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$-$<br>How Tork Cith,




## $2+2=$

Leonardsvillo; A. $\mathbf{I}_{i}$

## 

## RRIGAN BABBATH TRACT BOCLITIT.





Westerly, B. I.


 E BIVENTTH-DAY BAPTIST MIBGIOXI

 Chiengo, Ill

## *

 uliten, Vic.
M GRERN DiALKE IB



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## $y=5$ <br> Hivm

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Yin sibaith berorter
$=$

事


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, inm iniziz


## Mi treasure ships.

 ? 2
 Over the lonely sea,
The builoware trind, the wind is fair,
But no bhip sails there for me.










## by prof. H. ©. yaxsox.

## The ride from Pisa was an anasually bean

ful one, At first the cars were much crowded and the train very long, but half of
them were dropped at Vis Reggia, a water ing-place on the Mediterranean. We soon reached the moantains where the Carrara country. We san one or two little hamlet made ap of houses with no windows, bu There was a door in each end, which had to supply light, as well as entrance and erit In one place we sar a water-wheel, but of the wheel, the wheel ran the water. It wa of it fas a man and a woman walking, tread-
 supposed to be corkitreer; to-day we sam an
othe
the
In
had had some donbt as to whether in Italy, we of the road preferred to go under or over the ground. To-day the last doubt was remeved -he profers to go under. Daring the last
sixty or seventy miles of our ride, more than half our time must have been spent anderground, but the tannels are cool, airy, and
not especially uncomfortable, except that the view is somembat restricted. It was along
the shores of the Mediterranean, where the mountains come down to the coast, and ran
out into the sea in bold headlande of rock, so out into the sea in bold headlands of rock, so
that now we would be in a tunnel and then running along an embankment high up above
the sea, which we could overlook far and the sea, which we conld overlook far and
wide for a few minates, and then run into
another tonnel. another tannel. Sometimes we would have
just time enough in the light to see that we just time enough in the light to see that we
were running across a ravine that was fairly
packed with honses, with perhaps three or packed with hoases, with perhaps three or ing smack pulled high above the water line.
Again we would halt at some station with Again we would hatt at some station woach stretching away for a mile or more, up which the waves ran with a
awish and a rush that sounded so cool, so fresh and inviting, that I fairly envied the bathers who were sporting among them. The
water was clear and beautiful, and dotted now and then with the oddly-shaped sails of a Do you recall in Longfellow's "Tales of
Wayside Inn," that description of Atri?

## 

## One of those hittle places that have run Half up the hill beeath b blbzing sun, And there ast down to rest, as if to sy, "I climb no farther upward, come what may

I don't know where Atri is, but we muat
have seen hall a dozen of them to day, the have seen hall a dozen of them to-azy, the

## - At last, after our final tannel, พ̀ pas

great monument to Columbus and knew tha great had reached Genoa, but oddly enough on
we of the first
I never thought to go to Genoa to visit a
cemetery, yet that was really the first place we went to after our arrival. The Campo
Santo, they call it here, and a most beantifal Santo, they call it here, and a most beantiful
and interesting one we found $i t$. In some of its features, I think it must be unsurpassed Imagıne two wide and high halls running quadrangle, remove the inner wall of the in-
side hall so that it forms an open portico looking out apon the enclosed square, and yo side of this enclosure is a hillside on which
is a fine chapel. The ground is ased for temporing coses that mark tha wo covered with places of the bodies. It is the colonnade that constitues the glory of the place. When
there is a funeral, the friends come only just within the outer portal, where the body is placed in a receiving vault to remain until ground of the enclosure, where it rests three
years. The remains are then taken up and
place in the years. The remains are then taken op and
pleced in the floor or sides of these porticos.
The outer portico or hall is arranged someWhat after the plan of the Catacombs, with niches or berths in both walls several tiers
high, each one closed. This is called secondclasa, the space being cheaper than in the inner or open portico. These second-class
pasages present a siag alar aspect, as the friends have brought wreathes and flowers of
glaas or wire work, pictures of the deceased glase or wire work, pictiures of the deceased,
lanterns and other mementos, and placed them on the floor beneath the tombi, so that each gide of the hall is lined with them the
whole length. The portico with the open front is first-class. A place in the floor, junt large enough for a body, costs $\$ 160$; one
cove on the wall costs $\$ 1,200$. Along the corridor, on each side, were handreds of beantiful marble statues and groups, life size, Here is the figure of a wife grieving for her husband; there iq the marble connterpart of of a parent to find the door open, and an an gel pointing upward, to show whither the mother had gone., One was two children sprit of the mother, which is ascending to Warde the three little ones who, having

## welcome h

Welcome her. Another is the figure of
an asp in her hand, to signify her inconsola
bility at the loss of hey husband. There wer
very many of these statues, and some very
fine ones. Some owhers had built a regular little chapel undergroand, where they could
pray and mourn. There in, in process of pillars of black marble that look like iron. Its dome has an echo almost equal to that o
the Pisa Baptistery. The number and exce ence of the statues make the place very in. teresting, and, beqpe they are somewhat
protected from the weather, they are fresh Re beartifal.
Retarning to the city, we drove throug the old part, by one iof the four streets tha re large enough for carriages. From the ber, of narrow alleye and winding passages, ometimes up the ateep hilliides and someof a kind of natural amphitheatre which look down upon, and partially encloses, the harbor By an exceedingly zigzag drive, we climbed to harbor. The view isinteresting, but we jndge that the city mast have obtained its ancient
name of "Th $\rightarrow$ Supe ${ }^{\text {en }}$ from the view from the sea. We also visited a charch or two, and s8w the outside of aeveral palaces (re seldom go inside now-a dayi). The interest of the
city is chiefly in its quaintnesa and old associations and the Campo Santo,
Here at Genoa, the proper style of hairressing for ladies of the better class is to do the hair up into a kyot on the very top of the
head. The market romen, however, are not head. The market romen, however, are not
so stylish, and have the lnot a little lower than the Grecian.
thilig, and have We thought there was a noise in the stree of Florence, daring the night, but Genoa, at
our location, is even worse. It seemed as it our location, is, even worse. It seemed as der our window, and every driver had a roman or tro with him, and that when they roache ceal man, woman arif child, went to talkin and shonting in a lond tone of voice, anc kept it up, withont cessation, all night, oril arreasing towards morning. At quite a dow to get a view of the neighborhood, cene which met my eyee. The incessan shouting was explained. There in the large
square which showed nothing but the bare pavement, last night had sprung upa perfec wilderness of markel baskets and hacksters.
Every foot of the stphe pavement was occu pied. I harried ouf to get a nearer view of Nearly all the sellers, with a large proportion of the bayers, were was sold by. weight and carried amay in arge bandanna handkerchief. Sotre of the articles I noticed were frees figg, plams, dry
corn huekg, green reperible of every deecrip-
tion, inclading little

and narrow, betwee日 lo'ty luildinge Sone
times ther are hardly more than esocemie
of ttep.
before reacheakt we atarted for Tarin, bat before reaching the place we changed on
minds and went on 0 Milan. It mait quitit level and fortifo. Beyond Torin it wa

maday water runnin along in channele, abon
water into narrowertrenchei, running off at
intervals on each sta. Then the corn and
other corons were planted in straight rowis
so that water could be turned in and run up
so that water conld be turned in and run up

## had hollows or thanohes ranning aorosi about twelve feet part in a similar way, There is much coot

There is much cort grown, boome hemp
juto, but very



| Thet |
| :---: |
| urte |
| Univentif |

 GBMBRAL Concolusions.
The eatinuy. Which hollowed the braak tene strifa and unreat. Thooght and ac. specially in all departmentis of religion and as of religious influence were everywhere a cating the problems, and pusking the tide of agitating influences still farther on revione to this had sought to prevent any change, since nence most permanent when nations we submasive, and national life was stagnant. This state of things conld not continue after the current of reformation, like the water of a stream held back by the ice jam, swep on toward the sea. The thirty-years-war,
and kindred convalsions in politics, the pringing up of various sects, and vario orms of reformation, brought about inter course between nations, destroyed the olh leepy indifference which the Middle Agee had brought apon the worlc, and began the development of those conceptions of uni-
versal brotherhood and kinghip which have been, and are to be, the culminating fruit pirit of toleration. In time seden threm pirt of tor in tha, Bweden thre broke the reign of Romanism, giving to Westphalis the world the blessed peace and desperate atruggle to crush Protestant 1 Bm by force of arms. True, the peace of granted equal civil rights to Letherias Oalvinists and Catholics alike. It War aloo made to adjust and preserve the balance of political power in Earope, an adjastment
which has practically continued until the hich has $p$
resent day.
The influence of the work of the sixteent centary not only remaina, bat the work : elf is only fairly begnn. Through th pence of Westphalia, and the infuence all departments of thonght, Germany be came the home of toleration and the great
work shop of the Western world in all maters of thought. Her aniversities are filled and German thought is slowly, bat steadily, approaching a higher and more erangelica hristianity andion from the rule of Roman sm. The characteristics of the German mind, fortered and developed by the influoped that tendency for careful and thorough investigation, without which no great trath socience or religion has been, or can be, dereloped. That the Reformation should manyhould remain the contor of critica

nd of the Ohristian charch trom the inflo

ith and rightfol impetus from the early Ref
ormation, have been taken ap by the mare
and, between the thoughtfyl German, th
applicative Saxon, and the reatlem Engliah
peaking people of our own time, the wor
intil, under God, it belit the eatth
I canyot leave this point without urgin acte upon the future of Ohrítianity, a par
hope of all needfal retorm in the future
involved largely in a right conception of it

The weakness of Episcopalianism to-day, as
well as of Lutheranism, is found in the enacity with which it clings to thinge a they have been. The weakuess of freo
thinkers and radicals is foand in the reck. thinkers and radicals is found in the reck
lessens with which they discard what hem geen. The weakness of the average evan.
gelical Christian is found in his want of sith as to the success of those greăt reform eventh-day Baptist ministers is tork oint and power, it mast not only be groand in that deep faith in Ohrist and the law God, Which is the rock of all hope, bat in on has left undone, op to this time eome the most important parte of its work arlier. We have passed throngh the pre aratory stages, and are approaching that pening period, when the authority of God lawgiver, shall be recognized as being qual with the authority and power of Ohrist, as him who redeems from the pen ry of law. In the one-sided view 80 nal ural in the beginning of all great reforms, f thoright -Ot pass beyond the aral Darin Il the history of Prote Redeemer. bnefal error, Antinomianism, has aseerte nid re-asserted itself, until it is jet the nost dangerous element to Protestant suc ass. Meanwhile, Romaniam, with, a to
ascity of life worthy a better ayitem, chang ng its forms and methods to suit the o attain, even in America, by indirection,
he power of which it was shori by the Protestant movement in Earope. The Roman Catholic Charch, no longer able to
dictate the policy of nations ${ }^{\text {a }}$ as political power, is, neverthcless, one of the greater, Which is shaping the destiny of the world. adaism, with itt wondroas tenacity, is not older, than is the miracle of the graat apoe
tate charch, three fourthe pagan, one The New Teastament standard, which yett in one way and another, ways the desting
the Western world. With the conoeptio constantly before you that the work of
Protestantien ie but finiry began, that it has an immense and blessed fature before
it, in which will come the reestablibhment of the law of God and the re entironement of the Sabbath of the Lord, ander a larger and yet reached, you cannot fail to bo zapheld nergized and made to hope smid the
discouraging influences
These crowd apon the mind similar thoughts;
summarize the Reformation of the nixptoento summa
centary

