

# 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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THE DEAD YEAR—1883.

BY SARA A. PALMER.

Stretched upon his snowy bier,  
Stately lies the grand old year,  
Ne'er again you'll meet him here.

Quietly he passed away,  
Vain we tried to say him nay,  
Vainly strove to bid him stay.

Out into the solemn night,  
Out from frescoes blazing bright,  
Silently he took his flight.

While the winds rang out his knell,  
Booming low, like passing bell,  
And we whispered, sad farewell.

Still and calm, he lieth now,  
Peace and rest upon his brow,  
Minding not or prayer or vow;

Heeding not our frenzied moan  
For the moments, once our own,  
Now with him forever flown.

To the ages of the past,  
Of the century's children last,  
He his storied days has cast—

Ne'er by mortals to be read,  
Till the years of earth all fled,  
Shall have joined the eons dead.

Only angels, clearer-eyed,  
On the pages, opened wide,  
Of the days as swift they glide.

Once again you'll meet the year,  
Lying now upon his bier,  
Meet him in another sphere;

Meet him with his children all,  
Days and hours and moments small,  
When before God's throne you fall—

Meet the record angels made,  
All your deeds in sight arrayed,  
Good and evil there displayed—

Wasted hours and unwon meeds,  
Scattered flowers, and crops of weeds,  
Failures, follies, sins, misdeeds.

Thus to meet him do you fear?  
Dread the summons dire to hear,  
In his presence to appear?

Shrink not, for the Holy one,  
Who the mighty victory won,  
If you love, this work has done;

Made all spotless this dead year,  
Lying now upon his bier;  
You shall meet him without fear.

—The Watchman.

TO SUNSET LANDS—NO. 13.

VICINITY OF SALT LAKE.

About Salt Lake City are some of the most famous mines and some of the richest. Here is the Emma Mine, which played so great a part in the reputation of our former minister to England; abandoned and going to decay, but believed by many yet to hold untold treasures. Near by is the "Empire," the collapse of which was hastened by the colossal defalcation of its President, Mr. Crowell, only a few years ago. Just over the mountains is the famous "Ontario," which has paid dividends of \$75,000 every month, for half a dozen years, and is still turning out silver by the ton. Then there is the "Flag Staff," which figured somewhat in the celebrated "Cronin Electoral College," its manager having gone as the confidential messenger to complete the purchase of the missing vote, and its private "dictionary cypher," furnishing the means for communication with the sage of Gramercy Park.

While in Salt Lake City we drove out to the Germania Lead Works, one of the numerous smelting works, and the only refinery and manufactory of lead products in that vicinity. A ride of seven miles over a road which was doubtless very good in dry seasons, but now miry and rutty in spots, and parallel with the snow-clad mountains, which, viewed from the north were covered with snow to their bases, while viewed from the south they were white only on their tops; along by prosperous farms connected by telephones, past irrigating streams led down from the mountain canyons, past Summer resorts with their play grounds and parks, past numerous brick and adobe houses, well built and substantial looking we finally came to Little Cottonwood, where we find the dark colored and discolored buildings forming the Germania Lead Works. Presenting our card to the Superintendent he very kindly left his work to show us around. First, he took us to the smelting house, where the ores, mostly Galena, are mixed with the proper amount of flux, and with the coal, hoisted and dumped into the top of the tall, columnar, fiery furnaces. At the bottom of the furnaces were troughs filling with molten lead, while from a hole in the side flowed

the liquid lava formed from the non-metallic minerals. This was caught in little iron barrows and, when cool, dumped outside. The molten lead and silver, when the troughs were filled, was dipped out in ladles and poured into moulds, forming "pigs" which were stamped with their weight and the proportion of silver, and piled up in the yard like pig iron. These contained about \$200 worth of silver to the ton. We could not see the process of separating the silver from the lead, as the "refining house" was undergoing some changes. But we were taken to the "Lead House" where the lead is worked up into pipe and white lead. It was a pretty sight to see the lead pipe, like a great rod of silver, flow slowly out from the hydraulic presses and pass to the reels where it was coiled up for sale.

But the process for making white lead was a novelty and a surprise. I had seen the old process, where leaden waffles were put into pots with vinegar, and the pots buried in a bank of tanbark and manure to heat. After six weeks they are removed, the crust of white lead cracked off from the waffles, or "buckles," as they are technically called, the remaining lead being remelted, while the white lead is ground, floated in water, and then dried by artificial heat, after which it is ground in oil for painters' use.

In the new process—the invention of Dr. Tuttle, who showed us through the works—the lead is first pulverized by "atomizers," worked by steam—just as the ordinary instrument is used to scatter perfumery—the lead powder thus made being nearly as fine as flour, and when placed in a pile and moistened, it speedily oxidizes, generating heat. It is then placed in great revolving drums and subjected to carbonic acid gas, derived from the combustion of coke. In a day or two it is all converted into pure white lead, when it is ground and floated in water. Here steps in the next strange improvement, for without drying it, or separating the water, it is stirred up with linseed oil, when the lead forsakes the water and, joining the oil, is ready to be put in kegs and shipped. By this process it is possible to ship the white lead in eight days after the metallic lead is taken into the mill.

Near the city, toward the north, are the "Warm Springs," where one may enjoy a bath of nature's own warming, and a little further away is a boiling spring, where the water is hot enough to cook eggs in three minutes, it is said. We did not try it, or we doubt not we should have found them very rare done, for at this altitude boiling water is not as hot by some eight degrees as it is at the level of the sea.

When we left Salt Lake City the blush of the early morning sky was reflected in a rosy hue from the surrounding snow clad peaks, the first rays of the rising sun were gilding the hoary heads of Old Oquirrh, while Salt Lake City still lay in the shadow of night, and a dark mist hung like a funeral pall over the dead sea at her feet. Soon the light of day came also upon the city and drove away the darkness until it found rest only upon the sea, so devoid of life, that no ray from the sun may ever awaken it from its Stygian slumbers. May this be an emblem of the coming enlightenment which shall drive away the moral shadows now resting upon fair Utah!

G. H. B.

LOOK UNTO JESUS.

There are certain people who look across the way at their neighbors, and say "If I were as well off as they, how I would help on with the work of the gospel!" They then drop down to not helping at all, which also is their characteristic habit. There are others who take up a peevish disposition, and cultivate a kind of envy toward those who do more than themselves. The root of the difficulty with all such people is that they do not want to work, but try to find excuses for their idleness. If their hearts were in the cause of Christ, they would do what they could, which is all that he requires of any one, and finding a pleasure in it, they would grow up into a disposition of brotherly communion with their fellow-workers, and experience the enjoyment of hearts free from jealousy. It is always safe to look, reverently and gratefully at the Saviour. If along with this there is a determination to do his will, there will be healthy, happy living. It is when men quit looking at him, and selfishly or spitefully look at each other, that they decline fruitful from piety, and lose the blessedness of the gospel.—*Baptist Weekly.*

AN EVENING LESSON.

