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Berlit, I. I.


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## Chiceso, ill. <br>   Milton, WiL <br>      <br> Hilton Juadion, TiL <br>  <br> The §abbath Recorder <br> aunco conriz minantr co, in: <br>  <br> $\frac{1}{2 x^{2}}$ <br>  <br>  <br> 






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##  <br>  <br>  <br> GLIMPSES OP RUBOPE.-To. 24

bу prof. н. м. maxson.

## आinan.

Oar two days here have proved very rest ful. As the sights are not very numerous,
wo have gone about quite leisurely. The great sight for which most people come here is the cathedral, and we saw it by moonlight, by
broad daylight and in the light of the early dawn, for we started before six one morning to ascend the spire for an extended view of
the valley and the distant Alps. Early as we the valley and the distant alps. Carly as we of chimneys were close upon us and our view
was brief. Descending from the spire we been built with the intention of having th roof inspected as freely as the other parts, anish. Its handreds of pinnacles are each
one capped with a finely wrought statue, a ittle less than life size; its butresses and eaves are elaborately carved, and every niche na notch is filled with a bas-relief, a statna rest. The prodigality of labor shown in the
arving and finish of even the obscure parts is amazing. One calls to mind Longfellow'

## In the elder days of Art, Builders wrought $\begin{aligned} & \text { thentest care } \\ & \text { Each minute and unseen part; }\end{aligned}$ For the <br> Each minute and unseen part; ; For the gods see every where.".

It must, indeed, have been this sentiment could see the resalts of a tast amount of labor spont on this cathedral. It is built o
white marble, and stands by itself in the
middle of a aquare, so that it ought to sho hid not previously heard of its great beauty would not greatly extol it for its architecture.
It is certainly admirable for the fineness and elaboration of its inish, but of the multitude
of pinnacles, eadth detracts from the effect of appear from the ground to be but a few inches hígh; while, from every position
whence I viewed it, the spire failed to give The impresion it ought, relatively to the body of the, bailding. It is, indeed, a vast outlay of time and money who in the increased beauty of the building.
tarn But the interior atones for much of the disappointment with the exterior, for its first impression is that of simple grandeur. Its
pillars are very high and massive; the sides and aisles have little of the trivial to mar the general grandeur, and the lighting is such as
to add to the feeling of solemnity. It did seem a little incongraons, however, to see sáspended here and there some electric lamps
of the Iatest pattern. of the latest pattern.
In the crypt is the body of Saint Borromeo, miraculously preserved. Admittance to the crypt is cheap, bat it costs a dollar to
see the body, as it requires the lighting of sevsee the body, asit requires the lighting of sev
eral extra candles. The front of the massive silver coffin is raised by means of a windlass, ex posing to view through in glase fith joweled
eled body, clothed as in life, wither rings on its fingers, with diamonds, rubies from various parts of its clothing, to the value of a million or two dollars.
The roof of a charch would hardly seem to be an eligible place for a pic-nic, yet as-we
came down we saw a party with a cosy breakthast spread out on the "ridge-pole." Vinci's Last Supper, bo well known by the excellent engravings of it. . Knowing that it was painted on the end wall of the eating been used for a stable, a store room and for other rough ases, that the picture has had a door cut through the middle of it and is otherwise damaged, you naturally do not expect to see
much. $\quad$ On the contrary, in spite of all ite mach. On the contrary, in spate it prodaces a powerfal impression and acters form a very intereeting stydy. The
longer one looks the longer he withes to cons <br> \section*{\title{
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## LFRED CENTRE, NO Y, FIFTH-DAY, MAY 10,1888

The recent death of a member of the Ital
ian Oabinet who lived in mion tho art gallet who lived in Milan, has closed visit them. There are a few interesting
vile churches which we vigit, then the guide takes us to a number of the stadios in the artist's.
quarter, in search of some statuary. This we find exceedingly interesting, seeing how the artists live and work, interrapting quite
seriously the pose of one young girl that the half-finished clay model showed us was some day to be
Milan containg some very pleasant drives, which are lined by horpocherat trees, so tall and large, that I was in doubt of their identity
until I saw the chestnut. As usual the city contains a, large garrison, and the parade ground is an uncommonly large one. Near this parade is the Arch of Peace, which Napoleon began to baild in commemoration of con. The Anstrion the rosd ayer the Sim Next to the Cathedral, Milan prides itself on the Arcade, two broad avenues abont a fifth of a mile long, rooled in with glass, and crossing each other dear the middle, where the glass roof rounds up into a dome nearly
two hundred feet high. Here are some of the finest shops, the fipest cafes, and excellent masic.
Oar h
Our hotel is lighted by electricity, and has "lift", or elevator. This last, however, he elevator will take up but two persons at a time, and when it is down there is no way to call it except to walk down stairs an you in, started the elibvator, then walked up stairs and when the elevator arrived at your floor, you found him there ready to let you oat. In Dresden ond night, being too late party, I walked up the stairs, went to my room, and not finding my friends went back to hunt them up. The olevitor had failed of the stairs. In Londen, the elevator eer vice was excellent ond anfe, the car being raised on the end of an iron piston, long
enough to carry it up eight stories, and with air speed, though tone of the elevator here atte
of ours.
Flueln is the place here we leave the cars or a lake steamer. Here we are on historic ground. The neighboring villige of Altdor iam Tell shooting the apple from his child' head.
The surface of the lake is smooth and empting, and there s little abent it to sug est that scene, some centaries ago, when
ne of those sudden itorms for which it is amous, burst upon, the boat of the tyrant bind Tell and seek his aid to guide the boat through the tempest. That little chapel ove there under the edge of the clifi was built to ng Gessler to the Toll jumped ashore lear skeptics do dare to whipper that Tell was myth, but for my part I bympathize with th honest burghers who burned the whole ed tion of Haller's book, when he pablished
the first doubt of the tory a handred years
$\qquad$
$\qquad$ line, and the monn taing come down abraptl to the shore, with now and then a break tha little hamlet that we find neatling in it as the teamer stopped to drope fin enemgeran pick up a fer to talk their placei. The scarcity of inhabitantio make the varike his tory of the country adem almont incredible It would be difficult to And a rection of coun try of equal size that, in the lest flye centa ries, hae seen more baftles, civil or ageinat foreign foe, than this little country of Sivitz erland, and this region of the Waldotatten seems to have had a hind in every one from
the time it began theiteries with that affair with Gessler and Austff, five or six hundred
At Vitznan we took the Righi cars and came up here, 5,500 fett above the Bea. The aifroad is aimilar to that at Mt. Washing on, and that work, bat tit only one mall trestle, the rest of the rosd being on eofid ground, with a riecof one foot in four moot