## THE COMING Associations

It is hardly a month till the eommonch ment of these anaul gahert in r at day before the last Sabbath in May (Mth), the new brick charch at Iont Oreek, the Eastern will meet the next treth; hidion the following the Ceniral, and soo. on. At these annual meetinge it it excoediogly by delegate and letter
1ut, Each charch had its own intorett to castain and ita part, aloc, in the common
$\qquad$
$\qquad$
$\qquad$

 to bo there?
2, It in important that onahghaphyand
it annual lettier it will be expectod it

## to take great paine in preptifing it is

Thit of re readily be done if charch opdich
ind. londing brethren and tiot

THESABBATHMECORDER,MAY, $\mathrm{SH}, 188 \mathrm{~B}$

## Hissians.

 den bumily is about ing fase.
Bro. SHAW, writing from Honaely Texab,

 and we
PboF. AND MBS Jogn Fryme of Shag hair, have our thanks for the foliowing: Report of the Chinese Prize Easay Acheme Instititation and Reading Rooms, Shanghai,
for 1886 and 1887 ,…john Fryer, Hong Seo for 1886 and 1887, John Fryer, Hon, Seo
rotarys © Report of the Chinese Scienti-

 Shangha, 188. Prot stryef will be gad bsco is glyeady doing migsionary work here
in.Florids and in of family of his ownco in Floridas and
 in Chinaj; A new misionary:quarterly, pmb-
lished: at the: American Presbyterian Mision Press, Shanghiai.: It witl sim to keephthe
reader informedireapecting; work is. China; reader informadiraupecting; work ini China;
to bea: bond of nuion between the missionaries:axd those that:pray and contribate for
the woitz; and to to five to "all a ehiace to
 sorrows before charcheg and missiopary so
cieties As:





## ATMPREL


 Wen receive theirs hearts? approxal, accompanied mariot expand the work, rather :than sresociet ot pled pe to give their hearty mopport to carry them ont.
Acting uporith




 endedit the wngipess, it mpuld, wh we, very
 meet itheep payymagts whiah, bry agreements



 Itandsto ment the eq, demandse In In order, 50

 Artriet po jemanoeration, Ys adde the farnighing of





 come mombert of the Aoardiare in tarn the

Which are given to raiee the money to meet
the demande of the Society when due, while the demanas of the Society. when due, while
there are other members who cannot see their way clear to thas become responsible. Wit
these facts before us, the thought present itself, Haw long will this plan work? Arid
we are therefore not only led to akk the
qeation: Hew Te astion: How shall this trouble be obviated?
qued also, is it tright that the Treasurer and
and
members of the Board shall, besides giving members of the Board shall, bebides giving
their time, be obliged to thas become per sonally responsible for these obligations
when the Society have pledged themselves
 It is "d "old -time saying, "That what

everybod.j's.basiness is nobod $y^{\prime}$," and thi | ides: $\begin{array}{l}\text { eems to apply in this matter. Ther } \\ \text { evidently is a lack of system in regard to }\end{array}$ |
| :--- | raising our fands. Here we belieet lies th

and trouble more than in a lack of intention to
furnish the means to meet these demand whent they are due. During the last quarte of each year; donations are received much more freely than during the preceding quar
ters, which have bills to be paid nearly or quit equal in amiount to those of the last. As result tit this state of things, the Board, al
throigh the early part of the vear, is contin nally harrassed to know whether funds suf ficient are coming in to meet the demands o
theyearas before stated and have to meet this perplexing iquestion of raising the neede funds by loan. We believe this condition of
things; beeide being anpleasant, will ulti mately do perimanent injury to the work un
lems in :Bome' way a remedy is provided lens in sisome way a remedy is provided
Thereieare members of the Board who have the inturests of the work at heart, and who
havel long gratraitousily given their services, Who:do notsteel it to be their duty to be-
come persenally bound by endorsing notes of the Misioinary Society for the payments of denomination to "give this matter seriou considerationsts:We ask them to remember
that whencone year ends, even with its bill alt paid, that another immedistely com mulate: which manatibe met. And it is not in frequantly that as these new years commence,
membert of the: Board are told: "We hope you will be bartiou
Brethrens, thre:only way we can do so is fo the: donatious bo come in systematically, 0
elfee linititall our work to ready hand, which would be to crippla all the plan
of the:Society If ithose proposing to give

 do sainuadvenceysior by quarterly payments,
then this harrasing question would be bet
 easy for the donors: ato wait and do the
donatigg aftethe enad: of the year, while not taimething likest this be effected? RROML R R
RROM L B B SHAT:






 bifortanity for baptiams We hopel to tidit

 Whatide write from Rutpee that the ebiurch



 gloiridid revivil here
ing to the phast dadpted list fall, sind al ready, with three isbees, wo can see that th ot the Seventhidy Baptist in in the South veat it bing thwarted, and the Sunda quastion had come ap tor eariest investiga publication of thie paper in hand we poor


 Bt of Febrarary, and remained antil the
the preaching thirteen g a number of viiits. Only the unfitness of the weather for holding meetings in out
anfinished house caused hiw to go on'to exas at the time, suspending our meeting
ntil his return, when we expect to reathy reving our that pood will bless them and
Eld. Jacoo Brinkerhoff, from Marion, awa, arrived here on the last day of Feb
cary, and now makes this his home. ruary, and now makes this his home. He
preached for our church last Sabbath. We
are most fayorally impesed with hi. is wife and danghter as devout Christian They tell me that they have for quite a while ath-day Baptists, and if they had known of them several yeare ago would have united with us in the Master's work and become I have beer in the gospel extension. The little church at Et Eagle Laske, Texas aided in some way. Bro. Smith, who was instrumental in leading out those brethren ha withont a ministor. An arrangement h visit them once in two months and spend tw
feeks at least on esch visit. Six mont emain of the Conference year, which woil
ive three visits. But'it will require
least fifty dollars to defrray all expensee for the three visits. The oharch can pay twen make an allowance of twenty dollars to th raised on the South-western field. I hop
the Board will consider this proposition The Board will consider this proposition be greatly strengthened by this little help. Black Jack Grove, Texas, and remain wit him until he leaves the state, and also with him to DeWitt, Ark.

- Eight weeks of labor; 2 preaching places 16 sermons; congregations of 18; 12 othe
meetings; 21 visits and, calls; and 30 traots etc., distributed.




## "If ye eball ask anything in $m y$ name I will do itt"



## "Gop alone Beholdas the end on what isow; Beyond our trisin wand The harvest time is hid hid with him. 

THE W. C. T. U. AND ITs sabbath observance DEPARTMENT
The resolutions of the states concerning department are, in the spirit of them, in tended by Christian women to bring about a better observance and, by this means, to do
the twofold daty to God and to man of sanctifying a Sabbath unto the Lord, and o 0
diminishing Sunday drankenness and jita diminishing Sunday drunkenness and its ac companying evils, all of which are practiced The National Superintendent says, and wiseIf, that " This work is absolutelly vital in
our land, not even temperance more so, and they are strands of the same cord. The ory
oererywere is, 'So many Chritians and min.
isters are lax sind indifferent, isters are lax and indifferent.' The more
need that our White Ribon Army realize that
the Sis all-important work is our work, that we ion, and that none of us ahould ignore our
responsibility. The work is difficalt, God leads and will lead, and there are in-
dications of a rising tide which we must help swell and direct." In her effort to prosecute
her work, a Sabbath League Pledge was presented to the Nashrille Convention, which
reade:
Sabbath Leagae Pledge. I agree, 1. To




 Sabbath in it
The objects sought to be obtained by ng.
ing this pladge are fourfold. 1. To make
 and discuassion brings light and nereases public sentiment. 4. To mass public senti
ment against the more flagrant forms of des ecration, that it may thereby gain weight and
momentum.
Concerning Seventh-day believers; the deConcerning Seventh-day believers; the de
partment Superintendent says, "By their
fruits ye shall know them." The nerve center of a Ohristian nation is
the Sabbath - the sign between God and man. The whole influence of this sect of errorists heathenism. We meet their opposition to
all Sabbath work and legislation in many
states. Let ns beware. A leaflet to thosion states. Let ns beware. A eaflet to those of
the W. C. I'. U. who have embraced this
faith. has been isued and a more general
one will soon follow." one will soon follow."
The following are the recommendations of

## the department, presented last November, at Nashyille:

1. That the Unions be requested to make
This a pecial line of work this year. 2 . That we adopt and recommend the Sab-
bath pledge, 3. That we work for a strong
sabbath plank in all political platforms, pointed resolutions at relitious gatherings, observe first week of April ior prayer, and
secure sermons from all pulpits; and intric-
tion in sll Sabbath. achools the Bame reek. The recommendations of one year a were in harmony with the resolutions of the he one or the other, the apirit, and much of the wording of tie state resolations were een pat before you.
a please to call it that-
"Agitate and educate."