BY MRS. M. E. EVERETT.

When I beheld the heavens thy hands have fashioned  
Each star by thee its separate glory given—  
I leave the text through the low cottage window,  
To lift mine eyes upon the silent heaven;

A few white clouds are drifting in the azure  
But far above the wind-blown wreck I see  
A shining multitude no man hath numbered;  
Proclaiming their most glorious source to me.

My heart is silent with the deepening wonder—  
Through tears Orion's beauty growth dim,  
"Lord, who is man, that thou shouldst think upon  
him,  
The son of man, that thou rememberest him?"

FROM WM. N. JONES.

15 MILL YARD, GOODMAN'S FIELDS, LONDON, E.,  
January 31, 1884.

To the Editor of the Sabbath Recorder:  
Many thanks for your kind mention, in the RECORDER of the 17th inst., of my work here. As a working minister of the denomination I often feel more deeply than any language can express the loneliness of the situation; but though apparently "embodied," I have endeavored to prove equal to the barrenness and indifference of external appearances. The work is not a fruitless one. The word spoken from the pulpit, and social intercourse, and the press, has done much toward enlightening many minds on the Sabbath question, and the intimate relation of the law and gospel, particularly amongst literary men, with many of whom I have very pleasant intercourse, and whom I find very frank, in most instances, to confess that we have the truth on our side.

We much need the moral support which the presence of a Seventh-day Baptist family would give to the Sabbath, and other meetings in our chapel. The thought has often occurred to me that some brother, who has children to educate—University Education in London offers special advantages and is cheap—or who has retired from business, might pass five or ten years here in great usefulness, living in a very pleasant part of London and worshiping with us. He and his would soon find many ways to assist in advocating our cause. The next and immediate want is more means to increase the circulation of the *Sabbath Memorial* among the people—in fact to supply every clergyman and minister of the gospel in this great London, with a copy every quarter, and as far as possible throughout the Kingdom.

The first want seems practicable where a willing mind can be found. The second can be made trebly efficient by a comparatively small increase of the receipts, the larger part of which is given by members of my church. The *Memorial* is making its mark and has proved itself to be quite indispensable for the work before us. I thank you for asking the question, "Ought we not as a denomination to make a bold strike in this great city?" My reply is, yes, and the sooner you can help me in doing so the better; and the foregoing are the steps leading to such effort which my experience and judgment indicate should be taken. Encouraging details of the work there are, and burdens too, yea, and joys also. The full outcome of our struggles and labors I shall not see with mortal eyes. We labor not for an earthly fortune, but for the heavenly. Pray for us.

Yours in the gospel.

WENDELL PHILLIPS.

The tomb has closed upon the "silver-tongued orator" of reform. The iron gates of the old burying ground near Tremont Temple, in Boston, have turned upon their rusting hinges and the body that lately held a peerless, brave and noble spirit is laid beside the dead of centuries, while men who could once have torn him in pieces in rage are eagerly preparing to raise his lofty monument.

This great and representative American had a remarkable career. The son of the first mayor of Boston he received the highest culture and was admitted to the bar in 1834, and soon became known as an eloquent advocate, not only in his profession but as a friend of the anti-slavery and temperance reforms. The Garrison and other mobs about this time deeply impressed the mind of the young lawyer, and in 1839 he threw up his profession and henceforth devoted himself to the advocacy of reform. In doing this he sacrificed not only practice in a profession for which he had spent years in preparation, but also social position and ambitious prospects, such as few young men have ever made. He was well bred, and

had a fortune assured without labor; he had all the personal advantages and native gifts he could not hope for in his profession. But, on the other hand, he saw a grim prospect, all the wealth and culture were against him, and it meant to fight the world in a very unequal contest. But he did not hesitate. From that time Mr. Phillips devoted himself with unflinching energy to the advocacy of the anti-slavery cause. He was the orator, above all others, by the charm of his powerful logic, his wit, and his command of the English language. And it is questioned whether there ever spoke in America such another orator as Wendell Phillips.

His first great anti-slavery speech was made in Faneuil Hall in 1837, at a meeting called to protest against the murder of Elijah P. Lovejoy. It is said that his eloquence on this occasion amazed, captivated and aroused the audience to the highest pitch of enthusiasm, and made him famous as a defender of the equal rights of men. While he could not be called a leader in the anti-slavery reform, like Garrison, Cheever, the Tappans or Gerrit Smith; nor could it perhaps be said that his eloquence produced that effect upon the convictions and hearts of men as the plainer speech of Weld, Finney, Lovejoy, Coddington and others, yet as the matchless orator, undaunted and calm as an eagle in a storm, amid the yells of the wildest mob, Mr. Phillips will be forever remembered. His later efforts for temperance, the woman's ballot and the rights of labor have been made in less trying and less famous circumstances, yet they have proved the sincerity of his devotion to whatever could elevate the race. One of his best and probably the most celebrated addresses upon temperance was his overwhelming reply to the famous speech of Dr. Howard Crosby, a few years ago.—*Christian Cynosure.*

IT IS CURIOUS WHO GIVES.

"It's curious who give. There's Squire Wood, he's put down \$2; his farm's worth \$10,000, and he's his money at interest. And there's Mrs. Brown, she's put down \$5; and I don't believe she's had a new gown in two years, and her bonnet ain't none of the newest, and she's them three grandchildren to support since her son was killed in the army; and she's nothing but her pension to live on. Well, she'll have to scrimp for butter and tea for a while, but she'll pay it. She just loves the cause; that's why she gives."

These were the utterances of Deacon Daniel after we got home from church the day pledges were taken for contributions to foreign missions. He was reading them off, and I was taking down the items, to find the aggregate. (The Deacon said he had much more confidence in my knowledge of Arithmetic than in his own.) He went on: "There's Maria Hill, she's put down \$5; she teaches in the North District, and pays her board; and she has to help support her mother. But when she told her experience the time she joined the church, I knew the Lord had done a work in her soul; and where he works, you'll generally see the fruit in giving. And there's John Baker. He puts down \$1, and he'll chew more than that worth of tobacco in a fortnight. Cyrus Dunning, \$4. Well, he'll have to do some extra painting with that crippled hand, but he'll do it, and sing the Lord's songs while he's at work. C. Williams \$10. Good for him. He said the other night in prayer-meeting that he'd been reading his Bible more than usual lately. Maybe he had been reading about the rich young man who went away sorrowful, and didn't want to be in his company."

