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Missions.

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

The Corresponding Secretary having temporarily changed his place of residence, all communications not designed for the Treasurer should be addressed, until further notice, A. E. Main, 820, Putnam Co., Fla. Regular quarterly meetings of the Board are held on the second Wednesday in December, March, June and September; and ample time should be allowed for business matters to reach the Board through the Secretary.

ROPE-HOLDERS' SONG.

Oh, we're holding the ropes with music and song,
Holding the ropes, holding the ropes;
With hearts that are glad and hands that are strong,
Holding, holding the ropes.

Holding the ropes with our hearts' earnest prayer,
Holding the ropes, holding the ropes;
With tenderest pity and love and care,
Holding, holding the ropes.

Holding the beautiful, helpful ropes,
Holding the ropes, holding the ropes;
With love and patience, with faith and hope,
Holding, holding the ropes.

For those dark-faced boys in the heathen lands,
Holding the ropes, holding the ropes;
With loving hearts and with willing hands,
We are holding the ropes.

Then bring in the pennies, the dollars, the dimes,—
Holding the ropes, holding the ropes,—
We love to hear their merry chimes,
While we are holding the ropes.

Let us work with a will, for the Lord above
Knows we are holding the ropes;
That with patience and prayer, and songs of love,
We are holding the ropes.

The work he gives us we gladly take,
Holding the ropes, holding the ropes;
Knowing it all is for his dear sake,
Holding, holding the ropes.

Then join our happy, working band,
Holding the ropes, holding the ropes;
With a heart of love and a willing hand,
Help us to hold the ropes.

Mary G. Crocker, in the Standard.

THE following statements, made at the late meeting of the English Baptist Missionary Society, have a direct bearing upon the question of the probable steadfastness of Chinese Seventh-day Baptists Christians:

Forty years ago six converts to Protestant Christianity were known to exist in China. The six have become nearly 30,000, who, at the communion table, confess the Lord Jesus as their Saviour and their Master. One hundred thousand persons regularly attend the mission services.

There is every reason to believe that the work done has been as solid as it is extensive. There is a very strait gate for disciples of Christ in China—a fierce intolerance of any departure from ancestral ways. Neighbors persecute them; rulers persecute them; societies are formed to resist the progress of Christianity. From petty persecutions—such as beating, boycotting, refusing water from the village well—up to the burning of their houses, imprisonment on vamped-up charges, and the administration of torture, our own converts in Shantung have had in scores of cases to bear, and have borne bravely and patiently, all kinds of molestation.

In Southern China there have been persecutions which did not stop there. Within a hundred miles of Canton, at Christmas, 1879, five men were tortured with a view to induce them to recant. Refusing to do so, they were bound to crosses swathed in cotton; the cotton was saturated with oil; and thus they were burnt alive. Can success so large, so strong, so vital, be a casual thing without significance? Or are we not right in concluding that we have here the first fruits of a great harvest, which is fast whitening for the sickle?

Universally throughout China, in every Buddhist temple, amidst the statues of other deities, two are always found, and these two receive the most universal homage. One is the Goddess of Mercy, who embodies their highest divine ideal—her name, Kwanyin, meaning "The Answerer of Prayer;" her nature—love so pure that she has sworn not to enter on the enjoyment of heavenly rest till she has incarnated herself in every world whose sorrows need a Saviour. The other is the God of Immortality, who bestows a living immortality, and leads not to Nirvana, but to a heaven of conscious and perfect rest.

FROM D. H. DAVIS.

SHANGHAI, Oct. 22, 1886.

The mail goes out for America to-morrow morning. I purpose now to send you a few items only, which may be of interest to you. Mr. C. S. Hartwell, from Foochow has been with us for two weeks or more, and we are enjoying his visit very much. I think he intends writing to you respecting his visit with us and his impressions regarding our work. It has been refreshing to have some one with whom we could converse freely upon religious subjects. While we do not agree on all points of doctrine, yet like faith respecting the law of God and his holy Sabbath has made us feel like brethren. It has seemed to me that there is more in the question of the Sabbath to draw hearts together than in almost any other doctrine of the Bible. The Christian community is now enjoying the preaching of Rev. Geo. Miller, of Bristol, England. His religious life has

been one that seems marvelous to hear of. I had the pleasure of listening to a historical sketch of himself and his work a few evenings ago. I will endeavor to write it out and send to you. We are going to hear him preach this evening.

The Missionary Conference held its first session for the season at the Seventh-day Baptist mission dwelling on the evening of the 19th inst. The evening was quite unfavorable, but there were present thirty-five persons. The President, Arch Deacon Maul, presented a paper on the subject, "How Far Should Scientific Instruction Be Used as a Handmaid to Christian work." The paper was discussed by various missionaries present.

The prevailing opinion was that true science would aid true religion, and that the only use which missionaries could, or should, make of science was to advance religion. Upon the whole the meeting was quite good, though not as spirited as usual.

The weather is now, after a few days of heat and rain, cool and pleasant again, which affords a favorable time for the in-gathering of the rice crop, which promises to be very good in this section. Dr. Swiney seems not to have fully regained her strength; hope she may. Mrs. Davis is also far from being strong. Hope you are improving.

With abiding interest in the work, I am sincerely yours.

FROM HORACE STILMAN.

ASHAWAY, R. I., Dec. 1, 1886.

My work the present quarter has been about the same as heretofore reported. I have preached once to the people at Ashville, where God has so graciously revived his work, and have an appointment there for the evening after next Sabbath. I have in all of my appointments tried to present the claims of the gospel faithfully, and think that I can see evidences of Christian growth in some of the membership. We expected to have had some two or three additions to the church at Woodville growing out of the late revival at Ashville, but two who contemplated joining with us were told that the Woodville Church would be obliged to discontinue their services, and so they were induced to join elsewhere. The report doubtless grew out of a misunderstanding of the recommendation of the Missionary Board, for the Woodville Church to seek the fostering care of the Second Hopkinton Church, and for the First and Second Westerly Churches to unite in calling a pastor. The

The Woodville meeting-house, a few nights since, narrowly escaped being laid in ashes.

The large carriage shop that had recently been built at the east side of the house took fire and burned down, but God so tempered the winds and air that our house of worship was saved, though it was badly scorched. There went up from the membership of the church, the next Sabbath, prayer and thanksgiving that the house to them so dear was saved. It was the desire of all that it stand many years a reminder to the surrounding community that the law of God is sacred and should be obeyed, and that the rising generations may have their steps directed here into the ways of obedience to God's commands.

Remember us in your prayers that God's Word may be here revived and sinners saved.

Thirteen weeks of labor at Woodville and Niantic; 30 sermons; congregations at Woodville from 10 to 15, Niantic, 15 to 30 on the Sabbath, and on Sunday evening from 25 to 75; 13 other meetings; and about 6 visits and calls.

FROM C. W. THRELKELD.

NEW BURNSIDE, Ill., Nov. 30, 1886.

I am now at Enon Church, in the neighborhood where Eld. Vancleave lived. Came up to fill Eld. Johnson's appointment, and am staying by request for a few days' meeting. The weather is cold and changeable, so we cannot tell much as to what the results may be. There is considerable interest here and some inquiry on the Sabbath question. If Eld. Vancleave had held on faithfully, we should have had a fine field just here. It will take some hard work to overcome that influence, but it may be overcome. Our meetings at Stone Fort have been very interesting. There have been about fifteen professions of faith during the meetings, and there is considerable thought on the Sabbath question in the bounds of work there. Although we have had a church there for a time, yet it is a mission field in which much needs to be done. The demands are so urgent from a number of places I scarcely know where to take hold first. The drought has been so severe here that there is little or no money that can be

reached. We hope for better times financially.

May the Lord bless his truth.

Four weeks of labor at Crab Orchard, Stone Fort and Enon; 25 sermons; congregations of about 100; 7 other meetings; and 25 visits and calls.

SIGNIFICANT FIGURES.

A few facts in the history of the American Baptist Publication Society will be of interest. Its total cash receipts for the first year of its existence, 1824-25, were \$373 80. Ten years later (1834-35), its total receipts for the year were \$6,126 97.

During the 1st decade the receipts were, \$14,703 80
" 2d " " 91,544 41
" 3d " " 287,289 94
" 4th " " 666,113 18
" 5th " " 2,864,680 52
" 6th " " 4,324,087 56

We suppose that it will be admitted that any one who would think of competing, in the way of Baptist publication, with such an organization as this, whose income for the last ten years has been largely over four millions of dollars, gives strong evidences of a very eccentric mind. The income for the last year (1884), was \$586,957 58.

The sight of these enormous figures will perhaps convince some of our readers that the very strong statements made by us, in the first part of this article, are not without substantial foundations. The publications of this Society, during the sixty years of its existence, if reduced to the size of 18mo pages, amount to four billions, three hundred and thirty-five millions, one hundred and six thousand, five hundred and thirty-nine pages. Under its auspices 687,484 Baptist sermons and addresses have been delivered; 68,042 prayer-meetings have been held; 862,389 families have received religious visits from Baptist evangelists; 16,441 have been baptized; 615 churches have been constituted; 5,931 Sunday-schools have been organized; and 4,318 pastors and ministerial students have been aided with grants of books for their libraries.—*Baptist Teacher.*

TWO CHRISTIAN QUEENS.

We always like to know something of the distinguished people who live in our own time, and I shall tell you a few things about two queens of Madagascar, both of whom deserve to hold a high place among the women of their age. The first was Queen Ranavalona II., who died July 13, 1883. She had reigned fifteen years. She was born in 1826, and was a niece of Ranavalona I., the cruel persecutor of her Christian subjects. She is said to have been a peculiarly gentle and admirable girl, and as her youth was spent amid bloody persecutions she embraced every opportunity of extending pity to the sufferers. She had been educated in one of the mission schools, and secretly she made numerous attempts to save the lives of the Christians, even though she had not at that time been baptized. She frequently attended the devotional meetings of the believers, both in the capital and in the country, and sometimes ran great personal risks by holding interviews with Christians who came to see her. On one occasion she entered the house of an old lady very early one morning to warm herself by the fire, and as she was dripping with dew her aged friend asked her where she had been on such a night as that.

"I have been," she said, "at a meeting of Christians out yonder on the marsh." The old lady replied, with tears in her eyes, "The Lord prosper you in your seeking after him thus."