## AN INTBEEATIN HEETIN

There were 170 delegates in attendance at
he annual meeting in Booton, in January,

## the annual meeting in Boston, in January

 Congregational Church.132, Bible board supports 112 misionaries, and now to befound in its Constantinople home




 he Orient in that they have rendered good mam
One particularly interesting feature of the occasion was the introduction of a number
of ladies connected with colleges and semi. naries for women, who were to illustrate the
relations of these institutions to woman's work for women during the last twenty yeare. Bradford Academy was opened in 1803, and
leads the van by the precious nam riet Newell and Ann Haseltine. Miss Nancy Jones, a colored woman, graduate of Fisk
University, appointed to East Cantral University, appointed to East Central Africa
under the Woman's Board: of the Interior, gave a brief account of her home in Mem-
phis, Tenn., and the influence upon her of a eacher who had a strong missionary spirit
Abbott Academy was represented She has sent forth thirty pupils to mission Mary C. Knox, who riveted the attention of the audience, as she portrayed the qualificademands upon her in missionary work. Wellesley has seventeen graduates in mission fields. Mount Holyoke, the strongest of resented by Miss Anna O. Edwards. Mount Holyoke has furnished one-fitth of the women spoke for Smi in college girls as having responsive hearts, and readiness to minister to the needs of in the college, with reference to gaining in giving for it. Smith College has sent two raduates to mission fields.
Mrs. Stan wood spoke of Ipswich Seminary,
pioneer which has sent from pioneer which has sent from its walls
representative missionary workers, some of whom have been, through the blessing of the divine hand, the makers of missionaries-
though not themselves upon foreign fields,
and also congratulated her upon liaving furand also congratulated her upon having fur-
nished to the Woman's Board, for the twenty
years of its existence, its one president.
Wheaton Seminary years of its existence, its one president.
Wheaton Seminary was represented by a grad.
uate, Miss Hartwell, of Foochow, China, who
begged her sisters to be patient for Ohina. begged her sisters to be patient for China.
Two ladies were there who were under ap.
pointment of the Board for foreign fields.
Life and Light, from which the above is Life and Light, from which the above is
gathered, gives a fuller account of this meet-
ing.


Sabluath 多en

##  <br> THB ABBATI IN LIS

Tradition has ever had a g in molding the opinions and
people. The story of the fall people.
temptation of Adam and $\mathbf{E v}_{0}$ pent; the drowning of
world by a flood, ercep mored in an ark; an hebdomad save last day of the oycle a day
the
been traditional in every age erery section of the vorld.
has swayed the mind of the has 日rayed the mind of the
from the earliest times. The from the earliest timees. The
dealinga $\begin{aligned} & \text { ith the the children of } \\ & \text { and }\end{aligned}$
and lang before the a in all lande long before the
Saviour and the disperion throughont Asia ever stories in the hearts of the
whom they went. As a con Whom hiey wat An a conse
disperion , the monotheism
batiism of these people of bathisim of these people
much greater influence mations in the East than in th
ninfluence was felt very early inflen Chistian Charch, and
of the
torce as at last to divi such
into two greas divisiong, the
Western. In the East, J Western. In the East, J
entered largely into the teach tiees of the charch; while
pagan thought was domina tinction has continued to a dasy of the aposiles to th Rome soaght to anite all the
kingdom, so the Roman Oho be the heiad of the kingd
Unity of faith and practice Unity of faith and practice
the watchword of the Roman the Esatern Church has been As Jemish influence was muc
nent in the East than in the teachings and customs hid : hold in the Eastern than
Oharoh. This was early ma the Pasbover and Arian co
Eastern Chrietians holding thought and practice, and those formerly held by
East, baptism was
performed in water, significant of the d Rome very early adopted the sprinkling or affasion as the Sabbath was long held after a few centuries, it was
Jerish to be allowed. The brist was a prominent fact lishment of the Christian
memorial of this event has from very early times in the has never dieplaced that of t has in the European coon" his "Holy Eastern Church " It is a regalation of brated excepting on Saturd
rale only be be anide
fate, and when any grea Lord or his Mother occare.
the orepect which they fee
myen mystery.
The obervation
every one know, a
betwen the Greek




## 

 ness, indecency, and every foul thing, $\begin{aligned} & \text { as it } \\ & \text { is that a viper should breed vipors }\end{aligned}$
 of that city. The quest will be in vain.
No honorable man, no man with an enlight.
ened conscience, can deliberately engage in the business of ministering to the deprave
appetites of his fellow-men the business
making drunkards and debanchees. sometimes said that one advantage of hig
license would be to restrict the business to rep
ntable and honest dealers. We have high licenso on certaing grounds, bat necer on
bach a ground as this. We admit that there is
a difference between the keeper of a "dive," and the keeper of a fashionable bar-room,
but'the difference is only one of degree. It
is a mockery to ppeak of honor and probit


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| $\begin{aligned} & \text { If be } \\ & \text { noth } \\ & \text { eate } \end{aligned}$ |  |
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## "boy blLL" "and tar bebe. " Boy Billy" was the adopted son of Ohri tian Zende an honest German, who


 with Cunioinity
 says:

Iadrop of gall. "There Bili, f here ins







## THE sation busingss.

Say what we may to the contrary, license eans the sanction, shelter, and protection saloons, and the employment by the pabloon men in favor of license? The talk of "regulating the trafic" by means of license is ees are so high ss to make the traess license le, limitation does not amount, in its effec A salon is a bailding where drink is sold oons of this coantry are the licensed resorta gainst the pablic peace, of all kinds of
criminals, of men who starve their wives and children in order to gratify their guzzling
propensities, of all bad men and all bad

## distilled name of brandy, gin, whis

Men are ruined pot thysicull real thin
ed decoctions. The the comparativel note thirst. Wines are vended under few cents a bottle, and sold at five to ten imes their cost to men and women who sup vedding-days on port and other fashionabl
dinks. With the exception of light saloon basiness is a monstrou most gigantic of frada, mendacities and im.
positions. It is utterly gamemess in its meth-
ods of carrying on its business. Yet a respect town, is agkedteel and somemhat aristocratic
tect it!


THE QUESTION OP COMPENSATION.
The New York Observer, in an editoral The New York Qbserver, in an editoral

Of coarse the state has no right to pass
a law which ohall work injury to ony honor-
able basiness, without providing for compenable basiness, without providing for compen-
sation to the -injurtd parties. It is right
here, however, that the issue is made with the liquor traffic. It is isdmitted everywhere
o be a business that demands resticion

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\left.\right|_{19 n} ^{\text {reg }}
$$

my boy, you like leeer. me payl, open your Comene,
I have all the beer stoft, pare from thour
Come, open- your moanth, and I will pat it in."
Billy drew near, but kept his mouth close
shat.- Said Zende, "Don't yon mate met
mad, Billy. Open your mouth."
Thas exhorted, Billy opened his month,
and Zende put a mall bit of alum in it

The last morrel of red pepper, now, from a
knoint, made Billy howl.
"Open your month." A knife dipped in oil
made yet.",
And Bill's tongae got the least dusting of
lime and potash and salleratus. Billy now
lime and potash and saleratus. Billy now
cried loudly. Then came a grain of licorice,
hop pollen and saltpeter.
some strychnine which is used to kill rats !
"I shall diel $0-0-0-$ do you want to
"Ke, Father Zende?" him just by a little beer, all good
"pure I He tells me he likes beer and is manly to drink it, and when I give him
some, he cries I kill him. Here is water.
There is mach water in beer,"
Billy drank the water eagerly.



















































## Sabath 㮃eform


the sabbath in russia
sorred in an an ark; ax hechedomadaw cho were
thele with
the last day of the eycle a day of rest - -have
on the Sabbath as on the Lord's day. The
keep that atay festival, eating therein fesh
and fast no Saturdsy in
The Russian Church, though a branch o the Eastern Charch, does not observe the
Sabbath with as much distinction as do the
re
$\stackrel{\square}{\square}$ nearly allied to the teachings of the apostles and Rassian Diseent," pe 184, 185, says:
Popular sympathy with those early
religious movements seems to have been ex
 for an ignorant, greedy, and rapacioni
priesthoon, and by preferene alreà
manifeted, for ancient and primitive formi









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barinesis The Jud ges very properly ordered
hin out of court gith the remark that he
he
mony. The facts krought ont thua far in
the investigation together conatitutea record
of dishonor, corraption, and shameless disre
and

in the conduct


\$he Sablath 委ecorder Altred Contre, F. T., Pitth-day, May \&, 1888. RIV. I. A. PLATTS, D. D.; Editor.
REV. E. P. SAUNDERS, Business Manager. REV. E. P. SAUN
REV. A. E. MAIN,

## Communications derigned for the Misesionary Repartment anoul be dddressed to Rev. A. E:


Traxs: :2 per year in adrance.



Letreb, jast received from Dr. Main, informs su that. he comes North, wit
his family, this week. His addrees will be his family, this week. His addreess
Ashaway, B. I., until further notice.

Dr. Nathanael West forcibly baya "Culture is not grace; education is no God." Oalture, education and civilization
are all good, but grace, holiness and the are all good, but grace, holiness and the
kingdom of God are the substance of which the others are but the shadows.
A Disastrous fire in Hopkinton, R. I. daring the night after the Sabbath, Apri
21st, destroyed, among other properit, th
house in which brother L! F. Randolph house in which brother L! F. Randolph, living. Bro. Randolph saved only a pa
his goods, which were partially insured.
The Llustrated Christian Weekly points its own moral: "A man carried a
valice filled with money. It rained hard. He complained of the weather. Reaching him. The powder was wet. The man es
caped. He then said, not to endure the rain patiently as sent by Providence! If it had been dry, I should
probably have been killed. The rain baved my life and property.' So we too often mur.
mar at our mercies. If we had our way, mar at our mercies. If we had our way,
perhaps we might lose our property, our lives, our souls. We often complain Where
we should congratulate ourselveg. We are peevish
God."

The Ladieg Evangelical Society of the First Alfred Onarch, at its recent quarterly daring the coming year, and appropriated
$\$ 20$ to the relief of the church at Salemville, Pa. The Society has also recently sent $\$ 10$ Shaw, to aid them in their work, and has jast paid into the hands of the Treasurer of
the Woman's Buard of the General Conferonce the sum of 850 to the fund for sending lady helper to the school work in China. This mention is made for the parpose of callWhich our women can help in our common
work, and in the hope that it may be an. en. couragement to oth
ing to their ability.
We sre pleased to note that Brother H. D. Clarke, of Independence, N. Y., has pre-
pared a "Service" for Children's-day, consiting of "Rspponsive Readings, Origi-
nal Recitations,, and Music." Bro. Olarke sent \& manuscript copy of this service to the
John Oharch Pablishing Company, 74 Weat Fourth Street, Oincinnati, Ohio, which the eneral aise on such occasions In most ther denominations, Ohildren's-day occurs
n June, oo this service may not be in the general narket in time for those of our
charches who wauld like to use it; bat we hare no donbt a postal card sent to the ceive prompt attention. We have not seen the exerciee, bat feel arre that it will contain nothing contrary to the spirit and teaching of our charches generally.
Renisble information is a good thing. reliable" cyelopedia, whici, in apeaking of the Seventh-day Baptists, eays that they hare a printing office at Alifed, Nem York,
at which they print a weekly paper. Trae, printing office, thes print then at this same printing office, they print two weeklien; three monthiea, one in engioh, one in Sredish,

| $\begin{aligned} & \text { Colleges at } \\ & \text { Of course, } \\ & \text { od to be told } \end{aligned}$ |
| :---: |

Once more we desire to pat on record our
conviction that conviction that, among the various objects to
which we as a people are asked to contrib
ute, none will pay larger dividends in perate, none will pay larger dividends in per-
manent resalts to orr cause, for the amount invested, than the Meeting-House Fand.
Two Sabbaths in May have been suggested as days for taking special collections for this ath, the latter being Children's Day. Some It makes no difference to us which day is preferred in any given case, only let the col-
lection be taken in, every charch, and let it a a generous one. Two or three thousand
Nurs, put into this fund in the mone May, could be nsed most ad vantageouisly many of our little churches in condition for
the coming wnter, and for all coming time, coming winter, and for all coming time,
do better work than they can do without
Make all remittances to Hon. A. L Chester, Treasurer. Miseionary Society,
Vesterly, R. I.