So the Deacon went on making his comments to the end of the list. Now, I wouldn't have you think for a moment that the good Deacon was finding fault with his neighbors, or was too critical in his remarks; for I am sure you that he had the most Christ-like spirit of any one I ever knew. But he was jealous for the Lord's cause in every department of it, and very shrewd in noticing inconsistencies in giving. He wouldn't have spoken so freely to every one; but I was in the family, and I am not sure but he intended to give me a lesson.

Lest some of my readers, after all I have said, should get a wrong impression of the Deacon, I will tell you more of him and his acts. He was not only interested in the Booroo-ghas of Africa, or the Choo-hing Foons of China, but his heart went out to every cause that had for its object the advancement of Christ's kingdom. He delighted in having those give who possessed very small means, and he had a peculiar way of helping them without making them feel as if under obligations to him. Mrs. Brown was known to be an excellent bread-maker, and he occasionally sent her a sack of flour to test its quality, before he felt sure that he could ship the product of his mill as the best grade. He suddenly discovered, too, that some of his buildings needed new paint, and it was curious that this always occurred just as Mr. Dunning was out of work.

The Deacon, as you have discovered, was not an educated man. He knew nothing of

grammar "to speak of" he used to say, and when he conducted the prayer meeting, as he sometimes did in the absence of the pastor, he mispronounced words in the reading of the hymns, and one evening when he said, at the beginning of the meeting, "We will read for our instruction the 25th chapter of Psalms," a smile passed over some faces; but when he prayed; every one was awed; for he prayed as one who talked face to face with God, and we knew a blessing would come to the meeting.

Once, when asked after the welfare of his family, he said his wife "enjoyed very poor health," but if any one could enjoy poor health, I think she must; for his kind, tender ministrations were such as to make the condition of receiving them an enjoyment.

Oh, I forgot to tell you about the aggregate of that list of pledges. It was \$68, but the printed statement of receipts in the *Herald* gave it \$100. I know where the rest came from, and the Deacon was not a rich man either.—*Advance.*

THE FAITHFUL SAYING.

"Faithful is the saying: for if we died with him, we shall also live with him; if we endure, we shall also reign with him; if we deny him, he will also deny us; if we are faithless, he abideth faithful; for he can not deny himself." 2 Tim. 2: 11-13. Revised.

The apostle lets us know that the popular saying among the believers of his day was this: "that if we died with Christ we shall also live with him." Not that the "if" was intended to throw suspicion on the fact that God judges the believer to have died and risen with Christ, but to mark the fact that the apostolic teaching was that every believer died to sin with Christ, and that he was also included with Christ in his life out of death, one with Christ in his resurrection life. "If we died with him as sinners, we shall live with him in the life of justification or acceptance with God. This could not be predicted of Christ's death if it did not expiate or destroy the sinner's guilt, and put him into Christ's resurrection-standing to God, where in there is no remembrance of sin.

The popular saying of Christians in Paul's day, which he loved to record, because it is God's gracious and eternal truth, is not the popular saying of professed Christians in this day! Indeed, it has become an offensive word to many who profess to understand the Word of God and to teach it to men. That faithful saying, so popular as to be in the mouth of all those taught by the apostles, as a summation of the work accomplished by the cross, is now seldom heard as the ground of assurance toward God and the victory of believers over sin and death.

The truth is, the cross and resurrection of Jesus are fading out of the pulpit, fading out of the minds of the Church. Instead of being the popular saying of believers now, the very statement, the very words themselves, are questioned, and explained away; and something opposite to them has become the popular expression. Many seem to see but little in them. Yet in Paul's day these faithful words, "if we died with Christ, we shall also live with him," were the bugle note of eternal victory. As this great saying dies, all true faith must die also; for no gospel is left.

FAITHFUL MINISTERS.

"The ministry has come to be a profession rather than a lowly service in the cause of the Master." Has the Christian Church earned this reproach by seeming to give prominence to learning, rather than spiritual fitness, in choosing her ministers? It is not uninteresting, however, to hear the secular press discoursing upon the apparent want of spirituality in much of the preaching of today, inasmuch as it shows the estimate put upon spiritual teaching by a few, at least, who stand outside the pale of the church.

In this advanced age the church requires learned ministers, a requirement that appears to be met. Faithful ministers are not few in number—ministers who are learned as well as faithful; but "the fields already white to harvest" are exceeding broad. It is a great thing to be an earnest, helpful, inspiring preacher. The power of such a one does not lie in a knowledge of books or the graces of oratory, but in a knowledge of men and a love for them; a love for the erring and the sorrowful, because Christ first loved them, and gave his life for them. The good shepherd does not forget, in his joy over the ninety and nine safe within the fold, the one lost, straying sheep away on the mountains.

A world-weary man, after giving close attention to a carefully-prepared, rhetorical, eloquent sermon, containing no message from the Master, turned to some one beside him with the inquiry, "Is that all?" Sometimes sermons of that kind delight the ear, but they touch no heart; they start from no point of interest in life's realities, and are forgotten with the benediction. We like to hear something in the church ministrations of the Sabbath that will deepen our convictions of duty, and make our lives broader and better; something that will help us take a step toward God.—*Golden Rule.*

Missions.

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

ELD. GEO. J. CRANDALL, North Loup, Neb., reports that he is in the midst of encouraging revival work.

DR. SWINNEY writes from Shanghai: Many sick are coming to me from different directions, and wide fields are waiting for me as soon as I can master the language somewhat.

ONE Superintendent kindly says: I wish we could or rather would do more. May God bless you in your work for missions; and another coolly says that they propose to send their small contribution to "Head Quarters."

ALL Sabbath-schools that contribute toward the Shanghai Mission School Fund, or that take regular collections for missions, will be supplied with printed envelopes upon application to A. E. Main, Ashaway, R. I.

THE total receipts of the Missionary Treasury since the last Annual Report, including a balance of \$46 28, have been \$2,843 39, and the expenditures \$2,476 72, leaving a balance on hand, Feb. 14, 1884, of \$366 67.

THE appointment of A. E. Main as Treasurer, he being already the Corresponding Secretary and not living in Westery, and of Geo. B. Utter, as Agent of Permanent Funds, thus dividing the funds of the Society between two officers, having been found to be opposed to the Constitution and Charter, Mr. Albert L. Chester, of Westery, has been elected Treasurer of the Seventh-day Baptist Missionary Society, as previously announced, and the interests of the Society in Bequests, Devises, and Permanent Funds are to be looked after by a committee of three, of which the Treasurer is chairman.