When she came to the throne, in 1868, it soon became apparent that a great change had come over the palace. The idols were banished and the idol-keepers sent away. On the coronation day, September 3, 1868, everybody was surprised to find that the great idol near the throne had been removed, and that a Holy Bible occupied its place. Upon the four sides of the canopy surrounding the throne were four mottoes, printed in large gold letters—"Glory to God in the highest," "Peace on earth," "Good-will to men," "God be with us;" and the Queen, in her speech, with her hand on the Bible, said that she "rested her kingdom on God, for he gave it." She declared herself to be a Christian, and expressed her hope that her people might also be led to follow her example. "But," she added, "in this matter you shall not be compelled. You shall not be hindered, for God made you." It was the same as to say, "I invite you, I win you to the cross, but you shall not be compelled. It shall be your own choice. There shall be religious liberty in my kingdom." The Queen regularly attended worship in one of the churches, and in the following October the first Christian service was held in the palace. The next year the national idols of the Hovas were burned at the Queen's command, and she and the Prime Minister were baptized into the Christian faith. To the very end she lived a consistent Christian life. She was a firm believer in the power and efficacy of prayer and in constant communion with God. She never entered upon any important action without seeking the blessing of God. When she went out, when she came in, before and after meals, at the opening of the Council, on rising and on retiring, before the annual feast—nay, during her last illness, when about to take her medicine, she would have a blessing asked upon

her.

There are now about eighty thousand Jews in London, and the London City Mission has six missionaries (who are themselves converted Jews), who are laboring for the salvation of that people. I have now before me the last annual reports of three of these missionaries.

Mr. Ehrlick has been engaged in this work for twenty-four years in White Chapel. There was a great influx of foreign Jews during last year, mostly from Poland, and he has distributed among these nearly a thousand portions of the New Testament and twelve thousand other books and tracts in various languages. He visits these people at their homes, at the baths and wash-houses, at hospitals and infirmaries, in the streets and wherever he can find them, and many of them come to him at the Mission Hall, and to his house, for instruction and conversation. And God has blessed his work. One family who were much opposed to him were softened by his inquiries for, and his attentions to, a sick child; and they afterwards received his visits and listened to the reading and exposition of the Scriptures till they became convinced of the truth as it is in Jesus, and husband and wife became happy and consistent Christians, and willing to endure persecution for the sake of Jesus Christ.

A young Jew who was fanatically opposed to Christianity, attended the Mission Hall for the purpose of disturbing the meetings. But one day he stood up in the presence of a number of Jews, and said: "All of you know what a bigoted Jew I was at one time, how opposed I was to Christianity. . . . But I confess before you all how sorry I am for

the Lord's Supper she gave \$100 for the poor of the church, while, in addition to her other gifts, she gave from \$250 to \$300 a month for the assistance of poor churches in the villages around the capital. She also supported a hospital for the benefit of the sick poor. She died in the midst of war, brought upon her country by the wickedness of the French. One of the noblest acts of her life was that of magnanimously rescuing seventy French subjects who were exposed to violence. The principal port of her country had been ruthlessly bombarded by the enemy; the outrages of the French soldiers had aroused the indignation of all her people; and in the interior there were seventy French subjects, who, as they clearly saw, were in great danger from the indignation of the people. She notified them that it would be necessary for their safety to remove to their own lines, and she made provisions for their journey. As they tried to make martyrs of themselves, by going on foot, she sent, at her own expense, the means of conveyance; and she even sent them a guard of soldiers to insure their safe conduct. What would be more magnanimous than this, at a time when her own subjects were suffering every sort of wrong and cruelty from the French?

Now, a few words about Ranavalona III. After the death of the queen, whom I have just described, the present sovereign was immediately proclaimed, though she was not crowned until the following November. In the midst of a large plain near the capital is a great stone on which the sovereigns of Madagascar receive their coronation. By her own arrangement the Queen was escorted to this stone by a guard of 400 of the older boys from the chief schools of the city, all in uniform and armed with rifles. She herself proceeded to the spot in a handsome palanquin, under a large silk umbrella. As she approached the place she passed under an arch, near which stood 500 girls from the various town schools, and they strewed the road over which she was carried with flowers, at the same time singing hymns. The stone or throne upon which she was to be crowned was covered by a canopy bearing the same Scriptural mottoes as that under which her predecessor had been crowned. In her speech to the people she said: "This is my message to you, oh people. God has given me the country and the kingdom, and I thank him exceedingly. You have not deceived me, and so I thank you, and may the blessing of God be upon you. I have a father and a mother in having you; may you live, may you be prosperous, and may God bless you. My desire is to benefit you, to make you prosperous, and govern you in righteousness. I also tell you that I place my kingdom under the protection of God; for I know that it is that kingdom which is governed in dependence upon him. Remember that it is 'Righteousness which exalts a nation,' and that 'The fear of God is the beginning of wisdom.' All the way back to the palace she received the congratulations and cheers of the people, old and young. Everywhere along the way the women and girls chanted their songs and clapped their hands for joy.

Will not all our young readers follow the history of this young queen whose entrance upon her kingdom is so full of promise for good and pray God to make her a great blessing to her people. —*The Foreign Missionary.*

MISSION WORK AMONG THE JEWS.

There is an opinion, very prevalent, that it is almost useless to attempt to Christianize Jews. But this is a mistake. There are peculiar difficulties in connection with Christian work among them; but these may be overcome; and many Jews do find the gospel to be "the power unto salvation" to them, because they believe it. It is stated, on good authority, that among the clergy of the Episcopal Church of England, alone, there are four bishops and three hundred Presbyterians who are converted Jews; and besides these, there are a large number of private Christians of that race who belong to that and other denominations.

There are now about eighty thousand Jews in India—the missionaries of our various societies—take part in it. Sunday-schools are formed, and in many places flourish exceedingly. Native converts abound; probably there are at this time 700,000, of whom 170,000 are communicants.

The most promising of them are being diligently trained by most missionary societies as evangelists and pastors, and of these there were, in 1881, nearly 3,000. Native churches are open to Christian teachers. Preaching in the bazars and melas is in vast districts and many cities more common than street-preaching at home, and often of far higher character, and not rarely appealing to more thoughtful men; for the best Englishmen in India—the missionaries of our various societies—take part in it. Sunday-schools are formed, and in many places self-supporting, and engage in mission work amongst their heathen countrymen. Men and women go from this land in increasing numbers, trained to care for the bodies as well as for the souls of men, that healing and preaching may show Christ's love and power, as at first. Everywhere the old order is changing, and the leaven is slowly spreading through the measures of meal; so that we have a thousand encouragements that the old workers lacked.

SOME are greatly troubled because they think but a small proportion of what they contribute to foreign missions actually reaches the heathen. Such persons will be glad to learn that the Missionary Union is able to send every dollar contributed by churches and individuals to the foreign field almost unbroken. For every dollar given to the missions under its care, the Missionary Union uses only nine cents to carry forward the home work. Instead of being obliged to give a dollar to the heathen, and then give another dollar to get it to them, if you give a dollar to send the gospel to the heathen, ninety-one cents goes directly to the missionary work.

my unreasonable conduct, and I hope that God will forgive me. I am quite convinced that Jesus is the true Messiah."

Mr. Bergman has been eight or ten years engaged in this work in the parish of St. George, in the East. He also tells of former opposers who have received the truth as it is in Jesus. One young Jew came one evening to his meeting, and during the service caused great interruption. He was remonstrated with, but became the more blasphemous. He was not seen again for three months, and then he came to the evening service and listened very attentively. After the service, he asked to see Mr. Bergman alone. He then said that he was very anxious about his soul, and would like to know the truth, and asked for instruction in the Scriptures. He came secretly for several weeks, and then concluded that he must become a Christian, although he had to forfeit his situation in consequence. He has been baptized on a profession of his faith in Christ.

Mr. Oppenheim has been five years a missionary to the Jews in Spitalfields, where there are about twenty thousand Jews, very nearly the whole population of the district. During the five years, he has been instrumental in the conversion of twelve who have made a public confession of their faith in Jesus Christ. A Rabbinical student saw some young men enter the Mission Hall one Sabbath afternoon, and went in after them and inquired, "What is going on here?" He was informed that a religious service was about to commence, and was invited to remain. From curiosity, he did so. During the sermon, he was very restless, and at the close he asked questions and requested some tracts. These were given him, and also a copy of the Gospel of John. He came to the missionary frequently after this, listening very attentively and asking questions. At the end of three weeks from the first visit, he wrote a letter to the missionary, in which he said: "I have been long time longing for something, but I did not know what it was. . . . I listened to your forcible arguments and to your earnest appeals. I read your tract and prayed, 'God, where shall I find peace—where shall I find salvation?' Thank God, thank you, for the Gospel of St. John. There I found the Saviour." This man is now a devoted Christian.

But while these missionaries find many who openly avow their conversion, there are numerous others who are hindered from doing so from the fear of persecution and financial want. So in the time of Jesus Christ "many believed on him," but "did not confess him, lest they should be put out of the synagogue," so it is now. A converted Jew becomes an outcast, his relatives disown him, his friends discard him, his employers dismiss him. But we may hope that many of these fearful ones may, like Joseph of Arimathea, finally avow themselves. It

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."

OUTLOOK CORRESPONDENCE.

WASHINGTON, D. C.

Dear Brother.—Should we divorce the "moral law," so-called, from the "ceremonial law," so-called? Do you not do just that in your *Quarterly*? Or, do you make it a merely secular, benevolent work you are trying to do? To plead, as a Christian and for Christians, for the legal Mosaic Sabbath in its responsibility is to put one back under law. Rom. 4: 28; Rom. 7: 1-4; Gal. 5: 18; show me, having Christ as the rule of life? So the Lord's-day, not the *Sabbath*, is mine, a day of blessed privilege. Sometime ago myself shook off *Sabbatarianism* as too legal for a child of God; there is a scope in the spirit that the law can never give us. The law is good and spiritual, but you see I cannot keep it. I have given up the advocacy of any part of Scripture, rather taking all of it. "All Scripture is given by inspiration," etc. Is not heresy the selecting of truth, (granted that men need the Sabbath) to the exclusion of other truth equally true? "Scripture cannot be broken," neither is it of any private interpretation. The church collectively and individually is not a correct one for the world. Let it have its Sunday, or whatever else it may call it. Let you and me recognize the first day of the week as the one on which our Lord arose, as our Lord's-day; not of responsibility to show what we can do for him in "keeping a Sabbath," but what he has done for us in bursting bonds of death and setting us free—a day of privilege.