## to Mt. here is he iso ions tons hheep out stops girls ain i there dow her mon ascen that dulgen

We reached Righi in time to see the sun set after having a dim view of the snowy not particalarly wonderfol. Anas anir, bu found $m e$ in bed drawing the little feather bed over me and grambling becanse they had made it so small. We had found it the custom, in several places, to put on the bed as
an outer covering a kind of light bed of down about half the size of the bed. I have usually found the floor a good place for it to rest during the night, but here I made a des-
perate endeavor to carl ap small enough to make it cover me.
At 3.45 this morning the horn blew a "yo-
as a warning of gunrise. I hastened to del" as a warning of sunrise. I hastened to arrying with me all this hot weather for this occasion, and walked up to the top of the hill, where I found myself one of a handred or
ing in what part of the heavens the sun rises are. The passengers from the early trains Jown there war quite an apsembly waiting to greet the arrival of the god of day, Attera helt our's tedions Waiting in the cold blact; w Grger'and larger, bat pith a very irregula rgerder, giving no saggestioni of the sion by its shape.. When half above theikrizon it top appeared flat, while s monntain peal we clearly defined against the lower part. Late assumed more of an oval form, being it mawing red in color. $\Delta t$ last it was ally up and gradually took its true shape and rilliancy, while mountain and valley came out in their natural distinctness.
The "show" wai now over, and most people retarned to bed to get warm and tak ver. I was naver more thoronghly wide wake; my eyelids seemed to scorn all sug gestions of Bleep, so I rpent the time until
breakfast in wandering abont the mountain breakfast in wandering abont the mountain and studying the many snow-capped peaks
that sarroanded us. It is wonderfal and aweinspiring to see them reaching up into the inspiring to see them reaching up into the
sky until at first sight the snowy tops seem londs. There is a vast amount of snow on hem and they show ap beautifally on such ar off Jungfran was quite distinct. On one peak in plain sight there seems to be quite a glacier, with its central moraine clearly visie, also the crevasses in the iee at on ond. cape in the rays of the setting san, our eje were canght by the lakes gleaming among the hills in the valleys below ns. This morng, as the light grew apon the hull sad dale The lakee ahich oese numeroua last even ing had increased to tro or three times th number. Every hollow and depression con tained one, and flowing into or connecting
them, were broad silvery riverg. We wer quite pazzled at the ohange, but as the light in croased we sam that they were lakes and nver If feg, which the warm rays of the san soon most preternatural distinctness.
To speak frankly, I muit confes, after I thing from Righi two fanltiess sanrises, that th and printed about it are from person to whom a sanrise, under any circamatance
sas rare a sight as a robin in December. Tet broad field of vision, limited on every aide by he notched line of mor mountains, with
somospheric effecte, wh this morning

## is fairly clear of the mountaing, loses half th

 elights of the occasion.Nowhere else can you look down upon such scene of verdant contentment and thrift a he featores of the landscape grow and gro the increasing light bringe into distinct ess one line after another. At no other tim in the day did I see it so distinctly and with ach a charm upon it as in the early morning ours, when the grass was still glistening ith the dew and all natare seemed so fres nd wide awake.

## TO BUSINESS TEET.

Deligent in business, fervent in spirit "rving the Lord." The few years of $m y$ rifting as merchant, farmer, music teacher, cugh it did not leave me a millionaire, nd diecpline of businesg ighly benoficial It sive in in all the busy scenes of antipity an appre iation of its difficalties which withoppre ormer experience, would undonbtedly hare ound me very unsympathetic and unappre位ive. I like to see men push their bug eess enterprises with energy and zeal. A the rame time it makes me sad when I wit ness the very poor, unbasiness-like careless ame men manifest in business not "serving the Lord." We cannot help comparing the diligent, zealons, earnest basiness man with the same Christian man, in his slack, easy: going religions life. In basineas he is all anterprise. In the church he is feeble, or ieepy. We have men in our charches who re able, if they would pat the amme amonnt zeal into Gous cauee that they pat int tide of prosparity erinete Tho saopor ian leck of intarent in religion itself, a deep beated conviction and need; is the tried ability, the hearty co-oper: ation of these then in all the varions intor. ests of the charch. These men may not be indifferent, but they are not active in all the doings of the charch; have no keen appreclation of the needs and demands of the ohurch apon their talents. In basiness these men have clear visions, aee a point to be gained and strike for the mark, every stroke counting. But in matters of religion they are misty, undecided and content to be mo, and refuse to take an active part in the is true maters of the charch. Too often with the war business mer are disguated exirs, a few very unpractical men quite often carrying on the eternai things of God ${ }^{\text {on }}$ ways that are dark and peculiar." When nen like some of our brethren take an open
atand for our schools, the stock begine to go right up. Jay Gould's name, connected with certain stocks that he may bay, has power to send itg shares right up. There hold of our charches, with a determination to make them go, would make them go. We need these strong men, these determined men. Why don't you stand by aci? a days you give earnest thought to mattors charch. y, aud on the Babbath attend charch; you pay your pew rent, and imag. you men of business ever think hor the charch can bo made stronger, do better work for Ohrist? If we had sach mee who would bring their common-sense baninces church the pastor vould receive their salary, when it is promined, and what was promised in full. It would be anneccemary o institute amatuer theatera, grab-bagg, artane telling, oyster sappors, whe to bring ap the arrears in these parties and sociables, and call this charch life. God bless the oble women! we conld not get along withat them. Bat business men, give us your influence, your strong basiness talent; your ent in basiness, fervent in apirit eerving the en
The Religious Herald ataten that 28,000 iat charches in Ner Yort, ceme from Bap diat- charcheole
dit

THESABBATHIRECORDER, MAY,10,18B8

copioe, for one year, of the Sabbath Visitor,
and to an uniknown friend of Aobaway. R. $\mathrm{L}, \mathrm{i}$ and to an anknown friend of Ashaway, R. Li,
for seven or eight copies of the Sabbath Out. post. Several parcels of tracts were received
by my вister, Miss E. P. Newton, the grester by my ister, Mis8. E. . . Nemton, the greater
portion of which I have distributed, together with a large supply from the Tract Society
making in all several thousand pages beeid ma number of periodicaus. A A supply has
ant been received which will, Ithink be
just sufficient for the next quarter.
Owing to a change in the time of holding the Conference, from September to Augnust, the attention our fands is called to the
our Board to close the misiionary year on the first of June, for both home and forign
missions. Our home misionaries will therefore please end in a complete report for the Jane 1, i888; and the foreign missionaries a full report for the eleven months between and individuals will, of conrse, recollect the daty of giving for the great and blessed canse of missions.