ACTION has been taken by the Missionary Board looking towards more missionary work in West Virginia, Southern Illinois, Missouri, and the occupation of the field soon to be left by Rev. O. U. Whitford, in Ohio and the Northwest. Work calls for workers; and workers are worthy of their hire.

NORTH LOUP, Neb., reports a marked increase in business, population, and wealth, and a future bright with promise; a fertile soil for farming, and fine grazing lands; a good graded school with three departments and 200 pupils; two churches with pastors, one Grand Army Republic Post, one lodge of Good Templars, and not a licensed saloon.

Table with 2 columns: Share type and amount. Includes Albion Sabbath school, Brookfield Sabbath school, etc.

WOMAN'S WORK FOR HEATHEN WOMEN. Woman's work for men is found recorded upon nearly every page of human history; but the inauguration and prosecution of well organized work by woman in enlightened lands is not only in our own land but in the benighted lands of heathendom, has been

reserved for the nineteenth century. Among its grand achievements must be ranked the noble efforts of women to educate, elevate and liberate her ignorant, degraded and enslaved sisters."

To maintain this department of our China Mission, as now organized, including salary of medical missionary, medical supplies, incidentals, Bible-women for Mrs. Davis and Miss Dr. Swinney, etc., will require about \$1,200 a year. It is proposed to divide this sum into shares of \$30 each, half shares of \$15, and third shares of \$10; and to ask the women of our churches and congregations, in gratitude for what a Christian civilization has done for them, to furnish these needed funds.

FROM H. E. BABCOCK. ORLEANS, Neb., Jan. 20, 1884. Everything here seems about as heretofore. We keep up regular services in this society since my restoration to health, but there appears to be no present indications of permanent growth to the society, although the country seems to be developing rapidly and permanently.

I have spent three weeks in general missionary work, preaching at Orleans and five other stations. There are still urgent calls for work on every hand, but "how shall they preach except they be sent."

I expect to labor right along as I shall have opportunity, and may be able, but at no charge to the Board until they shall authorize it.

I think I have too much of the missionary spirit to retire from the work yet. When the urgent calls for men and money go out I can simply say, I am of the former, ready to work where I can be of service. Hoping and praying for prosperity to the cause I remain, Yours truly.

CHICAGO MISSION-SCHOOL FESTIVAL.

The Winter festival of our school occurred Thursday evening, Jan. 31st., according to arrangement and notice. The school for the last quarter has been larger than ever known before, a hundred or more names on the roll, and an average attendance of about eighty-five. The children had more than usual interest in this festival, for a supper was promised to all who had eight punches for attendance, and a present to each one who learned perfectly the Golden Texts for the quarter.

FROM N. WARDNER.

Dear Brother Main, - I returned from Missouri last Fifth-day night. In making my report it seems unnecessary to include what has already appeared in the SABBATH RECORDER. Yow saw that we were considerably delayed in getting to the field, which considerably increased the expenses.

Not as many entered into the church organization at Cass as was expected, nor into the branch at Summerville. Only three at the latter place. Enemies were stealthily at work to keep them back; but I think their influence will only be temporary upon those who would be valuable members.

Brethren Rutledge and Helm, aged about 50 and 55, both desire to devote their time and strength to mission work. Besides what these brethren can do, I think it important that suitable persons from the North shall pass through every few months to help them and give character and impetus to the enterprise.

We learn that there are little companies of Sabbath keepers all through the southern portion of the State. Bro. Rutledge informed me that within nine miles south of Rolla, in Phelps county, there was, a year ago, a company of about fifteen Sabbath-keepers. Fifteen miles west of this (Cass), on the waters of Hamilton's creek, is another company of fifteen or twenty.

The Providence Seventh-day Baptist Church at Cass are going to work immediately to build a house of worship, and want help to the amount of \$150, pledging to do all the work themselves.

was to be followed by another next Sabbath, the contribution amounted to \$25. Yesterday I enclosed \$10 of it in a draft to Bro. Rutledge, and expect to go to Janesville tomorrow to purchase the coats.

Bro. Helm intends to build a house of worship also, at Summerville, and will need some help, and what may be contributed more than the \$150, might be passed over to him for this purpose.

P. S. (Jan. 31st.) 75 cents have been added to the collection, making \$25 75. I have bought and shipped the overcoats. I am feeling worn but am well.

Yours for the cause, N. WARDNER. MILTON JUNCTION, Wis., Jan. 29, 1884.

FROM DR. ELLA F. SWINNEY TO HER MOTHER.

YOKOHAMA, JAPAN, Nov. 28, 1883.

Here we are in this city sure enough, after all the perils of the ocean. Yesterday, after we caught sight of the land at half past one, we had a very exciting afternoon, for then, different from our other days, we had something to look at. But coming so much farther north the last two days, and now feeling some also the cold winds from the land, Japan mountains covered with snow, it was really so cold we could stand out on deck but a few minutes at a time.

The Winsor House, (American) was to send its little steamer after us in the morning, so at 9 o'clock it came, and away down the steps down the side of the ship we came, and on account of the waves it was difficult to keep the little boat close up to the steps; it would stay in place only long enough for one to get in, so we would watch our chance and give a jump, then it would be brought up close again for the next one to do the same.

finely macadamized street, the beautiful bay on one side and handsome houses and shops on the other, about a quarter of a mile distant, we were all drawn up in front of the Windsor House. We were shown by bowing waiters into a parlor, and after going to our rooms were taken to breakfast.

6 P. M. We have had our ride, and wonderful indeed. When we five, all ladies but the doctor, came down in front of the hotel to take the little rik-shas, they had a terrible time parlying over me, and finally had me get out of one and get into another I couldn't tell what was the matter, but afterwards learned they all wanted me because I was the smallest one of the party?

Nov. 29th. Thanksgiving-day. We have to think of our American customs, and of what the people are doing at home. Last evening we had dinner at 7, and it was very nice. A number of things on the bill of fare were strange to me, and I did not dare order them for fear I would not like them.

"Wisdom is the principle of wisdom; and with all thy strength."

DEFENSE OF CLASS. An address presented by Prof. the Whitewater State Normal Session of the Ohio College, Jan. 9, 1884.