## budied bi baptism

A correspondent writes that he has been
for some time contemplating sending to the
Recorder his thoughts on the sabject of baptism; bot finding them expressed in ter than he could express them, he sends us
that article instead. The article was written
$\qquad$ Which we omit. Omitting also a sinort para.
what lar reason, we give the
Congregationalist entire
 here: the obvious menise of this language re ferring it in no way whatever to the admin iastration of the ordingnce, as being by im
mersion or othor wise; bat only to it as aig
nalizing nalizing the death of the penitent sinne
receiving it to his old sinfal manner o
living, and his resurrection to a new and
$\qquad$ verse goes on to say: "We have been planted
together in the likeness of his death""( Oal-
vin renders it "have been ingrafted "); are















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Ro
$\left\lvert\, \begin{aligned} & \text { admit } \\ & \text { apati } \\ & \text { ablatio } \\ & \text { Oar }\end{aligned}\right.$ in some of the cases of its (1) that Tesurely Testament
administration, in all eason, the rite must
have taken effect by affasion, or sprinkling;
(2) that aprinkling having been psed by in 8pir
appl
and
and God to the antintypical blood of the Lamb o
of natural consistency for in that mable warrent that, scarcely a handred years after the lasi
apostle, spris in th
dorse
meth Bential, we have here the ong ont of kown es in
stance in which the Bible has left truth im portant to man's spiritual welfare without
fall and exact statement.
It was a matter of course that the earl fathers, ever on the watch for latent and
far-branching nenses of the word, should see
in tha in this ordinance, all that coald be seen, it
not a little more. And as the recipient
by immersion gank under. the water, and
came out again the came out again, they wonld not have been
themsilves, if, the word of Paul to the Ro
mans in mind, they had not imagined tha
they sam death and burial and resurrection symbolized in the very manner of the sectio istration, and supposed that it Fould b
doing the apostle injuatice not to represen
him as so teaching. Thus, very naturallyone might say inevitsbly-they rendered th
consepilti enim sumus cum illo per baptis
mum in mortem, of the Vulgate: "We are baried with him, in baptism nnto. death," ett.
as if the immeraion were the burial, aud th
subsequent emersion, "the likeness of hi
resur
No
nectid
Now let us look at the passage in its con
nection, in its gimplicity as Panl really dic
tated it to the hand of Tartins,
 into his death? We have been baried with
him through the baptism into his death
that, as Christ roes thet, as Christ rose from the dead throngh
fof the Father, so we also should 1 awaled; for Jehovah sustaineth me,
refers to the death and resurrection of onr

We have almaye noticed that it is impo rushing spring streams of a on olayey
atry, and a like difficalty stands in the
mod
ne
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deat node of baptism as well as to the fact, when death," etc.? Are they to be accused o this pasgias 0 notives who so interpre some of the ripest .scholarship of this gene ation giving support to our interpretation of
the passages under discussion. Dr. Philip the passages under discubsion. Dr. Philip
Schaff, now Professor of Ecclesiastical His tory in the Union Theological Seminary, in Testament Exegesis in the same Seminary and one of the most scholarly men of this mans, 8ays of this passage, "The phrase bap izein eis retains the most direct figurati reference or baptism. It means strictly
immerse into Christ, that is, into the fellow ship of Christ." And on verse four he says, die, for the barial confirms the desth an raises it beyond doubt; it withdraws the dead from our sight, and annihilates him, as
were. The same figure $[$ is us $]$ in Col. were, The same figure [is us3d] in Col. 2:
12." Dr. Schaff is, we believe, a Congre
gationalist, but his candor and learning compel him to give this interpretation, no as a Oongregationalist, certainly
Baptist, but as a Christain scholar. Conybeare and Howson are accepted a
anthority on the "Life and Epistles of aathority on the "Life and Epistles
St. Paul." They were both clergymen in the Charch of Eugland, eminent for their 1857 , and Mr. Howson in 1885. In their
"Life and Epistles of St. Panl," Volume 1, page 439, Mr. Howson, speaking of Apos
tolic baptism, says: "It is needless to add that baptism was (unless in exceptiona vert being planged beneath the surface of of sin; and then raised from this momentar life of righteousness. It must be a sabject
of regret that the this original form of baptism (though pe haps necessary in our northern clumates) ha some very important passages of Scripture.
Mr. Oonybeare, in the ume 2, page 169, translates Rom. 6:3, 4 of us, when we were baptized into fellowship
with Christ Jesas, were baptized into fellow
ship with his death? With him therefore, ship with his death? With him, therefor shared his death [When we sank beneath them],* that even as Christ was raised o
from the dead by the glory of the Father from the dead by the glory of the Father
Bo we likewise might walk in newness of
life" In life." In a foot note to this translation, the
author refers to Col. 2: 12, as supplementing the passage under consideration, and then
adds: "This cannot be understood unles
it be borne in mind, that the primitive bap-
tism was by immersion."
These eminent modern scholars can hardly be accused of having been started off on sectarian tangent of the Baptist order,
tendency of the early commentators to

## while their personal beliefs and practices a

 anbaptistic, their scholarship compels them,when studying this question in its naked
To simplicity, to give the interpretation to
That Which they have given. We beg leave, there.
fore, to dissent from the Congregationalist's insinuation that the Baptists are reading
into these passages senses which do not beinto these passages senses which do not be-
long in them. When we say that, in asing
the figure of baptism to denote our death and burial to the old life of sing, and on resurrection to the new life of righteousness
in Jesus Christ, Panl had in his mind the primitive mode of baptism-immersionscholarghip of this century asserts, sparit from any sectarian parposes or prejudices.
For our onn part, this is all we have ever
illustration of the "tendency of the early Chriatian centuries to allegorize and person ify, and crowd more sensen than one into of which illastration seems to be in the stateChryoostom before him-who started ou Baptist brethren on their seetarian explana
tion of the words of Romans ander consider $\stackrel{\substack{\text { ation," } \\ \text { Bat is }}}{ }$ Quat is not the writer assuming the ver that, with the primary meaning of the orig
inal word "baptize" to "plunge;" to "din," to
prefi
dadi
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theo




It will be ben from the foreging, that
learned oontemporary depotes by fat

| bat |
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| Ben |
| Oh | Bevanth-day Baptist Church, Clark count Ohio. His was the ame old story of oppo

sition by friends and relatives for then by triends and relativen, for he alone of
themejed the Iord. April 19, 1829 he was married to Elizabeth Marson, 1822, ar of Jesse Maxson, of Clark dang them were born twelve children, fo ans and eight daughters, who
trity, were married and His aged widow, now eighty-four yeara old, nd two sons and three daaghters, surviv t Long Branch, Neb. The oldest son
esse, lives at Garwin, Iowa; and the sea
ond son, John, in Nez Perces county, IdahD. There were born eighty eight graindchildre Father Fure great-grandchildren Father Furrow moved his membership
ort Jefferson Seventh-day Baptist Chure Port Jefferson Seventh-day Baptist Church, con, th

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& \text { churches are now extinct. He emigrate } \\
& \text { to Nebrakk Territory, settling at what }
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& \text { o Nebraska Territory, settling at what is } \\
& \text { 10w called Long Branch, Sept. 28, 1856, }
\end{aligned}
$$ eing then fifty-nine years $t$ they trusted in God actlers endured The following summer, this family was join B by four others, namely, those of J. G

Babcock, J. S. Babcock, John F. Randolp Babcock, J. S. Babcock, John F. Randolph
and John Furrow, and in the fall by others, Here they planted the banner of God's truth am
tom house to house, grew in numbers, and, on July 10, 1863, were organized into hurch, by Eld. Thos. E. Babcock, known as
the Long Branch Seventh day Baptist Oharch. But few of the constitaent mem ers are now living. In the fall of 1860,
hey built a honse of worship, which wa dedicated by Eld. Jas. Bailey, Dec. 15, 1866 rms, many jears ago.
Uncle William, as he was familiarly called y everybody, was a constituent member of
his church and died in its fellowship. H was an honored, active, useful member, and
ied in the harness. The next to ime he was at church, the pastor being meeting, and he was called upon to pray fo usual fervor. This was but a few week arnest, honest and conscientions of men He was always the same candid, consisten ever knew him to fail, or be tardy; he as always unusually pathetie and attractiv he prajers were earnest sad prevailing, upon all jart in front of the desk with his right side he better hear; and many of our minister
will well remember Uncle William on thi ccount. Thus he used to sit when the rriter was a young man and supplied the Long Branch Charch; thus he sat when the
viter came, years afterward, July, 188\%, to take the pastoral care of the church. H was known to the writer from his earlies missed. Not a great man buta good ma as psssed to his reward. In his paroxysms, When asked what he was long, he said:" arrow way, many, many years ago, and now om. And we all feel sare that he fonn Elishs.
The pastor being absent and many rela ives sick, the funeral sermon was postponed.
april 14, 1888, slarge an,ience assembled to ear his memorial ser

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in ifferen titatere, and I was abo


 imhere I.tiry $t$ preach,
abased. 1 woonil like to
experiment tried. A tbociato wit
active ministers of this Asocit

## six live Christian teachers, for years, and test the question whe

 some of the many parents whose maturity leave the Sabbath, to ta CORDRE. Oaly in oxtreme poif find religiont or tenomintion pthitivith od winnoth pres Chriition triends here time thon hard to come ont of tion and prejudiber to a highor deroted triendi vith them. It here does not resalt we hope that th wish, we
hav beop or will be bown, the
I have delivered one handred, one religious and temperance to and bave baptized thirtoen the Midale Ialand Ohurch, wh public eemion the 15 th inst., t
interenting, and I trast benefi meetinga aro regalarly atten month, whon thote anbjecte th
montimporint to the phyoloul epirite Weltare of the family
 he, of 1 , ivoed gosip shall romer, topion thit tend to elo lightio yen, My one ot the forty

claimed for these pasiage
of the mode of baptigm.