Fraternally,

F. H. BURDICK.

P. S. Enjoyed your article on "Corruption of Christianity by Paganism," much. You have also thought, no doubt, on the repaginization of Christendom, as it is now very silently permeated by the leaven.

The foregoing shows the false conception of the relation of Christians to the law of God, which Paul wrote the first seven chapters of Romans to correct. It is the old-time error of conforming obedience to law as a rule of life, and trusting in such obedience—which is necessarily imperfect—as the ground of salvation. Our correspondent makes void the law through what he calls faith. Paul declared that he did not, but that he rather established the law. If there be no broken law from the condemnation of which men must be saved, there is no need of Christ, and no place for his work. Mr. Burdick proposes to ignore the law because he cannot keep it. There is no delusion which endangers Christianity so much as this same no-lawism, under the guise of "Christian liberty." It is license and disobedience without law, rather than true freedom under law through Christ. We prefer to abide with Paul under an "established" law, and trust Christ for salvation from the condemnation of imperfect obedience.

Yes, we have studied the "repaginization" tendencies closely. The false no-lawism of the foregoing letter was brought into the early church from paganism. Its continuance is the prominent cause of the downward tendencies of the present hour in church and state. Every anarchist in the land finds obedience to law too great a task; hence he prepares to abrogate all law, in order to enjoy (the spirit of) freedom.

CERESCO, Iowa, Sept. 8, 1886.

Gentlemen.—I have received a number of copies of the *Outlook* during the past year, some I have read and some not, as I had time, etc. Not being very much interested in the Seventh-day question I have not followed the arguments, but as the subject is becoming quite prominent now I want to examine it somewhat. I have a number of works on the other side but I want the argument for the Seventh-day observation, as it is the truth I am after, not simply arguments for a change of day. If it is wrong to observe the first, or Sunday, and obligatory on Christians to keep the seventh, that is what I want to know. Now if you have a compact work, book, pamphlet, or paper, which sets forth the matter as you see it, please send it to me and I will remit price of same. I do not want a long review which will take a week to read, but something right to the point and the best you have got, if it is the Bible itself, all right.

SUNDAY OF IRELAND.

BY REV. A. H. LEWIS, D. D.

Previous to its union with England, Ireland had no civil Sunday laws. But sun-worship and the Sunday festival were both well known to the paganism of ancient Ireland. This fact is significant, showing as it does the pagan character of the influences which corrupted early Christianity, and exalted the pagan festival of the sun over the Sabbath of Jehovah. Ireland was colonized from Asia, probably by way of Phoenicia. This brought the Oriental sun-worship cult

westward, and caused it to appear in the earliest history of Ireland. D'Alton says:

"The cromlechs, the upright pillars, the circular temples of stones, the round towers, the sacred fire, the holy groves, the venerable fountains, which were dedicated to sun-worship, still remain."

(Essay on The History, Religion, Learning, etc., of Ireland, by John D'Alton, Esq., M. R. I. A., p. 79, seq. Dublin, 1830. See also Diodorus Siculus, Tom. I., p. 158-9.)

The sun-worship continued until the time of St. Patrick, who in his "Confessions," condemns it in the following words. Speaking of the time when the true worshipers of Christ should be resurrected, he says:

"But all who adore him (the sun) shall unhappily fall into eternal punishment."

(Ware's History and Antiquities of Ireland, vol. 2, p. 123; Dublin, 1764.)

The ancient pagan week in Ireland was identical, in the order and names of the days, with the week as now existing, and as known throughout history and the world. (See Ware, as above, p. 123.)

The ancient Caledonians, neighbors and kindred to the ancient Irish, were sun-worshippers, and many remnants of the sun-worship cult are found in the Scotch and Irish superstitions of the present time. The festival of *Bal-tien* day, celebrated on the first of March, in honor of the returning summer sun, is a notable example of this. The name itself is from the Oriental Baal—the sun-god. There are traces of the custom of human sacrifices, by fire, in the sports of the modern boys of Scotland on that day. (See Wakefield's Ireland, vol. 2, p. 748, note, London, 1812.)

The laws of the ancient pagan kings of Ireland were collected 438-441 A. D., under the title of *Senchus Mor*. They contain no legislation concerning Sunday, but certain facts appear which show that the Sunday was a prominent festival before the introduction of Christianity. There was a system of fosterage by which certain youths were trained for service in the state, a possible or actual chieftainship. A general (*Cain*) law required that such wards of the state should have better clothing and better food on Sundays than on other days. On ordinary days they had milk with their bread, on Sunday, butter. Grades of clothing, each better than the other, were ordered for week days, Sundays, and "the festival." This provision was for these "foster children," and for the sons of chiefs of certain ranks. It is difficult to decide what is meant by "the festival." It was evidently a higher day than the Sunday of each week, probably it was the May-day festival of *Bal-tien* in honor of the return of the summer sun.

The jolly festival character of the pagan Sunday in Ireland is further shown by the following schedule of the duties of an Irish king for the week:

"Sunday, for drinking ale, for he is not a lawful chief who does not distribute ale on Sunday.

Monday, for judgment, for the adjusting of the people.

Tuesday, at chess.

Wednesday, seeing greyhounds coursing.

Thursday, at marriage duties.

Friday, at horse racing.

Saturday, at giving judgment."

(Ancient Laws of Ireland, vol. 4, p. 335, London, 1869. For other facts referred to above, see vol. 2, pp. 149 and 177, and vol. 3, p. 41.)

English law was first introduced in Ireland by Henry II, in the 12th century, but it was little obeyed until after Henry VIII, in the 16th century. The old pagan, (*Brehon*) laws, obtained in many instances, until after the final overthrow of the chiefs, under Elizabeth, and Ireland was taken under the direct control of England, under James I. Since that time, the Sunday laws of Ireland and England are the same.

Education.

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

GAMMON SCHOOL.

This is a school of theology for the training of colored preachers, under the control and management of the Methodist Church, located, if we mistake not, at New Orleans. We clip from the *South-Western Christian Advocate* an address delivered before the school lately, by Rev. Dr. Haygood, a trustee of the "Slater school fund," which, we are sure, will be of interest to the readers of the RECORDER.

It is to be questioned whether any single institution under the care of the Methodist Episcopal Church holds a place of importance and responsibility equal to that of the "Gammon School of Theology." To state the thought otherwise, the Methodist Episcopal Church could better afford to lose "Drew" than "Gammon." Looking at the

matter in another light, it may be well questioned whether any single institution in the Southern states could not be better spared. These things I say not to please you, but to quicken your sense of responsibility—more, if I may to any extent stir the conscience of the great church, in whose name you are now fairly beginning to do the work of preparing colored men, called of God to preach the gospel, to fulfill their ministry as it ought to be done.

Not many will accept my views of the comparative importance to the whole people of educational institutions. If they are un-sound, they ought to be rejected; if they are grounded in facts, they will in due time become the views of those who seek to know the very truth. In the view presented, I mean no disrespect for any other institution. Comparing this with other schools that endeavor to prepare colored men for the work of the Christian ministry, it is not in the least implied that they are not good as to purpose, and method and present results. But this school, so far as I am informed, holds a unique place as regards future possibilities. Would to God there were scores of consecrated men and women as wise and generous as the good man whose name this school right worthily bears. Considering the exceptionally broad and strong financial foundation upon which this school will rest and upon which it will, by the favor of God, be built from year to year and from generation to generation, I think I may say without exaggeration that Gammon School of Theology is, in many respects, the most important single experiment made by Protestantism in this country—so far as I know in any country—in the momentous matter of teaching and training colored preachers. Perhaps it would be safe to say that no other institution in these states has, at this time, such an opportunity to help or harm the cause for which it exists.

I doubt if the great church that stands closest to it has any just comprehension of the importance of this enterprise. I am sure it has not gauged its magnitude. I know that with few exceptions, the white people of the South do not justly appreciate this, nor any institution like it. They cannot, for few of them know of its existence; many do not care to know; not a few look with suspicion upon everything like it; steadily and rapidly diminishing number throw contempt upon the whole business of educating the colored people in any way and for anything. As to these last, a few years will terminate their antagonism. It must be so, for as to some, increasing light and ever-growing candor will convert them to right views; as to others, mortality will silence their opposition, and the clear light of the world to come bring them to see all things as they really are. It is inspiring to know that most of those who are engaged in Gammon and kindred schools can get on without just appreciation. They are not the first and they will not be the last of God's servants who are called to walk alone a narrow and difficult path. One generation "lays the prophets" of reform and progress; the next builds "tombs" to their honor. These exceptional relations are due to slavery. You can't revolutionize people in a generation. History records no instances of changes more remarkable than those now going on among Southern people. Sudden and absolute revolution in opinion might be evidence of a lack of their sincerity as to opinions for generations. These facts may encourage patience in those who need patience like Christ's, in order that they may do well one of the most important works that he has in this day committed to his children.

We come now to consider the religious work of such a school as this. We must not ignore the faithful and good religious work done in the days of slavery. I know that the religious life of the colored people in the days of slavery was not what it ought to have been; yet among them were the holiest and best men and women. Better work can be done now. Colleges and theological schools were then impossible. They exist now and are working miracles. A full million of colored children are in the public schools, and two millions of colored people can read the Word of God.

But freedom brings its own responsibilities and dangers. It is a fact that they are largely in churches of their own. We must recognize that the colored churches have brought over from slavery elements of weakness and danger that require attention and remedy. The negro reveals many wonderful and hopeful qualities, as well as not a few that alarm and distress the best friends of these children of Providence. In seeking to better the religious life of our colored brethren we will gratefully employ all agencies that God gives us. In any nation religion is its controlling force. I say unhesitatingly, knowing the religious life of the negro, that his religion is his strongest and best characteristic. All there is of hope for him in this country will rise or fall with the healthy development, or decay, of his religion. Here comes in the importance of the work of Gammon School of Theology and similar institutions. No people can rise above their religion; no people's religion can rise above the doctrine practiced and lived by their ministry. If any man in the world needs to know his business, it is the preacher of the gospel. If any preacher most needs to know it, it is he whose ministry is to the most needy and ignorant of God's children. The gospel must be lived as well as taught to be understood. Christ's life is the exposition of his doctrine.