## from d. N. nemton.

Through an overigight my report is one month late. I come of my neighbora, with m intending to start on the 18th to look out field to labor in, and in the mean time to
distribute tracts, pppers, etc.; but from the 18th to the 25 tht the weather was such as rendor any itinerant work impracticable. People have generally been busy in out-
door work, when the weather would admit of it; and I have taken advantage of thi wayside. This work shows signs of frit. bearing, and a few express the beliee that
Saturday is the Sabbath, and that it ought had courage to "take up the cross", In th birth and there is no strength to bring forth." Everything conidered, I have bought notmest to holing this, rome opportunities of holding such, meetings have been lost
through want of experience, which $I$ regreted atcerward. As our church is weak, and we have $\begin{gathered}\text { of fer out on } \\ \text { to arrange my }\end{gathered}$ our regular monthly appointments (I hope on Ssbbath eve and Sabbath morning before the first Sunday in each month. On Firstday following, I preaoh at a school-house
about three and one half miles from home. At.my request the friends have agreed to organize a Bible-school, to oontinue through purpose two weeksfrom to day. I do not expect to be present at that time;but will encourMoore county, once at a private house and twice at a school-honse. Was pleased with
the attendance, but have not yet decided to make it a preaching station. I have travOamberland and Sampson. My brother has visited Sampson, and thinks there is some prospect of an opening in that county.
About three weeks ago I stopped with one of my relatives living in the south eastern that his wife's grandfather, John Simmons, whe a Sabbatarian. I inquired and called on the oldest member of the family now living.
He is about seventy years old, is a grandson of the Sabbatarian, and bears the same name; but,as his grandfather died before his recollecmation sought. Johin Simment little of the inforand is said to have been so "scrupalons" in the observance of the sabbath "(Saturday)
that he would hardly " soar that day. He cared not whether his children wor'ed or played on Sunday, so they escaped the penalty of the law. As shown by tradition, he was a very good man, at
least one often engaged in prayer. God grant that his prayer may yet bear fruit smong his children's children even to many
generations. It is also stated that John Simmons asid he "knew", or that he said
"some of his relatives (probably ancestors) Saturday to Sunday. The thonght ha occurred to my mind whether or not he was the last of a long line of Sabbatariani, reach cil of Trent", or the Paritan "Sonday Lswa" of England.
I am under obligations to brother H. D Clarke for 800 or 1,000 pagiges of tracts con
veniently arranged for distribution; and to the 1ot Hopkinton Sabbath-school for five

I labored but orese meek during the last garter. I was taken iick in the mides of a revival meeting at the town of Republic
Green Co., Mo., and thought it best, after consulting my doctor, to wait till spring opened before I commenced again. I do no charge the Board anything for the week have not been preaching to congregations. Have had considerable talk with many indi-
viduals on the Sabbath question, and I think ith some good resalts, especially in the
ase of the Rev. R. S. Holderby, M. D., of the Missionary Baptist Charch. He lives this week within about five miles of the will unite with our charch as soon as he gets moved to his farm. He is practicing med,for this country. He says he will preach
the true Sabbath and will practice it. This will help to strengthen our weak church, his is gaining strength. I have a challenge question with a Presbyterian miniater by the name of J. J. Henry, of Pardy, Barry Oo.,
Mo., near where Bro. Redwin lives. The I shall submit the matter to the harch
I shall soon, by request and promise of long atanding, go to Lawrence county,
about twenty miles from here, to hold a meating of some davs, eepecially to preach to open up a new point of intersel. I have
received a letter from Bro. J. W. Dennis, Wright Country, who wants me to come as soon as I can; also a letter from Bro. Red
win, of Barry county, to come as - quick a possible, for he thinks the interest is grow ing stronger in his community. I hope to
be able to go to these points shortly. Shall be glad to hear from you soon.

## PROI W. H. BESST.

I continued the appointment, Mpril 15, 1888. rall every Sabbath, and later every other Sab bath, until sometime in the fore part of Jan arry. The roads were so bad that I did no go for sbout three montha. It is my plan
to continue about that length of time in the fall over my time so as to make a full year
of service. I suppose it is not necessary to describe to you the terribleness of the win ter traveling. Suffice it to say that the maic carrier over that route weat. It would
shoes instead of asing his team.
have been next to impossible to keep ap the eetings under those circumstances. Last Sabbath I wept to Trenton and started the meetings again. The Sabbath-
school was re-organized with Bro. H. S . Olin as saperintendent, and some one wae sence. They seem to be willing best they, can. I intend to go up there once the days are long enough so I can preach in Last places the same day.
Last fall a union Sunday-sçhool was or gnized. At irst I was appointed the super ntendent, bat on account of other engage
ments I had to give it ap, for about two monts I had to give it up, for mave boen Methodists opposed the school, snd used the young people as the means of the opposition is doing much better work than theirs. have fourteen names in my class and gener ally gome visitors. It seems to me that I might say that I have lately acted as chair man of a committee to purchase a map o
Palestine, at a cost of \$7, and it is a ver
nice map too. This school has nothing to
nice map tao. This school has nothing
do with the Trenton church. I have tried

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|  | "IT Y eoball ak anylhing in my name 1 wid |
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| There are sixty thonasan Jews in London; |
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| and in addition to the $\begin{array}{l}\text { ard } \\ \text { oocieties, The London several other } \\ \text { oity Mission has four }\end{array}$ |


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A missionary writing to The Missionary
Link, says, " In one of my Zenanas lives one Link, says, " In one of my Zenanas lives one
of the most gentle little wives I have seen. She makes a delightful papil, as she is very She makes a delightful pupil, as she is very
industrious. She told me one day that when she had no time in the day to stady, owing night to get her lessons. With student lamps and other modern conveniences' ' Bo uses a lamp that her forefathers used f light such lamps give is no inducement to with oil in which burns a thick wick of twisted rag, and plac
with a circular foot."

## bamabal association

This Association was organized in Boston Dec. 13, 1887, with Rev. Edward E. Hale,
Boston, as President, and Miss A. P. Gran ger, as Corresponding Secretary (Canandai gas, N. Y.) The object is to aid Pundita
Ramabai in establishing and maintaining school in or near Poona, in Southern Indis,
for the benefit of the high caste child-widow This Association will receive the heart land and India. A building is to be erected Which shall accommodate aboat fifty pupils. The annual payment of $\$ 5,000$ will meet the current expenses of the school. All are ear and any contribution, however small, will be made to reach its destination by being sent
to the Treasurer. Mr. T. Jefferson Coolidge, Jr., Bay State Trust Co., $\mathbf{0}^{87}$ Boylston St., oston, Mas9.
Ramabai Circles are being formed in various parts of the country. These are off-
cered by a President, ${ }^{\circ}$ Secretary and Treasrer. The following pledge is signed by the I, the undersigned, do hereby pledge myself to pay annually, for the space of ten years,
the sum hereinafter set opposite my name, to the Ramabai Circle for the Elevation o
Women in India, of which circle by virtue o which payment 1 become a member; and the
gaid payment shall be due on the first day of said payment shall be du
November in each year.
The funds of Circles, membership fee and individual donations, may be sent by
Circle offcers, or by individuals, where there Circle offcers, or by individuals, where there
re not Circle members, to the Association

