deposed from her magnificence." 100,000 more will join in the effort next year, and hundreds of Pauls will "persuade and turn away much people" from their wicked worship. "There will be no small stir concerning the way." We propose to keep up the agitation. Reader, will you join us, and give the blessed cause your influence, your prayers, and your vote?

BREVITIES.

Notwithstanding the recent convention held in Alabama decided that high license rather than prohibition should be the object of temperance effort during the coming year, it is now said that a strong and growing sentiment prevails in favor of Constitutional Prohibition, and it is believed that the Legislature can be induced to pass an act submitting that question to the vote of the people.

The proposition to repeal all internal revenue taxes and thus give to the whisky and tobacco manufacturers something like \$100,000,000 annually, is meeting with opposition from rather an unexpected source. The following from Washington explains the movement: "A New York Association has been and is sending out circulars to soldiers all over the country asking them to write to their Congressmen and protest against the passage of any law to either abolish or reduce the tax on tobacco and whisky, or in any way materially to reduce the revenue of the Government. The ground set forth in this circular as an inducement to soldiers to thus write to their members of Congress is that such a material reduction of the internal revenue as is proposed would in time prevent the allowance and payment of their claims for pensions, bounties and back-pay. Congressmen are already receiving letters from soldiers asking them on the ground stated to withhold their votes on all questions providing for the repeal or reduction of the tobacco tax, or the tax on whisky. If soldiers generally respond to this circular, as they are likely to do, it will form a most potent element of opposition, as Congressmen are still inclined to regard the soldier as a power in the land."

A sensible and beneficent temperance reform is gradually but surely making its way in a direction in which it was greatly needed. Formerly, in all the great steamships upon the Atlantic, rations of grog were issued to crews. Now the leading companies are one after the other changing the ration of grog to a ration of coffee. The Cunard company has just made this wholesome substitution, and it is a pleasure to find that captains of the steamers of this old established line have nearly all a good word to say for the sensible as well as salutary departure. Captain McMickan, of the *Bothnia*, says that "undoubtedly the men will be better off without the grog." But, besides the steamers of the Cunard, those of the Guion line no longer furnish grog, while the Inman company abandoned the practice six months ago. It is stated that the earnest and well directed efforts of the Church of England Temperance Society have been exerted to effect this change. If so it is an encouragement to all similar organizations clerical or lay, to persevere in the direction of so desirable and so necessary a reform.—*Chicago Daily News.*

Prof. Adolph Schmitz, Professor in Lake Forest University, and Secretary of the German Total Abstinence Society, spoke to the ladies of the National Convention in most spirited style of the work to which his heart is given. Said he, "To talk of the German vote in America is treason—and I consider every German who comes to this country, takes the oath of allegiance to the government of the United States, and then goes to work to force upon the country the customs, and unwritten laws of the nationality he has been so glad to escape from, is a traitor. No German who has agreed solemnly as all do who take out naturalization papers in this country to support its government, can loyally say 'For God and Home and Native Land.' He must if he be a true and loyal citizen be forever willing to shout, 'For God and Home and Adopted Land.'"—*Signal.*

The official report of the United States commissioners of internal revenue for the fiscal year ending June 30th, 1882, shows an aggregate liquor revenue the past year, from distilled spirits, of \$69,873,404 18, an increase over 1881 of \$2,719,433 30; from fermented liquors of \$16,153,920 42, an increase over 1881 of \$2,453,676 21. The number of gallons of spirits taxed, distilled from grain, was 70,759,540, an increase over 1881 of 3,333,548; number of gallons distilled from fruit, 1,213,850, a decrease for the year of 484,356 gallons. The number of barrels fermented liquors taxed for the fiscal year ending June 30, 1882, was 15,952,085, an increase over 1881 of 2,641,057 barrels.

The Cincinnati *Gazette* says: "There is a saloon in this city for every eighty-four men, women, and children. Counting five persons to a family, there is a saloon to every seventeen families. This great army of saloon-keepers are engaged in filling the prisons, hospitals, and asylums. Wouldn't half the number be sufficient for that kind of work, or say one for every thirty-four families? And would it be unreasonable to tax those toward lightening the burdens they impose upon society? The brewers, it is true, might not sell so many barrels of beer, but they are already rich enough to stand it."

A Philadelphia street railway has put a ban on smoking on its cars. It has found out that there are thirty passengers who do not smoke to one who does, and besides, that to nearly all the thirty the smoke is disagreeable. It has, therefore, wisely decided that there is no good reason why thirty people should be compelled to take into their lungs the smoke out of the filthy mouth of the one smoker, and has therefore prohibited it, even on the rear platforms of its cars.

Drunkards are suffering in the rural counties of Wisconsin, where the Local Option law of the State enables the total abstinence people to vote down the sale of intoxicants. Heretofore the traffic has been continued out of sight, but now the railroad companies have prohibited their employees from taking liquor as freight, and the dealers can therefore obtain only very limited supplies.

Virginia drinks up her entire wheat crop annually; and it is stated that the liquor drunk each year in Louisiana costs \$47,000,000—\$2,000,000 more than its combined cotton, sugar and rice crop. If we were to burn up the entire products of our soil the waste would be thought ruinous. We convert half of it into drink, and it as ruinously disappears.

"Wisdom is the power of wisdom; and with all things."

THE site of a school condemned if its soil can not be thoroughly drained, and if it is on the surface, pools of water near it, or any part of the heavy rains. The objectionable when be artificially filled house or a level spot.

PRESIDENT WHITE in the last year of State Superintendent in Wisconsin, preparation of two hundred pages of School-houses to meet the wants of villages, and small Ten thousand copies published by the author distributed among the builders, and school different counties. Andrews & Co., deal in Chicago, have in portion of the cuts a school-houses in a which they are send their customers and out the Western Henry Barnard, the *Journal of Education* has requested the most important part of his thirty-th

ATHLETIC.

The following criticism will be appreciated people who have been ing that the principal was in the study-

The only other colleges to which I refer of 'boat-club' young men should, out on the green and should go down to the is most natural and they should form spend months in the public contests before country, and at "roughs" with the to the grand show, neglected and much abomination of the that college president of this demoralizing as if those worthier were instituted to "bloods," that the time." No wonder not go to college, be is so costly. If the taxes for all sorts of aside as mean fell very few can bear Yale or Harvard for year if he is going his class. It becomes that these expensive true study, are professors and student portant work for wated. What we want careful mental training of the mind, coupled into the principles of our departments of is to be prescribed studies diligently tion from any external becoming so far studied that he can know. In order of duty we must have of two very low youth who are shallow newspaper difference between

COLL.

A recent number of *Independent* gives some by Rev. Dr. Crosby and makes the following the character and

His first point, was a plea for an apprehensive study has become so much his view, a much than it did even need to know geology, geography all its branches, zoology, physiology, anthropology and philosophy be correct, then a lege training—and to some extent be dispensed with be given to a broad the student can his own language

Education.

"Wisdom is the principal thing, therefore get wisdom; and with all thy getting get understanding."

The site of a school-building should be condemned if its soil is naturally damp, and can not be thoroughly and permanently drained, and if it allows, from the nature of the surface, pools of water to collect upon or near it, or any part of it to be overflowed by the heavy rains. The grounds are usually objectionable when their depressions must be artificially filled to provide a place for the house or a level spot for the children's yard.

PRESIDENT WHITFORD, of Milton College, in the last year of his administration as State Superintendent of Public Instruction in Wisconsin, prepared an elaborate circular of two hundred pages on "Plans and Specifications of School-houses." Its design was to meet the wants of the country districts, villages, and smaller cities of that State. Ten thousand copies of the work were published by the authorities of Wisconsin, and distributed among the architects, carpenters, builders, and school-district boards in its different counties. Since that time, A. H. Andrews & Co., dealers in school furniture in Chicago, have incorporated a considerable portion of the cuts and descriptions of the school-houses in a circular of their own, which they are sending in large numbers to their customers and acquaintances throughout the Western States. Recently, Dr. Henry Barnard, the editor of the American Journal of Education, a valuable periodical, has requested the privilege of inserting the most important parts of Mr. Whitford's circular in his thirty-third and closing volume.

ATHLETIC SPORTS.

The following criticism, by Dr. Crosby, will be appreciated by all old-fashioned people who have been in the habit of supposing that the principal duty of the student was in the study- and the class-room:

The only other mistake common to our colleges to which I will now refer is the fostering of boat-clubs and ball-clubs. That young men should, in time of relaxation, go out on the green and have a game of ball, or should go down to the river and have a row, is most natural and commendable, but that they should form clubs for training, and spend months in the process, and have grand public contests before thousands all over the country, and attract the professional "roughs" with their betting and drinking to the grand show, in all of which study is neglected and must be neglected, is an abomination of the first order. It is a shame that college presidents are actually promoters of this demoralizing system. It would seem as if those worthies thought that colleges were instituted to collect a crowd of young "bloods," that they might have "a high time." No wonder so many young men can not go to college, because all this high living is so costly. If they refuse to pay the class taxes for all sorts of foolery, they are shored aside as mean fellows, and this ostracism very few can bear. It costs a student at Yale or Harvard from \$1,200 to \$2,000 a year if he is going to be in full rapport with his class. It becomes college trustees to see that these expensive habits, so inimical to all true study, are prohibited, and that professors and students give heed to the important work for which the college was created. What we want is a quadrennium of careful mental training in all the faculties of the mind, coupled with an introduction into the principles and relations of the various departments of knowledge, all of which is to be prescribed by the instructor and the studies diligently pursued without distraction from any external source, the student becoming so far master of the subjects studied that he can clearly state what he knows. In order to get back to this course of duty we must avoid following the guidance of two very worthless guides—the callow youth who are to be instructed, and the shallow newspapers that do not know the difference between a college and a circus.

COLLEGE STUDIES.

A recent number of the New York Independent gives some extracts from an address by Rev. Dr. Crosby on educational matters, and makes the following suggestions upon the character and extent of college studies:

His first point, if he is correctly reported, was a plea for an enlarged and more comprehensive study of the sciences, a field that has become so extensive as to demand, in his view, a much larger proportion of time than it did even fifty years ago. Our youth need to know the general principles of geology, geography, astronomy, physics in all its branches, zoology, botany, mineralogy, physiology, anthropology, ethnology, philology and philosophy. "If these observations are correct, then a large amount of our college training—which follows the German, and to some extent the English models—can be dispensed with. Time thus released can be given to a broader culture, and above all be given to the student can learn to become master of his own language." How far Dr. Crosby

would carry his encroachment on the time now given to the study of the dead languages is not indicated; but any change in this direction must be made with great care and caution. The danger to be apprehended most of all in our education is superficiality, a charge to which we are already obnoxious. And the very expanding of the field of scientific study largely adds to this danger. It must be borne in mind that there are but four years in college, and that the American boy is not sent to college with a solid groundwork of mental training and actual learning to begin upon, as the German boy is sent to the University. Look at this list given, think of even throwing the principles of these studies in upon a mind unformed, untrained and utterly unable to digest its food, and what will the result be but the superficiality that becomes synonymous with presumption and conceit, and is far more unbearable than teachable ignorance. We know of no substitute that has yet been found for thorough drill in the languages called "dead," as a means of mental training and of developing the reasoning powers; as a means, in short, of laying a basis without which culture can not be acquired at all, to say nothing of being broadened.

CLIPPINGS.