## Communicatians.


$\square$

 Neb., Yeb. 18, 1888 , being 91 jear sod 6 days old. When seven years old, hil parente
moved to Olark county, Ohio. He osponged he canse of Christ when Bboat trenty-tro ears of age, and joined the Yreevill Baptist Charch. Being convinced of hir error in keeping the First-day whe the Sobath, when
abont twenty three, he ombreced the Seb. bont twenty-three, he embrriced the Sab. Num. 23:
U. M. BAB

## hbst vibinu letter.

I have delayed writing, Arat, because others
Ive Tritten Who know more of the people ad country than I do; and, second, because
could not jet write what I most wished to Reng ark side to the picture Bright as well as religions pioture with pure gold (and yon can fad it here if anywhere), it then dege and quief as low, as Nebuchodnezzar's image sold. It would, in come reppocta, be pleanant inon und cley. It roald be plegsant if come , miseme t.и. s.anoas

## toren and joined the Honoy Orat. Baptiat Oharch, Clark oonet

 eve the mame old rory ot oppo friends add relatives, for he alotioc d to Elizabeth Maxson, daagh Masson, of Clark, coongty married and became parente ons and three dagaghtera, surviv Branch, Neb. The oldete liv, John, in Nez Percecsoonuty, Idasho. ty-one great-grandchildren.Farroo moved his member noon Seventh-day Baptist Charch, n to Stologe Townhip, Logan
in the asae state. Thees three
are now extinct. He emigrateal ka Torritory, gettling at what ie d Long Branch, Sept. 28, 1856,
fiftjonine ears old. Fer know lahips these firat settlors endured;
rusted in God and went forvard. wing tummer, this family was join J. S. Babcock, John F. Randolph.
Farrow, and in the fall by othern puthnted the banner of God's trath, 10, 1863, were organized into
by Ela. Thoos. E. Babcock, known a ${ }_{3}$ Branch Seventh day Baptit honse of worrhip, which wae
Eld. Jas. Bailey, Dec. 10,1866 .

## William, as he was familiarly called Wears ang

 pody, was a constituent member ofch and died in its fellowiship. He
He nored, active, usefal member, and
harneess The nét to the llat
at church, the pastor being he was called apon to pray for ag wanderer, which he did with hi eath. He was one of the moent as the same candid, conviatont ready. Hiis sory of the crout ore were earnest and provailing $t$ days, being gomewhat deaf, he aat mard the speaker, so that he could remember Uncle William min thit Thas he used to sit when the
an young man and supplied the
buch Church; thas he ast whan the ne, yeara atterward, Jaly, 1887, to
pastoral care of the charch. He We need not say that ie will d to his remard. In his paroxymem od what he was Jong, he, mid: "1
mg for the strait gate." Thant ajy, many, many years ago, and now od we all feel sare that he lonid
May

Hor bing aboent and many relw
the funeral eormon vas post poined



## Win vigimi hmter.

ar atro e p. bunpor.
Wheyod viting, Arit, boomene othent
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ot the religions and intelleotaal gold that
picss itelf out and goos to Altred to take
better form and polish would come back
bad effecte of their anmholenome diet and hoalth-dentroying habits, hence there ir
vickness, especially ferers, than usal.

## FLsaington Letres.

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## Asuraeron, $\triangle$ pril 127,1888

derest protests and pleadingz, onr tancied

\section*{| pay the bill it it comes rather hard to those |
| :--- |
| bo have once enjoged them. We miss the |}



man than $\begin{aligned} & \text { ma } \\ & \text { gooted the name }\end{aligned}$

## Tome Alewe.

Daring the week the Senate has inter-
spersed its discousions on the Copyright bill and Plearo Pneumonia with tariff talks,
While the Honee of Bepresentativeshas given exclasive attontion to the great woik of the
gesgion- the conideration of the Mills tarif
bill

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& \text { hanng been decided upon for the sake of } \\
& \text { hastening action on the measure. Atter } \\
& \text { mach disagreement in regard to the length } \\
& \text { of time the tarifit debate shall be allowed to }
\end{aligned}
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\begin{aligned}
& \text { Che general debate is to continue two weeki } \\
& \text { onger, with three night kessions each week, }
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\begin{aligned}
& \text { nd an equal division of time among } \\
& \text { Democratic and Ropublican speakers. }
\end{aligned}
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An anusual scene was witnessed in the Son
Dr. Mendez, Rabbi of the Spanish and Por-
tagese congregation of New York, opened
the Senate with prayer. He prayed with hi

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## he Senate.

as the spring races are about to
Washington
begin at the Washington race-course, the
sadden passage by the Senate on;Tuesday of the bill prohibiting book-making and pool
selling in the citien of Washington and
Glong of the approaching races that Senator Black-
burn of Kentuchy, was anxious to press the
bill to passaga of conra the bill passed does


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Chritian friends here who are atriggling
and prejadices to a higher and nobler life
in Chritt, and bring their leese ancious, lese
deroted friends with them. If our coming
here does not rexilt in as much of a harrees
s4 we conld wish, we hope that some seed
has been or will be bown, the harreest. of
shall be gathered in due time.
I have delivered one handred and seventy
one religious and temperance talks since
left hone, some of them while on the wa
sad have baptized thirceen parson.
roman'
mad society has been organized moman's:sid Bociety has been organized in
the Middle Ilaland Ohurch, which beld public segsion the 15th inst., that was ver
interesting, and I truat beneficial. Mother
meetinga art regalarly attended once
month, when those subjecte thought to spiritial welfare of the family more talke orer, ater the special topics for the meeting
have been preeented and discossed. When the old-fashioned goosip shall have droppe momen, topics that tend to elevate and en lighten, yee, any one of the forty departments
of the W. C. T. U., or eome practical Bible pie, takes its place, the mothere, their fam West Virginia has not only many posesibil. but mang decided adysntigges to those here than in any oomeser atate, ond e large following is the extreme of extremets, it hat
for fity place.

Walsuts vo. arigsiopprab."
carly wilunt tree on Pund Fort, of
 There has been some bicknem here thit liar, bat I thinist more the recalt of bed here eat a great smount of pork. Qatte too ened, in filth, untilit look en if it woald
 sich in the most healthy conutr) Thit Jeit
bill
not
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git correct the evil, but it gives the pool-
ers a good deal of inconvenience in com-
ing them to move their room out of the
cial, "The horse-poil basiness," said a police
cis the greatest evils that we have, to contend with herea. It is similar to a
game of policy or lottery, only there are live of the in the horse pool. It has been the cause
of the of many a promising young man. They become infaiuated with poolto day antil their lent dollar is gone. By
that time bie is in tuthe trime of mifitid that he will do snything to raise money, or it to him, and the neat thing he finde himeolf
behind the bari. Oh, we receive letter Niter letter from parents concerning their son!
habits of hanging about and spending all heir mo. a ,
Senate on Taesday by Sonator Chase, o
Rhode Ialand, snd furnished the Rhode Taland, rad furaished the titions were presented signed by eighty-six
pastors of charehes, 554 superintendents, of ficers and teachers of pablic sichools, and $25 \%$ legislation to prohibit the sale of cigars, years of age, In his remarks upon the sub the use of cigarettes was destroying the risprosperity of the country. The Honse Com mittee on Appropriations has agreed to report
favorably the Oincinnati Centennial resoluion appropriating $\$ 150,000$ for a governmen
oxhibit; and the Sonate Committee on Agriculture has decided to make a favorable w-
port on the bill iatroduced by So George, of Miasiasippi, to enlarge the powere and make the head of that Departiment member of the Oabinet. It is the amme bil
that the Senate passed during the last Con

## Th ques conte adji

 question. The party of Congressmen tho adrive againet the sppointment of Minister Phialpe to that offlec, conld not make rure Indeed they maid they were unable to form any idee from their interviem with the Prerihent, mhether the latter over had any intoption of appointing Mr. Phelpe. "I would like to pee the man whe conld go to the nid Reprementative Oampbell, of New York, the Procident intended to do."
One thing he noticed that surprised him, however, and that tha that Mr, Cleveland
 Prenident memed to

Mor Pipt.
HonkriclspiLLLe,
Sabbath-day, April 28th, wasa pleasant
day for our little charch here. It was the occasion of our oommunion, which was
preceded by the corenant meeting. The pastor spoke brieffy on the "Ohristian assover," from the text: "For even Ohrist very profesing Ohistian
axpressed a renewed purpose to serve him aithfully through life. Then followed the person was recoived to membership by letter ad Biother and Sistor Ingham, of Milton xi8., beeing present, cheored us with cor Christian fellowhip and love ind EPREPDANOE.
We had a very preciolis covenant and com Wing to the amount of sicknese the attend ance was smaller tham usual, but all th aception of three, bore earneet testimony to their faith in Ohrist and purpose to fulfil heering to ua, snd could we have the unite prayers and, efforts of all our resident and od would speedily revive the church and lead many unconverted to accept of salva
tion. Brethren, vill you meet the responsibil its when you entered into covenant rela
ions with God and this people ? What hinders the prevalence of brotherly love and rath? Come into active service, friend your promited blesings fro him who bountifally remarde his servants.
We hope to see a large number presen n home and abroad st the Minitteria morning and atternoon of the 8 ch ,

 The furmere are soving the priog greins and planting gardene. Winter clang to the itirs, bat though the season is late, we hope to heve good crops when the harvest time comes. "Lo, the winter is past; the rain 18 over and gone, the flowers appear on the
earth, the time of the singing of birds is come, and the voice of the tartle is heard in onz land."
NRW YORE OTTY.
Oar services were of e日pecial interest to
day, April28th, as we had withus Bro. Joseph P. Landow and same of the other Jewish con
verts, with other visitors from Newark and Now Market, N. J., and Bradford, Pa. Th 340 E .23 S St., an old acquaintance of Rev Jas. Sammerbell, was aleo present. A spe
cial collection was taken for this Jewish mis
sion. Bro. Landow gave ns a short accoun
of his experience in coming to Ohrist. Mr.
Cook spoke a fow words of encouragement bidding us Godspeed in new misaionary en terprise, Bro. Lyon Cold some good new regarding the Hebrew paper, from a Rabb
Bradford, Pa., to whom he had present n Bradford, Pa., to whom he had present
It. I have been often asked, "Doen Bro. Luck answer, No; for the simple reason that it
annecessiry. We are tryiag to convert th annecessary. We are trying to conve.
Jews to Ohriat, they kep the Sabbath. great barrier which other denominations fin is this very frot, the Jem loves his Siabath.
When he gives ap "the lsw and the proph When he gives ap "the law and the proph ve need to do is to bring them to Chris,
leaning the Sabbath vith them, ss the
haveit, ${ }^{\text {Brother Theophilae Rosenberg, a membe }}$
of the Now Market Charch, returns home Hie mother died some time last winter, leav.