## Treasurer.

Ramabai believes that in ten years the school will become self supporting, The ed-
ncational systeu of the school is to be unncational systeu of the school is to be un-
sectarian. Ramabai's reason for this is that he wighes to reach a class of women. whom he foreign missionaries do not usually reach, and whom in almost every case they cannot
reach. - The seclusion of the high-caste widow prevents her from being reached by
the missionary. She says she is not opposed the missionary. -She says she is not opposed
to the work of the misgionaries; but, on the contrary, that these are surely, though of
necessity slowly, regenerating the mind and necessity elowly, regenerating the mind and
heart of India; that even her modes of writing are being gradually Christianized by the
missonary and the Bible he bringo with him; missionary and the Bible he bringo with him; seeking to impress apon the minds of Hinda men the necossity of lifting inte education the women of India. She believes her own
work there would become a failure were the echool to professedly teach the Ohristian religion, and to require the acceptance of religions creed so unlike their own. Hindu men, and these would make it impos sible for her to reach the women. She be lieves that her India sisters will be only too glad to agcept the only religion which has
done something for women, but that they
mast firat be brought by favoring circam-
stances into a condition where they are at
liberty to hear the gospel of that religia The heathen bibles, having been written. men, are written in the interest of men.
The women of heathendom are, therefore, held under the firm grip of selfish interest, bible must be duly consulted, before anthen these can be at least educated, not to any al. lowed to come in contact with Christianizing
iufluences. The coast must, therefore, as ahe think , be clear of compulsion; after which she firmly believes that by the influence of the lives of Christian teachers-for such will go with her to teach in this school-and by Christian Bible in the hands of her papile, that the Holy Spirit will complete the work of grace in their hearts, and make these de.
apised outcasts the children of his own king.

OUR WORI.
Dear Sisters,-I come to you with Curistian greeting through this column, kindly e grèst ponsible agents in the world's redemption In a recent letter from a dear old mother
Igrael, are found these words: "I hare Fanted to write to you for some time, espe
cially since the Woman's Work appeared in cially since the Woman's Work appeared in
he Reconder. When my eyes fell upon heir column the tears came and ran down y face; tears of thankfulness, for that for
which I had so long prayed. Yes, the daughters of Zion will yet arise and work. I
am aware that many have done, and are now doing, a great work; but I am anxions that very many more may take hold, because the
work is urgent." Is not this desire echoed nd re-echoed from very many hearts? Truly, the work is urgent. The fields are
white for the harvest. 0 , may the heart o white for the harvest. 0 , may the heart of
every sister help to swell the volume o prayer to the Lord of the harvest, that ho aay, by the Holy Spirit, call out and qualify,
nd send forth laborers to garner in th

But, in the mean time, are we doing all wo can?. Are our prayers supplemented by ear the means by which theese laborers may b ent on their mision of love, when they sh cerely asking, "Lord, what wilt thou hav ne to do?" and are we ready to heed the do it"? I trust the numbers are increasin of those who are coming to walk upon ithes Geights of personai consecration, where God-given endowments, of body and mind
and material substance, are devoted to tho work of extendiug the Redeemer's kingdo in the world. Yes, the missionary tide ising to meet the demand laid upon as
inoreasing responsibilities, and the constant opening avenues for Ohristian endeavor: D ot our hearts thrill with a sense of God and the exalted privilege conferred ponna, a a people, of sending a messenger who shal Christ," and prove to them from the Script ures that he is the long-looked-for Messiah bringing about this work. To him be all the praise. Again, do we not rejoice with our brethren
in the reatored health of our dear brother Velthuysen, who has in the past done such
efticient service in our Holland mission? Ar not our hearts filled with devoted thankfal eess, that God has heard the united prayer our people in his behalf, and permite
im to enter again upon his important $m$ ion to his own countrymen? Verily, these, or Honcouraging, progressive features , and make us hopeful.
But the great question that lies with most weight apon our hearts now, relates to our
China mission. Whom has God chosen to be ar representative in the work of educatio Shanghai?. Who, of the multitude of learning, are tarning their hearts heave ward with the queation, "Sord, wha Holy
thou have me to do"? Surely, the Hol Spirit is calling to some one of the numb to consecrate her life to foreign education work. Let as all devontly pray that she may
heed the voice of the Spirit, and have courage to move forward in this line of duty and privilege, and thus open the way for the her strengthening and enlarging China mission. And let us pray, too, thast divine strength and wisdom be imparted this hose who have been called to lead us it
vork. We pray, and watch, and wait.
MRB. C. M. Lewis.
of the most gentle little wives I have seen. tian greeting through this column, kindly

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Sabbath 缚en

## Remitimbundid <br> tif sabbati in rug

Russian historian saya o is Lectures on the Religiout
Slavonic Nations, by Count siavinki, London, 1869, page, 4
sine

## Another ner period of the ff ing the latter reprolic of Novgs in the same repula nature is, however, very obscu <br> blic of Novg er, very obscu ta which: we 

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the above mentioned anthor
Zachen the


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## THESABGATHTRECORDER, MAY 10,1888

The wablatl 等ecarder
ultred Contre, N. F., Pitth-day, May 10,1888 .

 REV. A. E.M.
ary Editr




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The Article by Prof. Albert Whitford, the 15th of Nisan?" in another column the 15th of Nisan?" in another column
this paper will be a profitable study in nection with
this month.

Tes, Children's Day exericise, prepared by H. D. Clarke, of which we made mention last week, is now out and may be ordered of
the publighers, The John Charch Company, 74; West 4th Street, Cincinnati, price is 5
A Yoviva man with good health and strong constitution wants to find employment among Sabbath keepers, in the conntry
He is now out of work, can find it among
First First-day men, but desires to keep the Sab-
bath. Information respecting him can be bath. Information respecting him can be
had by writing to Rev. J. G. Burdick,, 222 had by writing to Rev. J. G.
Esst 84th Street, New York.
$\Delta$ Gentieman from Iowa, who has been for many years a resident of that state, ayys
that in every instance where the proper off.that in every instance where the proper ofl-
cers are interested in the enforcement of the law, the prohibltory law of that state is en-
tirely satisfactory. Thus it will be eeen that to get practieal and effective prohibition,
 then there mnat be a healthy, watchfol an
diligent sentiment, - suffieiently strong to elect the proper officers to enforce the law If sach officeras must be elected by a party, porated in the policy and platiorm of the porated in the
raling party.

Thrs little anouncement is clipped form one of our exchanges, and is anderrtood to
refer to one of the chrches in the city in whick the exchange is published. "The Park Charch playroom was crowded aggin
last evening, the occasion being the second presentation of 'Midsummer
Dream'thy the Shakiespeare club. The play was excellently given, and enjoyed thorongh be among the invited." What would the great Apostle to the Gentiles have esiad, could of the charches of his time? And what mast the Great Head of the charch thini
of anch performances in a ohuroh bearing his name and commissioned to save souls?

The exciting, topic of disoussion at th Trienial Conference of the Methodistr, now
in seasion in New York, zeema to be the proposition to ad mit , Yomen to seat in the Con ference as "lay delegate日." So far the op.
position to the measure seems to hold the position to the measure seems to hold the
ground. Those who oppoge the admission . women say that it is not a quastion of
women's rights," but a question of the intorpretation of the rules of the Conference Those who favor their admission base their years ago, in atriking the word "male" from the rules. It appears that several distric of delegatee, which has given rise to this distarbance. $\Delta_{8}$ our Nem York corresponde we hope he will give an, in due time, a fuller history of this controvergy, and such mat ence as he may deem of interest to our read өra.