By the speech of Chas. Jr., before the Phi-Beta-Kappa University, has been revived, with any discussion of the relative and Scientific training. part on the programme it might be of interest to briefly to this much-disparagingly of his Al that it did not do for preparing him for life's ing as I got useful for "I got after, instead of and it came hard; while able, and now, no matter never shall be able, to disadvantages which of wrong theories and w Alma Mater inflicted the terms "superstition and worse practices," course, to the require Greek, as an essential course. Such a charge worthy of careful thought. Mr. Adams's case, it is many others. I wish why I think that Mr. he did not suffer the di he did, but that he did for his life's work. A radical error in history in most of the argument education, is the re nearly so, of all studies direct bearing upon the word, the demand for wisdom. For, in the falls to most of us, th thing more than inform lines of our work. A take it, must know the law, a doctor something cure disease, a teacher the algebra or grammar he is to teach. It is education, that fills e with petty foggers and frowling teachers. We nee fulness of thought and to call for more i in those who would educated classes. W successful in any, woi trate his mind, woul discern clearly and relations, and to concerning them. i in large measure from it is greatly assiste kind of mental train Language is the o ligence. The child gles are in striving make use of it. Hi cerning it. All his by means of it. H action, center in its study of language is best intellectual d language training ages does a training sent over the studi gees? To this I wo cipline of one is g other, because, the studying them are pose in studying L cipline the mind; French, and Germ practical one, facu very thought. H gnages are now ta which gives no m quiring of a nativ would claim that fluent use of a through a course on that account and discipline. The form and languages, too, i cipline from the ern language the relation by mees junctions, the l relation to be a logic of the pen his Latin and G having his reso

Education.

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

DEFENSE OF CLASSICAL STUDIES.

An address presented by Prof. J. N. Humphrey, of the Whitewater State Normal School, at the Semi-annual Session of the Orophilian Lyceum, Milton College, Jan. 9, 1884.

By the speech of Charles Francis Adams, Jr., before the Phi Beta Kappa Society of Harvard University last June, there has been revived, with unusual ardor, the old discussion of the relative merits of Classical and Scientific training. When asked to take part on the programme of to-night, I thought it might be of interest to you were I to refer briefly to this much-discussed question.

In his address, Mr. Adams speaks rather disparagingly of his Alma Mater, alleging that it did not do for him all it might in preparing him for life's work. "Such training as I got useful for the struggle," he says, "I got after, instead of before, graduation, and it came hard; while I never have been able, and now, no matter how long I live, I never shall be able, to overcome some great disadvantages which the superstitious and wrong theories and worse practices of my Alma Mater inflicted upon me." Under the terms "superstitious and wrong theories and worse practices," Mr. Adams refers, of course, to the requirement of Latin and Greek, as an essential part of the college course. Such a charge is a serious one, and worthy of careful thought. For if true in Mr. Adams's case, it is true in the case of many others. I wish to give a few reasons why I think that Mr. Adams is wrong, that he did not suffer the disadvantages he thinks he did, but that he did get the best training for his life's work. What I consider a very radical error in his argument, and in fact in most of the arguments for a purely scientific education, is the rejection as useless, or nearly so, of all studies that do not have a direct bearing upon the work at hand; in a word, the demand for knowledge rather than wisdom. For, in the broad work of life that falls to most of us, there is need of something more than information in the direct lines of our work. A successful lawyer, I take it, must know something outside of law, a doctor something more than how to cure disease, a teacher something else than the algebra or grammar or physiology, that he is to teach. It is this lack of a liberal education, that fills every city and village with petty foggers and quacks and unsuccessful teachers. We need to deprecate this narrowness of thought and limitations in work, and to call for more breadth and more depth in those who would claim admittance to the educated classes. What a man needs, to be successful in any work, is ability to concentrate his mind wholly upon one subject, to discern clearly and accurately its conditions and relations, and to form right judgments concerning them. While this ability comes in large measure from contact with the world, it is greatly assisted by the amount and kind of mental training one has.

Language is the chief instrument of intelligence. The child's first intellectual struggles are in striving to comprehend it and to make use of it. His first school work is concerning it. All his school work is carried on by means of it. His whole life, thought, action, center in it. For this reason, the study of language is necessary, and gives the best intellectual discipline. Granted that language training is necessary, what advantages does a training in Latin and Greek present over the studies of the Modern languages? To this I would answer that the discipline of one is greater than that of the other, because, the objects and methods of studying them are different. The main purpose in studying Latin and Greek, is to discipline the mind; while in the study of French and German, the end is rather a practical one, facility in using them to convey thought. Hence, most Modern languages are now taught by the natural method which gives no more discipline than the acquiring of a native tongue. Surely, no one would claim that a man who had gained a fluent use of several Modern languages through a course of extended travels, was, on that account, the possessor of a cultured and disciplined mind.

The form and structure of the Ancient languages, too, insure a greater mental discipline from their study. For, while a Modern language expresses quite exactly every relation by means of prepositions and conjunctions, the Latin and Greek leave these relations to be determined largely from the logic of the sentence, so that no one can read his Latin and Greek intelligently without having his reasoning faculties quickened and

disciplined. The fact that the Classics call for hard, thorough work, bringing to the front memory, judgment, power of discrimination, and nicety in the choice of words, is greatly in their favor. No other work calls for such close and constant attention, and as it can be sharply and accurately tested, it puts a strong barrier in the way of shirking.

Again, all the best work in literature, art, and history, has sprung from, or come through Latin or Greek; so that a thorough knowledge of Modern literature, art, and history can be had only through an intimate acquaintance with the Ancient as derived through Latin and Greek.

When Mr. Adams claims that a young man should have the privilege of electing French or German on the ground that these studies will have a more direct bearing upon his future work, he seems to forget what he said at the opening of his speech, that "the average student rarely understands himself or knows what he wants." For it is true that but very few young men finally engage in that pursuit which they expected to while students. And as President Porter says, it might be much worse for a man to have studied German, and find out that he needs only Spanish, than to have studied Latin and need German or Italian. For, one who has a knowledge of Latin has the foundation for a ready and easy acquirement of any of the modern languages, and indeed is seldom satisfied without making a careful study of one or more of them. A gentleman of my acquaintance, a graduate of this same Harvard University that served Mr. Adams so poorly, was suddenly called to public duties in a country where Spanish was the only language spoken. He went immediately to his post, and in less than six months had so mastered the language that he was able to transact his business with complete dispatch. And he has himself often borne testimony to the value of the great assistance Latin gave him in learning and retaining the Spanish.