If white men with all their advantages need theological schools, as they do, then colored men, with a thousand disadvantages, must have them. True learning will breed appreciation of others; it will recognize and rejoice in the good work wrought by God's untutored children. It is the half-taught preacher, whether white or black, who discredits with sneers the work of the more ignorant brethren. Wesley was the best scholar in his conference, and he appreciated the work of the illiterate exhorters as no other man in England did.

In speaking to the friends and students of a Methodist Theological School, an "exhortation by way of conclusion" will be in order.

1. To Southern white people: It is impossible that intelligent people can long ignore a work that involves the destiny of seven millions of people living in their midst. The exhortation is—Investigate the subject. Its friends invite investigation to the bottom. I have seen no intelligent person, informed in the facts in the case, who in the least doubted the practicability of educating the negro; those best informed most believe in his capacity.

2. To the congregations of colored people: When these students, by and by, become your pastors, receive them without prejudice and without vanity. Their training will make them more useful to you, but without your co-operation their learning will be in vain.

3. May I be pardoned one word to the honored gentlemen of the faculty of Gammon School of Theology? Do your work and not the work of others. You may not do that work on the model of all other schools. Your work is unique. You will have to invent your own methods. It will take some courage to follow your own judgment of your work, but you are capable of the achievement.

4. To the Methodist Episcopal Church: Nourish these schools. If they need more money give it to them. You claim special relations to the work of evangelizing the colored people in the South. For one, I believe that claim is well grounded. You cannot afford to relax your zeal for these people. The Southern white people cannot afford it, it would be fatal to the colored people if you should fail them. It is a great trust committed to a church well able to meet its responsibilities.

5. To the young preachers getting ready for their work: In God's name do your best. You will make the best argument for the cause Gammon School of Theology represents. Be strong in purity, in modesty, in humanity, in compassion on souls and in zeal for God's house.

6. I am unwilling to close this address without saying: The Christian people of this country—I am speaking to both races—cannot be faithful to God and leave Africa out of their prayers and plans. This country is under bonds to the dark continent. The seven millions of the African race in our midst are arguments that cannot be answered for the evangelization of the unknown millions beyond the sea.

UNIVERSITIES are among the most permanent of human institutions. They outlast particular forms of government, and even the legal and industrial institutions in which they seem to be embedded. Harvard University already illustrates this transcendental vitality. Its charter, granted in 1650, is in force to-day in every line, having survived in perfect integrity the prodigious political, social and commercial changes of more than two centuries.

Temperance.

"Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright."

"At last it biteth like a serpent, and stingeth like an adder."

THE following action was taken by the W. C. T. U. of St. Louis, recently, and explains itself. It is a just rebuke of a most pernicious practice. It is much to be regretted that ladies whose influence in social matters is so great should not esteem it a pleasure to set a worthy example in a matter of such vast importance as that of the temperance reform, to which the energies of so many noble women of our country are being devoted:

WHEREAS, newspaper reports state that Mrs. Whitney, wife of the Secretary of the Navy, not long since gave a dinner at which were present eighteen ladies, including President Cleveland's young wife, but no gentlemen, and

WHEREAS, the papers report that courses of different alcoholic drinks were served; therefore be it Resolved, That the Women's Christian Temperance Union of Missouri express their deep mortification and regret that the ladies in their high social position should themselves set this bad example to the people of this already drink-diseased country, and be it further

Resolved, That the Secretary of this Convention transmit a copy of this resolution to Mrs. Cleveland.

SHOULD THE LIQUOR TRAFFIC BE PROTECTED.

The whisky dealers of the West are aroused and mean business, which gives us the best encouragement for the success of prohibition in the near future. Agitation is the best evidence of progress. At a meeting of the Liquor Dealers' Protective Association, held in Chicago, it was decided to ignore party lines in the coming campaign, and to support candidates who would preserve the saloon-keepers. They say, "We are neither with the Republicans nor the Democrats, but will take care of our friends." The call for the convention says that it is necessary to take some action to repel accusations and check the growth of public senti-

ment hostile to the rights and business of the whisky trade, and that this sentiment is no longer to be ignored.

The brewers and whisky dealers would be justified in their demands for protection if their business was a harmless or healthful employment of capital; but instead of being a useful business, it is not only injurious, but is so detrimental that it is conceded by all who have opportunities to know, that not less than nine-tenths of all the crime, wretchedness and pauperism of our country is directly traceable to the liquor traffic, so that we are not only justified in a condemnation of the business, but all good motives and generous sympathies should prompt our humane efforts to oppose it. Besides, our just claim to self-protection demands that we should not withhold our time and influence to put down this horrible traffic, but should use our best effort to banish this monster of vice and corruption from the land, we being, otherwise, responsible for all the woe and misery that it produces.

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Shall the criminal practices of bad men, especially those whose crimes are most injurious to our homes and society—such cruel crimes, that bring lamentation, woe and wretchedness in every household—be justified with a legal sanction? Shall we tell these criminals that for a money consideration we will give them a monopoly in certain districts to carry on their terrible depredations on the lives and property of the people without our protest or molestation? Is it not on account of this wicked concession to the rum-seller that our land is now flooded with crime and wretchedness? and is it not the rum-seller who makes most of the hell we have on earth? Could we suppose it possible that in any civilized community this heinous debauchery of the people could find so much justification and sanction without an entire destruction of the people? The great wonder is that there is any virtue left, or that we are saved from our own recklessness; that we are not left to disintegration, even annihilation, of all that there is in life worth living. It would seem that nothing short of demoralization, anarchy, riot and destruction could follow such debauchery; for what are the elements of anarchy if not justice dethroned, selfishness let loose on society, crime sanctioned by the people, law made the pretext and vehicle for violence.

Where, when and how are the terrible evils that flow from this liquor traffic to be averted, if not by prohibition? Prohibition is our only salvation; it is

the building lots purchased by us for Seventh day Baptists as the Seventh-day Baptists are well and pleasantly located on the bay, post-office and court, and excepting bay fronts will be regarded as among the best in the community.

Question whether there is to be a Baptist Church and society at a Bay must depend upon whether Baptist families come here to live with them Seventh-day Baptists, and give them their best exercise and manifestation of God and integrity to his truth in business relations. Since all the same things and will not be in the same locality, we advise all, able, to go and see and judge for when looking for a home in any South.

Elias Ayers, who is answering me, and attending to business those owning land here, will any information required, but venture to suggest, receive at least of the postage on the answers to me.

Soon to visit other parts of Florida my impressions of them, I am sure,

STEPHEN BURDICK.

W. Bay, Fla., Nov. 25, 1886.

WASHINGTON LETTER.

our Regular Correspondent)

WASHINGTON, Dec. 10, 1886.

I wrote you Congress met, and cordial greetings and floral and the President's message, and so on. On opening day, large crowds were deterred by unpropitious weather, the galleries and looked down and amusement upon the scenes the floor. In the House, for an the gavel fell, groups of members, the cloak rooms, blockaded the and, laughed, exchanged congratulation in the recent elections, success upon defeat. Victors twitted and defeated members jesterized with victors upon their throw off the burdens of public life, which is never given to dom under any circumstances, and shook hands, as if it had only yesterday, instead of four months these scenes and happenings are of the past, and I will not dwell.

The President's message, which Senators refrained from commenting until after they had read it themselves are various opinions. The are disposed to criticize its some of them accuse Mr. Cleve having sacrificed conciseness to a few conflicting elements of his own criticism is not more severe than opposing political sentiment regarded as calling for.

Democrats are disposed to praise the with the exception of that part of it, which creates some diversity. The tariff reformers contend resident has committed himself to some of the protectionists views as conservative enough to suit New Chairman Randall was asked the message, he replied that he well pleased with it. "What do of the tariff section of it?" "Oh, well pleased with the message," of the protectionist Democrats regard that is the only opinion I have to.

of Congress always think of the of a new session, that they are a great deal of work. Each man of some action on his pet project to want to reform the tariff are eager and energetic. The strong men by the President on the subject them new courage. They have come back free and ready to no fear of a campaign before there is every reason why much accomplished. A great deal of work has been taken up by committees and is done and everything is in motion.

by members of the House Committee that the Edmunds bill will be passed this winter in form. The Edmunds bill would the church's property as well as the church; but the bill as now in the House Committee will protect property, while it will disband the church and plank out of the

Oaklawn Hotel and his house.

cates have concluded to give up their plea for government aid, and will undertake to build their ship railway across the Isthmus with their own money and in their own way. Thus, their company will be independent, and can look everybody squarely in the face, whether the enterprise succeeds or fails. The many annoyances incidental to government supervision of the work will be avoided, and all the money made will go into the pockets of the stockholders.

The Senate has shown great gallantry by paying its attention first to ladies. The House settled down to business with the subject of the Electoral count; but the Senate, led by Senator Blair, of New Hampshire, who advocates temperance, national education and female suffrage, took up the proposed amendment to the Constitution extending that boon to women. It was a singular fact, that while Mr. Blair was eloquently pleading their cause, not more than a score of ladies were in the gallery to smile gratitude upon his effort.

The Senator proposes to ask a vote on the question at an early day, and whatever may be the result, women who want to vote cannot complain of neglect, for this speech in behalf of their necessities was made on the third day of the session.

Senator Edmunds is also early in the field with a memorial favoring a constitutional amendment that will enable Congress to make marriage and divorce laws uniform in all the states. How will the legal fraternity down East and up West like this?

CORRESPONDENCE.

TEXARKANA, Ark., Dec. 3, 1886.

To the Editor of the SABBATH RECORDER:

I want to say something to the brethren through the RECORDER, with reference to Bro. Mayes and his work at Rose Hill and neighborhood. Bro. Mayes has made many sacrifices for the cause. He has an invalid wife—paralyzed on one side—who has to be helped to move from one place to another. He has several children to feed and clothe. He has had to support himself almost entirely without help, yet he has managed to preach almost every Sabbath, and frequently on Sundays, going generally at his own expense. He came near being turned out of home last summer for attending our meeting at Texarkana, so much so that the place he was on was rented to other parties, and Bro. Mayes was nearly compelled to leave the country. An acre of ground, however, has been given to him at Rose Hill, on condition that he can build a house and reside there. He writes to me that if he can procure \$50 he can build him a house that will do to reside in for the present. We can't do without Bro. Mayes on that field. I have just written to him that I will send him \$10, and I think I can raise \$10 or \$15 more on our field here. How can we raise the balance? I do not wish to beg, but if any one feels disposed to send a mite to help him get a house, it will, no doubt, be thankfully received. It will help a brother very much who is laboring in the cause without a salary, earning a support for himself and family by his own manual labor.