Many of our readers will be interested Albany paper. "One of the moat genial and intereating men among the new mem-
bers of asembly is the representative from

Allegany county, the Hon. Albert Board
man Cottrell. He was one of the pioneefra in developing the oil and natural gas welle
of Allegany. connty, and is till actively interested in them, his keen business insigh and clearness of judgment well fitting him
for the conduct of ventures requiring so great an amount of persistence and executive ability. Mr. Oottrell's life has been an ac-
tive one from his boghood dayg when he attended school and worked during vac tions upon his father's farm. He began
school-teaching in his early manhood and
was school commissioner as a mark of apprecia-
tion by his neighbors. When the civil wa opened he was one of the first to enlist,
H1s musical ablities resulted in his trans ference to the band, and when discharged
from Bervice in that capacity by a general act congrees he re-enlisted and did gallant
arvice in the memorable betles of serviee in the memorable battles of Fair
Oaks, Seren Pines, and the Seven Days
batile, He has been an asgesor battle. He has beer an assessor, juatice of the
peace and sapervisor and is now interested in banking, farring and real estate, as well
as oil and gas. With all these cares Mr. as oil and gas., With all these cares $\mathrm{Mr}^{2}$
Oottrell nas yet found time to do good ser
vice for the vice for the Republican party, and his popu
larity was shown in the last election he received a larger plarality than any can-
didate on his ticket, didate on his ticket, althongh he made no
regular canvass. Mr. Cotrell brought with him to the legilatare the well-balanced
judgment that characterized him as a business man, and instead of wasting the time of
the house in frequent and uncalled for speeches has devoted his attention to study.
ing the measures before the assembly and sorting the good from the bad. He is
clear-headed man and an independent thinker. He has always the courage of hit
convictions and commands the confidence of the house by the frankness of his manner and the sincority which characterizes the
presentation of his views.' He is a fearless presentation of his views.
legislator and an honest mai.

## every man ilis work.

The parables of Jesus are among the most
comprehensive teachings in all the Word of comprehensive teachings in all the Word of
God. In them the Divine Teacher puts forth in clear, pointed, and yet comprehen sive imagery some of the most importan
practical leasone of Christian living. ingle claneg in one of these parables poin out the divine method of work in the church,
which deesrres our most prayerful stady Speaking of his own departure from th earth, and of his return to it by and by, by
says it is like a man taking a far jonrneys says it it like a man taking a far jorrney,
Who left his house, ana, gave authority his servants, "8
This implies.

1. Personal responsibility. The ministr Josus was to man, not to commanities of
en. In the most practical and intense manner possible he taught the doctrine didividual reepponsibility. When he ha of his flock, that impulsive man secin John standing naar, said "Lord, and what
shall this man do?" Jesas answered (and here could hardly be a more intensely per onal rebbke and appeal than is contained
n this answer), "Ip I will that he tarry till come, what is that to thee? Follow tho
me.", So to men, as individuals, the call
Jesuas is almays and everywhere " Jesus is almays and everywhere, "Follow
thou me." It will avail no man anythong
that he has lived in a Christian tamily that he has lived in a Christian family a nest, praying and working Chistian me
in the houne of God, year after yearr; that the whole community aboat him has been
learened witit the gospel of Jesua Chist,
if he himself hai not yielded his own heart in personall, loyal, loving obedience to God Saviour and Master.
vill rise up in the juges and opportunitie him, if they have not helped hin $^{2}$ condemn onal surrender of heart and life to Go In our thoughts about the masses, and in our appealis to co chrches and societies, let n ,
be careful that we do not obscare this point which the Master took so much pains to emphasize, that the religious life, from it tensely personal matter. Men become Christians, man by man; Christian work is Ohristian does his work; men will come to the judgment day each for himzelf as abso the aniverse; and the commendation of the Lord to the faithful servant will be in. the fal. . . enter thou into the joo of thy tort," and the condemnation of the eslothtul ser-
and will be equally permonal " 0 at of
own mouth will I jadge thee, thou wi 2. This phrase implies the fitting of maty man's work to that of another in perfect ha cony. This gives abundant - 0 oo sonal reibponsibility, and personal work are
not inconsistent with the masing fo individ aals for a single definite end and aim. N where is this thought more finely illustrated han in the work of an army. An English engagement, said to them, "England expect every man, to day, to do his duty." It would be difficutt to conceive anything more per-
qonal than that, and yet, when each English oldier, that day, did his duty, the whhole En blish army moved grändly formarù and tri mphantly against the common foe. So, in the work of the kingdom of Christ, every front against the rankks of evil, which will
make them waver and fly the field in confusion and defeat. The charch is composed of personal members, but they are members
of one body. One sirit pervades them all, ne aim rans through all they do, onz hop animates every heart, orie Lord is above, and
in and over them all. Thas it is that every man doing his work, makes a atrong church Which consiats of individual members work ing together in perfect harmony and
banner of the one Lord and Master.

Every man his work" makes every and responsible for the work he is able to do,
and not for what he is not able to do. This a point we need to remember and sometimes to emphasize. "She has done what
she could," is one of the strongest commendshe could," is one of the strongest commend-
atory $n$ tterances of the Master to any of his thing, to those who judged according to the worldly standards; and the widow's mite, cast by the Lord himself, to be more than all the ealth which the rich had cast in, becan she had given to the limit of her ability, while
they had given only what they could spare as well as not, but had not yet made any sacifices for the work of church. So God calls
tpon mon for service according to their abilapon men for service according to their abin emn warning and a blessed comfort in this for every Christian. Many excuse themselve ittle talent that they cannot do mach at the requirements of the Lord are according to hat which a man hath, and not accordin mn warning. Again, many a faithful, plodding workman, in the Lord's vineyard, bebear thecouraged, bocl labors of others - Let anch remember the od counts resalts from the atand-point of faithfulness, and not from the glittering sho faithful over a few things .; . enter thou vorker in the Lord's vineyard hamble hat faithful as the most talented and brilliant man the sun ever shone apon. This trath faithful child of God, whether his talent be great or small,
Thus, there is wisdom, love and justice in his work." May it be the aim of every child of God to put himself into perfect harmony with that arrangement.