## ing to old, Next

the Charch-builin wonate the collection
-
Ohto. F ,
April 18th, Bro. S. D. Davil returned to
his home in Wet Virginie after a feries of
meeting divisi sighter

As the result of these meoting, the eharch has boen greatly revived and harmonized,
and three additions have been made to our numbers. Two of those were by profention of faith in Christ and baptism, and one by Virginia, Oa the laet Sabbath of Bro: Davis' where he immersed those tro one of whom -a lady of middle age-has always, up to the las
bath.
It w ngs were with sincere regret that the meetseemed to be steadily increasing; but owing to the lateness of the season and the rush to ble for many of the members to attend, it was thought best to close the meetinge. Thursday, May 3d, Jackson Oentre h n election to decide whether or not we will have local nption. An effort was made to
have the election come on the Sabbath, as the sloon element said that if they conld only fix so the "Seven Days" could not vote, they
ould be sure to carry. It will probably be hotly contested election
Whest the this
Wheat, through this part of the conntry, Walmost an entire failure. Many farmers
re plowing up their wheat fields for corn, nd probably not one-fourth of the screage wn will be allowed to stand.

## Wisconiala.

We had the pleasure of baptizing four in War baptistery last Sixth day evening, April
0 th. We hope there will be others soon. I go to Garwin, Iowa, this week to apend
a fornight with the charch there. They are withont a pastor. Thas while ou he Great Missionary Conference, to be held
that they can do so, we of the West are a
anging to do a little of the missionary work
ocated still farther West.
Thinking that a brief atatement of a little more than a quarter's work upon this field
together with a statement of the conditio of the field, might interest the lovers of our Zion, we make the following note. Since
coming to thi pastorate, we have riaited 185 tamilies for religione convernation an sides filing the regular appointmente of the church, have preached 10 mermone ontaide, and given 3 lectures. The weekly prayer meetings of the Society of Christisn Endeavor good, if not a growing, interest. The second and third Sabbaths in April we administered baptism, and, as the days were pleasant, a large
number witnessed this service. Sabbath, April 21st, we observed the Lord's Supper, time, because of the presence of A. B. Law ton, our senior deacon, and the anticipated absence of the pastor. The occason members were received to the church ander hand and with six received by letter, eleven added during the quarter. For these tokens of ning grac for the fatare of thi charch, we rend
Heavenly Father
The school passed a large and succespful winter term in charge of Prof. Maxeon, and the spring term has opened with an anuenally fall attendance The conviction grows
that Prot. Maxson is in the right place, and that Prof. Maxson is in the right place, and Academy.
Albion
Albion is a good place to live for all who rould avail themselves of reigious and eda to educate. you had better go where yon can command the facilities to aid you in you brain cultare for your chiildren, then into


## Tandensed shews.

Whiter, the notorioute ootatar ada trini. Texare: has boen captured at Liberty
 man Catholico church.
 $\underset{\substack{\text { Aproib } \\ \text { pox }}}{\substack{\text { por }}}$

A ofolono striot the out ode of the eity Mrn. Wemolithing meveral houree and killing Mrr, William Fiaber. Many other perionn A San Franciaco gentl has been demonistrated by Engligh soientinte
hat an excellent quality of eugar can be made from cool tar and the refuse'matter of

$$
\begin{aligned}
& \text { gas worka. W. Bown, of Wayne county, Ohio, in } \\
& \text { W, W. Bry } \\
& \text { the oldest office-holder in that section. He }
\end{aligned}
$$ has eerved fifty jears as school director in

Clintinn townhip, and has jast boen relectod.
ire losses in this conntry last year were
rly $\$ 120,000,000$. The increase over the loss of the previons year was thirteen per cent.
Thirteen is certainly an unlucky namber in thisinstance
Some interesting figares are made regarding the proportion of railiray train travel to
population. For every 1,000 inhabitants the Jinited States rans traing 9,700 miles annaFrance 3,550 and Germany 3, 3,250 .

## The Repablican National Convention,

 composed of 818 delegates 802 state dele-gates and 16 from the territories, As the gates and 16 from the territories, 48 the
majority rale prevails in this bodyt 410 dele.
gates will be neceasary to nominate. The Rev. A. W. Weaver, a Methodist minister, who preached his first sermon at No-
ponok, Ulster county, N. Y., on Sunday,
April 2 Zd , was taken suddenly ill, after dinner on that day having eaten canned vege-
tables. He affered terribly till Tueginy,
when he died. He had just been appointod The District Commissioners have removed ohn F. Cook, tax collector of the District
of Colimbia, and appointed E. G. Daviis in
his place. Cook is one of the most noted his place. Cook is one of the most noted
colored men about Wachington, and one of
he wealthiest of his race in the United Statos He has held the office for miore than twenty Chin Sing, a Chinaman, was received into
membership in the Immanuel Baptiot The church was crowded with a fashionable congregation. The Rev. George C Lori-
more baptized the Celestial. He is the firat Chinaman who ever united with the Baptist
denomination in Ohicago. The M Methodita have eeveral Chinese members, an
longa to the Presbyterian Charch.

## Foreig.

Three thousand Berlin shoemakers are on leo struck. A new Servian ministry has been formea
ith M. Nicola Oristien an Prime Minister

 The Toronto city council has parsed a rop-
olation emphatically proteting against the ontinuance of the practioe of shippingt to nstitations of Great Britain.
Admiral Krantz, French Minister of Ma.
ine, will introduce a bill in the Ohamber of rine, will introduce a bill in tit of $62,000,000$
Depaties asking for a credit
france,to be expended upon defense works at The Gatling Gun Company, with a capital
of e 800,000 subscribed in London, has been of ermed with the object of trausacting the
business of the Gan. Trast in the Estern Hemisphere. Earl De Gray has beon elected
Chairman of the Company. A cable dispatch from Rome to the New has isbued a decree condemning boyooting
and the plan of campaign. The decree dig.
tinguishes the national movement from the
revolationary means. It condemns only the An affray has occurred between Turks and killed and his body matileted, and one Turk
Was wounded. Five hundred Massilmank
threatened the ogvernor and the Chritien
inhabitanta, bat ten of the ring-leadere Weŕe inreatened thata, but ton of the ring-l
intrested and quiet was restored.
Preident Oarnot laid the foundation of a
ew lyceum at Agen, France, April 26 th oew lyceum at Agen, France, April 26th.
The President met, ith a grand reception.
The dey's ceremony was morred by a brionit
accident. A platform, which hadi beer butit
 Were everal
tice has been giren in the Fronch Ohger.
Deputies of the proposed introduction ber or Deputies of the proposed introduotion.
of a resolation signed by 112 memberc. pte.
rementing tie necesity of attonding the prout.
 of veew to obtanining the definitive pocepttinct
of the principle of arbitration among civilized

## 2listellang

## be carbful.



 Yetire yon canod kinow





 For the tea arfe tomin ion ives today
the pemperton staicis.

## by likian notr

Groaps of men with allen, discontented

 Jent by. TTall and finely formead, for poor
dreas giarcell hid the noble carriage of her






 parond."
 Roberits, and Tillitstend to mine. Buily ing will do, no goon, and and sunting his hise Eridentis not preparea, tarth


 expreasive. Some modefn dinimuentity with the iight caused her to mare glasee, "How do yon know anything ii the mather.







| mouth prevented his attering it. So'she told him Eanice's entreaty. "Don't think me meddlesome, but would it not be possible to inaugurate a co-operative system whereby the workers might have a share in the profits, which would make them feel a personal not be possible? <br> "Yo,ve a level head on those pretty shoulders, Sue, I'll thini" about. it", her shoulders, Sue, I'll think about.it," he So it happened that the ringing of George Harveys wedding bells inaugurated a new harmony reigned thereaft Mrs. Gilbert's good work. <br> TO DAY. <br> Give us our dally bread Not less, or more <br> We mays not clain this nick of time, Though much is past, or lies before. <br> Give us the promised strength Forthis day'silife <br> Forthis day's life; Our esterday is goen, not for us May be the morrow's strife. <br> Give us a daily faith In which to stand; <br> Nor looking back or forth, content, Our times are in thy hand. |
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## ONE OP THE CHips.