The following extract from his last letter to me will show you his condition:

MISSOURI, Tex., Nov. 21, 1886.

Dear Brother,—I have just returned from Rose Hill. . . . I could not get a house at Rose Hill; but I had one acre of land given me to locate there. Now, if I can manage to get about \$50, I can put up a house that I can make out with, and if I cannot get the money to buy the lumber, I cannot locate at Rose Hill. If it is the will of the Lord for me to locate at Rose Hill, all will work out right—and I believe that it is. I will have to go somewhere to get work to raise the money. What I will do, and what I can do the Lord knows, I do not. I hope the Lord will guide me in this and everything else. He knows I am willing to do all in my power to aid in his cause and bear all things for the sake of Jesus.

Bro. Morris will stay where he is next year, and wishes me to preach at Fish Creek. Bro. Allen wrote me that the people were very anxious for me to come and preach to them next year. I would love to do so, and I hope the Lord will carry on the good work in that country. I hope to go over into the Arkansas neighborhood next First day. I promised the committee that came to see me that I would come if the Lord wills. This is four miles south-east of Rose Hill, on the river. It will be a long walk, but I will go if the Lord wills. I am also requested to preach at Big A. This is a good point. Now my brother, write to me at once, and advise me how to do, and what to do. I know it is not worth while for me to ask any one to help me, save only the Lord. I regret very much that I will not be able to go to Sherman on the 10th of Dec. May the Lord bless you all and the meeting. Yours in Christ and the work.

FRANK M. MAYES.

Bro. Morris and Bro. Allen, referred to above, are on the Arlington field in Tarrant county.

JAMES F. SHAW.

Home News.

New Jersey.

NEW MARKET.

Our first snow storm came December 6th. We have read about big snow storms, and it all seemed strange, but now we can realize what it means; for the ground is covered with a big white sheet of snow.

As a church, we are having some encouragement; three have united with us, two by letter and one by baptism.

When I returned from the Yearly Meeting, I found at my home a converted Jewish Rabbi, Rev. Samuel Gries, who came out here through the influence of Bro. Lucky. "This gentleman," says a letter of recommendation, "is a very able and scholarly missionary. Having had a thorough German education in a gymnasium school, and in Breslau Jewish Theological Seminary, he is just the right man to work among the Germans in general, and among the Jews especially. He was an ordained Rabbi, and has served several synagogues in this country; this fact alone would help him in reaching the Jews of the better class."

Mr. Gries has been a Christian about eleven months. He has been working with different denominations in missionary work, in New York City. He spent some time in the Bloomfield German Theological Seminary, of New Jersey. Through the summer vacation he had charge of Rev. Mr. Freshman's mission work, in New York, till Oct. 1st. About eight weeks ago he came to the conclusion that immersion was the only and true mode of baptism. In connection with this, the Sabbath, which he has always observed and still desired to observe, and the propriety of uniting himself with some denomination came up with these questions. I found him struggling. The First day Baptists were quite anxious to give him a good position with a good salary, if he would work with them; but he finally decided to "follow his heart rather than his head," and, on the last Sabbath in November, gave us a statement of his experiences, offered himself for baptism and membership, was accepted, baptized and received into the church. His parents were strict Jews. His mother was very anxious that he should be a Jewish Rabbi. After his studies were finished for that purpose, he spent two years in the study of medicine. Still his people would not relinquish the thought, which they so zealously entertained, of his being a Rabbi. He came to this country, held the position of Jewish Rabbi (He was ordained in Newark, N. J.) in two different synagogues in New York City, until he finally decided, through the study of the New Testament, to give up all for Christ. The tidings of the steps he had taken was the cause of his mother's death.

Two families of Jews have moved to New Market through the influence of Bro. Lucky, a part of them being his converts in Galatia, last year, and are making up work for Mr. C. T. Rogers. Four or five of these are considered as ready for church membership, having professed faith in Christ, and having been baptized before coming to this country. One serious drawback to our work in New York City is the want of a church, or well furnished mission-room, for preaching services. I feel safe in saying, in answer to Sister Wheeler's question, that Bro. Lucky is a Seventh-day Baptist, and that he teaches the truth of the Sabbath whenever opportunity offers.

May the way open so that these brethren can proclaim Christ to their beloved Israel, in a room where the sign on the outside shall read, "The Mission-rooms of the Seventh-day Baptist Mission to the Jews."

J. G. B.

Rhode Island.

ROCKVILLE.

Since my last writing, two more have been added to the membership of this church, making 20 in all since the commencement of my pastorate. There has been an increasing attendance upon, and interest in, the public Sabbath service. The prayer and Conference meetings on Sabbath and Tuesday evenings are well attended and characterized by a good interest.

The church have been doing a much-needed work, rebuilding the chimneys of the meeting house, which, it is hoped, will result in remedying the damage to the finish, both upon the ceiling and wall.

The Ladies' Benevolent Society, of this place, is enthusiastically active, and doing a good work. Since its resumption of business, a few months ago, the contents of its treasury has been increased over \$31, as the result of its earnest doing. At its last meeting it passed, unanimously, a resolution

to work for a bell and to finish the inside of the church.

These signs of life in this society and the church give us cheer, as they are indications and promise of future wholesome growth and prosperity.

This week's storm, commencing the night after the Sabbath, has given us about one foot of snow. To-day, overhead, it is as bright as summer.

J. C.

Condensed News.

Domestic.

It is reported that the Union Pacific Railway will soon adopt the twenty-four hour o'clock system.

E. Price Greenleaf, a miser who recently died at Quincy, Mass., left half a million dollars to Harvard College.

The Rev. J. Hyatt Smith, ex Congressman and pastor of the Tompkins Avenue Congregational Church, died at Brooklyn, Dec. 7th.

The Rev. Dr. Woodrow, who has been teaching evolution in the Presbyterian Theological Seminary in Columbia, S. C., was dismissed recently.

The will of Charles Francis Adams has been probated. With the exception of a bequest to the Unitarian Church at Quincy, his estate, estimated at \$1,250,000, is divided among his family.

Governor Ireland, of Texas, has issued a proclamation, ordering that quarantine shall be enforced against all ports and places in South America and all other ports of the world where cholera exists.

Coal in immense quantities has been discovered in Henderson and Smith counties, in New York City. He spent some time in the Bloomfield German Theological Seminary, of New Jersey. Through the summer vacation he had charge of Rev. Mr. Freshman's mission work, in New York, till Oct. 1st. About eight weeks ago he came to the conclusion that immersion was the only and true mode of baptism. In connection with this, the Sabbath, which he has always observed and still desired to observe, and the propriety of uniting himself with some denomination came up with these questions. I found him struggling. The First day Baptists were quite anxious to give him a good position with a good salary, if he would work with them; but he finally decided to "follow his heart rather than his head," and, on the last Sabbath in November, gave us a statement of his experiences, offered himself for baptism and membership, was accepted, baptized and received into the church. His parents were strict Jews. His mother was very anxious that he should be a Jewish Rabbi. After his studies were finished for that purpose, he spent two years in the study of medicine. Still his people would not relinquish the thought, which they so zealously entertained, of his being a Rabbi. He came to this country, held the position of Jewish Rabbi (He was ordained in Newark, N. J.) in two different synagogues in New York City, until he finally decided, through the study of the New Testament, to give up all for Christ. The tidings of the steps he had taken was the cause of his mother's death.

The Treasury Department has decided that Canadian postal cards imported into the United States are dutiable at the rate of twenty-five per cent ad valorem, as post matter not specially provided for.

The report of the Western Union Telegraph Company, for the quarter ending Dec. 1st, estimates that the net revenues will be \$1,000,000. The Executive Committee recommend that no dividend be declared.

Stephen Jennings, one of the largest property owners at Patchogue, L. I., has been locked up refusing to testify as to the nature of drink he purchased at a hotel, the proprietor of which is being sued by the Prohibitionists.

The names of thirteen members of St. Peter's Lutheran Church, at Fon du Lac, Wis., were stricken from the rolls because they were members of the Knights of Labor, and will remain such in spite of church regulations.

The House Committee on Indian Affairs recently completed the Indian Appropriation Bill. It provides for a total appropriation of \$1,178,000, which is a reduction of \$350,000, as compared with the appropriation for the current year, and \$430,000 below the estimated submitted by the Department.

The Wilmington Steamship Company, known as the Electric Line of steamers, which has been carrying freight between Wilmington, Del., Chester and New York twenty years, has been withdrawn and their vessels are for sale. Reduced railroad freights have made the line unprofitable, so that for three years the boats have been run at a loss.

Willie Arnold, a bright lad of twelve years, disappeared from his home at Readings, Pa., last Wednesday, since which time no trace of him has been found. He is the son of William A. Arnold, reported to be the richest man in that city. The mystery surrounding the disappearance of the lad has created great excitement. Detectives have been set at work, but thus far have obtained no clue.

Foreign.

The St. Petersburg *Nevos Vremya* declares that only France and the United States can be relied on for Russia's future political combinations.

The Burmese Rebels are rapidly submitting to the British, and the Dacoits are becoming more quiet. There is a prospect of the campaign's terminating soon.

In Paris a desire is evinced on all sides that M. Defreyenet should remain in office. His refusal to continue is supposed to indicate fears of European complications.

The Belgian officials at Stanley Falls, on the Congo, have had a fight with the Arabs and been compelled to abandon the place. Sixty Arabs and two Belgians were killed.

The German government has informed the porte that it will not object to any arrangement of the Bulgarian question, especially concerning the choice of a prince, if Turkey and Russia agree upon the conditions.

Father Struble, in Notre Dame Church, Dec. 8th, preaching on the Feast of the Immaculate Conception, denounced tobogganing and snow-shoeing, and blamed parents who allowed their daughters to attend such sports.

The Ladies' Benevolent Society, of this place, is enthusiastically active, and doing a good work. Since its resumption of business, a few months ago, the contents of its treasury has been increased over \$31, as the result of its earnest doing. At its last meeting it passed, unanimously, a resolution

The Rev. Mr. Hawes, preaching at St. Brides, London, condemned what he styled the bigotry of the church, ridiculed the apostolic succession, and declared that he did not believe in the Athanasian creed, and that he was lukewarm about the thirty-nine articles. The sermon caused a sensation among the audience.