At the last meeting of the State Board of Education of Connecticut, letters from some of the most prominent men in the State, including ex-President Woolsey, Pres. Porter, Professors Thacher and Salisbury, of Yale College, ex Gov. English, Judges McCurdy, Woodruff, and others, urging the Board not to accept Mr. Northrop's resignation, presented in September last. While expressing a high appreciation of their cordial letters, Mr. Northrop pressed his resignation, saying: "Having been engaged in the State supervision of schools for twenty-five years in Massachusetts and Connecticut, and nearly sixteen years in this State, a longer period than any one else in this country has held a similar position, I may now reasonably ask a release from these official duties." The Board accordingly accepted his resignation, and voted that, "in accepting his resignation, we do it with undiminished confidence in his integrity, and with a deep sense of the good work which he has done to the cause of education."

The following story is related of the historian Freeman, when lecturing in Johns Hopkins University, Baltimore, last year. In one of his lectures he became very deeply interested in his subject, and, as only an hour had been allowed him, he forgot himself and encroached considerably upon the time of the French professor, who was to follow him, and who was walking up and down outside the door, in no pleasant mood. Suddenly Mr. Freeman, taking out his watch, said: "Well, gentlemen, as we have left the Russians at the gates of Constantinople, and as the Gaul is at our own doors, I think we had better close."

Recently, the Hon. J. R. Buchtel, of Akron, Ohio, formally presented to the college that bears his name the sum of \$100,000 in his own behalf and \$25,000 in behalf of Mrs. Lydia Messenger. He stated that he intended making the college his residuary legatee at his death, and as he is worth \$2,000,000, and has few relatives to leave much of his property to, the institution will then have a handsome endowment. Mr. Buchtel has now given the college \$300,000. Mrs. Messenger has given it \$55,000, and she also announces her intention of making it her residuary legatee.

In the sixteen Southern States and the District of Columbia the white school population is 3,899,961 and the colored 1,803,257. There are 16,669 colored public schools, 44 normal schools, 36 colored institutions of secondary instruction, 15 colored universities and colleges, 22 colored schools of theology, 3 colored law schools, 2 colored medical schools, and 2 colored deaf and dumb and blind institutions.

The Annual of the Syracuse University for the present collegiate year shows a total attendance of 374 students. Of these there are 185 in the Liberal Arts course, 36 in the College of Medicine, and 159 in the Fine Arts course. The summary shows that six students are pursuing double courses. It is to be noticed that all departments are open for the admission of women on the same terms as men.

Cornell University is fortunate. Not long ago, its library became possessor of some Wisconsin pine lands, which were supposed to be moderately valuable, but owing to the recent rise in that kind of property, are now estimated at over \$2,000,000. The University itself owns \$5,000,000 worth of such lands, which, when realized, will make her the wealthiest institution of learning in the country.

The Annual Reunion of the Alumni of Hamilton College was held in New York, Dec. 14th. Among the guests were the Rev. Henry Kendall, of Geneva; Knox, Controller of the Currency; Burchard, Director of the Mint; Elmer, Assistant Postmaster-General; the Rev. C. E. Knox, of Andover, and Gen. Diven, of Elmira. Thomas A. Clark was elected President.

The Ladies' Hall of Carleton College, Minnesota, has recently been completed, at a total cost of \$60,000. The building will accommodate from seventy-five to one hundred young ladies. It is heated by steam, is well ventilated and plumbed, and has a dining-room large enough for all. A similar hall is now needed for the young men of the college.

Dr. Newberry has expressed himself warmly in favor of co-education in Columbia College. "For fifteen years," he says, "a few women have attended the lectures of Professor Rood and myself, and, to reach our lecture-rooms, were compelled to traverse halls and stairways, where they encountered a large number of students, and yet they were always treated with perfect respect, and their presence in the lecture-rooms made the classes more quiet and attentive, because it put them on their good behavior."

The Shakespearean library of Col. E. H. Thomson, of Flint, Mich., said to be one of the most valuable private collections of the kind in the country, has been purchased by Mr. James McMillan, of Detroit, for presentation to the University of Michigan. The owner had refused \$20,000 for it previously.

The South Carolina Conference of the Methodist Episcopal Church, South, at its last session, in December, resolved to raise \$100,000, in 1883 and 1884, as a Centennial Endowment Fund for Wofford College, Spartanburg, S. C.

Connecticut has 121,000 school children and 3,120 teachers. The expenses, last year, according to the report of the State Board of Education, were \$1,553,065, an increase over 1881 of about \$75,000, which went mostly into the salaries of teachers.

Johns Hopkins University has secured, through the liberality of prominent Germans of Baltimore, Dr. Bluntchli's library, one of the best collections on international law in the world.

Sabbath Reform.

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God."

I AM basking in the sunlight
Of the Saviour's precious love,
As it flows with dazzling radiance
From his glorious throne above.

When my heart is sad and weary—
With the cares of earth oppressed—
Then he whispers, oh! so sweetly:
"Come, and I will give you rest."

We have taken from the Evening Tribune of Hornellsville, N. Y., an article by Bro. L. C. Rogers, on "The Penal Code; the Origin of the Codification and the Changes it Makes." This and one other article from the same source to be published, next week, will answer more fully some questions which we answered, in part, a few weeks since.

JAMES BLAKE, M. D., a Roman Catholic, in a debate with a Protestant, said, "Christ never wrote, but God the Father did. He wrote the ten commandments on the tables of stone, and the only commandment he emphasized was that to keep the seventh day; 'Remember to keep holy the seventh day;' and there is no command so often repeated throughout the Old Testament. If the Bible alone be the gentleman's rule of faith, he is bound by this commandment; but does he observe it? No, he does not. Has he any Scripture authority for rejecting it? No, he has not. Why, then, does he not observe it? Because the church thought fit to change it. Here the gentleman admits the authority of the church to be superior to the hand-writing of God the Father. And yet he will look you in the face and declare that the Bible, without church authority, is his rule of faith."

AN interesting form of the Sabbath question has arisen at the Normal School at Flemington, W. Va. This institution has long been noted for its independence in its methods of instruction. The principal and teachers, as they were not under State control have endeavored to adopt the latest and best methods to secure thoroughness in their classes even if those methods differed widely from the prevailing usage. Like most schools they have been troubled with poor lessons on Monday, while through the rest of the week they were good; but the teachers were not satisfied in calling it blue Monday and letting it go at that, but began to seek the causes of it. In doing so, it was found that the seventh day, or as they called it Saturday, was spent in rest and recreation, and the lessons studied on Sunday, or more commonly not at all. Of course they could not countenance studying on Sunday, so they urged that the lessons be prepared the day before; but the lessons were not prepared so well as formerly and blue Mondays continued. After much deliberation they have thought best to change the school week by holding school on the seventh day and giving Monday in its place, so that Sunday might be observed, Monday given up to recreation and study, and then begin the next school week on Tuesday morning.

This plan has been followed at the University at Lebanon, Ohio, and is thought to secure better results in the classes and better observance of Sunday, but it also reveals what difficulties attend any other than the divinely appointed weekly Sabbath; but this change of the school week has another re-

sult, not anticipated, in awakening a general agitation of the Sabbath question, which all lovers of truth may be thankful for.

L. R. S.

THE SABBATH-DAY.

"Remember the Sabbath-day to keep it holy," is a divine injunction, and as used in the Decalogue, or moral law, indicates man's obligations to his God. The former declarations say, "Thou shalt have no other gods before me;" "Thou shalt not bow down thyself to them nor serve them;" "Thou shalt not make unto thee any graven image;" "Thou shalt not take the name of the Lord thy God in vain," etc., seem to go to show that man is subservient to God; and now to establish the character of the true God, and that man should not forget his Creator, and come to bow down to and worship the gods of this world, the Sabbath is brought in as a reminder: "Remember the Sabbath-day to keep it holy." The fourth commandment thus becomes a reminder of the true God, the God who created all things. He it was who designated the seventh day as the Sabbath, and rested upon it, sanctifying it as holy time. This would seem sufficient cause for its observance; but God knew the temptations that would present themselves to mankind, and thus this reminder, "Remember," to keep it holy. Hallowed: consecrated or set apart to a sacred use, or to the service or worship of God, proceeding from pious principles, or directed to pious purposes, as holy zeal; perfectly just and good, as the holy law of God.

Thus the law of God is established as pertains to the Sabbath-day. Should mankind accept the Sabbath as God has given it, and as the seventh day approaches, remember that it is a holy day, sanctified by the true God, and that it is his duty to keep it religiously, would he be likely to forget the true God that created the heavens and the earth? To forget or neglect the Sabbath-day to keep it holy unto the Lord (it seems to me), is one of the greatest sources of infidelity and atheism in the world. The Sabbath never was designed for a holiday, to be devoted to earthly pleasures and earthly gains, but to keep man in remembrance of, and near to God, in his devotions, that he should not become so absorbed in the things of earth as to become a worshiper of other gods. To pretend to be Sabbath-observers, and to teach Sabbath truth from any other standpoint alone, it seems to me, will never convert the world to an observance of the true Sabbath.

E. L.

NOT PROTESTANT.

I have been reading some of Mr. Ingersoll's lectures, and some of the replies to his criticisms by some of the Protestants. Mr. Ingersoll makes an attack on the Church by accusing the Church in the Dark Ages of putting to death some of the pious Christians. It was acknowledged by Bishop Fallows, in his reply to Ingersoll, that "everybody must agree with him that the Church has done what will bring the blush to the cheek of any man, and no one can undertake to defend such deeds." Protestants have this to admit. Why? Because they are the offspring of that Church (Catholic) which committed such crimes. Why do not the Protestants rise up and shake off the shackles of Roman Catholicism, and take home to the Catholic Church the borrowed plumage, such as sprinkling and pouring for water baptism, and the observance of Sunday, or the first day of the week, in place of the seventh day of the week, the Sabbath of the Lord God, which was made for man and sanctified in the end of the creative week? Then they could say we are not of Rome, but we are of the true Church of Christ; that we have our succession from the apostles, and never practiced sprinkling for baptism, nor substituted the first day of the week for the Sabbath, nor punished nor put to death any pious believer in Christ, and then the infidel club would be crippled, to that extent at least. May God help the members of the Church of Christ to lift the standard of truth against infidelity, against Popery, against unscriptural baptism, and all evils.

Brethren of the Seventh-day Baptists, pray for us in Christian county, Mo., that, though we be few in numbers, we may be strong in faith, and may wield an influence for the truth.

WM. K. JOHNSON.

BRUNING, Christian Co., Mo.

THE PENAL CODE.

The Origin of the Codification and the Changes it Makes.

I am deeply interested in the new codification of the Penal Code of New York. I wonder what the animus of this move could

have been? Was it to simplify and abbreviate? Was it to reject inoperative statutes? These are the changes claimed for the new code.

In comparing the new with the old, I find the new a little more explicit and safe in securing a declaration of insanity. The law relative to profanity is wholly omitted; besides these, the changes are merely verbal, excepting in the sections relative to the observance of the Sunday. Here the changes are many and radical, and bear the stamp of the New York Sabbath Committee, a committee composed of the leading clergymen of the different religious sects. This committee have been operating for the past twenty-five years to secure a civil recognition of the Sunday as "the weekly Sabbath." They are the virtual authors of the Sunday Liquor Laws. Their trade mark is on the new Penal Code. The following facts are noticeable:

Instead of the simple heading to the old statute, the observance of Sunday, we have in the new a declaration of faith, worthy of the Westminster catechism or the council of Doedrecht.

In the old, we have the first day of the week called "Sunday," in the new it is the first day of the week, the "Sabbath." The word Sunday occurs but once in the new code. As to things prohibited on the "Sabbath," the first day of the week: In the new code the following are not in the old statute, viz: "All shows and all noise disturbing the peace of the day, also processions and parades in any city." The fines in the new are far more severe. To a simple fine of \$1 in the old, we have in the new from \$1 to \$10, or imprisonment for five days or both. For tragedies, comedies, operas, &c., it is a fine of \$5 and forfeiture of license. Under the old statute, persons religiously observing the seventh day of the week, commonly called "Saturday," could not be served with a notice on that day, either to sit on a jury or to do military duty. In the new they can be. What the loud professions of civil and religious liberty mean in sections 272 and 273 of the Penal Code, I will show in another article.