I know that the claim of mental discipline is a trite one; and modernists tell us that, in the study of the Natural Sciences, they get as good discipline along with more of fact. The best refutation of this that I know of, is the result of the experiment recently tried in the great German Universities, as set forth in a report of the faculty of the University of Berlin. In Germany, there are two classes of preparatory schools: the Gymnasias, with the Classics as the fundamentals; and the Real School with the Modern languages and the Sciences as fundamentals. The work in their schools compares about as follows: The Gymnasium has in Latin an average of nine and two-thirds hours a week for nine years; the Real School, five and one-third hours. In Greek the Gymnasium has six hours for seven years; the Real School, none. In German the Gymnasium has two and one-sixth hours for nine years; the Real School, three and one-third hours. In French the Gymnasium has two and one-fifth hours for eight years; the Real School, four and two-fifths hours for the same time. In English the Gymnasium has none; the Real School, three and one-third hours for six years. In Mathematics the Gymnasium three and one-half hours for nine years; the Real School, five and one-sixth hours. In the Natural Sciences the Gymnasium has one and four-fifths hours for eight years; the Real School, three and one-third hours for nine years. Thus the Real School has about half as much Latin as the Gymnasium, one and a half times as much German, twice the amount of French, one and a half times the Mathematics, and more than twice the Natural Sciences. Moreover, the Real School has an average of thirty-one and a half hours of study per week throughout the course of nine years, while the Gymnasium has but twenty-nine and two-thirds hours. With this showing, the advocates of the Real Schools claimed greater privileges in the Universities; and so, strongly did they urge this claim, that in 1870 a decree was issued by the Royal Minister of Public Instruction, granting to graduates of Real Schools of first rank, the right of matriculation in the Universities, on an equal footing with the graduates from the Gymnasias, for the study of the Sciences, Mathematics, or the Modern languages. After a trial of ten years and with from 700 to 800 students, the faculty of Berlin University unanimously asked in 1880, that the Minister of Public Instruction reconsider the question of the further admission of the Real graduates to the University.

The opinions of some of the professors are interesting. The Professors of Mathematics say that, although the students from the Gymnasias have given much less time to this

branch before coming to the University, they are, as a rule, superior to the Real students in their apprehension, and in a capacity for a deeper understanding of their work.

Professor Peters says that in Zoology the Real students show a "defective knowledge not only of the Latin but also of the English and French languages; that the names and terms borrowed from the Greek cannot be made clear to them."

Professor Zeller, the lecturer on Philosophy, says: "Not only in the history of ancient philosophy, but also in other philosophical systems, by reason of the close relation between modern and ancient philosophy and their terminologies, a large portion of lectures which are calculated for the wants and understanding of students with classical training, must necessarily remain more or less unintelligible to those of his hearers to whom the Greek language is totally unfamiliar, and who lacking a living acquaintance with Greek antiquity."

Professor Mullenhoff, in charge of the German language and literature, says: "It is impossible for one who has been prepared in the Real School to acquire a satisfactory scientific education."

Dr. Hoffman, Professor of Chemistry, a scholar of rare ability, one of the foremost chemists in the world, and most devoted to his work and to the interests of the University, says: "The students from the Real Schools, in consequence of their being conversant with a large number of facts, outrank as a rule, those from the Gymnasias, during the experimental exercises of the first semester, but that the relation is soon reversed; . . . that the latter are mentally better trained, and have acquired in a higher degree, the ability to understand and solve scientific problems."

Such statements as these, coming as they do from prominent scientists who wish to advance the true interests of science, must have great weight, and go far to prove the great superiority of a classical training.

There is one other element in a classical training, that I wish to speak of briefly—the value of culture for its own sake. We are too prone now-a-days, to estimate the value of everything in dollars and cents, to count everything a failure, that does not add materially to the bank account. But in education there is a deeper and more intrinsic worth, a value above and beyond all that, which will always bring a rich return to its possessor. For, he who is able to draw new inspiration and new life from the founts of literature, has that which wealth can not buy nor rank bestow.

And here I would like to refer to the testimony of John Quincy Adams. For although Charles Francis Adams can find but little in the history of his family in praise of a classical training, others may find more. In 1806, Mr. Adams, then in the United States Senate, was elected to the chair of Rhetoric and Oratory in Harvard University. His lectures were very popular, and there were many stories current concerning the number of coaches that came bringing his Boston friends to hear them. In the Winter following, he was so unfortunate, through some of his political speeches, as to lose the friendship of these people, and they did not come after that to listen to his lectures. This was a great pain to him; and on resigning the chair in 1809, to accept a mission to Russia, he made a profound impression on his class by alluding to it in the following eloquent words: "At no hour of your life the love of letters ever oppress you as a will burden, or fail you as a resource. In the vain and foolish exultation of the heart, which the brighter prospects of life will sometimes excite, the pensive portress of science shall call you to the sober pleasures of her holy cell. In the mortification of disappointment, her soothing voice shall whisper serenity and peace. In social converse with the mighty dead of ancient days, you will never smart under the galling sense of dependence upon the mighty living of the present age. And in your struggles with the world, should a crisis ever occur, when even friendship may deem it prudent to desert you, when even your own country may seem ready to abandon herself, and you, when priest and Levite shall come and look on you and pass by on the other side, seek refuge, my unfailing friends, and be assured you shall find it, in the friendship of Laelius and Scipio, and in the patriotism of Cicero, Demosthenes, and Burke."

A grand tribute to the value of culture for its own sake, and one that ought to weigh heavily with every young man in deciding what his college training shall be. For the winning of bread alone is not satisfactory. Life should mean something more than this. Something more ennobling, more self-satisfying, should be its aim. To become acquainted with whatever is best in the world's history; to feel the inspiration of grand deeds and noble thoughts, to look with kindling

eye and quickened pulse upon the beautiful creations of a vivid imagination, to have a sympathy with, and love for, the great minds of the past; in a word; as Mathew Arnold has said, "to know the best that has been said and thought in the world," this is true culture. To gain it is the work of years, aye, of a life time, but it should find its source in the training of the college course.

I do not claim that a man is cultured because he knows Latin and Greek, but rather that his study of the classics, teeming as they do with richness of expression, and beauty of imagery, simple but grand, eloquent yet mysterious, and pregnant with humanity, will create in him a love for the good, the true, and the beautiful in literature, wherever found; and will fill him with a deeper human sympathy and love that will find expression in his daily life, and make him, in the fullest sense, a cultured man. With the prospect of such a future, we shall still continue to carry our four years' offering to the "College Fetich."

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."

"THE SABBATH OF THE LORD."

BY MRS. M. E. H. EVERETT.