MARRIED.

In Hopkinton City, R. I., Dec. 8, 1886, by Rev. L. F. Randolph, Mr. WILLIE H. CRANDALL, of Rockville, and Miss ETHELINE V. COON, of Hope Valley.

DIED.

In Scott, N. Y., Dec. 2, 1886, DANIEL ARNOLD GREEN in the 58th year of his age. Bro. Green was born in Alfred, Allegany Co., N. Y., June 7, 1829, uniting, at an early age, with the First Alfred Church, where he retained his membership until about nine years ago, when he removed his membership to the Scott Church by letter. He has been a member in good standing, regularly sustaining family devotions, a quiet and inoffensive neighbor, very much disliked to have trouble with any one. He came to Scott in 1857, and was married not long after, to Mrs. Betsy Elizabeth Barber, widow of John Barber, since which time Scott has been his home. He leaves a wife, and one son fifteen years of age, of his immediate family, to mourn his loss. His funeral sermon was preached by the pastor, from Ps. 55: 23, "Cast thy burden upon the Lord, and he shall sustain thee." F. O. B.

At Niantic, R. I., Dec. 3 1886, after nearly a year's sickness, TRUMAN BURDICK, aged 68 years. Funeral services were held at his residence and his remains were laid at rest in the First Hopkinton Cemetery.

L. C.

Near Villa Ridge, Ill., Nov. 28, 1886, Mrs. MARY ANN STRINGER, wife of Dea. Wm. Stringer, aged 70 years, 3 months and 3 days. Sister Stringer was born in the state of South Carolina, Aug. 30, 1816 and while yet quite young her parents immigrated to Southern Illinois. She was the daughter of Rev. Mr. Elmore, a Methodist minister. She embraced religion in early life, and joined the Methodist Church. She was married to William Stringer, March 1, 1835. Soon after, both she and her husband united with the Baptist Church, with which she maintained a respectable standing until 1868, when she embraced the Bible Sabbath. Although in feeble health for several years, yet she was taken away so suddenly as to surprise her friends. Her departure was peaceful. The funeral services were held at the residence of her bereaved husband, Nov. 24th, where the writer, who had been summoned by telegraph, preached, from John 17: 24, to quite a large company of her relatives and friends. M. B. K.

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L. C.

Bound Volumes of HARPER'S BAZAR, for three years back, in neat cloth binding, will be sent by mail, postage paid, or by express, free of expense (provided the freight does not exceed one dollar per volume), for \$7.00 per volume.

Cloth Cases for each volume, suitable for binding, will be sent by mail, postpaid, on receipt of \$1.00 each.

Remittances should be made

Miscellany.

A CHILD'S HYMN.

Six Hundred Years Old.

Guard, my child, thy tongue,
That it speak no wrong!
Let no evil word pass o'er it;
Set the watch of truth before it,
That it speak no wrong,
Guard, my child, thy tongue.

Guard, my child, thine eyes;
Prying is not wise;
Let them look on what is right;
From all evil turn their sight;
Prying is not wise.

Guard, my child, thine eyes.

Guard, my child, thine ear;
Wicked words will scar;
Let no evil word come in
That may cause the soul to sin;
Wicked words will scar,

Guard, my child, thine ear.

Ear, and eye, and tongue,
Guard while thou art young;
For, alas! these busy three
Can unruly members be;
Guard, while thou art young,
Ear, and eye, and tongue.

PRIZES.

BY WILLIS BOYD ALLEN.

"Say, who's going to try for the prizes?"

It was near the close of a warm, bright afternoon in March, when a knot of children gathered about the steps of the Pineboro school-house, all talking at once, and plainly excited over something which had just been said to them within doors.

"I—I—I!" shouted half a dozen eagerly.

"I'm going to sit up nights!"

"What do you suppose she'll give us?"

"A book, I guess; don't you?"

The fact was, Miss Preston, the young school-mistress, had promised a prize to the scholar who should be most punctual for the next three months, and who should pass the best examination at the end of that time. She thought it would be an excellent plan, to make them more prompt and studious, and she soon found it was succeeding only too well.

About a quarter of the children, principally boys, gave up extra work after the first few days, but the rest were more earnest than ever before. It became plain, in the course of a month, that the contest was really between the best three scholars, Joe Keith, Sue Pearson and little Sallie Briggs.

Pale faces and shadowy eyes told of their efforts, and Miss Preston felt it her duty to caution her three pupils more than once not to work so hard. She noticed with pain, moreover, that each one of them was very, very anxious that the others should miss, or be tardy, and so lose a chance for the prize.

One day, therefore, the teacher asked Sallie, the youngest, to stop a few minutes after school.

When the rest had all gone, she called the little girl to her side and spoke to her kindly.

"Sallie dear," she said, "why are you working so hard at your arithmetic and geography?"

The child opened her eyes wide.

"Why, to get the prize, Miss Preston," she answered.

"Is that why you look so pleased, this afternoon, when Sue forgot that river in China?"

Sallie flushed to the roots of her hair, and hung her head.

"I suppose it was, ma'am."

"Was that kind?"

"But you told us—"

"Well?"

"You said we were to—you said—you said it."—Here she stopped, with a trembling lip. She was so tired, from her long study hours, that she couldn't bear much.

Miss Preston knew this, and she knew, too, that while her other pupils were strong country children, this was a frail little creature, at best; her heart went out to the wee, drooping figure, with her gingham apron and brown curls.

"My dear little girl," she said gently, "is that the Bible way?"

"No, ma'am; but you said we were to study hard."

"Yes."

"Then how can we tell, and how can we help taking the prize away from somebody else, if we get it ourselves?"

Miss Preston smiled and stroked the curly.

"You're asking pretty hard questions, dear, but I guess we can answer them. Let's see what the Bible says. Have you looked?"

"No, ma'am; I didn't know there was anything in it about school, or prizes, or study!"

"Try Romans 12:10."

"In honor preferring one another," read Sallie, slowly, from the Testament on the desk.

"But, please, ma'am," she added eagerly, "how could anybody ever get prizes, them?"

"Why, in the first place, Sallie, if you do what that verse bids you, that won't prevent Bob or Sue from winning the prize, will it?"

"No, ma'am—why, I see, I see, 'would just help them!' But—in a puzzled tone again—"suppose they should do the same thing?"

"Then there would be three trying for the prize just the same, in the best sort of a way; each one trying to make the others win."

Sallie laughed merrily.

"What a funny kind of a prize! But," she said more soberly, "I wish there was some kind of a prize that I could get myself without taking it from anybody else."

"Look at the fourteenth verse of the third chapter of Philippians."

Sallie read the verse over once, twice, to herself this time; thought a moment, held up a bright face to be kissed, and ran off home.

The very next morning Sallie was not in her seat when the bell rang. She presented herself fully five minutes late, with a flushed but resolute face. At recess she lingered behind the rest, and, after a slight hesitation, walked up to the teacher's desk.

"My child, I hope you didn't stay away on purpose this morning," said Miss Preston, kindly.

"No, ma'am, I didn't think you would want me to do that, even to help Sue; but, you see, she started from home without her atlas, and was half-way to school before she remembered it. Then I happened to come along, and she told me, and I said I would run back for it, and so I did. That's what made me late."

This time it was the teacher's voice that trembled a little.

"You were a brave little girl, Sallie, she said, stooping to kiss the child's forehead. "If my dear little pupil does that all her life, she will be the happiest person in the world. Now run out and have a good play in the fresh air."

The June examination came at last. The school-house had been prettily decorated with evergreen, oak leaves and wild flowers, and all the scholars wore their brightest and neatest dresses and jackets. The day was fair, and by ten o'clock the platform was filled with a long row of fathers and mothers and sisters, fanning themselves and whispering busily about this and that girl or boy who was to take part in the exercises.

First the boys spoke pieces, standing up manfully and addressing the fathers and mothers, now as Romans, now as fellow-citizens, and now as gladiators. The girls then went through a nice little dialogue, which was much applauded; and after the clapping had died away, the examination commenced. Question after question was brightly answered or bashfully missed. Joe Keith kept his eyes on the floor and gave his answers sturdily, without pause or failure. Sue Briggs and Sallie stood side by side, their hands tightly clasped behind them, their little figures swaying to and fro in their eager interest. At last Sallie failed on an Asiatic golf, and only Joe and Sue were left.

"Joe, where is the Strait of Belle Isle?" "North-west of Newfoundland."

"What is the capital of Patagonia, Sue?"

"It hasn't any, ma'am."

"Right. Joe, what large river in the extreme north-west of the United States?" Joe hesitated, looked at the floor, glanced toward the row on the platform, and said faintly, "Colorado?"

"That is in the south-west, Joe. Can you tell me, Sue?" she asked of his small neighbor, who was fairly trembling with eagerness.

"The Columbia!"

And the examination was over.

Miss Preston then stepped forward, and after pleasant welcome to the visitors, continued: "At the beginning of the term I promised a prize to the scholar who should be most punctual and studious during the spring months, and should pass the best examination to-day. I find that three of my pupils have been in the front rank in both respects"—here all the mothers stopped fanning, and the room was very still—"and so nearly equal that it has been extremely difficult to decide which of them deserves the prize. Upon the whole, therefore, I have determined to give two books; the first, to the most studious and best-behaved boy in the school, Joe Keith."

As she said this, she handed Joe a nicely bound copy of Tom Brown at Rugby.

"The other prize, for best scholarship and punctuality, has been fairly won by Sue Briggs, and to her I give this book of poems. In closing, I ought to say that the remaining one of the three scholars is just behind the other two in both respects; but as she is at present trying for a higher prize, it has taken her time and attention so that she cannot receive one to-day. Her name is Sallie Pearson."

While the teacher said this, she looked very lovingly toward the little girl of whom she was speaking, and Sallie smiled back in return, to show that she knew what was meant by the "higher prize"—the prize of the high calling.—*Congregationalist.*

WOOD NOTES.

"We are as much strangers in nature as we are aliens from God," says Emerson. "We do not understand the notes of birds. The fox and the deer run away from us." But to those worthy of their companionship there are few strangers in the forest.

Sitting alone in the woods I have sometimes known a moment of such supreme exultation that I have almost questioned my sanity—a spirit and an impulse which I would no more attempt to frame into words than I should think to define Deity himself. "I am glad to the brink of fear." The pulses of the woods beat through me. The joyous flight of bird starts buoyant memories, and the linnet's song seems swelling in my own throat.