L. C. R.

"THE NATIONAL REFORM."

Those who have watched the drift of discussions upon the question of recognizing God in the Constitution of the United States will have no difficulty in discovering that the point aimed at throughout, is to get a firmer basis for Sunday legislation. The following resolutions adopted by the National Reform Convention, at Morning Sun, Iowa, is a fair specimen of such deliverances:

Resolved, 1st. That we regard the omission, in the Constitution of the United States, of an explicit acknowledgment of Almighty God, and of the Bible, as the supreme law for the nation, as a serious defect, and recognize this as one fruitful source of the demoralization of our national life.

2d. That since the Scriptures reveal the Lord Jesus Christ to be the ruler of nations, and that he holds them accountable for their doings, our national salvation depends on an explicit recognition of his authority.

3d. That we regard the success of the cause as necessary to the preservation of cherished institutions, such as the proper observance of the Sabbath, proper regard for an oath, the integrity and purity of the marriage relation, the retention of the Bible in the schools, the success of the cause of temperance, and the basis of the enforcement of all laws founded on Christian morality.

4th. That we regard this cause as vital to the material as well as to the moral interests of our country.

5th. That we appeal to all the friends of this movement to increase their diligence in seeking to advance this cause by their labors, their contributions and their prayers.

THE SABBATH.

This institution was not an arbitrary affair, given simply for God's pleasure, that he might be remembered, but was given because man needed it. God can exist without us, but we can not exist without God. The Sabbath was a necessity of man's nature, therefore God made it for him. See Mark 2: 27. But it is not for man to use as he may see fit. It is his to use to the glory of God, and only by so doing can he get the benefit from it. All the commandments are for man. It is absolutely necessary to his happiness that he should refrain from murder, theft, etc. It is in this sense that the Sabbath was made for man. Only by keeping all of God's commandments can man attain to the highest possible state of enjoyment both here and hereafter.

It is not in the province of these brief notes to say anything about the perpetuity of the Sabbath. The natural conclusion of any unbiased person would be that the Sabbath is of perpetual obligation. If it was necessary for man six thousand years ago, it is necessary now. If there was danger of forgetting God then, there is a thousand-fold more danger now. And it is "the day of the Sabbath" that is to be kept. No other day but the seventh day can be the Sabbath, for upon no other day did God rest and pronounce a blessing, and no other day was sanctified. It is not true, then, that all days are alike, and that any day will do for a memorial. All days are not alike; for one day in the week has been blessed and sanctified, made holy and set apart from the rest. It is a poor excuse for any one to say that he can see no difference. God expects us to make a difference between the holy and the profane. Read what he says about it, and the consequences of not doing so in Ezekiel 22: 26-31.—Signs of the Times.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, February 8, 1883. REV. L. A. PLATTS, EDITOR.

All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y."

It is reported that the Rev. Joseph Cook recently said that he objected to the New Theology, so-called, because whatever in it is true is not new, and whatever in it is new is not true. It is difficult to see what more could be said in the way of objection.

THE pressure upon our columns this week is such as to leave little room for editorial notes, and the pressure of other duties leave little time to prepare such notes. An illustration of the law of compensation, which is the compensating circumstance in the case, we will not undertake to say.

THE sermon on our first page this week, was preached soon after the last session of the General Conference, and forwarded for publication, but owing to a press of other matter at the time was laid aside. It is too good not to be read by the whole denomination, and, perhaps at this distance from the time to which it refers, it will be read with as much interest and profit as when we were already full, to overflowing, of the Conference and its doings.

SEVERAL weeks ago, the Corresponding Secretary of the Tract Society received intelligence through Bro. Wm. M. Jones, in London, England, that there were a number of scattered Sabbath-keepers in the State of Alabama. After some deliberation it was decided that the Secretary of the Missionary Society, Bro. Main, should visit them. A postal card just received from him, written at Atalla, Ala., says: "A Seventh-day Baptist Church, of thirteen members, including one minister, has been organized in a neighborhood six miles from here, by the adoption of our denominational exposé of faith, after a full explanation of our denominational faith and practice." This announcement needs no comment. Its lesson is on the face of it. Let him who reads ponder it well.

REFORMS.

One can hardly read a newspaper of any class, especially a religious newspaper, without being impressed with the amount of talk, at least, that is being had on various questions of reform. It would seem as though the Christian, and country-loving people of our land were awaking to the evil influences which are abroad among us, threatening the morals of the people, if not the actual existence of the nation. Civil service reform, temperance reform, Sabbath reform, as topics for discussion, greet one in almost every paper he takes up, while several new papers devoted to some phase of the reform spirit are springing into being. Ministers in conferences and in pulpits, editors and other writers for the press, business men and Christian statesmen seem to be talking and "resolving" about some reform. It is equally apparent that no question is more general, or more nearly universally popular than the question of Sabbath reform, unless it be that of temperance. As a people, priding ourselves on our devotion to these two questions of reform, we have occasion to rejoice at this reviving spirit among the people. We can strike hands with those who seek to promote the health and peace of body, mind, and spirit through total abstinence from all intoxicants, and the observance of those natural and necessary laws, under which health and peace and prosperity spring up as the flowers and fruits of earth spring up under the influence of God's sweet sunshine and rain. We have equal occasion to rejoice that the Sabbath question is demanding and receiving so much attention at the hands of the people. It is true that these so-called Sabbath conventions and committees which meet and listen to addresses, pass resolutions, and even adopt constitutions and plans for permanent organization and work, are all aiming at a better observance of Sunday. To this end appeals are made to the pulpits and through the pulpits to the people, and the arm of the State is invoked to promote the same end. While we believe no real, permanent Sabbath reform can ever be reached with Sunday as the rallying point, we can still rejoice that the subject is being agitated, for agitation must come with all true reform. Our belief is that all such efforts to enforce Sunday observance upon the people, Christian or non Christian, will but serve to convince them that Sunday has no just claims to any such observance.

Our hope is that, instead of being driven by this discovery into a Sabbathless impiety and infidelity, men may be brought, out of all this agitation, to discover and obey the Sabbath law of the Lord our God. This time of agitation and consequent thought upon this subject is our time to sow the seeds of truth in the spirit of the gospel of Christ, and to pray the Lord of the harvest to give the ripening fruit.

CHRISTIAN COURAGE.

In these brief studies upon the weekly Sabbath-school lessons, we are still noting the opportunities and lessons afforded by the healing of the lame man. The people and their rulers were compelled to admit that the miracle of healing was both genuine and notable. Unwilling to yield to the natural guidings of such a truth they sought to break its force by silencing the men at whose hands the miracle had been wrought. The spirit of these men is not an old one, nor is it a new one. Selfishness and bigotry, and hatred for the truth has always made its defense by trying to shut the mouth of truth, closing the eyes against the light or stopping the ears and hardening the heart against its holy influences. "Speak not at all, nor teach in the name of Jesus," is the universal demand of infidelity and irreligion. The voice of God proclaims "Cry aloud, spare not, make known." The answer to these counter demands to be made by the true child of God is most admirably given in the reply of Peter and John, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Few grander words have ever fallen from the lips of men either inspired or uninspired. They imply that it is the duty of men to respect their rulers when their demands do not infringe upon the duties or privileges of men as accountable beings to God. This respect, these men were ever ready to give. But when the mandates of rulers conflicted with the great principles and requirements of their holy religion, they had no hesitancy in saying, respectfully but firmly, that they had but one duty in the premises, and that duty was to God, and that they should obey his behests. This is Christian courage of the true type. Not that recklessness which needlessly defies law and provokes rulers, but which chooses deliberately between the requirements of men and the requirements of God, and in the full face of all the consequences which will inevitably follow the decision, says "We ought to obey God rather than men"—this is the courage which shows the qualities of true Christian manhood. Such courage is one of the great needs of the times in which we are living. Many a young person stands in the dangerous attitude of "Almost persuaded," lacking in full surrender of heart to Christ; simply for want of courage to meet what their worldly companions would say about it. "Whether it be right in the sight of God," is the only ground on which this matter should be decided. Many persons, some called Christians, refuse obedience to the truth because it will possibly subject them to inconvenience, their friends will scoff at their conduct, or perchance, they will be subjected to fines and penalties by the State. "We ought to obey God rather than men." Oh, how the cause of truth needs men of courage! Let us not suppose that it required a great effort, on the part of Peter and John, to nerve themselves up to these brave, true words. They were moved to holy boldness by an inward fire, "For we can not but speak the things which we have seen and heard." They were not unmindful of the source of their strength in this matter, for, being let go they "went to their own company," and there, giving thanks for what they had already received, they sought and obtained a baptism of the Holy Spirit which fitted them for any service, and gave them courage to face any danger and to meet any fate which might await them at the hands of men, glad to know that thus they were serving God acceptably. "We ought to obey God." Let it ring out till all shall hear and obey. Let it be the motto of our lives. It will soon be a surprise to many of us to see how courageous we are who in times past have been so cowardly. Let us pray for Christian courage.

These are sentences from some of the accounts which reach us of the way in which Christmas day was observed: "This has been the most disorderly and disgraceful Christmas holiday ever observed in the city." "Drunkness is general, and disorder is more prevalent in the streets than for years." "The only noticeable feature of the celebration of the day was the extraordinary number of drunken people on the streets." "Much drunkness has been seen and many disturbances have occurred, some resulting seriously," and so on to the end of the chapter.

Communications.

"But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil."

LINES

On the death of an aged minister of the gospel.

BY MRS. M. E. H. EVERETT.

Gone home—another honored head, With the crown of righteousness; Hushed from the hearthstone and the fold, That zealous voice to warn and bless.

One after one they cross the sea, And reach the Haven of Desire; To guide us o'er the dangerous wave, No more we mark their signal fire.

With hearts that never learned to fear In adverse wind and baffling tide, Remember how they set the wheel, And spread the swelling canvass wide.

The flag they raised was never struck To any corsair on the wave; They sought a blessed land foretold, Their faith prophetic vision gave.

Why were our ears so dull to hear, While yet with burning words they spake? Why did we give so little heed, Which course our plunging ship should take?

Gone! And we follow as we may The Star whose light their voyage blest, That past the breakers' dreaded roar, Hath moored them in the Christian's Rest.

HYMN BOOK.

Second only to the Bible is the hymn book. "The earliest composition that I remember taking pleasure in," said Burns, "was a hymn of Addisons', beginning, 'How are thy servants blest, oh! Lord.' Its inspiration will run along my veins, until the flood gates of life end in eternal rest." One of the bright milestones on life's sandy desert to us, is the hymn sung by Eld. Lucius Crandall, "While life prolongs its precious light." When a boy we counted the days in the week anticipating the meeting at the school-house where, by chance, he would sing it. No war song filled us with patriotism, as when his trembling voice sang, "Sherman's march to the sea." When Rev. Dr. Wardner sang at the same old school-house, "Oh, tell me where the dove has flown," we boys sat *auribus erectis*. After an interim of thirty years, we, by chance, met one of the old neighbors who said she would walk from Wisconsin to Hartsville hill to hear Eld. Burdick sing, "Saviour, visit thy plantation."