## ©ommunitations.

WAS CHBIST ORUCIPIED ON TER 14TH, OB ON TEE $15 T H$ OP NISAN:

On the day before hie crucifixion, lisciples came to Jesus saying unto him, Where wilt thon that we prepare for thee to eat the passover?", Thisquestion was asked
on "the first day of anleavened bread." on "the first day of anleavened bread."
Matt. 26: 17. Mark calla that day "the firat Matt. 26: 17. Mark calla that day "the first
day of unleavened bread when they killed the passover." Mark 14; 12. Luke is even more explicit: "The first day of unleavened killed." Lake 22: 7. Here the first thre gospels evidently ppecity the 14 th paschal lamb to bo ain. "A equired the keep it (the lamb) up until the fourteenth day of the same month (Nisan)
Whole assembly of the congregation of Israe tween the two eveninge," Ex. 12:6. The two eveninge " mecording to the Dabbin the began with the declinipg and ended with
last halt of the afternoon. That such was the interpretation of this provision of their law by the Jews in the time of our Lord appears probable from the testimony of Josephas their feast, which is called the Passover, at which they slay their sacrifices from the ninth to the eleventh hour," (B. J. in the afternoon. It appears then that the legal preparation day for the Passover,
the 14th of Nisan, Jesus sent Peter and John before him into the city to make ready for this feast. It is called "the first day of unay about noon probably becanse on tha all servile wort to their houses, and to prepare the lamb for
sacrifice. In a like way Joseptus "The feast of unleavened bread was now come, it being the foarteenth day of the
month Xanthicus. Nisan." B. The paschal lamb was eaten on the eve ning following, which in Hebrew reckoning Was the beginning of the 15 th of Nisan.
"In the fourteenth day of the first month Nisan) at even is the Lord's. Passover." Lev. 23: 5 . It is also manifest that Jesua
celebrated this feast for the last time at the legal hour, "When the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have
deasred to eat this passover with you before suffer." Lake 22: 14, 15. After the feast and the institution of the Lord's Supper, garden of Gethsemane, where he was arrested, not far from midnight. His examination by the high-priest, his arraignment
before the council, his trial before Pilate, his condemnation and crucifixion, all took place before noon of that day. According
to the harmonious testimony of Matthew, Mark and Lake, it is unquestionable tha or Lord, on the evening before his death celebrated a feast that they called "the
Passover," at the legal time, "when the hour was come," and made ready for it
the Preparation day for the passover, for was the day " on which the passover must the killed." The conclusion is unavoidable on the 15th of Nisan, "the feast day" as it on the 15th of Nisan, "the feast day" as it
is called in the New Testament, a day, that ome of my brethren would call Sobbeth
While the language of these Gospels is too explicit to allow any other rational interpre-
tation in regard to this question, the fourth tation in regard to this question, the fourth Gospel seems to put the crucifixion on the
14th of Nisan. Thestronger hints are found on the following passages; "Then led they esus from Caiaphas into the hall of judg went; and it was early, and they themselve
went into the judgment hall, lest they should be defiled; but that they might eat the passover (18: 28)," as if they had not
eaten the paschal lamb the evening before. "It was the Preparation of the Passover and about the sixth hour," (19:14) as if it was
the preparation day for the Passover. The Jews, therefore, because it was the Preparation, that the bodies should not remain
pon the cross on the Sabbath-day, for that day was, $\mu \varepsilon \gamma \alpha \lambda \eta \sigma \alpha \beta \beta \alpha \tau o v$, "a great Sab. the great day of the feast, or a double Sabare concluaive that John contradicta the other Evangelists in reference to the day of
the month on which JTesus and that the meal, which they specify as the passover, was, as Canon Farrar would identified in the memory of the Synoptists
with the Jewish Passover, and that St. John silently and deliberately, corrected this
erroneons impression, which, in his had come to be generally prevalent.". .
There is a rational interpretation of these
passages in the fourth Gospel that does not passages in the fourth Gospel that does not
make a case against the credibility of either, It lies in the asages of words in the firs
centaries. It is important to bear in mind that John wrote his Gospel nearly thirty years after the destruction of Jerasalem,
and, therefore as many years after the legal acrifice of the paschal lamb, and mainly was not significant; of a particular meal, but a festive holiday, holding one entire week ors, as we learn from Polycarp and Poly ic Oharch, though in a new spirit commem orative of the crucifixion and resurrection of our Lord. This octave of the resarrection, called the "great Week" by the Fath ers, was at that time commonly known as
"the Paseover." Thus Luke $(22: 1)$ desig. nates the feast of unleavened bread that held as the Pansover. Likewite Josephus (B, J as the Pasoover. Likewive Josephus (B. J
II. 1, 3.) dofine " the feast of unlea
bread" ne ccthe Passover of the Jen Eusebius frequently calls this Ohristian
fentival "the Passover" Hence "to Passover" in the apostolical "eat to continue to eat the passover, or to kee the Passover. In a like sense it is said in 2 Ohron, 30: 22. "And they (the Levites) Friday in the times of the apostles and the Fathers was commonly known as "the Preparation" is anquestionable. Not only
does Mark (15: 42) call "the day before the Sabbath" "the Preparation," or Lake (23: 54 ) or John (14: 31) but also Jose-
phas (Ant: XVI. 6, 2) in giving an edict of Agustus Cæesar exempting the Jews from judicial processes "on the Sabbath or the ing of the Apostles" complied in the char. half of the second century enjoins fasting According to this usage "the Preparaion of the Passover" was the Friday of the
Passover, or Easter Friday. Sabbath, occuring in "the great Week," an early period. Thas the ejistle of the martyrdom of its bihop Polyearp of the 150) states that he suffered $\mu \varepsilon \gamma \alpha \lambda_{0}$ ike way, John, some fifty years before this might designate the weekly Sabbath follow. ng the day of the cruciíxion as Sabbath," not because this Sabbath hapthe feam that year to coincide with the Sabbath in the great Week. Such forms of speech were in ase in the first and second writer of the it not improbable that the and place use of them. In such a view, it can be said has he contradicted 0 colioit of Matthew, Mark, and Luke, that our Lord was crucified on the feast day of the Pass.
over, the 15th of Nisan.

## WORD OF CIIEEE.

On my wáy home from our Sabbath serthe, a reading of Eld. Ogo, at which we had
Oherman's paper on "Woman's position in the Christian Bible-class teachers in the M. E. Charch here, to ask his opinion as to whether womand the prouded of Father To my orn mind the affirmative was clear, from the scwas a folfillment of the prophecy of Joel, which so emphatically aseerts that both sons and daughters, servants and handmaidens, quirophecy. But 1 seemed led to make this leading. Noticing my books, the Doctor asked what I had there. I passed him the Helping Hand. After looking it over he
said he would like it to stady the lesson for the next day, indulging a little pleasantry about mistake of dates. I left it and on
calling for it the next Sabbath was pleasantly surprised by his saying, " 0 , I don't want leave it, telling him I had notes in other papers, bat he gave it to me, saying, "I
think I'll send for it. I don't care anything about the 'day' part, but I like the noter, they are good.". I wanted to make it cerhe readily agreed. This was the more gratifying to me because the brothef who had
become thus suddenly interested in ur publications, is the one who at the time of the Gospel Tent meetings here, nine
years ago, was so afraid that some of us Methodists would accept the Bible Sabbath
that he bought a First day book and circulahat he bought a First day book and circula
ed it among us. It was one of the mos onfusing things
ord soon brought me out of that " horror his in anclouded trath, in which I hav ver since rejoiced. From that time the great indifference, but in this instance, rough corners of prejndice are wearing away hose, especially, who are just beginning hose, ospecially, who are just beginning If we are ancioas to improve opportunitie usefulness God will open the way; and want to saggest the importance of alday vain." Which we are assured "If pabbath a your day," mildy correct the expresion by asing the proper title, "God's holy day,"
> t vorking on Sunday, defiantly aseerting, of thells us remind them ask " what elee cay
dayg, and Thas finding the authority, they re arraign God's wisdom command. I nsed to dread to o gladly welcome such intru fornthe Bible Sabbath, and to nesved to come to Christ Gow ones law bat do not accept th lessing it brings. Among the