"Jake!" The call was as sharp as it well could be from a mouth half illed with pins,
and the black eyeg, which supplemented the voice by their inquiring glances, were
sharp also. Every quick movement told that the village dressmaker was a woman of busi.
ness. "What on earth are you about now? "
"Only tinkerin', M'nervy," answered in slow, deprecating tones, the object of her
search, as he appeared around, corner.
"Takes a good deal of tinkerin' to keep "Thakes a good deal of tinkerin' to keep
thinga pa."
"I wiah to grodness you ever did anything else! I don't find time to tinker, I can tell
you; it's solid, hard work with me. Well, the barn-door or gate-hinges, or whatever it
is, can wait now, for I want some hooks and
eyes from Hodge's-Hodge's mind, for they give six cards for a quarter. And don't stop She whirled into the hoase, and Jake
drew his leeve across his perspiring forehesd drew his sleeve across his perspiring forehead,
and alowly replacea the old hat he had pushed back. He was willing enough to go
down street, or anywhere else, for Minerva. He had an admiration for her thrift and awe. As for her failure to appreciate him,
he was ased to that; he did not appreciate himelf very highly.
"She's the smart one of the family. Al
ways had lots of faculty, M'nervy did. Why, she used to boss me 'round whon we wasn't
neither of as higher'n that," he was wont to neither of as higher'n that," he was wont
explain, denoting the limited' stature by on awkward brown hand held near the ground
He wondered a ilittle in his dull way, he went down the street that morning, why
the "faculty" had been oo nnequally di life had been mostly" "tinkering"" as his sis.
ter said, instead of accomplishing much. No one seeing him would have expected any.
thing more. The honest, heary face, the
great hands, strong but nakillful the great hands, strong, but unskillful, the bent
shoulder, and awkward, shambling gait,
told what he was. Dr. Arnold, standing in the doorway of the carpenter's shop, pointed
him out to his companion. "The workman is known by his chips,"
said the doctor, witin his complacent langh.
"There comes one of them now. What
grand master workman, such as you would
have me believe in, would turn out so much have me believe in, would turn out so much
rabbish as that? Why, deacon, if your carpenter shop were as
ures as this world is, you would be thrown
ont of business. , What do you make of a
fellow like that?" "Jake does as well as he knows
answered Deacon Rogers, uneasily:" "The question is, why doesn't he know how
to sorne purpose? When I was here five or six years ago, he lived in a little cabin down
on the flats;' where land was cheap and on the flats; whe
malaria free. He had a wife-a poor, tired-
out, sickly creature-and two or three tow-
hesded children, with faces about as express headed children, with faces about as express
ive as his own. - He worked like a slave to
support them, doing as well as he knew how,
as you say, using all his brute strength with as you say, using all his brute strength with-
out any judgment, takigh hold of everything
at the wrong end aid letting git at the wrong end, and letting go at the
wrong time. By digging early and late he
managed to fight off starvation long enong
to give the miaisma a chance to finish it to give the miarma a chance to finish it
slower work, and then they all died of a low fever-the best thing they conld have done
under the circumstances. That ended his
experience as the head of a family. What experience as the head of a family. Wha
did it all amount to? What is the good of
a life like his? And he is only one of Jake's near approach prevented a reply.
He looked up at the two men with his dep. recatory smile, ar if not quite certain how
his greeting or presence would be received, and greeting or presence would be received
apd hastily added to his "good mornin" an
apologetic statement that he had "got to go
clear down to the depot to get a partic"lar clear down to the depot to get a partic lar
kind of hooks and eyes for M'nervy." The
feeling that his goings and doings always
needed explanation, and exease had become part of him.
tor looked after fit dith pasis sap, on, the doo
He was comparatively a young man; the
gloss of newnes yet lingered on his opinions
as on his office fanniture., He had been lib-
erally educated, had had his year, abroad erally educated, had had his year, abroad
and his hospital experiene, and now he was
settled in this thriving village, with a grow ing practice, a cosy home, the dearest of
wives, and a child. The doctor's keen eyes grew siddenly tender a that idol of his
heart passed by, in the care of its nurse, and
the dimpled fingers threw him a kiss. Al-
ogether he was very comfortable. He contogether he was very comfortable. He con-
idered that the world was chiefly what he
had made it, and he was satisfied with his work. Why was not he con
cise the rest of the universe
He forgot his argame He forgot his argument for a moment in
the peal of childikh laughter that floated
back to him, flying curls, and dainty ribbons until they
were ont of sight. But as he retarned to his office, the thought of Jake recurred to
him, and with it came the idea of using him
as an illustration of his views in his next paper for the Farsighted-a journal that
was liberal after the doctor's own fashion,
by giving away a great deal that did not be
long to it. He deeided to spend a spare half hour in stadying his subject more close
ly, and so picking np his hat, he sauntered
down the pleasant treett toward the depot. The long platform had numerous occu:-
pants at that hour. The arrival and depart.
are of irains always drew groups of idlers, are of trains always drew groups of idlers,
and there were, besides, a few strangers.
The puffing of engines, the ringing of bells,
losded trucks running here and there, and losded trucks running here and there, and
hoarse voices shouting orders, made up the
usual busy scene. Jake stood near the netasaal busy scene. Jake stood near the net-
work of track, watching it all with the won-
dering interest that such dipplays of dering interest that such displays of energy
and might always awakened in hine. The
awful power of the great locomotive was a
never-ceasing attraction. The doctor mean never-ceasing attraction. The doctor mean-
while, watched him, parposing to go nearer,
as soon as the buttle shonld be over, and draw oun Jak views of life-i
Soddenly, above the confusion of sounds, a woman's piercing scream rang out, drowned
instantly by the deafening shrieks of a steam Whistle.
A cry of horror ran through the crowd as
white robed, childish figure was discovered directly in front of an advancing trin.
The littele one had slipped away unnoticed,
and pansed bewildered, in the very jaws of "My baby! 0 God!"
Involantarily, as instinctively as the hum-
blest believer, Dr. Arnold threw up his hands, in agonized, passionate appeal to the golden head. He pushed his way to the
front like one demented. $\cdot$ Too late; he knew it.
Another had seen, and aprang forward,
and a murmur of mingled admiration and terror followed him, for it seemed that the
oruel wheel had gained two victims inatead o one. No! What was that white bundle tossed
safely backward with a last desperate effort? Some one picked up the frightened child,
unharmed, and placed her in her father's arms; and the long train as it swept on
seemed crusing the hearts of the breathless watchers. Slower and more slowly it moved
and stopped. The force that had done such fearfal work was controlled at last.
crushed and mangled form was brought to
the porman the platform by tender hande-hands that hour before. They made way for the doctor
but there was nothing that medical skil
could do "You gave your life for my child," said
the father; his breath coming in the heavy sobs that only a strong man can know.
The dimming eyes turned toward him. "Conldn't stand to see her hurt-party
little thing like that! Made me think of

## coat." The place "

"But he died like a hero!" said the doc
tor, when, a little later he turned away
from the face that already had taken-on the mysterious dignity of death.
"And he was only 'one of the chips,'"
said Deacon Roger's voice, huskily. Doctor said Deacon Roger's voice, huskily. Doctor
what mant he bethe great Master work
man-seeing that all the unselfishness, com man-seeing that all the anselfishness, com
passion and love that are continually shining
out in Dr. Arnold silently, reverently lifted hi
tion of him?" hat and looked upward, but he
word of reply.-Congregationalist.

-enjoys the things of this world beyond th
angry, violent man. Every aged man is angry, violent man. Every aged man is his
father, and every aged we man is his mother
he finds brothers and sisters everywhere every house is open to him, and every
chard and field is ready to minister to
pleasure. His progress through life is pleasure. His progress through life is
triumphant march, a constant oration,
Length of days is guaranteed to filial and obedience; the same also to wisdom
"The blondy and deceitful man shall not
live out half his days;" he dies before time. Anger excites wrath, and violenc into his own pit, and dies at the edge of hall
own sword. Men mete to him his on
measure. But prolonged is the golde measure. But prolonged is the golden a
tumn, the Indian summer of the meetk man
grown gray in the way of righteousness, and The kingdom of heaven on earth is th
meek man's Canaan; to him earth is bat symbol of the reign of righteousness and
peace. Earth is also to him a symbol of th
"land of rest," or it may be the predeceser of the "new heaven and new earth, whererin four-square metropolis, with streets of gold
Walls of asper, and foundations of all man ner of precious stones, radiant with the light
of God, will descend from heaven, and tho things of earth shall bring their riches unt
it. Wars will cease unto the ends of th earth, nations learn war no more, nothing
hurt or destroy the holy mountain, none say
they are sick, none weep or die; then indeed
shall the meek enter upon their inheritance that is "incorraptihle, undefiled, and that
fadeth not away."-Richmond Christian
Advocate

## STBEAGTH FOR THE DAY

Believer! hast thou not felt it so? Ha
thou not found plants distilling balm gro ing beside sorrow's path?-succors and sap
ports vouchsafed, which were undreamt of till the dreaded cloud had burst, and the d garding an unknown and veiled future, bat
cast all thy care on God. "Our sandals," said a saint now in glory, " are proof against
the roughest path." He whose name is
"the Gad of all "the God of all grace" is better than his
Word. He will be found equal to all the
emergencies of his people-enough for each moment and each hoar as it comes. He never takes us to the bitter Marah streams, but he
reveals also the hidden branch. Paul is reveals also the hide third heavens to endure
harled down from the
the smarting of his "t thorn," but he rises like giant from his fall, exulting in the sustainng grace of an "all-sufficient God."
The beantiful pecaliarity of this promise is, that God proportions his grace to the nat.
are and the season of trial. He does not
forestall When the needed season and exigency comes,
then the appropriate strength and aupport
are imparted brood on the fature. Live on the promises.
When the morrow comes with ith trials, Jesus
will will come with the morrow, and with its tri-
als too. Present grace is enough for present
necessity. Trust God for the fature. We necessity. Trust God or the fature. We by
honor him, not by anticipating trial, bat by
confining in his faithfalness, and crediting his assurance, that no temptation will be sent
greater than we are able to bear. You are your "sufficiency is of God." The promise


## INFLUENCE OP SACBED MOSIO

Martial music is objectionable. It generates a martial spirit. This spirit may drift
into open war. Sacred music and song, on the contrary, may inspire a spirit of peace and
good-will to men. In our alme houses and poor-houses are many weary, sad, hopeless
ones-old men and women, long sirangers to the gentle ministrations of love and peace.
In our county and state prisons are many
dall intellects and hearts hardened against direct and avowed religions efforts. In o orphan's homes and public hospitals are
many suffering ones, worn with pan, weak
in body, and wearied in mind-near, it may in body, and wearied in mind-near, it may
be, the pirit world, for which they have
received no adequate preparation. To each received no adequate preparation. To each
and all of these may be borne on winga of song softening and sabduing influences-the
words of everlasting life from lim, who "came to preachach deliverance to the captives
and the opening of the prison doors to them
that sie bound "in chains of ignorance and "came to preac a the openug of the prison doors to them
and
that sree bonnd "in chains of ignorance and
sin. He came to heal the sick, to preach sin. He came to heal the sick, to preach
the gospel to the poor and "to bind up the
broken-hearted." Sacred song has this ad.
vantage over the formal goepel bermon, the
$\qquad$
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$\qquad$

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$\qquad$

| 8 |
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, a se
, a se
par inatcosded smu $\cdots$ Ahy should he \& Smiles betoken
Bunt in and woe and death suff
All mortal. sweetness to destroy





gamalel gish: I met him on the street
grasped my hand with both of $h$

 pliments, I asked Gamalilel h,
peting
phong in his church, for




sTRENGTH FOR TER DÍT s. $^{5}$ thy days, so shall thy strength be."-Deat. not fonad plants diatilling balm grow
veside sorrow's path?-siccors and sap vouchasfed, which were andreant ${ }^{\circ}$ ial had come? Troable not thyself ro asint now in glory. "C "Ore proof agagaings
ughest path." He whose name is cod of all grace" is better name is is
He will be fonnd equal to all the ent and each hour ase it comengh for each
He never
us to the bitter Marah streame, but he les also the hidden branch. Pant is
od down from the third heavens to end dd down from the third havens to endure
marting of his "thorn," but he eitieg like
int from his fall, exulting in the soatain grace of an "all-sufficient God."
 he appropriate strength and nopport
parted. Reader,' do not morbidly a the morrowe. Lives with its the promisises, Jeana Present grace is enough for present m, not by anticipating trial, bat by er than we are able to tation will be sent "safficiency is of Gor." any trial-bat
 ge fature, "As thy days, to shall thy
gh be."-J. Macduff. D. inpluence op sacred music


The \$abbath \&chaol. "Search hing gerfitures; for in them ye think y infriational lessons, 1888.