The Psalmist walked through billows of music. He seemed to have no other method through which to offer his thanksgivings and rejoicings. When Ezra describes a sacrifice offered by Hezekiah, the chief item is the music. At the sacrifice, the Levites stand with the instruments of David, and the priests with the trumpets, all the congregation worshipped. The singers sang and the trumpeters sounded. When Jeremiah tells of the future sorrows of Judah, he says the "Young men have ceased from their music." When John tells of the calamities which should overtake Babylon, he said "that the voice of her musicians should cease." In the closing scenes of this world, the writer of Ecclesiastes says, "The daughters of music shall be brought low." God has ever made use of this art to his own glory. It has ever been the hand-maid of our holy religion and sacred faith. One of man's best arguments for immortality is, that a benevolent Creator will not separate us forever from the high pursuit of this gift of his goodness, but will wake us up to new appreciation of the music and beauty which so fills the heart here.

The old Bible story, land of Egypt will yet be found to have been a land of music, beyond our highest ideas. Greece, known to us chiefly through Rome, we have come to regard as one of our ancestors. Egypt has lain hidden behind the columns of Greece. Her pyramids were hidden behind the shield of Achilles, or under the helmet of Ajax. One traveler in Egypt tells us of a harp of twenty-one strings, the height of a man. This reveals something of the music of Thebes 4,000 years ago. The Egyptian youth played the guitar a thousand years before Greece or Rome. Out of old musical Egypt came Moses and the children of Israel. The songs which Moses and the army sang, which Miriam sang, accompanied with the timbrel, were hymns and music created in a nation where the harp had twenty-one strings, and the organ could be heard a thousand paces. Five hundred years later when Solomon dedicated his temple, there are hints about music that bewilder us.

In the last Psalm, are mentioned the trumpet, the psaltry, the harp, the timbrel, and organs, and stringed instruments, and high sounding cymbals. An orchestra we imagine, which Theodore Thomas might listen to. Five hundred years later still we are told of other instruments—bands for the streets. Daniel must worship the false

gods when he should hear the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all other kinds of music. The writer evidently had not patience to enumerate all the instruments.

But what inference is to be drawn from these facts which might be carried a long way? We should give a hundred-fold attention to music. Should set aside what is not music. There should be something of the spirit of worship in church music. We have taken note of the music in all the congregations. Hymns are nothing. You can neither hear them, nor are there books. Usually a quartette furnishes an "operatic squall." The congregation stares. Some prima dona displays a compass of voice. You hear no word. Often, "Yankee Doodle" would stir you up, or "Grandfather's Clock" would be sweet relief. When a great congregation was dispersing, we heard a young man remark, "She beats all the others."

What is the remedy? Every worshiper should have a hymn book, not a tune book; tunes are too changeable. The whole congregation should sing. It is not the place to display new music at church; but an abundant variety of tunes can be learned elsewhere by all the congregation. There need be no objection to musical instruments brought into subordination. Every child should be made familiar with the denominational hymn book, made familiar by long use. Webster confesses that Watts' hymns largely shaped his ideas of God, and no statesman had a more profound reverence for Deity. If the first Seventh-day Baptist hymn book was the companion of every Seventh-day Baptist youth there would be less indifference in worship; and when our higher culture and superior wisdom, if it was that, gave us another hymn book, well and peculiarly well selected and arranged, was it our higher devotion that cast it aside for something new? An abiding denominational hymn book should be a denominational band binding the churches together in one body and bringing the generations into closer life and oneness.

It can not be inferred from these jumbled thoughts that we should regard a song and tune book for conference meetings as an intrusion. We have had in view Sabbath worship. "All the congregation worshipped." What a waste of the spirit of devotion through the unused gift of song! One Sabbath afternoon we chanced to pass the village hall; we were surprised to hear the singing; as we entered, four young men who had stolen their way into the hall, hushed their music as if it were wrong; we had to plead with them to repeat the singing of the hymn, "We are climbing Jacob's ladder," yet these young men never sang at church.

An hour each Sabbath afternoon spent in singing by "all the congregation," might bring every voice into service; nor should there be any loss as to new or popular music. In that Pentecostal season, when the great church was filled to its utmost, no one thought that the singing lead by Bro. Burdick was less vital than the preaching by Bro. Huffman. It is worthy of note, that the climax of all the singing was when the congregation sang the old old hymn, "All hail the power of Jesus' name." A. R. C.

LONDON LETTER.

The Unveiling of the Statue to the late Prince Louis Napoleon.

(From our Regular Correspondent.)

LONDON, Jan. 22, 1883.

At the unveiling of the late Prince Imperial's—Louis Napoleon's—statue, last Saturday, by the Prince of Wales, a notable assembly stood within the temporary enclosure facing the Royal Military Academy at Woolwich, and distant therefrom about 300 yards. All the princes who traveled from Charing Cross to Woolwich, and all the officers who went with them, were in uniform, the Duke of Edinburgh wearing for the first time that of the Royal Marine Artillery. The breast of Lord Wolsley was covered with medals, the number being greater than is carried by any other officer in the British army.

On alighting at the dais before the monument, still veiled with a white sheet, the Prince of Wales was greeted with a Royal salute, the cadets presenting arms, and the band playing the National Anthem. The Prince, having been received by General Browne, and having heartily recognized Prince Lucien Bonaparte, and others, was conducted to the foot of the memorial.

The Duke of Cambridge, as representing the Memorial Committee, read an address, which stated that they had received upwards of \$20,000 from more than 25,000 subscribers of all ranks, and from every branch of Her Majesty's sea and land forces. In accordance with the purpose of the subscribers that a memorial should be erected to the late

Prince Louis Napoleon, commemorating the facts of his having received his early military education under English institutions, and having met his death in the field with Her Majesty's troops, in South Africa, the committee decided that the memorial should take the form of a statue of the Prince, and proposed that it should be placed in the grounds of the Royal Military Academy at Woolwich. The committee ventured to hope that the Prince of Wales, who had taken so kindly an interest in the erection of the memorial, would add a further testimony of his sympathy with the object of the subscribers by publicly unveiling the statue.

The Prince took the line in hand, and, by pulling it, released the white covering, which fell to the ground, disclosing the bronze statue. A burst of cheering followed this act, and testified to the interest felt in the occasion, and to the admiration of a spirited work of art and faithful likeness. Count Gleichen's work is a manly piece of portraiture, with just so much addition to its statuesque simplicity as invests the personal likeness with character and significance. There is nothing allegorical, but everything real in its symbolism. The young Prince's ready aptitude for vigilant duty is denoted by his grasp of the field-glass in his right hand, as he leans with his left on the hilt of his sabre. The attitude is easy, but soldierlike and alert, the left knee bent, the body poised on the right leg, the face earnest, frank, and brave. Exact in its details of uniform and accoutrements, the statue is yet in effect plain of outline and gracefully simple. The Prince stands bareheaded, his tropical helmet lying close to his left foot. He is dressed in patrol-jacket, with riding-trowsers and boots. This statue is of the ordinary size known as heroic, which adds a few feet to the human stature. It is placed on a lofty and well-proportioned pedestal of polished red granite, a plain, square column as to the upper part, with bronze wreaths, enclosing the letter "N," each surmounted by the Imperial crown, on all four sides; and a larger and more ornate, though still massively simple, form for its base. This, being also four sided, has at each angle a square projection, supporting the bronze eagle with outspread wings, its talons grasping the classic thunderbolt. On each of the four corner projections are affixed, in bronze, the arms and motto of the Royal Artillery, to which service the Prince was for a brief time attached. The lower central panels of the four sides, between the projecting angles, contain inscriptions. In front appears, in two lines, the chief dedicatory inscription in prominent characters, "Napoleon, Prince Imperial." *

WASHINGTON LETTER.

(Regular Correspondence.)

WASHINGTON, D. C., Feb. 3, 1883.

After weeks of gloom and frowning, the sun has once more been pleased to smile upon Washington, and the magic of his power is everywhere apparent. The beautiful asphalt streets, for weeks past so defiled by slush and dirt, are now clean and dry, and Pennsylvania Avenue, thronged with thousands of elegantly-attired promenaders, has assumed its gay, bright, busy life.

The prospect of tariff legislation is now more encouraging. Both ends of the Capitol are talking tariff furiously, and begin to realize that the present Congress is expected to do something with the bill. Since Monday, the House, in committee of the whole, have had the bill under the five minutes rule. As yet they have not completed twelve of the one hundred and forty pages of the bill. The schedule now under discussion relates to chemicals, and will excite less dispute than any other. At this rate of progress, the bill will be about half finished by the 4th of March. The opposition to the bill is not factious, but to almost every article made dutiable about a dozen amendments are offered. The Senate is making more progress. It is now discussing the iron schedule, which is considered the most difficult one of the bill. In the hope that the Senate bill can be disposed of by the middle of next week, sessions are now held until midnight, and a brilliant light may be seen in the dome of the Capitol, indicating that the Senate is in session.

The subject of an extra session is being discussed among members of both Houses of Congress, and opinions pro and con are expressed. The Democratic members of the House profess to have no fear of the President calling an extra session in case of the failure of the Tariff Bill, and say the noise about it is "stuff and nonsense," to frighten the Democrats into acquiescence in the passage of such a tariff bill as the Republicans want. Every day of the week now an array of carriages that would do honor to a first-class

funeral may be seen starting around a dozen residences. In each house serious. In each house brilliant gaslight, a lady, several other ladies, all "receiving" her friends. changed, and every guest make a few disconnected pass on to be followed in the guests generally remain tending half a dozen in Speaker Kiefer told made 3,000 calls last session the fashionable circles of sociability. The receipt British Minister in honor Lorne was one of the most of the season. A dinner followed by a ball, for which invited guests were sent building was brilliantly illuminated with palms, plants, lights burning of either portrait of Queen Victoria the grand staircase in the members of the foreign legation, wearing the decorations which they belong, with The ministers of twenty were there, and three emment charges d'affair. by the President, the Speaker of the House, and Representatives. The the Capitol, the War and the Agricultural Department places of interest. He dinner by President Arthur Sherman.

Home

New York. For the three last President Allen occupied First Alfred Church, presidences of the immortality expressions of satisfaction those who listened to the choir, under the Burdick, has of late congregational singing with the improvement, see the orchestra filled by those whose voices are of God.

During the month of evening. Last Sabbath Williams supplied the term. Several of them held by L. M. Cottrell Elm Valley, on Sunday Our pastor, Eld. C. M. failing.

East Valley may not map of New York yet place clearly defined of Alfred and adjacent Langworthy's cheese was the scene of a very Monday evening, Jan. known that just a decade Albert W. Langworthy were married; and con part of their many first surprise party and var one hundred and two to celebrate the tenth Soon after the arrival (not unwelcome) guest by Mr. B. E. Fisk, and planatory and congrat Mr. Fisk and T. A. Bu with Mr. and Mrs. La sion table, with table silver knives and forks other articles. Mr. L maker, but lays no cl maker. However, he knowledgments. Th sical talent in the co organization of an oru ted not a little to th sion. The party separ Mrs. L. many more usefulness.