Though many weary years may be before I go to heaven,  
A bit of heaven he sendeth me  
One blessed day in seven!  
Life's cares and sorrows manifold,  
I drop them at his feet,  
And lift unfettered hands to hold  
The cup of mercies sweet.

Upon the ocean's crested swells  
In frailest barque I ride;  
I hear the holy Sabbath bells  
Ring o'er the darkening tide,  
And drop the anchor; lo, the sea  
Becomes Genesareth,  
Upon whose waves to cross to me  
His gracious feet are set!

When in the desert lone and wide  
I wander sore dismayed,  
The fiery pillar at my side  
Is of a sudden stayed;  
And safe beneath its flaming crest,  
As if in pastures fair,  
Upon the sacred ground I rest  
And find God's Sabbath there.

"The Sabbath of the Lord," its peace  
Falls on my smitten heart,  
And all its troubled murmurs cease,  
Its haunting fears depart,  
So, though my burden grievous be,  
One blessed day in seven  
The dear Lord sendeth down to me—  
A little bit of heaven!

FROM REV. G. VELTHUYSEN.

HAARLEM, Holland, Jan. 24, 1884.

MR. G. H. BARCOCK, Corresponding Secretary of the American Sabbath Tract Society:

Dear Brother,—With joyful heart I send you the report of my labors, etc., during the last trimester of past year by means of *de Boodschapper*. Not before this week did I receive the last contributions of subscribers, and some gifts of friends. Therefore I could not write earlier.

Probably you know already the good fruit *de Boodschapper* by the blessing of God has given in the conversion to the Sabbath of the Lord of that Baptist minister at Friesland. Last night I got a letter from that brother, telling me that the Lord has rejoiced and encouraged him by the acceptance of his holy Sabbath by six of the members of his church, so that they are now seven there. The deacons were very angry, and he had the prospect to be excluded with his friends that joined him. If in any way possible, I hope to go there and see how matters are. Truly, our God and Father answers prayers, and we expect more good will follow.

The good news of the baptism of a young man from Groningen, and the embracing of the Sabbath by two Baptists there, you will have heard too. Also that my dear eldest boy found Jesus precious to his heart. What a good season we had and have.

My heart's desire and prayers are for a faithful exposition of the truth. I know if we are faithful, the Lord will bless in his own time our feeble testimony by the strength and power of his Spirit. Regularly I send out my paper in the manner that I told you in my former. Opposition is sharpened these last weeks, principally on the side of the so-called Darbites or Plymouth Brethren, who in their zeal for lawlessness call me a servant of Satan. I suppose the working of the truth is disturbing their minds. By the help of God I hope to carry on the spreading of the truth in my fatherland, and, if possible, in the Dutch-speaking neighborhood, thanking God for the assistance he gives me by the zeal and love and confidence of the American brotherhood.

The number of paying subscribers at 1st January last was 131. My account during 1883 is:

RECEIPTS.	
Jan. 1 to July 1, Subs. and gifts.	f. 28.05
July 1 to Oct. 1.	67.67 5
Oct. 1 to Dec. 31.	123.29 5
Jan. 1 to Dec. 31, 12 P. O. M. O. of your Society, ad 196.50.	1,158.00
	1,377.02

EXPENSES.	
Jan. 1 to July 1.	f. 777.95
July 1 to Oct. 1.	361.04
Oct. 1 to Dec. 31.	319.80
	1,458.79
	1,377.02

Deficit. . . . . f. 82.29  
\* f stands for guilders, equal to 41 1/2 cents of our money.

I hope the Board will send me soon the amount of 82 and 26-100 guilder, that I may make up the balance and remain without debt for the past year.

May the Lord grant us all a blessed new year, principally that we may be enabled to serve him in spirit and in truth.

Recommending the interests of the Lord's cause in Holland continually in the good-will of the Board, I give respectfully my salutation in the Lord, and remain

Yours for Christ's sake,  
G. VELTHUYSEN.

TRACT BOARD MEETING.

The regular monthly meeting of the Executive Board of the American Sabbath Tract Society, was held Feb. 10, 1884. The committee on publication of *Quarterly* reported publication completed, and that 300 copies of the edition had been shipped to American Sabbath Tract Society, Alfred Centre, N. Y., and balance, 200 copies, to J. F. Hubbard, Treasurer, Plainfield, N. J.

Letters were read from G. Velthuisen giving reports of work in and about Holland, for the last quarter, for particulars of which see letter published in *RECORDER* this week.

The committee on joint canvass of denomination, for the Missionary and Tract Societies, reported cards and envelopes printed ready for distribution.

Editor *Outlook* reported, good interest sustained during the month, and at least one convert to Sabbath truth.

The following report, with recommendation, was adopted: "Your committee on procuring new press, would respectfully report that a two revolution press, of size sufficient to print the *RECORDER*, and having four rollers across form, making it suitable for fine cut and book work, has been presented to the Society by Messrs. C. B. Cottrell & Sons, of Westery, R. I., and that the same is now in the office at Alfred Centre, ready for use. The exact value of this press is not known, but is believed to be about \$2,500. Your committee would recommend that the thanks of this Board be given to Brethren C. B. Cottrell & Sons for this timely gift."

Treasurer reported receipts for January \$624.33, and cash balance \$341.34.  
J. M. THRSWORTH, Rec. Sec. pro tem.

FROM T. G. HELM.

SUMMERVILLE, Texas Co., Mo., Jan. 27, 1884.

It may be interesting to the many readers of the *SABBATH RECORDER* to hear a few words relative to the work of the beloved brethren, Elders N. Wardner and A. McLearn, in this portion of our country. They came into Texas county, early in this month, and organized a Seventh-day Baptist Church, in Cass township, and a branch church at Summerville, concerning which they have reported the particulars. The object of this writing is only to state what appears to be the influence their preaching had on the minds of those who heard them.

The weather being intensely cold, and the people not expecting them, the congregations were necessarily smaller than would have otherwise been, but the numbers of hearers increased with every meeting. I believe nine sermons were preached by them, in Summerville and vicinity, which were received with joy by every one who heard them. Many persons remark that the preaching was the best they ever heard in this country, and regret that the brethren returned home so soon. Their preaching, together with the tracts distributed, has surely made a deep and lasting impression on the minds of the people; the more thoughtful of whom are aroused to thinking and talking over the Sabbath question, all admitting however, that the Seventh-day is the Sabbath of the Scriptures. Their work here brings very forcibly to my mind the case of Jonathan and his armor bearer related in 1 Sam., 31st chapter, and the cake of barley bread, Judges 7: 13. The people here say "Come over to us" which is sufficient to justify the conclusion that if the two brethren could have remained some days longer, they would have captured the community as Paul did the Gentiles. The prospects for success in the Sabbath cause are increasing. We verily believe that the time will soon come when the keepers of God's Sabbath in this portion of the country will equal if not exceed the Sunday worshippers. May the good Lord bless them and all kindred labors in the prayer of your brother in Christ.



at the blessed work may go on... ricked place shall be redeemed...