## LESSON VII.-THE LORD'S SUPPER.



## GOLDRN TEXT.

## PrucE,-An upper room in Jerusalem. Timat:-The 14Lh of Nisan, or April $\theta$, A. D. 80

bible readings.
Sunday.-The Lord's Supper. Matti. 26: 17-30.
Monday. - Mark's narrative. Mark 14: $12-25$. Tuedav. -Luke's narrative. Luke 29: $7-20$
 Saboacth..-The parting praser. John 17: 1-26. I. The Lodi puThiness.


## INTRODUCTION

Matthew mentions several incidents as intervening between the last lesson and this; viz, the consultation
of the rulers (Matt. 26: $1-5)$, the supper at Bethany
(v. 6 -13) and the treacherous sgreenent
 of the supper at Bethany. See John 12: 1-12. This
passage seems to imply that it cocurred just before the triumphal entry to Jerusalem, but Mark places
it where Mathew does. There has been scme difference of interpretation of the passages relating to the day on which the Lord ate the passover with his
desciples. Able discursions on this subject may be our Lord; and by Farrar in the appendix to his Life

## EXPLANATORY NOTES.

V. 17. Noor the first dav of the fenst of unleaved brread,
this disciples camalto Jesus, say ing unto him, Where The original iprovisions for this passover supper? apecined that it should take place on the evening
following the daylight hours of the fourteenth day of the first month of the Jewieh year. As the Jews
counted the days, this evening yould be the beginning of the fifteenth day of the month. By refer-
ence to the 1 ath chapter of Exodus, the first day of unleavened bread was the fifteenth day; and the felat continued for seven days, this being reckoned
as the first. But in later times it became customary a counh the day preceeing the 16th as alsoincluded in the great festive wefk, becaure on this day the
proparation for the feast took place. This prepaproparation for the feast took place. This prepa-
ration included the selection of a place, andthe killing of the lamb, etc.
and say unto Aim, The Moater saith and eay unto him, The Master saith, My time it at
Mand; I will keep the passocer at thy house woth my
dieciploe. These words indicate that the dieciple were directed to 2 particular man, and aliscoples tand tie request of the Master. It is not improbeble that come nnderstandirg had been reached with hha houselolder as preparatory to the 'application
for his house; for this purpose. This is indicated by the words, "The Master saith my time is at band," he Words," The Master saith my time is at hand,"
otc. There is no doubt; that the Lord had personal discecourses, of which no record is left except in thesy slighty indicatione Prom the vineteenth verse it F:20. Noco when necessary preparations. ween three and six poclock in"the was slain be the Old Testament phrasesit, "between the e Whi eaten, wis the time between six and nine preented as at Dight.
V. 21. And as they did oat, he caid, Vercily I say
unto you, hiat one of you chall betray me. This act
of entigs together was an act expressive of the

| despest friendship and fellowalip for each other, nothing could have been more startling to the dis ciples than the announcement which their Lord and Master made to them in the very midst of that supper, when he said, "One of you shall betray me." These disciples had already learned that their Master had an insight into their very hearts, and that whatever he should /affrm concerning them was true. <br> V. 22. And they were exceeding sorrourful, and began every one of them to say unto him, Lord, is it I? Their snrrow was occasioned by their coneciousness that what he had said, though fearful to contemplate, was neverthcless true. With no thought of suspecting each other or criminating each other they began at once to ask, "Is it I?" and they directed this question to the Lord himself, who surely must know. <br> V. 23. And he ansteered and said, He that dippeth his hand woith mo in the dish, the same shall betray me. This answer was probably given while Jesus was in the very act of distributing the morsels to the disciples, and as he was about to hand the morsel to Judas. |
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tion and denunciation. No word in the language is
better fitted for the purpose. Here was a man coun
ted ted as one of his disciples, who professed to be a
true friend and fllower, and was admitted into the
close relationship by which he knew all about him
that that any disciple could know. He was in the very
act of expressing his deepest fellowship with his Lord and Master. He had already, as he supposed
secretly completed a plan for the betrayal of his Lord. With all these facts distinctly in mind, the
Lord gives expression to his sorrow of heart and to an V. 25. Then Judas which betrayed him anevocred
haster
haster is it I? He said unto him, Thou hast said. The other disciples themselves had al.
ready asked this question. He had answered them in a general way, expreesing the terrible fate of the
guilty one: Judas could no longer cover his heart
from the from the searching eye of his Lord. His question,
"Is it 1 "" was expressive of his conscious guilt.
The Lord's reply to him; assured Judas that he was himself betrayed into the omniscience of the very person whom he had planned to betray.
V. 26. And as they yeere eationg, Jesus took bread,
and blesed $i t$, etc. Previous to this act of Jesus in Which he blessed and broke the bread, he had said
to Judas, "That thou doest do quickly," and Judas
had had gone out. See John 13: 21-30. The eleven
disciples innocent of the terrible crime of Judas, who had gore out, now received a new lesson,
which was to be perpctuated down through the ages of the Christian Church. He took the bread,
such as had been used in the passover fenst, "and such as had been used in uhe passover feast, "and
besed it, and brake it, and gave it to the disciples,
and said, Take, eat; ;has is my body." Here we have the idéa again of myltiplying in the act of
blessing; and with the act of multiplying comes the act of distributing, and the invititioion to take and eit, that fs, to rective and to appropriate to them
selves individually. By the expression, "This' is my body." it is very clear that he means to say to
them this is and shall be to you, and to all my dis. them this is and shall be to you, and to all my dis-
ciples, the emblem of my body, and of my life, which is given for all who will accept.
V. 27 .


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\begin{aligned}
& \text { act he rnpeats and intensifes the former act. } \\
& \mathrm{V} \text {. 2. For this is my blood of the newo testament, } \\
& \text { which is shed for many for the remision of sima. }
\end{aligned}
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\begin{aligned}
& \text { act, sealing the divine covenant, "the new teeta- } \\
& \text { ment." This covenant he makes as a pledge for } \\
& \text { the remission of sing, for all who will accept the }
\end{aligned}
$$

$\qquad$ forth, etc. He here implies that thls is his last
Jewieh passover feast with his disciples, and it is
really the first Christian passover, for his disciples to repeat and to perpefuate through alil coming time. It is also in itself a promise of a reunion when he with them shall partake of the great supper in his
rather's kingdom. The 30 th yerse simply describes Irvisa Saunders expects to be at his Friendship
IRVING SAONDERS expects to be at
Studio from May Bd to 9th inclusive. MARRIRD.

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BEQuRETS TO TBACT societr The generous purpose of some persons to aid in
the work of this Seciety, by gifts of money or other by some technical defeat in, is sometimes defeated he gitt is intended to bo made. It is necessary for His purpose that bcth the Society and the property,
if other than cash, shaill be accurately described. will made in the state of New York leas than. बixty
days before the death of the testator 18 void as to days before the death of the testaror is void as to
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purpose, the following is suggested: ronk or mequbat.
I give, devise and bequeath to the American Sab
bath Tract Society, a body corporate and politic unbath Tract Society, a body corporate and politic un
der the general laws of the state of New York, the
sum of.........dollars, (or the following de scribed property to wit...............) to be
applied to the uses and purposes of aide Society
and under its direction and control forever. SPRCLAL NOTICES.
CTr Agents Wanted in each Absocietion to sell of. A. H. Lewis's new book: "A Critical Histor
Termsay Legislation, from $\mathbf{A}$. D. $\mathbf{D} 21$ to 1888 ."
Terms to agents will be given, on inquiry, by E. P. Saunders. Ag't, Alfred Centre, N. Y. Trise next session of the Ministerial Conference
of the Westran Association will be held with the church at Independence, N. Y., beginning May 7tb,
at 7.3. P. M.
More
VICE-MODR
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Preacher of Introductory Sermon.
Paper, "The Songs of Solomon.
Paper, "Should our Churches Make
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ciationon, by delegate from North.Western Asso
Reports of committes, annnual and special.

Reportso ocomititees and miscellaneous buslness.
10, sermon, by delegate from the Western Asso-
11, missic nary hour.
2 o'clock, devotional exercises
2.15, mission work, under Woma mission
B.15;
Bermon

9 oclock, devationall exercises.
9.30, Bible school, conducted by C. N. Max
son. 10.30 , sermon, by A. E. Main.
a a'clock, sermon by delegate from Eastern Asso
ciation, ofolowed by conference meeting, conducted
by $\$$ S. Davis.
Fibet dat, mornise
9 o'clock, devitional exercises.
915, essay, "How can
the means in cur hards? ", best glorify God with
Tract Society's work.
10.30 o'clock, dedication of Lost Creek (hurch
3 o'clock, devolioral exercise

80 'clock, temperaice lecture by H. P. Burdick.
EF The New York Seventh day Baptst Church
holds regular Sabbath services in Room No. 3, $\mathbf{Y}$ holds regular Sabbath services in Room No. 3, Y
M. C. A. Building, corner th Avenue and 23ad St. entrance on 23d St. (Take elevator.) Meeting fo
Bible study at 10.30 A . M. followed by the regular preaching services. Strangers are cordially wel
comed, and any frrends in the city over the sabbath

| ETTHe quarterly meeting of the Fint Hebrod, Hebron Centre and Shingle House Churches, will convene with the First Hebron Church, May 12, 1888. <br> Prayer meeting Sixth day evening, conducted by Rev. G. P. Kenyon. <br> Sabbath morning, at 11 o'clock, sermon by Rev. J. Kenyon. <br> Afternoon, sermon by Rev. L. C. Rogers; evening, sermon by Rev. H. D. Clarke. <br> First day morning, sermon by Rev. J. Kenyon; afternoon, sermon by L. C. Rogers. <br> A. V. Tract, olerk. <br> CFTHR Hornellsville Seventh day Baptist Church holds regular services in the Hall of the Royal Templyrs, over the Boston Siore (Nast Brothers) ; entrance between the Boston Store and that of M. A. Tuttle, on Main Street, every Sal bath, at 10.30 o'clock A. M. The Sabbath school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially wel comed. <br> Plizdar Cards and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary so ciety, or both, will be furnished, free of charge, on application to the Sabbath Recordier, Alfred Centre, N. Y. |
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