INDEPENDENCE. Mr. and Mrs. Hira the twenty-fifth an riage, Jan. 29, 1883 large, numbering on most of whom were were abundant and who joined them

on, commemorating the received his early military English institutions, and in the field with Her South Africa, the com- the memorial should the of the Prince, and should be placed in the Military Academy at mittee ventured to hope Wales, who had taken so the erection of the me- further testimony of his subject of the subscribers the statue. the line in hand, and, by the white covering, which disclosing the bronze cheering followed this the interest felt in the admiration of a spirited faithful likeness. Count mainly piece of portrait- invests the personal like- and significance. There and, but everything real in the young Prince's ready duty is denoted by his on his right hand, as on the hilt of his sabre. but soldierlike and alert, the body poised on the earnest, frank, and brave. of uniform and accoutre- yet in effect plain of is simple. The Prince is tropical helmet lying He is dressed in patrol- trousers and boots. This ary size known as heroic, t to the human stature, and well-proportioned red granite, a plain, to the upper part, with losing the letter "N," the Imperial crown, on larger and more ornate, y simple, form for its also four sided, has at projection, supporting its outspread wings, its classic thunderbolt. On corner projections are arms and motto of the which service the Prince attached. The lower four sides, between the contain inscriptions. In lines, the chief dedica- prominent characters, imperial."

funeral may be seen stationed in front and around a dozen residences. But these occasions are not in the least mournful or even serious. In each house so designated, under brilliant gaslight, a lady, usually assisted by several other ladies, all elegantly attired, is "receiving" her friends. Greetings are exchanged, and every guest feels required to make a few disconnected remarks, and then pass on to be followed in turn by others. The guests generally remain standing, and many go from one reception to another, often attending half a dozen in one evening. Mrs. Speaker Kiefer told me yesterday that she made 3,000 calls last session. This is what the fashionable circles of Washington call sociability. The reception given by the British Minister in honor of the Marquis of Lorne was one of the most brilliant features of the season. A dinner party was first given, followed by a ball, for which over four hundred invitations were sent out. The legation building was brilliantly illuminated and decorated with palms, plants, and flowers, bright lights burning on either side of the large portrait of Queen Victoria, at the head of the grand staircase in the main hall. All the members of the foreign legations were present, wearing the decorations of the orders to which they belong, with plain dress suits. The ministers of twenty-one great powers were there, and three embassies were represented charges d' affair. It was also attended by the President, the Cabinet officers and their wives, the President of the Senate, the Speaker of the House, and by many Senators and Representatives. The Marquis visited the Capitol, the War and Navy Department, the Agricultural Department, and other places of interest. He was entertained at dinner by President Arthur and also by Gen. Sherman.

Home News.

New York.

ALFRED CENTRE.
For the three last Sabbaths in January, President Allen occupied the pulpit of the First Alfred Church, preaching upon the evidences of the immortality of the soul. Many expressions of satisfaction are heard from those who listened to these discourses. The choir, under the leadership of J. G. Burdick, has of late awakened new interest in congregational singing. While all are pleased with the improvement, some are anxious to see the orchestra filled on Sabbath morning, by those whose voices are tuned to the praise of God.

During the month of January, Dr. Maxson has conducted the service on Sabbath evening. Last Sabbath, the 3d instant, Dr. Williams supplied the desk.

The theological students are very busy this term. Several of them have regular appointments for preaching. Preaching service was held by L. M. Cottrell and A. G. Crofoot, at Elm Valley, on Sunday evening, Jan. 28th. Our pastor, Eld. C. M. Lewis, is gradually failing.

EAST VALLEY.

East Valley may not be marked on any map of New York yet published, but it is a place clearly defined in the local geography of Alfred and adjacent towns. Albert W. Langworthy's cheese factory, in this valley, was the scene of a very pleasant gathering on Monday evening, Jan. 29th. It had become known that just a decade had passed since Albert W. Langworthy and Euphemia Witter were married; and concerted action on the part of their many friends culminated in a surprise party and variety wedding. About one hundred and twenty persons assembled to celebrate the tenth wedding anniversary. Soon after the arrival of the uninvited (but not unwelcome) guests, prayer was offered by Mr. B. E. Fisk, and brief remarks, explanatory and congratulatory, were made by Mr. Fisk and T. A. Burdick. The party left with Mr. and Mrs. Langworthy a new extension table, with table-cloths, napkins, and silver knives and forks, a student lamp, and other articles. Mr. Langworthy is a cheese-maker, but lays no claim to being a speech-maker. However, he made appropriate acknowledgments. There was sufficient musical talent in the company to admit of the organization of an orchestra, which contributed not a little to the interest of the occasion. The party separated, wishing Mr. and Mrs. L. many more years of happiness and usefulness.

INDEPENDENCE—SILVER WEDDING.

Mr. and Mrs. Hiram P. Bloss celebrated the twenty-fifth anniversary of their marriage, Jan. 29, 1883. The company was large, numbering one hundred and forty, most of whom were relatives. The presents were abundant and valuable. The minister who joined them in holy wedlock twenty-

five years ago was present, and after remarks and prayer by him, supper was served. After supper the evening was improved in social conversation and music. Mr. and Mrs. Bloss take this opportunity to express their heartfelt thanks to their many friends who met with them in the celebration of this anniversary of their marriage. May they live to enjoy another twenty-five years of wedded bliss.

BERLIN.

A project is on foot, with good prospects of consummation, to consolidate our railroad, the Lebanon Springs, with the Bennington and Rutland, and the West Shore railroads. This will give the West Shore an outlet to the East by the way of the Hoosac Tunnel. To do this a track of seventeen miles will be laid from the Hudson River to intersect the Lebanon Springs railroad. When this is accomplished we shall be on a through line from the West to all points north and east. Since there is just now a strife among railroad magnates to gobble up all they can of the first-class routes, it is a wonder that our railroad has escaped so long.

On the evening of Jan. 24th, our Church and society, with others who found it convenient to attend, came together at the church, where refreshments were served, netting the pastor and family sixty-five dollars, for which our united thanks are given.

Our prayer meeting averaged twenty-four the last year, a larger average than for a number of years.

SCOTT.

Elder J. J. White regularly preaches to the Baptist Church and society of Sempronius, between him and whom, there evidently exists a good state of confidence and esteem.

On Tuesday evening, Jan. 23d, although the thermometer registered 11° below zero between forty and fifty friends from that place made him and his family a visit, and gave them a very pleasant and acceptable "pounding" at their home in Scott. Through the united efforts of Bro. White and that people, there seems to be much good being done on that field.

Elder White has been in our place nearly four years, faithfully preaching the word of truth to us, and harmony exists between pastor and people. He served us last year without salary farther than the liberality of individuals prompted them to bestow upon him. At the end of the year it was found that he had received about fifty dollars more than he had anticipated, or the church expected to give him. This was owing in part, to the weekly offering system which we adopted some two years ago. We still continue that system. At our annual church meeting we invited Eld. White to continue his labors with us, which invitation he has accepted on the same terms as last year.

Although we have not had what is termed a revival in our church, we have a better state of religious life, a growing anxiety for more faith, greater love to God, and the forming of such character as will be acceptable to Him. Our Sabbath-school is prosperous under the superintendency of Bro. White, with Mrs. Wilber Maxson as assistant, and a good corps of teachers with other officers.

We are taking measures to buy a parsonage, so that our pastor will not be subjected to the perplexities of moving, and arranging "stove pipe" every year.

ADAMS CENTRE.

The Adams Church gave their pastor a donation visit the evening of Jan. 30th, resulting in over \$85 to his benefit. The attendance was very large, making the occasion one of much social enjoyment, besides being to pastor and wife a gratifying testimonial of appreciation and regard, for all of which these dear people have our most heartfelt thanks.

A. B. PRENTICE.

Rhode Island.

ASHAWAY.

The old store, "Uncle Jacob's," is again opened, as a grocery store. Messrs. Collins & Langworthy have opened, and intend to do a cash business there.

Bethel Mill is now making some very nice worsted goods, the best goods ever made on the stream.

The Ashaway Woolen Company are changing off from cotton warps, as fast as they can, to all wool, and will soon be making a nice all wool cassimere.

Wisconsin.

ALBION.

A donation and oyster supper, for the benefit of the pastor and family, was given at the parsonage in Albion, Wis., Jan. 23, 1883. An enjoyable time, a good dish of oysters, and a balance of \$56 in cash and provisions left with the pastor, was the result. Such tokens of love and substantial

remembrance, accompanied with a hearty "hand shake" and a word of sympathy, serve to strengthen the bond of union between the shepherd and his flock, and to give encouragement while endeavoring to bear the burdens and discharge the duties of pastoral life.

JAN. 31, 1883.

Kansas.

NORTONVILLE.

"Uncle" Perry Stillman was born in 1800, and is the oldest member of our Church. His beloved wife, Asenath, of precious memory, went over the river more than a year ago. On the 17th of December his children and friends made for him a birth-day party. There was plenty to eat, and plenty of good cheer. It will be remembered with pleasure by all who were present.

The Sabbath-school had its annual gift-tree, with accompanying exercises, on the night of Dec. 24th.

It is reported that five old ladies acted well the part of little girls, at the house of Dea. S. P. Griffin, in Nortonville, on Jan. 2d, of this new year. Mrs. Griffin ordered that for that day each should be addressed by her Christian name; hence, Hannah Saunders, aged 80 years, was introduced to Lucy Randolph, aged 75, and to Huldah Palmer, aged 72, and to Almyra Babcock, aged 71, and to Dorcas Williams, aged 70. This familiarity was maintained during all the visit, at the table and elsewhere, to the great delight of this "Old Ladies' Party." An appointment is already made for next year at the house of Dorcas Williams. May all be alive, and well enough to enjoy it.

We have had some cold weather, and it is reported that the peach-killer has been around. This is probable, for peach buds are endangered when the mercury falls 15° below zero. It has been 18° below.

Condensed News.

FLOODS AND FIRES.

The water at Cleveland, Feb. 4th, rose beyond the usual height, and spread over hundreds of acres land, surrounding the leaky petroleum still of the Standard oil works, located at a considerable distance above the company's works. The escaping oil refuse swept down stream and was carried under the boilers of the Great Western oil works, which were nearly submerged. The oil ignited and floated to a tank containing 5,000 barrels of crude petroleum, which was fired and exploded, spreading blazing oil in all directions. Some was carried to Merrill & Morgan's paraffine works, which were also fired. The flaming flood next attacked the Standard oil company's works, located in the valley, one after another of which took fire, until five twelve thousand barrel tanks, two five thousand barrel tanks, and four stills were on fire.

A block of buildings, including the establishment of Deihl & Lord, at Nashville, Tenn., were burned Feb. 4th. A falling wall seriously injured two firemen. Loss \$200,000. The fire started in a stable.

A girl dropped a lighted taper in the show window of Zabinski's millinery store, on Newark avenue, Jersey City, Feb. 3d, setting the drapery on fire. The flames spread to the adjoining buildings, until seven, all wooden shells, were consumed. The loss is \$130,000. A fireman fell from a ladder and was seriously hurt. Zabinski and the girl were badly burned in endeavoring to extinguish the fire. The fire spread so quickly that there were many narrow escapes.

At Meadville, Pa., Feb. 4th, the water was two feet higher than in the big flood of 1875. An ice gorge broke and the whole central part of the town was flooded. This flood subsided and a third of the city was submerged in consequence of an ice gorge in French creek. Over 300 families were rescued in boats. There is much suffering from cold and exposure. The gas works are under water and the city is in darkness. No trains can enter or leave the city.

It is reported that at Akron, O., the entire region is flooded, Little Cuyohoga rising three feet in four minutes in Middlebury. Most of the factories there are submerged. The hydraulic company's new dam has been washed away. The New York, Pennsylvania and Ohio, and the Valley railroad tracks are flooded.

A large fire was reported in Wellsville, N. Y., last week. It proved not to be so destructive as was first represented, though ten buildings in the principal part of the town were destroyed.

In the senate, Feb. 2d, Mr. Anthony introduced a joint resolution, which he believed to be necessary for the protection of life. He read a letter from the architect of the capitol, stating that the government printing office building was in a dangerous condition, from the over-crowding of the upper stories with heavy materials. A resolution directing the public printer to remove a portion of the stored property, was passed.

ITEMS.

Domestic.