JAMES E. N. BACKUS.

Rhode Island.

HOPKINTON.

on with other sections of the... city has felt and noted the cold...

uring interests are more dull... it is said

interests are good; Sabbath and... rices are well attended by a good-...

four different church organiza-... e-presented and have houses of...

nd-day evening Feb. 11th, about... ns gathered at the Seventh-day...

inding netted the pastor and... abundance and a variety of arti-...

and then, snow, mud, rain, fog... these are nothing compared with the...

ntaining in both, two hundred... hree cents. It is certainly con-...

of good common sense.

L. F. R.

ASHAWAY.

evening, January 31st, the Ly-... public session with an admis-...

As we always read with much interest... "Home News" in the SABBATH RECORDER...

Since Rev. O. D. Williams closed his... labors with us the first Sabbath in January...

A church and congregation meeting was... held Feb. 10th, at which it was voted unani-...

The first Sabbath evening in this month... we held our missionary meeting with very...

Our Church has acted upon the suggestion... of Dr. Wardner in the last RECORDER...

are all running full time now... the Cotton mill which is on two-...

Feb. 4th, quite a party left here... where they intend to remain till...

March; they were going by rail... navigation. The party consisted...

nyon, widow of the late Dr... Kenyon; Dr. John D. Kenyon,

Thos. A. Barber, wife and son... Kenyon; at Westerly they were...

left here, the ground, and in... everything was coated with ice.

They were riding through Vir-... e thermometer standing at 70°...

any truth in the old saying... ny will bear in Summer, in pro-...

Winter, surely next year should... year for four days this week...

Sabbath-day, Feb. 9th, the arrange-... ment was for Rev. A. E. Main to occupy the pulpit...

The Bible-school has adopted the system... of class collections and reports, which has nearly...

The Excel Band held a meeting in the... church the evening after the Sabbath, Feb. 9th...

ASHAWAY AND POTTER HILL.

To our already long list of blunders... we see that one more must be added. We...

West Virginia.

LOST CREEK.

We have had very precious meetings and... a great refreshing from the presence of the...

New Jersey.

MARLBORO.

As we always read with much interest... the "Home News" in the SABBATH RECORDER...

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Our Church has acted upon the suggestion... of Dr. Wardner in the last RECORDER...

Wisconsin.

WALWORTH.

Our Church has acted upon the suggestion... of Dr. Wardner in the last RECORDER...

Divers, who have explored the hold of... the wrecked "City of Columbus" say the...

A tornado following a terrific rain storm... struck Waco, Tex., Feb. 12th, overturning...

The Georgia Capitol Commissioners have... selected a plan for a new State capital. It...

The new registration of voters at Norfolk... Va., has closed. It shows 2,935 colored...

At a banquet in Paris to members of... the scientific press, DeLesseps said that a...

Our school is prospering finely under... the efficient management of Brother Swinney.

We are longing for a refreshing from... the presence of the Lord. Sister H. W. Coon...

Dakota.

PARKER.

Every Church should be represented in... the Home News department of the RECORDER...

We feel very thankful to the Missionary... Board for sending missionaries here, and I...

Elder Ring is doing what he can, but... he is so situated that he can not be away from...

We are interested in our denominational... work and hope to see several more Seventh-...

Kansas.

NORTONVILLE.

We are in the midst of a good work both... at Nortonville, and up at the church. I should...

Condensed News.

Domestic.

By the will of the late Stephen Williams... the Hampton, Va., normal school receives...

The will of Colonel Hunt, the millionaire... lumberman, of Roscomon county, Mich.,...

Much comment has been caused by the... passage of a bill by the House of the Miss-...

The National Temperance Society held a... Conference in New York, recently, in relation...

Divers, who have explored the hold of... the wrecked "City of Columbus" say the...

A tornado following a terrific rain storm... struck Waco, Tex., Feb. 12th, overturning...

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Foreign.

At a banquet in Paris to members of... the scientific press, DeLesseps said that a...

Sixteen million cartridges are being... shipped to Egypt.

It is reported at London, Eng., that 300... Christian Catechists have been murdered in...

In the House of Commons in debate on... a motion condemning the government's Egyp-...

During debate in the lower house of the... reichstag on exceptional measures for the...

Five thousand volunteers are being en-... rolled in Paris to start for Tonquin in March.

Books and Magazines.

The contents of the English Illustrated Magazine... for this month are quite varied. The frontispice...

STORY OF THE MERV, by Edmund O'Donovan... As a story of travel, this is one of the most...

By mail, the past week, we received a copy... of the latest of John P. Dougherty's fine composition...

MARRIED.

In West Edmeston, N. Y., Feb. 9, 1884, by... Rev. J. B. Clarke, at his residence, Mr. JASPER WATKINS...

In Plainfield, N. Y., at the residence of... Stillman Bassett, on the evening of Feb. 9, 1884, by Rev. S...

In Walworth, Wis., Feb. 6, 1884, by Rev. A... McLean, D. D., Mr. WILLIAM J. DAVEN and Miss...

DIED.

In Willing, N. Y., Feb. 4, 1884, of scarlet... fever, GEORGIANA, youngest daughter of Lorenzo...

DAVID LYON, who was well known and highly... esteemed in Alfred, N. Y., where for two and a...

Sister MARY C. BAILY was born in Tiverton... Newport Co., R. I., April 28, 1798. She was married...

IRVING SAUNDERS expects to visit his... Friendship Studio from Feb. 20th to 26th inclusive.

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CHICAGO MISSION.—Mission Bible-school at... the Pacific Garden Mission Rooms, corner of Van...

THE Quarterly Meeting composed of the... Churches of Friendship, West Genesee, Portville...

J. S. FLINT, Chairman of Committee.

THE Seventh-day Baptist Quarterly is... published, mainly, in the interest of the denomination...

If the support will justify the outlay, each... number will contain one or more photographic portraits...

The price of the Quarterly is put at the low... figure of \$2 a year, or 50 cents a number, which puts...

Systematic and vigorous canvass should be... made at once for the Quarterly, and let the responses...

SABBATH SCHOOL TEACHERS' NORMAL, in... Shiloh, N. J., opens Thursday evening, March 13th...

T. R. WILLIAMS, Cor. Sec.

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