THESABBATHAREORDER, MAY $10,188 B$

## me are two many Chriatiang, anong  , nimply because they spend no manh themeives and their familien. We aot created, we are not uphoden and ored from day to day, merely that, thi at, and drink, and dress, and at, and drink, and dress, and glorify ves by dazzing the eyea of oir nien. The proper object and the trae enjo of existence are to be fonud, not in iapplay, but in self sacrifice, पnder the raining love of Jesas living tor re of our fellow creatures.' It and eternul 'tis hope mptom when professing Christinn to inquire as the merchant did J am I spending so mach on my mide iving so little to my Father in heaven? <br> FOMAN'S POSITIOA.

have heard of the importanate lover him. It doest wad to marry tho got that way some.
for what with business and the clabe Wives are practically rid of the clabi
There are those who affect to heliogs ald be
and
suffag
cuna tis ruanli phonhla.
age Konnan contribaten to the iMay The Rascian frontier, and the follow. fout ohows what the author snd the they reached the bound ore forme the acene ane thone ondento.


HOW To BB IIPPY.



 Toungh it rining sile the rain And the cloudd are forfididing and thick, You can mate the tuyn shing





## sanctipication











 this new dooctrine, of sanctification that I
harent had the.
heen han it iserident, John, that if you have

 deire the sincere milk of the word, that "e
may grow thereby. He regarded spiritual
 down and pray for sanctification, and get it
Fithout using the meani of growth, without
taking trath into his sool to noorish it,
is as asurd as to believe that he can get
bodily strength by praving while heneglecta is as absurd as to believe that he can get
bodily strength by praying while he neglecta
to take food. Ford "grow," Gomemearhes us that we are
to attain to spiritual perfection as a child atains to manhood, or a acion
full-grown and fruit bearing tree.
" Now, there is a peach tree just t ed from the nursery. It is trying to paitont
few leaves. You don't want to wait three few leaver. You don't want to wait three
years for your peaches, and have to caltivate
the soil and prane the scion. Well, God is good. He hears prayer. He has promised
that he will give us what we akk in faith.
So So jou need not wait. Kneel down and cry to
him, for an hour, 0 Lord, perfect my peach
tree. 0 Lord maing it tree. 0 Lord, make it full-grown at once and
corer it with frait." Would God not tanawer
that prayer?" "YYes, and it takes"time for a Ohristian the gospel When Pany yearg, band had rececived
many wonderfal revelations from God, h man wonderfal revelations from God, he
Wrote to the Philippians, 'Not as thoogh I
had already attained or were already per-
fect, but I follow after that I may appre-


| ity of society and more fixed forms of Worship, with dititinct lines of society. while to note, with Mqnier Williams: "Nor Fill they be found to support any of those objectionable practices, superstitions and were once, through ignorance of their contents; sapposed to be an anthority. The Vedio bymns contain no allnion to the doctrspicu-transiguration of souls, which is a conspicions characteristrc of the Hindu creed in the later system. Nor do they afford any sanctionto the prohibition of widow-marriages, the encouragement of child marriages, the iron rules of caste, and the interdiction of foreign travel. Nor is there in them any evidencethat the personifications of the forces of nature were represented by images or symbols carred out of wood or atone. It may be idols and no temples to hold images in Vedic times.". Our missionaries and the English anthorities and modern reformers among theHindus make use of this fact and appeal, to the anthority of those hymin in argaing andlegislating againat those tyrannous cuatoms. |
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## Hapular Goriente.


 sonons ligaid, which, when injected under
the skiu of rabits, produced almost. imme. diate death. He ascertained that this poison
was an alkaloid, and not a miorobe. The was an alkaloid, and not a microbe. The
rabits thus injected died withont contal-
sions, the heart and large blood vessels being engorged with blood. Professor Brownexpired air, both of man and animalg, con
tains a volatile poisonous principle which i
much more deleterious than carbonic acid.

He who in hearts would son the Word,
For recompense for orordill loss,
Must look above to heaven'
And human censure count as dross.
Then let us do our duty all,
With earnest thought for others' need,
And truast hhe seed will sometimes fall,
indian belaions.
CHABLES b. HENDERSON, D. D. The hymns of the Rig Ved contain many
instrictive allusions to the ethical concep
tions and actual moral castoms of that earl

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& \text { monerate temperazure giasb is aevourea } \\
& \text { onece, and water ceases to be water by } \\
& \text { tact with this gas. -Scientific American. }
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& \text { MoIstuRe IN THE Sorl-As the country } \\
& \text { grows older droughts become more injurious, }
\end{aligned}
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\begin{aligned}
& \text { grows older drought pecome more injurious } \\
& \text { becanae the effect of onlitivation is generall } \\
& \text { to diminish the natural capacity of the soi }
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## ©



Fluokime a Univebrall Solivent.-Iron
can resiais. It it is a a rabid gas that nothing with all metals er
plosively. When they wis and