A mass meeting was held at Cooper Union, New York, Feb. 1st, under the auspices of the association for the protection of American industry. The hall was crowded. Peter Cooper presided. Cooper said that our country would, if free trade theories were adopted, be reduced to the condition of Ireland, Spain or Mexico. We would produce the raw material and others would do the manufacturing. William E. Dodge contrasted the wretchedness of the English laborers with the happy condition of American laborers. Labor needed more protection than capital. Resolutions were unanimously adopted, declaring that the giving of adequate protection to American industry and steady and profitable employment to all laborers in the United States, is the true American policy.

The board of supervising inspectors of steam vessels recently considered the case of the Ohio river pilot Long, who was in charge of the steamer Lomas on the 4th of July, when she sank the excursion stamer Scioto. Long's license was revoked by the district inspector for alleged negligence and incompetence in bringing about the collision. The board finds that Long acted in strict conformity with the government rules, and that his license should be restored; that Keller, the pilot of the Scioto failed to perform his duty, ignored and disobeyed the rules, and is therefore clearly responsible for the disaster.

A dispatch from Cheyenne, Wyo., dated Feb. 2d, says the heaviest snow storm in the history of the territory has raged for the past four days. The snow is three feet deep in the city. Cattle are suffering for grass and unless wind comes within three days to blow the snow off, the rangers' losses will be disastrous. Trains on the Union Pacific road have been blockaded for the past forty-eight hours on the Rocky mountains. Passengers have been furnished food. At the same time, a blizzard is prevailing over the entire State of Kansas. Some small streams are frozen to the bottom.

The Inman line's dock, New York, was burned Feb. 1st. The steamship Egypt and the sailing vessel Henry, caught fire and were towed out into the North river. The riggings of both vessels were damaged and a large quantity of freight on the dock destroyed. One estimate of the loss is \$2,000,000. A rumor of loss of life is believed to be unfounded. The fire originated in a large gear locker at the end of the pier. It is supposed some smoker violated the rules and took a quiet whiff, and when he thought he had over-stayed his time, put his pipe with a live ember in it, in the locker.

Fifty-seven petitions, asking for the passage of the bill to extend national aid to common schools, were presented to the Senate Feb. 1st, by Messrs. Blair and Mahone. The uniformity in the signatures creates some curiosity as to their genuineness as representative petitions. In a petition purporting to come from Aiken, S. C., the names of three ministers are signed by the same person. Among the Virginia petitions the same handwriting, in blue graphite, is found in memorials from Lynchburg, Salem, and the counties of Nansemond, Pittsylvania and Gloucester.

The Brooklyn Eagle's Washington special states that it is rumored that Frelinghuysen proposes to resign on account of ill health. He has been confined to the house for some time, and is unable to get down stairs. In the event of his resignation it is said that Windom will succeed Frelinghuysen as secretary of state.

Mrs. Green, the widow of a member of the New York chamber of commerce, has donated \$57,000 to the chamber for the benefit of merchants, residents of New York and members of the chamber who have been unsuccessful in business.

At Philadelphia the new five cent pieces were issued from the mint Feb. 3d. The demand for them was great.

Foreign.

The French ministers have had another conference with the committee of the Chamber of Deputies on bills against the pretenders and promised to consider any decision the committee came to. The committee subsequently adopted a proposition excluding from the French territory, Algeria and the colonies, all members of families having reigned in France, depriving them of political rights as citizens, declaring them ineligible to any office and preventing them from belonging to the army. Transgressors of the proposed law shall be amenable to correctional tribunals and liable to from one to five years imprisonment, after which they will be again expelled. The discussion revealed wide divergencies between the views of the ministers and the committee.

Chamberlain, president of the London board of trade, speaking at Swansea, said that the next session of parliament will be interesting but not exciting. Matters relating to England and Ireland demanded consideration. He believed that the recent measures passed would bring about a settled state of affairs in Ireland. "We could not," Chamberlain said, "allow ourselves to have Poland within four hours from our shores. The government has done all that it possibly could to legislate for Ireland, and it hoped with success. If a firm hand is required, it must be exercised."

The German officers in the employ of the porte have drawn up a plan for the re-organization of the Turkish army. A great improvement will be effected by the retiring of a swarm of useless officers and devoting their pay to more useful purposes. It is understood that the sultan approves of the plan.

The steamer wrecked near Swansea, Eng., was the Agnes Jack, from Sardinia, loaded with lead. Witnesses of the disaster were unable to render any assistance. They saw the crew of twelve men swept one by one from the mast. The steamer was out of reach of rockets and unapproachable by boats. All hands perished, including the captain, who, it is believed, stripped for the purpose of swimming ashore.

A planet was discovered by Polisa, of Vienna. Its place February 1st was thirty-eight degrees, eighty-three minutes Greenwich time. Its right ascension was ten degrees, five minutes, ten seconds, and declination nine degrees, forty-nine minutes, forty-five seconds north. The daily motion in right ascension, was forty-four seconds, and declination, seven minutes north.

The cantonal government, of Neuchatel, has issued a proclamation condemning the recent attacks on the "Salvation Army" and its consequent disturbances. It exhorts all citizens to respect religious liberty and the right of public meeting.

Davitt has written to an ex-suspect at In-nishowen, that as the castle has "boycotted" him for six months on public speaking, he can not forfeit the promise to speak at In-nishowen, pending the expiration of his sentence.

Later advices show that the loss of life by the wrecking of the steamer Ansonia on the coast of Tripoli, is much greater than was previously stated. The exact loss is not yet known.

At Paris, Prince Jerome's counsel has addressed to the minister of justice a strong protest against the continued imprisonment of the prince.

Twenty-three persons were killed and twenty-eight injured, during a panic in a wool factory at Bombay, caused by dust blowing into one of the rooms.

A steamer and two other vessels have been wrecked off Lundy Island. The crews of all three were drowned, assistance being impossible.

TREASURY OF SONG.—The most complete musical book ever published. 350 choicest gems and grandest harmonies. No trash. No padding. Myron Whitney says, "It fills a long-felt want." Superior binding. Cloth, \$2 50; gilt, \$3 50; morocco, \$5. JOHN SHELDON, Agent.

ALFRED CENTRE, N. Y.

A. A. SHAW has been adding to his stock of goods since his unprecedented holiday trade, where it is believed may be found a stock of goods equal to any in the county for quantity, quality and variety. He buys of manufacturers, and will continue to sell as low as the lowest for cash. Goods and prices warranted as represented. Best make of silver watch-cases were sold by manufacturers for less during January, '83, than ever before. Can sell watches correspondingly cheaper. Orders by mail solicited. Repairing in all branches of the business. New jewelry store, Alfred Centre, N. Y.

SPECIAL NOTICES.

THE next meeting of the Woman's Christian Temperance Union of Allegany county will be held at Alfred Centre, on Wednesday and Thursday, Feb. 21 and 22, 1883. Miss Narcissa E. White, of Grove City, Pa., will lecture on Wednesday evening. Delegates from each Union in the county are expected, and friends of temperance are generally invited. By order of Ex. Com.

NEW YORK.—A Sabbath-school and preaching service every Sabbath at the New York Historical Society's rooms, corner 11th St. and 2d Avenue. Sabbath school at 10.30 A. M., preaching at 11.15. All friends and Sabbath-keepers, in the city over the Sabbath, are cordially invited to attend.

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon, at 2 o'clock. Preaching at 3 o'clock. All Sabbath-keepers in the city, over the Sabbath, are cordially invited to attend.

THE OUTLOOK.

A FAMILY, LITERARY, AND RELIGIOUS PAPER. Devoted to general reform, Christian culture, and a better observance of the Sabbath.

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Selected Miscellany.

ATTRACTION OF THE CROSS.

O cross, O cross of shame! In every age the same, Thou symbol of a shameful thing, Meet for a slave and not a King; Symbol of shame and loss; Where is thy grace, O cross! That I should bear thee thus with heart and hand, Where earth's rude scorners stand; Myself a laughing-stock for thee, A byword and a mockery?

O cross, O cross of pain! Where is to me the gain That in this bleeding heart of mine I nail each bitter nail of thine; That still with every breath I live a life of death; A life that is a daily dying still; A death that may not kill, But hour by hour and day by day Feeds on the life it will not slay?

O cross, O cross of light, With heavenly beauty bright! I love and glory in thy shame; For he I love hath borne the same; The world may scorn and threaten Her idle vengeance yet, But I will bear thee still with heart and hand, Though men with devils band; And he I love is with me still, For shame is sweet if his dear will.

O cross, O cross of joy, O sweetness without cloy! Still wound and pierce my bleeding heart, For honey streams from every dart. O crimson, crimson tree! Still let me cling to thee; In thy dear arms reposing day by day, Still let me die away; For he I love is by my side, And death is sweet, for he has died.

O cross, O cross of woe! When heaven and earth shall glow, When blazing in the eastern sky The Son of Man's dread sign shall lie, His sign no more of shame, His cross a cross of flame, To whom the gain, to whom the endless loss, At that dread day, O cross! To scorn or to be scorned on high? The fire shall try . . . the fire shall try.

—Folliott S. Pierpont.

THE DEACON'S CHERRIES.

"Cherries? I should say so! There's no end to 'em—trees are loaded and red's a burning bush. I was by there to-day." It was an intensely eager voice, and Davy Kent, the speaker, ended his little speech with an expressive smack of the lips. "He'd never miss the few we'd take, would he, boys?" That was Ned Rodgers. It was upon a straw pile behind Mr. Rodgers's barn that the boys were holding an earnest consultation.

"Miss 'em? No, not if we took twice as many as we will." "A bushel will be enough to treat the whole crowd, won't it?" "Oh, any amount." "Now, see here, boys—and Clem Goodrich lifted himself into a sitting posture and knitted his brows thoughtfully as he spoke, "I think—isn't this—doesn't it seem a little bit like stealing? Don't you suppose he'd give us a few if we were to ask him? It looks to me—"

But right here Clem's mild voice was drowned in a roaring, boisterous chorus. "It's not stealing, me boy," said Con O'Brien, with the faintest brogue in the world; it's only helping ourselves to a few cherries that otherwise might spoil for the want of the picking, and so be wasted entirely. And if Dea. Gammon don't know it, he'll be none the wiser, for he's got piles and hapes more'n he can take care of. Ten to one he'll be obliged to us for helping him out a little—he isn't a bad old gentleman at heart, you know. And it's for the fun of it as well as the aiting we take 'em, that's the truth."

"So 'tis," echoed a good many of the boys. As for Clem, he gazed into Con's serious face doubtfully, yet, it must be confessed, very willing to be convinced. "I suppose you know best," said he, "you fellows that have lived here all your lives."

"Of course," laughed Jerry Parker. "Why, my father says he always plants an extra water melon for us boys as well as for the bugs." So they reasoned away their doubts, and made their plans; and somehow, before the little party broke up, each boy had pretty nearly succeeded in persuading himself that he would be doing the deacon a favor by helping him make away with a small portion of his fruit. All the same, Ned Rodgers couldn't resist a feeling of guilt, not unmingled with dread, when his father said at the tea-table that evening, "I wonder what Dea. Gammon thought of that mow of early-cut timothy? He was up to look at it this afternoon."

A shout went up at that, which to be sure, was exactly what Con wanted, since there is nothing better than a jolly sounding laugh to put a boy on good terms with himself and everybody else. "It's all right," said he. "Come on, now, and don't you be afraid of nothin'." Not a boy among them was afraid, but a good many of them couldn't keep their hearts from fluttering in a very queer way, when they came, with their baskets and bags, to the gap in Dea. Gammon's orchard wall. The orchard was near the house, and the cherry trees were scattered about among the apple trees in a haphazard fashion. The house looked dark and still.