At such times boundless confidences seem open to us; anything seems possible. Have you never stood at the edge of a precipice and realized that you could fly? I have approached a squirrel running wild in the

woods, have seen him pause to wait for me, while he permitted himself to be taken into my arms and caressed. I captured one thus in the piney woods of North Conway. Had I been alone, what old-time confidences might we not have exchanged together! but there were witnesses, and I think that the unworthy self-consciousness of my proud distinction served to break the spell. My pet discovered that I was only a degenerated human being after all, and quickly made his escape. I have often felt the contact of the plump halo of the humming-bird above the flowers; yes, and know what it was to have him nestled contentedly within my palm as I drew my fingers about him in his hovering poise. I have taken the winged jewel to my room and covenanted with him as he perched voluntarily upon my finger, and preened his ruby breast and tiny wing.

It is noticeable in many ways with what a kindly spirit these nature-broods will meet you on their own ground if you are truly converted. Even when you go a step farther, and strive to converse with them in their own tongue, how willingly, surprisingly, indeed, they seem to ignore your palpable shortcomings, as though detecting the right intent even in your crudest and most primitive efforts! I have often surprised myself by this white spot disappear, apparently without any intervention, even while I looked upon it; and of my still further surprise to discover, on a nearer approach, the quiet, soft-eyed bird demurely sitting in front of it, and revealing it again as she took wing.

"She winked! she winked!" cried a hovering voice from right and left, apparently accepting no other theory of discovery. Thus, then, was the riddle of her presence solved. She had kept the tree between us in her approach, and apparently awaited an opportune moment when my eyes were directed to her arch-confederate to steal around the base of the trunk and glide upon her nest—an act which I soon observed—and when once nestled she so assimilated herself in her surroundings that I doubt if the dried leaves themselves knew of a foreign presence among them. Yes, the ground-robin comes honestly by his motley.

The veery, the nuthatch, the chat, the Maryland yellow-throat, and the daintiest feathered forms of tiny warblers will come about your woodland haunt without decoy or other invitation. The cat-bird among the fringy undergrowth at the edge of the wood will "dart and mew," and otherwise beguile your amused attention by the hour. I doubt not that I could stroke his gray coat if I really and determinedly attempted. I have often come very near it without half trying.

"Listen and look intently, and catch the exact effect as nearly as you can," says a well-known contemporaneous saunterer. Strolling through a thick wood one day, I heard a noise that has silenced them all, you will find. You may listen in vain for a single sound. 'Sh! look up yonder above our tree—the wily scout of the gang! See him circle about above the woods in our vicinity, with head bent low, and eager eyes searching every nook and vista. And now the sunny spots among the woods are dancing with flitting shadows, and as we look aloft again the sky seems swarming with the subtle multitude; but they are as num as death, even to the crafty musing of their wings. Presently, one by one, they will perch, and at length people the topmost boughs in silent, curious scrutiny. Again and again have I lain beneath the pine trees and thus decoyed the crows, even to the very tree beneath which I loitered, always observing this same routine of cautious advance-courier, and of the silent, suspicious invasion of the tree-tops. But only now let me as much as crack a twig, and what a hoos-pocus! what a demoralization! From a Quaker meeting to the Stock Exchange in the flap of a wing. Suck a chorus of commotion, of laughs, screams, and other strange exclamations, until at length it dies away in the distance, where we may yet catch the burden of their reflective observations at their council-tree: Haw! haw! Oh, corvus! corvus! shaw! shaw!

The chewink and veery-thrush are other birds which I have often thus brought within close eye-shot. What an amusing, artful fellow this chewink is! for I am persuaded that there is more significance in that foxy-red vest of his than is generally accredited.

Once, after having amused myself, as I supposed, at his expense, for a full half-hour, I suddenly discovered that I, and not he, had been playing the fool. While watching with much self-credit his queer antics, as he hovered about my concealment, I chanced to observe his mate alight for a moment on a distant branch, just long enough for me to note the caterpillar in her bill and tell me that her brood nestled somewhere near at hand. Taking the angle of her flight as a guide, I arose from my covert to seek the nest, and then began the ejaculatory jargon from bush and thicket, "Don't ye wink! don't ye wink!" said this alert pocket-god, in the plainest Anglo-Saxon, as I prowled around among the undergrowths, only soon to discover the female bird on a branch above me. After several moments' vain search I loitered back to my original retreat, and here my robin again entertained me with all sorts of antics among the underbrush and dried leaves, seeming to favor especially a spot beneath a clump of maiden-hair ferns to my left. In fact, nearly all of his maneuvers were confined to this particular side, and with artful purpose, as I afterward discovered to my chagrin; for on arising suddenly to leave the wood, the female bird started up not ten feet to the right of where I stood, and a moment's search revealed the nest embedded in the leaves at the foot of a tree, and containing four callow young.

Seated at a new point of view, whence I could easily perceive the nest, I waited to observe the mother-bird return. But I waited long and vainly. She was nowhere to be seen, though her knowing spouse still pursued his former arts close by. Only once he called out so plainly, "Don't ye wink!" that I instinctively turned toward the nest. But the mother-bird failed to appear, and as I arose once more to depart, and approached her brood, what was my astonishment to observe her deliberately get off the nest before my eyes, run a few feet, and fly up among the trees! Thus twice, she seemed to spirit herself upon her nest, and elude me even while I looked, while her confederate in the hocus-pocus kept up his continual diverting pleasure. At length I thought of an aid to my investigations, and approaching the nest, I tucked within the meshes of its further side a small piece of white paper—a focusing point—somewhat after the manner

of the night hunter of the deer, who during daylight sights his stationary ride upon a piece of phosphorescent wood, adjusted above the baited salt-lick, and waits in the darkness to observe his "fox-fire" obscured ere he pulls the trigger.

Imagine my surprise, however, to observe this white spot disappear, apparently without any intervention, even while I looked upon it; and of my still further surprise to discover, on a nearer approach, the quiet, soft-eyed bird demurely sitting in front of it, and revealing it again as she took wing.

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Popular Science.

In climates having a difference of 70° in temperature between the hot and cold seasons, a railway track 400 miles long is 338 yards longer in summer than in winter. Of course the length of road remains the same, but expansion forces the lengths of metal closer together, making an aggregate closing up of space between the rails of nearly a yard in each mile.

It seems to be well settled now by botanical philologists that the saffron of the Song of Solomon is the common Crocus (*Crocus sativus*), and the camphire of the Scriptures is identical with the *henna* of the Egyptians (*Lawsonia inermis*). It is not yet certain what flowers are the Biblical "rose of Sharon," "lily of the valley," and some others that have been referred to in the sacred writings.

DR. V. C. VAUGHAN, of the University of Michigan, succeeded about a year ago in separating from some specimens of cheese which had produced alarming symptoms in many persons highly poisonous substance which he named tyrotoxin (cheese poison). A sample of ice-cream which had made eighteen persons sick, also yielded tyrotoxin. Dr. Vaughan thinks the production of the poison is due directly or indirectly to the growth of some micro-organism.

On the trans-Caspian railroad, in Russia, now approaching Merv, it is claimed that about eight hundred dollars per mile is being saved by the use of ozokerite, or mineral wax, for ties. When purified, melted, and mixed with limestone and gravel, the ozokerite, which is abundant in the vicinity of the railroad, produces a very good asphalt. This is pressed into shape in boxes, and gives ties which retain their form and hardness even in the hottest weather.

ACCORDING to the calculations made by a scientific writer, lately, it requires a prodigious amount of vegetable matter to form a layer of coal, the estimate being that it would really take 1,000,000 years to form a coal-bed 100 feet thick. The United States has an area between 300,000 and 400,000 square miles of coal fields, the quantity being sufficient to supply the whole world for a period of 1,500 to 2,000 years. About 100,000,000 tons of coal are mined from these fields in one year, or enough to run a ring around the earth at the equator five and one-half feet wide and five and one-half feet thick.

PISTON AREA AND HEATING SURFACE.—However much change may be effected in the type of a locomotive, certain proportions appear to be incapable of alteration without doing harm; $\frac{1}{4}$ square feet of heating surface ought to be provided for each square inch of piston area, or, what comes to the same thing, the area of one piston multiplied by 5 will give the proper heating surface. Thus, the area of a 17 inch piston is 227 square inches, and $227 \times 5 = 1,135$ square feet. An 18-inch cylinder has an area of 254.4 inches, and $254.4 \times 5 = 1,272$. In like manner the proper surface for 19-inch cylinders is 1,417 square feet. Of course, this is not to be regarded as a hard and fast rule, but it will be found that it is quite in accord with the best locomotive practice of the day, and that when an attempt has been made to reduce the proportion, the engines have not proved good steamers with heavy trains.—*Christian Harol.*

000 feet, for it is not probable that the lowest point has been touched. The soundings already made indicate it as being the deepest body of fresh water in the country.—*Science.*

A MESSAGE OF LOVE.

Little Willie at my knee,
Blowing bubbles, said to me:
"Papa, dear, if I should blow
One big bubble full of love,
Would it go
Up to angel-land above?"
And would darling sister know
That it came from brother dear
Waiting, O, so homesome here?"

Leaning o'er the sill, he blew,
And the bubble slowly grew.
Till at last, with love made light,
Rising over the roof, it sped
Out of sight.
Then my little Willie said,
Gazing up with strange delight:
"Yes, dear papa, there it goes—
God will see that sister knows."

—*Christian Secretary.*

THE CLERGYMAN WARNED.

"Excuse me, sir, that bank ain't safe." The words were addressed to a gentleman in clerical attire, who, leaning against a big tree, was watching the water of a wide river as it ran among the reeds and water-lilies at the foot of the bank. He turned slightly at the words, and saw Abel Snawley, a laborer on the farm. He had just been paying a pastoral visit to Abel and his wife, both of whom seemed to him sunk in indifference and formalism. Their conception of their situation toward God was summed up in the notion that, if they were regular at church every Sunday morning, and were not guilty of open sin, they were "all right," and had no need of any "new-fangled notions about conversion which the new clergyman had brought into the parish." The visit had been a failure, and the preacher felt depressed as he stood there idly watching the river.

"Thank you, Abel," he said, as he rose to an upright position and moved away from the edge. "I had no idea it was dangerous. Is the river very deep here?"