"It's just as I told you," whispered Con O'Brien triumphantly. "The deacon and his wife have gone to prayer-meeting; and the coast is clear. 'Rah for we! Look at 'em, me boys!" They did more than look at the great, delicious, clustering cherries hanging from the boughs which bent low down with their weight. They pulled them by handfuls, and bags and baskets were rapidly filled. "But there don't look to be any less'n there was when we begun," said Con, with a merry chuckle. "Now, boys, isn't this a big help to the old gentleman? He'd niver get way with 'em alone, sure?"

There was no sound except the voices of the frogs in the marsh under the hill while the work went briskly on. It was when the boys were ready to leave that they heard a voice in the direction of the deacon's domicile. "I don't know, but I'll walk out and see." "It's ould Mrs. Gammon herself!" sounded Con's excited whisper. "Go for the gap, me boys, and don't spill your cherries over. Go, now!" They were all too ready to obey. Away they skurried, with long leaps, like frightened rabbits, through the orchard grass to the break in the wall. But they did not go beyond it. Up rose the deacon on the other side, as cool as Jerry Baker afterward said—as a frozen cucumber.

"Good evening, boys," said he. He took off his hat as he spoke, and by the light of the moon the boys could see that he was making a desperate effort to keep his face straight. "Now I'm—hold on there! Stop!" For Con and Ike Harris had started to run. They stopped, however. There was nothing else to do when the deacon spoke in that way, and they knew it. "Let's see," said the deacon, reaching toward Ned Rodgers's basket, which was forthwith handed over to him with great alacrity; "let's see how many you've got." He examined every boy's load in turn and in silence, and all the while the boys looked into each other's faces without speaking. Oh! if the moon would but go under a cloud. When the deacon had finished his inspection, he spoke again, kindly, and with a pleasant smile.

"Now, boys, I'm much obliged to ye. I've laid out to go to town with a load of truck to-morrow, and I was wonderin' how I'd get my cherries picked. I'm realy obliged to ye, and I'll be more so if ye'll carry 'em to the house for me." Not a boy felt like disobeying. Not one but silently picked up his burden of cherries and marched along before the deacon and into the house.

"Let 'em right down here," directed Dea. Gammon, cheerily, "an' I'll see to 'em 'fore long. Now, boys, ye've worked considerable hard, an' you want some supper. Come in an' have some cherry pie an' cheese." Every boy's face said he would rather die, and there was a sound of murmured negatives.

"Yes, you will," said the deacon; "you've worked well, an' deserve your supper. Right into the kitchen, now, right in! Mother's awaitin' for ye." So she was—kind, motherly Mrs. Gammon. And there was a table loaded with goodies waiting for them, too—sandwiches and plum cake and cherry pie and cherry tarts and cherries—cherries everywhere. "Good evening," said Mrs. Gammon, beaming upon the boys.

"Take some chairs," ordered the deacon, behind them; "and set right up and have some cherry pie and sech." The boys wondered whether they were awake or dreaming as they filed shamefacedly past Mrs. Gammon, hats in hand, and took seats at the well-spread table.

"Now, help yourselves," said the deacon's wife. And each boy in his heart wondered if she knew, and hoped she didn't. But they helped themselves readily enough; and at length, between the deacon's funny stories and the delicious cherry pie, they came as near enjoying themselves as was possible under the circumstances.

"You ain't eat scarcely anything," said the deacon, when the boys finished their meal. "Have some cherries? Ho! ho! ho!" "Now, father!" expostulated his wife, mildly; and then the boys knew she knew.

"I don't s'pose I'd ought to," said the deacon, and he walked to the head of the table, and stood there looking down at his young guests with a queer little smile. "I ain't much of a speechifier," said he, "but I want to ask you boys a question. Which would ye rather be when ye get ready to take your father's places, honest men or rogues?" Every boy caught his breath. The old eight-day clock in the corner ticked painfully loud. "The man'll be about the same as the boy," went on the deacon. "Now, which'll you be, boys, rogues or honest men?" "Honest men," cried Con O'Brien. Later on he said he couldn't help it, with the deacon looking at him in that anxious way; but he meant it all the same. And

they all followed his lead, as they ever did, every boy. "That's right," said Dea. Gammon; that's just right; and we won't say another word about it." "No, don't," said his wife. But, after all, it was Con O'Brien who said the right thing in the right place as he picked up his basket, which wasn't entirely empty, in the porch.

"Whenever you want any help about picking your cherries, Dea. Gammon, call on us," said he. "We'll be sure to come when you send for us, and we won't before, honest Injun!" "That's right," said the deacon; "that's right."

Then his eyes twinkled, as the boys filed out into the night. "Edward," said he to Ned Rodgers, "tell your father that's the best mow of timothy I ever saw." "It's just the way I thought," cried the boys, when they got out of the deacon's hearing, "just exactly."—Harper's Young People.

GOD'S SECRET SERVICE.

Our pastor came to the choir-meeting one Saturday night to give us his hymns for the next day's services. When the practicing was over we all lingered in the half lighted organ loft, talking with him. A reference to the morrow's sermon suggested to his mind some pulpit anecdote of Dr. Addison Alexander, whose pupil he had been at Princeton, and he went on to speak of the power of his sermons.

"So strong an impression did they make on me," said he, "that I am sure I could, to-night, read them with something of Dr. Alexander's manner and expression." "Do read us one, Mr. Wood," said a member of the choir.

"Ah well, so I will," he said, "some day;" and he took up his hat to go. "No, but to-night," we begged. It was an unreasonable request, and no doubt he felt it so. It was ten o'clock, he was tired, the next day's duties were heavy for us all, especially for him. Still we urged him, and he, moved perhaps by our wishes—nay, guided by God's Spirit into a secret service for the Master—yielded, and went home with a choir member, the rest following in a body.

He read that thrilling sermon on "a city which hath foundations, whose builder and maker is God." And so filled were we all with the solemn joy of the hope thus wonderfully set before us, that I think we entirely forgot that curiosity to hear Dr. Alexander's manner reproduced was what had brought us together; and after singing, "High in yonder realms of light," we went quietly home, thinking of the "city which hath foundations, whose builder and maker is God."

I said all; but in the company was a young man who was not a Christian, and there seemed nothing in the sermon for him. He was not a member of the choir, but by one of those "chances," guided by providence to blessed results, he had escorted one of our singers, and was waiting to take her home. I remember giving him a thought as the sermon opened, wishing that Mr. Wood had chosen one less exclusively for Christians.

In a few weeks this young man stood up in our village church to profess his faith in Christ and his purpose to serve him. Long afterward Mr. Wood told me the story of his conversion as young Wilton had told it to him.

"I felt no interest in the sermon," said he, "and was merely waiting for Miss Nettie; but as you read on I looked around, and every face in the room wore a look of joyous expectation; I began to realize that this city of which you read was a blessed reality to them, and that their faces were all turned toward it; that I stood in a company of children on their way home, and with a sinking heart I realized that I was not of their company. I can never tell what I felt as, for the first time in my life, I realized that I had no hope for the future. All night I was tortured with the despair of the lost. When I went to church the next morning, your sermon had nothing in it for me, and I felt like rushing out of church."

"I stayed, and for the closing hymn you read with great earnestness, 'Just as I am, without one plea.' From those simple words light poured in upon me, showing me a Saviour and how to accept him. I need a great deal of teaching, sir; I am very ignorant, but I do know that Jesus Christ came to save sinners, and that I am one of them."

This happened a dozen years ago. I heard of young Wilton the other day as superintendent of a mission Sunday-school in one of our Western cities, and active in every good work within his reach. God's providence was using us all, that Saturday night, in his secret service.—Illustrated Christian Weekly

THE REAL PROFIT.—A Baltimore man who bought him a farm two or three years ago, was recently approached by a friend who had some money to invest, and who asked:

- "Can I buy a pretty fair farm for \$15,000." "Yes, about that figure." "And I'll want to lay out about \$10,000 in improvements, I presume." "Yes, fully that." "And I can invest another \$10,000 in blooded stock?" "I think you can." "And \$5,000 more in grading, filling up, creating fish ponds, and so forth?" "Well, you may get through with that sum." "That's \$40,000; and now let's figure the income." "Oh, you don't need pencil or paper,"

said the victim, as a shade of sorrow darkened his face. "The income will be about three dollars for turnips, two dollars for potatoes, five or six dollars for corn, and a bull calf or two at three dollars a head. To save time, call it twenty-five dollars. I'll see you again in a day or two. Maybe I've forgotten something which will add a dollar more. Good morning to you."—Wall Street News.

A STORY OF HOLLAND.

Fifteen miles of the north coast of Holland, including the Zuider Zee, was originally bounded by lowlands exposed to fearful inundations from the North Sea, during storms and high tides. The government constructed three dykes, one against another, to prevent these inundations, and set watchmen along the line to watch the weak places and discover any leaks that might occur.

The town of Alknaun was situated in the flat below the dyke and below high tide so far that the tops of the church spires were seen with the water when the tide was out. One evening in 1761 the chief watchman was walking in the direction of Amsterdam when he observed a fearful storm approaching. Instantly he thought of the dyke, and hastening along the line he warned every keeper of the dyke to be at his post, and ordered all the canvas that could be found in the village to be brought thither to the spot where they expected to use it.

By this time the storm fell upon them in wild terror. Presently the sea was lashed into billows of foam. The tide was rising and a night of storming darkness was upon them. Soon the tide plunged against the dykes and as the storm increased the sea billows thundered and roared like demons. The cry is now raised that one stone is out of the dyke. They stuff in canvas. Soon another stone is gone, and another, and by and by they have used up all the canvas, the sea leaps higher and higher in wildest fury and it is only eleven o'clock.

Off with your coats then! and the two hundred men drew their coats and pressed them into the leaks. It is half-past eleven and the storm gains strength every moment. Human defense is at an end, and they realize it.

"Down on your knees men, and plead with the God of the storm; maybe he will command the sea to be still," cried the chief watchman, and down those two hundred men knelt amid the flood of waters and besought the Lord. The water dashes and hurls itself within one inch of the top, and it is fifteen minutes to twelve. But in their extremity God said to the storm and to the sea, "Peace, be still!" A calm fell upon them, and the water subsided a few moments before the time for the tide to ebb. All this time the town of Alknaun was unconscious of danger. It was a time of festivity and they were in the midst of enjoyment.

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Popular Science

PROF. PETTIGREW, F. R. batant against cram and In an introductory lecture the University of St. A. "The ancients believed, rightly, that men varied capacity and endowment, a province of education to man that which naturally The more modern—and he philosophic—view takes for men vary very little to begin thing might be put into of cramming. The ancient ing men to think and jud had no soul above passing e getting on in the world. A his sympathies were whol cients. The great problem how to develop and cultivat tect. The two great m education were, he said, w The one sought, by symbol impart to the young and in abstract ideas and truths things; the other aimed at i not by symbols and the things, but by the things th fortunately for science, being in prodigal profusion. The —the symbol teaching—l upon memory, and is emine to the young mind. It l quence, proved a comparati latter method—the object l quite a reduction for childr indeed comparatively little, provokes thought and refl ject lesson method expound develops and corrects the ju

ONIONS seem to be a char flora of the Holy Land and ous thereto. Boissier, wh the first part of the fifth "Flora orientalis," descr 139 species of Allium. We Israelites yearned for the left behind them in Egyp road to the promised lan hope that, among all these they loved so well was not to us.

HARRY V. CHAPMAN, a living in Lake street, Clevea weeks ago donned a pair of In some manner he chafed and the coloring from the wound. Soon the foot to swell perceptibly. A phy who pronounced it a case of All efforts to get the boy's poison failed, and he died of the trouble. The foot a len to twice their natural si death.

A NOTABLE "DISAGRE TORs."—The arraignment by the noted Dr. Bock, of so prevalent, is vigorously eminent Dr. Segur. Accord ter, it is a mental and bod sisting to convert the blood sue, and thus recruit the and thinking faculties; it of tissue, and thus diminis of food necessary to supp Again, Dr. Segur declares cut short and cure attacks fever; in typhus fever it cretion of area, and so far without increasing tissue r tends to lessen coma, and a diuretic in cardiac dropsi bing its efficacy is well k Dr. Segur, it is his chief r ever.

PHOTOGRAPHING THE ins, in England, has just accomplishing a most remarkable astronomical photography—ographing the solar coron without an eclipse. It is understood that these pict not at all compare in perfection with those obtu eclipse. In fact, they re mination to enable one ing at all; but a compar ates and those made dur eclipse leads such author fokes and Captain Abne guggings' work to the ful ain Abney says: "A ca f your series of sun pl with oberving media, o our claim to having sec he corona with an un established. A comparis graphs with those obtaine which took place in May. That the general featu also, that details, such as have the same position anything done before in photography.

The Sabbath School.

Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.

INTERNATIONAL LESSONS, 1883.

- FIRST QUARTER. Jan. 6. The Ascending Lord. Acts 1: 1-4. Jan. 13. The Descending Spirit. Acts 2: 1-16. Jan. 20. The Believing People. Acts 3: 27-47. Jan. 27. The Healing Power. Acts 3: 1-11. Feb. 3. The Prince of Life. Acts 3: 12-21. Feb. 10. One other Name. Acts 4: 1-14. Feb. 17. Christian Courage. Acts 4: 18-31. Feb. 24. Ananias and Sapphira. Acts 5: 1-11. March 3. Persecution Renewed. Acts 5: 17-32. March 10. The Seven Chosen. Acts 6: 1-15. March 17. The First Christian Martyr. Acts 7: 56-60; 8: 1-4. March 24. Review.

LESSON VII.—CHRISTIAN COURAGE.

BY PROF. W. F. PLACE.

For Sabbath-day, February 17.

SCRIPTURE LESSON—Acts 4: 18-31. (Old Version.) (New Version.) 18. And they called them, and commanded them not to speak at all nor teach in the name of Jesus. 19. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. 20. For we cannot but speak the things which we have seen and heard. 21. So, when they had further threatened them, let them go, finding nothing they might punish them, because of the people: for all men glorified God for that which was done. 22. For the man was above forty years old on whom this miracle of healing was shewed. 23. And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. 24. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven and earth, and the sea, and all that in them is: 25. Who, by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? 26. The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ: 27. For of a truth against thy holy child Jesus, whom thou hast anointed, Herod, and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, 28. For to do whatsoever thy hand and thy counsel determined before to be done. 29. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, 30. By stretching forth thy hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. 31. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and spake the word of God with boldness.

CENTRAL TRUTH.—Those who serve Christ have nothing to fear.

- DAILY READINGS. 1. The Lesson. Acts 4: 18-31. 2. Hatred of the rulers to Christ. Mark 15: 1-14. 3. Rulers taking counsel. Psalms 2. 4. A later deliverance. Acts 10: 25-40. 5. Deliverance for the penitent. Acts 3: 7-13. 6. Fruits of the Spirit. Gal. 5: 16-26. 7. Mutual love of the disciples. Acts 4: 32-37.

GOLDEN TEXT.—"If God be for us, who can be against us?"—Rom. 8: 31.

TIME.—June, A. D. 30. PLACE.—Jerusalem. The hall of the Sanhedrin and the assembling place of the disciples.

OUTLINE. I. Christian courage manifested. v. 18-22. II. Christian courage sustained. v. 23-28. III. Christian courage increased. v. 29-31.

NOTES.

V. 18. Them. Peter and John. In the name. By the authority of Jesus, and concerning him as Saviour. The rulers wished to stop entirely the growth of the church. V. 19. Peter acknowledged that the rulers had authority, but God's authority was paramount, and obedience to him the supreme duty of all. For the truth of this he appeals to their own consciences. V. 20. They were constrained by duty, love to Christ, love to men, by the movements of the Spirit. A true Christian can not well keep silent. V. 22. Miracle. Sign to the Jews. V. 23. It is now a mark of piety to love and seek the company of Christians, and to frequent the meetings of the church. V. 24. They. All the disciples. V. 25. Christ. Messiah, i. e., Anointed One. V. 27. Holy Child, rather "holy servant." Set apart to do God's will in redemption. The disciples knew that Jesus was still God's servant, having been sanctified, and that he was carrying on his work from heaven. Anointed. With the Holy Spirit at his baptism. Gentiles. Represented by the Roman soldiers. People, etc. Peoples, etc. i. e., tribes of Israel. Both united in the crime, representing the wickedness of the race. V. 30. Miracles. Signs from God. These would embolden the disciples and terrify their foes. V. 31. Shaken. Miraculous token of an answer. United prayer has great power with God. Filled. The Spirit in abundant measure. Christian boldness comes through the Holy Spirit, in answer to prayer. God will deliver his faithful children from their troubles, or in them.—Baptist Quarterly.

MARRIED.

At the bride's residence, in Bolivar, N. Y., on Fourth day evening, January 31, 1883, by Eld. James E. N. Backus, Mr. MILES E. BASSETT, of Bradford, Steuben Co., N. Y., and Miss MARY L. CARTWRIGHT, of the former place. At the M. E. parsonage, in Watson, N. Y., Jan. 25, 1883, by Rev. Y. J. C. Warren, Mr. GEORGE D. WILLIAMS and Miss ESTELLA M. HALL, all of Watson. In Westley, R. I., Dec. 15, 1882, by Eld. C. C. Stillman, at his residence on High Street, Mr. GEORGE E. CHEMPLEIN and Mrs. ELIZABETH KENYON, all of Westley. At Rockville, R. I., Jan. 21, 1883, by Rev. J. R. Irish, ALBERT E. SAUNDERS and NELLIE S. BURDICK, both of Hopkinton.

DIED.

At Lincklaen Centre, N. Y., Jan. 23, 1883, of croup, EDITH (SWAN) WARNER, in the 20th year of her age. The subject of this notice was born in Lincklaen, Chenango county, in 1863, where she has always lived. Although she never made a public profession of religion, yet in her daily life she exhibited the true principles of the gospel, and in death gave evidence of a full preparation to depart and be with her Saviour. She leaves a son some five months old, husband, parents, two brothers, one sister, and numerous relatives and friends to mourn her loss. Her funeral was largely attended, January 25th, at Catlin Settlement, Eld. E. A. Poole conducting the exercise. His theme was taken from Hebrews 11: 4. W. A. P.

In Meredith, Delaware Co., N. Y., Jan. 10, 1883, of paralysis, at the residence of her son-in-law, Clinton Smith, Mrs. BESSY WEST CHURCH, wife of Dea. Sias Church, aged about 85 years. She experienced religion in early life, but not until after a profession in baptism, when she united with the Seventh-day Baptist Church in that place, of which she remained a member until death. She leaves an aged husband and a large circle of kindred and friends to mourn their great loss. "Blessed are the dead that die in the Lord." J. C.

In Albion, Wis., Jan. 29, 1883, MARION REED, son of B. I. and Lida B. Jeffrey, aged 1 month and 24 days. "So fades a lovely blooming flower, Frail smiling solace of an hour." On Sabbath morning, Jan. 27, 1883, Mrs. SARAH F. RANDOLPH, of Plainfield, N. J., entered into the evening rest. Born in Piscataway, N. J., July 3, 1793. She had nearly completed her 90th year. She had lived under the administration of every President of the United States, and possessing a remarkable memory, could recall prominent incidents connected with each. She recalled the scenes connected with the death of Washington, and compared them with the similar grief when the land so lately mourned for Garfield. She was married in 1813, and had been a widow since 1824. Of two large families to which she and her husband belonged, she was the last representative. Religiously, her life was a bright example of intelligent and trustful faith and obedience. She had been a member of the Plainfield Seventh-day Baptist Church since its organization, and waited willingly the message to join the church triumphant. For many years she had been a member of the family of her son-in-law, R. H. Fitzworth, from the circle of which her daughter Eliza was called on the 3d of January, to await the coming of her mother beyond the earthly shadows. A. H. L.

LETTERS.

G. W. Murry, Wm. LeRoy, Sr., D. C. Whitford, Oscar Babcock, Amelia R. Smith, Oscar Williams, P. P. Richardson, L. C. Renfro, H. W. Randolph, P. S. R. Wheeler, L. H. Kenyon, Hiram Burdick, O. Maxson, A. E. Main, R. T. Burdick, H. P. Burdick, Mrs. C. E. Swain, C. C. Stillman, A. H. Lewis, Lottie A. Utley, Mrs. B. F. Burdick, S. E. Jett, B. G. Stillman, O. D. Williams, W. F. Place, I. L. Cottrell, H. D. Clarke, N. D. Randolph, M. Crosley, Lottie Baldwin, Mrs. Mary Langworthy, L. T. Rogers, L. D. Seager, L. A. Loofboro, O. W. Babcock, Mrs. M. T. Jones, G. W. Cox, Mrs. G. T. Brown, A. B. Burdick, 2d, B. H. Stillman, J. P. Lundquist, J. L. Huffman, J. B. Kagarise, P. M. Barber, 2d, Mary B. Clarke.

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Benj. H. Stillman, Lincklaen, 30c.

WHOLESALE PRODUCE MARKET.

New York, Feb. 3, 1883. BUTTER.—Receipts for the week were 14,864 packages; exports 2,595. Freshly arriving new milch creamery butter is much of it off in quality, and in known instances the value of a whole month's make from several Eastern creameries has been cut down from 5 to 10 cents per pound by the feeding of cotton seed meal, which ruined the flavor of the butter. There were sales here this week of upwards of 1,000 New York State dairy firkins at 20 cents, partly for export and partly for oleomargarine mixing. Fine Delaware dairies with Fall tubs on brought 23 @ 24 cents. One long dairy 25 firkins sold at 20 cents. Several hundred firkins of fair to good Chenango and Cortland butter sold at 18 @ 19 cents, and there are large lots of Northern New York butter offering here at 18 @ 20 cents, for which West India packers and Oleo men bid 15 cents. There has been some speculative trading, a little more exported, and more business except in the low and common grades, which are mostly held in waiting. We quote:

Table with columns: Item, Fancy, Fine, Faulty. Lists butter grades and prices.

CHEESE.—Receipts for the week were 10,958 boxes; exports, 12,855 boxes. The exports are about one-half of the same week last year, and exceed the receipts by about 2,000 boxes only. Home trade is dull and slow, and it would seem as if the absorption of stock must go forward more rapidly to make a decently early finish of old cheese. There are inquiries for good sound cheddar at 11 @ 12 1/2 cents, an indication that buyers want goods at those figures, and are inclined to shy at fancy-held stock. We quote:

Table with columns: Item, Fancy, Fine, Faulty. Lists cheese grades and prices.

Eggs.—Receipts for the week were 2,766 bbis. and 2,110 boxes. The receipts have been light, and all arrivals of fresh stock quick taken at full prices. We quote:

Table with columns: Item, Price. Lists egg prices.

MARROWS, per bushel, 62 lbs. \$2 90 @ \$3 10 Mediums " " " 2 40 @ 2 50 DRIED FRUITS.—We quote:

Table with columns: Item, Price. Lists dried fruit prices.

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The Sabbath

Entered as second-class office at Alfred Centre, N. Y.

A BOW DRAWN

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BY REV. OLIVER

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