"Not so very," said Abel, "but it's the reeds and the willows as make it bad; they twine around your feet and hold you like a net, or mayhap trip you up, and you lie on your face and can't get up. I had a son drowned just there ten years ago. He was standing just where you were, and there was a slide, and in he went. We never knew till it was too late. I can't bear to see any one there ever since."

"And so you warn folks, eh, Abel? Well, that's kind of you, and just what I should expect of a good hearted man. Why, I might have slipped in and lost my life, just as your son did, if you had not taken the trouble to warn me."

"Don't mention it, sir. Tain't no trouble; it's duty, that is."

"Do you know, Abel," said the clergyman, as he turned and walked back with the old man, "that's just how I felt this morning when I came to your house? I felt you were standing in a dangerous place, and you did not know it was dangerous. Many have fallen in there and have been lost forever. I want you to be safe, so I came to warn you. That is my work, you know, to tell people of their danger. Except a man be born again, he can not see the kingdom of God. You know who said that, Abel?"

"That's a new way of looking at it, sir. I'll think about it." And Abel did think of it, and sought and found safety in Christ.—*Christian Harol.*

"ALL JOY."

They live on a higher spiritual plane who can feel these two words of St. James (1:2): It is one thing to bear what we cannot prevent, and quite another thing to find joy in it. A private letter brings these strong words from a much-tried Christian, "Mme. Guyon says, 'There is great peace in all accepted sorrow.' I know this is true, and I desire to receive all that comes into my life, not only in a resigned spirit, but in a joyful spirit; for certainly God's dealings with me in the past give me confidence for the future. Every sorrow I have had has brought a blessing with it. I could not afford to lose any trial that has yet come to me."

This is the heroic element of common life. It brings the martyr-spirit far down from the martyr ages. It lifts every-day experience to a sunlit grandeur. To understand this one must be a firm believer in the providence of God. No dreamy generalization will sustain a triumph of this sort. God must be very near to such a life. His hand must be felt in the dealings of every day. The mystery of God's actual control in life must be penetrated by the flash of faith's head-light. Trials must be taken as loving appointments—not as slips and misfits, as if God were unmindful. They are the very plans of eternal love and thoughtfulness. Every man's life is a plan of God. No one can see this, no one can reason it out, no one can keep tally of it as life goes along. But a child-like trust which makes faith its logic and accepts trusting in place of seeing, will discover the "all joy" which hides itself in every providence.

It is a great thing to stand under fire because we have been led there. It is noble to carry a high resolve never to be cowardly in life. But the grandest thing of all is to feel that every cloud holds refreshment as well as a wind and hail; every trial sent to wrap a surprise of divine goodness. Mere endurance may float distressingly in the trough of the sea, while heroic faith, with its keel of

"all joy," cuts every wave, and sails on grandly toward its haven.

Pass the word along the line of God's marching host. Tell it in the sick-room, where faith is put to its mighty strain. Tell it in the vineyard when workers fall, and fears come for the cause of God. Tell it in every night of toil which settles down on human life. Tell it when the fig-tree does not blossom, when the labor of the olive fails; tell it in all life's dark and lonely paths—every trial is a plan of God, and both men and angels wait with holy curiosity to discover the "all joy," which God is pledged to reveal in his own time.—*The Presbyteritan.*

THE THIEF BETRAYING HIMSELF.

"A man broke into a small church in Scotland, with the sacrilegious intention of stealing the communion plate. Hearing steps outside the building, and expecting that he should be discovered, he hurried to the end of the church, where, seeing a long rope depending to the ground, he laid hold of it for the purpose of climbing out of sight. But it proved to be the bell rope, and his weight rang the bell, which attracted his pursuers immediately to the spot. The man, of course, was caught; and thus unwittingly addressed the unconscious cause of his detection: 'If it had not been for thy long tongue and empty head, I should not have been in my present predicament.'

This is the story as we get it from Mr. Gatty's book upon "The Bell;" but it has its lesson. Those who sin are pretty sure, sooner of later, to turn king's evidence against themselves. There is voice in wrong doing; its long tongue will not always be quiet. All unaware, the offender puts out his hand and pulls the bell which tells against himself and summons vengeance to overtake him. Let no man dream that he can secure secrecy for his own wickedness. Every timber in floor or roof is ready to cry out against him, and before he is aware of it, he will himself be ringing out his own infamy. What will be his dismay when he stands self convicted before the assembled universe!—*Christian Secretary.*

DOING OUR UTMOST FOR GOD.

Few Christians do their utmost for God. This is true of them in their individual capacity. It is true of the aggregate of Christians. It is true in regard to giving and doing. Few give to the extent of their ability; many do not give up to the measure of self-indulgence in needless luxuries. Few toil in the Master's service with the diligence and faithfulness they employ in worldly matters. These are the confessions that the facts in the case command and justify. The people of God on earth are responsible for results, and for the reason that within their easy reach are facilities sufficient to enable them to do all that is required at their hands. There is no excuse for weakness or inefficiency, much less for indifference or neglect. Diligent in business, fervent in spirit, serving the Lord. These are the three characteristics that ought to mark the lives of all professing Christians. Idleness, when one has health and strength, is beyond the range of apology. Laziness is a sin; there is nothing of the Christ spirit in it or about it. Zeal for God and his cause, fervency of spirit in all enterprises that have relation to the advancement of the kingdom of Christ on earth, must be possessed by all who profess to be followers of the Lord Jesus, if they would make men see that spirit and profession and heart are in perfect accord. All this and more is true in regard to serving God. Those that worship him must do it in spirit and in truth.—*Bishop W. F. Mallatian.*

A CAPITAL SERMON.

How much of practical wisdom there is in the following: A story is told of an old man who in his long pilgrimage had borne many of the ills of life. His friends were condoling with him on the occurrence of some special affliction, and saying that he really had more troubles than other men, when he replied: "Yes, my friends, that is too true. I have been surrounded by troubles all my life long; but there is a curious thing about them—nine-tenths of them never happened." What quantities of such troubles have afflicted us through all our pilgrimage. Most people take pains to enjoy their troubles in anticipation; and for all practical purposes a trouble which has not occurred is often fully equal to one that has. After having feared them, fretted over them, then if they come, they have the good of them again; and after they have come and gone they can still recollect them, and derive great enjoyment from them. For these people, who never are happy except when they are miserable, can derive nearly as much satisfaction from a dead trouble as they can from one that is alive. So by anticipating them in the future, making the most of them in the present, and recalling them from the past, they keep themselves well supplied with troubles. Is it not time to forsake such foolishness? The past is dead; let it be forgotten. The trouble that is future is most likely never to happen, but if it does come we shall have help to encounter it. And for the present trouble, we have but to fly to the Rock of Refuge, and hide beneath the shadow of Jehovah's wing. "Sufficient unto the day is the evil thereof."—*Common People.*

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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, 1886.**FOURTH QUARTER.**

- Oct. 1. Jesus Betrayed. John 18: 1-14.
- Oct. 2. Jesus before Pilate. John 18: 38-40.
- Oct. 3. Jesus Delivered to be Crucified. John 19: 1-16.
- Oct. 4. Jesus Crucified. John 19: 17-30.
- Oct. 5. Jesus Rises. John 20: 1-10.
- Oct. 6. Thomas Convicted. John 20: 19-31.
- Oct. 7. Peter Restored. John 21: 4-19.
- Oct. 8. Walking in the Light. John 1: 5-10; 2: 1-6.
- Oct. 9. John's Vision of Christ. Rev. 1: 4-18.
- Topic.—**BORNED WITH HIS PEOPLE.** Read 6, 6.
- Oct. 10. Who is the Prince of kings? What shall be unto him for ever? In the vision, where was he seen? What are the candlesticks? v. 20. What hath he made us unto his Father?
- Oct. 11. **Crowned, Jesus shares his kingdom with us.**
- X. "Worshiping God and the Lamb." Rev. 5: 1-14.
- Topic.—**REDEMPTION'S SONG.** Read 9, 11, 12. What is the new song? What had been done for the singers? Who joined in the chorus of verse 11? Who in that of the Golden Text?
- Redeeming power is creation's greatest song.
- XI. "The Saints in Heaven." Rev. 7: 9-17.
- Topic.—**OUT OF TRIBULATION.** Read 9, 16, 17. Who were this great company? What shall the Lamb do for them? Who shall wipe away their tears? Where are they? Golden Text?
- Our trials all end in the bliss of his service.
- XII. "The Great Invitation." Rev. 22: 8-21.
- Topic.—**WELCOMED TO COME.** Read 14, 17. What is said of those who do his commandments? Who have a right to the tree of life? What city may they enter? Who are saying, Come? Who may take of the water of life freely?
- Wherever sold may have all the joys of heaven.
- XIII. Review.
- Topic.—**NO CROSS, NO CROWN.** Read Luke 14: 27, Rev. 2: 10. What is it to bear the cross? Who, in our lessons, were not willing to bear the cross? Can you tell the end of Judas, and of the Jews of Jerusalem who rejected Christ?
- Who are those who sing the new song? Out of what had the white-robed company come? Who of those named in our lessons, do you think, are there? Are you striving to be one among them? Who shall receive the crown of life?
- New bear the Cross, then receive the Crown.

Give the life, writings, and characteristics of John.

Give a plan of Jerusalem, showing Gethsemane, Pilate's palace, Via Dolorosa, and Calvary.

Read or give a description of the Roman execution by crucifixion—its shame and cruelty.

Give an account of Jesus—his selflessness and sacrifice.

Describe, from prophecy and history, the destruction of Jerusalem and the terrible suffering and slaughter of the Jews, as the result of rejecting Christ.

Give a brief drill upon titles and golden texts.

Cross and Crown.

Golden Text.—"Whoever doth not bear his cross and come after me, cannot be my disciple."

Luke 14: 27.

"Be thou faithful unto death, and I will give thee a crown of life." Rev. 2: 10.

Lesson Test.

1. **CONFIDENT AT CEDRON.**

2. **REJECTING JESUS.**

3. **ON THE CROSS.**

4. **SUFFERING unto DEATH.**

5. **SHARING THE HIGH LORD.**

6. **A PROPHETIC WORK.**

7. **IN NEW LABORS OF LOVE.**

8. **DELIVERANCE FROM SIN.**

9. **SHARING WITH THE POOR.**

10. **WALKING IN THE LIGHT.**

11. **THE GREAT INVITATION.**

12. **THE SAINTS IN HEAVEN.**

13. **THE CROWN.**

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