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\begin{aligned}
& \text { can resiat. It combines with all metals ex } \\
& \text { polosively. When they are already combined } \\
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& \text { to hold moisture e As, the vegetable mattel } \\
& \text { decreases, the surface becomes hardened, } \\
& \text { and water from raine and snows rane of }
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\begin{aligned}
& \text { after moneen, the gambler approacheg wio } \\
& \text { trepidation thenes of other people } \\
& \text { night. It vexe the gamster to see his on }
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& \text { night. It vexes the gamster to see his own ond } \\
& \text { wilf, and then to observe the wives and } \\
& \text { happy homes of othere. Never play dice : } \\
& \text { practice hasbandry, rejoice in thy property, } \\
& \text { deeming it safficient.". Yet so contradictory }
\end{aligned}
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\begin{aligned}
& \text { practice husbandry, rejoice in thy property, } \\
& \text { deeming it safficient." Yet so contradictory } \\
& \text { and unmoral is their uninstructed faith, } \\
& \text { that this "sacred book," the Bible of India, }
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\begin{aligned}
& \text { water, allows the soil to freeze to a greate } \\
& \text { depth, and thas become more porcua. Th } \\
& \text { value of an under-drain thas increases witl } \\
& \text { the deeper freezing of each succesive winter }
\end{aligned}
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\begin{aligned}
& \text { the deeper freezing of each saccessive winter } \\
& \text { beceuse this increases the gapacity of } \\
& \text { goil to retain water. This is one reason wh }
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\begin{aligned}
& \text { contains prayers in which the gamblers ask t } \\
& \text { gods to help them play a good game? } \\
& \text { pense bad lack to our adversary; bat moist } \\
& \text { us with butter. Strike, as lightning does }
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& \text { goil to retain water. This is one reason wh } \\
& \text { drains shouid be made at leat three fee } \\
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& \text { na with butter. Strike, as ilghtning does a a } \\
& \text { tree, the man who plays againt us. May } \\
& \text { the wealth of the rich and of the poor unre } \\
& \text { aistiagly be collected from every side into } \\
& \text { mv hand as winninge. }
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\begin{aligned}
& \text { my hand as winningi. } \\
& \text { The liberal man is praised, and the stingy } \\
& \text { rebaked, with appeals to sympathy such as }
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& \text { deeply there is no water in the tiles, and } \\
& \text { thoy or the oil around them be frozen } \\
& \text { doen the drain no damage.-American Cu } \\
& \text { tivator }
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& \text { rebuked, with appeale to sympathy such as } \\
& \text { we con understand. In domestic relations, } \\
& \text { the no }
\end{aligned}
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\begin{aligned}
& \text { we can nuderstand. In domestic relations, } \\
& \text { the people of Vedic times were guilty of anch } \\
& \text { irregularities as thoie we know at present. }
\end{aligned}
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\begin{aligned}
& \text { the people of Vedic times were guilty of such } \\
& \text { irregularities as those we know at present. } \\
& \text { Polygamy was exceptional; monogagm, the }
\end{aligned}
$$

Tre Debernado Aooumulator.-It
possible that in the final perfected type of the
accumulator, different patterns will be use

$$
\begin{aligned}
& \text { Polygamy was exceptional; monogamy, the } \\
& \text { rule. Intoxication Fas common; it was } \\
& \text { even praised in ancrificial bonge. There are } \\
& \text { manv indications of a complex civilization }
\end{aligned}
$$

$$
\begin{aligned}
& \text { even praised in sacrificial songe. There are } \\
& \text { many indications of a complex civilization } \\
& \text { with minute division of labor. Carpenters, }
\end{aligned}
$$

for different parpofies, At present the
"grid "type of battery plate uped for light
ing.purpoess is much thicker and heavie
than that naed for tion

$$
\begin{aligned}
& \text { mith minute invision of labor. Carpenters, } \\
& \text { physicians, priests, blacksmiths, poets, and } \\
& \text { fomale grinders of corn, chariot builders, }
\end{aligned}
$$

long been acknowledged, that, where a we
heavy ourn
heary: ourrent is to be taken from a cell, th
Plante form of plate is preferable to th
former, in which the

$$
\begin{aligned}
& \text { and leather washers, farmers, barbers, and } \\
& \text { money- anderier appear in these ong. Dand } \\
& \text { ing, gambling and dramatic performance }
\end{aligned}
$$

former, in which the active material is paste
into perforations in cast-lead plates; an
there seems a tendeney eapecially in

$$
\begin{aligned}
& \text { money-lenders appear in these songs. Dance- } \\
& \text { ing, gambling and dramatic performance } \\
& \text { are mentioned as amusementa; thieves infest } \\
& \text { the hiohemas }
\end{aligned}
$$

there seems a tendency, eepecially in Franc
original idea. De Bernado requires in h
welding process a heary current of electri
welding process a heary current of electric.
ity; and to obtain it he has devised a new
form of accumulator which will stand the

$$
\begin{aligned}
& \text { lofty speculation indicate an advancing } \\
& \text { calture, In the next, the "Brahmanic" } \\
& \text { period, we find evidences of greator complex }
\end{aligned}
$$

form of accumalator, which will stand the

| whicl aftracted attention some years ago, but which is now little nsed. The plate consiste of a rame of lead, , with lead strips passing from one side to the othig of th framework. The alternate strips are corragated oblqquely to give circulation, and all of them are barned at their ends to the frame:- The plates so made are "formed by the Plante process; that is, by reversing the direction of the carrent passing between two sets of plates immersed in sulpharic acid, at intervals, until an "active" coating nothing especially new about this battery, it differs but little from the Kabath accumnlator; but it is of interest as indicating the gradual return to the original Plante form, gradual return to the original Plante or some modification of it, that is gradually taking place, eapecially where rough usage is necessary.-Science |
| :---: |
|  |



## 

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## NEW MAP

CITY OF ST. ANDREWS BAY.

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smam scomot


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$\xrightarrow{1}$ the forraw








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holland Lanquage.

## $2=2$



## man <br> 

araterul-comportina
EPPS'S COCOA



##  <br> 

PAIEIIS



Buckere bell foumpry.


## 



UThe Siabbailh Ginaol. "Sarch ihe Soctpures; for in them ye think go

CMPBRATIONAL LESEAS, 1888.


Lesson vil.--Jestus iñ gethsemane.
BY Rev. тzosas R. wiumass, d. D.
For Sabbath.day, May $19,1888$.






 GOLDEN TEXT.-Thongh he were a Son, yee
earnea he obedience by the things whict
 Pradain
$22: 40-46$.

## bible readings



 outhines.
 II. Alone with his Father. v: $89-43$.
introduction.
 from the eastern gate of the city of Jerusalem. Af
ter the narrative coneldidered in list week's leson we

 supper room. It in probable that Matthew and
Mark did not intend to
give the sequence in time but simply to narrate the facts, while Luke and
and John were more careful to obberve the order of the incident

EXPLANATORY NOTES V. 36, 37. Then cometh Jesus with them unto
place called Gethsemane, and uaith unto the disioples,
Sit yo here, while Igo and pray yonder. It is sup Sit yo here, while I go and pray yonder. It is sup
poned that this garden belonged to the landed prop erty of some friend of Jesus and that he was accus-
tomed to retire to this place at the cloee of the days 18: 2 . When he with the disciples had reached the oatskirts of the garden he bade thc $m$ remain where into $a$ more, whetired spot, for the purpose of prayer
int This bidding was evidently directed to the eigh
dieciples, not including Peter, James and John Whowi he took with him. It is an interesting ffec thit mme Peter of whom he had said "Thou wilh
deny me". And he $b$ egan to deny ree." And he began to be sorrovoful and very
heavy. There are hours possible to every' huma heary. There are hours possible to every human
cout, when it feels tteelf alone with God and whe ordinary companionahip is no company.
therefore, an intereating theme of thought, th Lord siould take these three friends with him to that spot in the garden where he was to pour out $h$ i bring before us very distinctly the human as well ahip rested hopefully upon the human friends, while
the loving and obedient Son addressed his prayer to the divine Father." The expression "sorrowfu and very heavy," suggests the i
passed on all sidees with grief.
nog sorrowhil, oven unto death, larry ye here, and
waiteh with me. This tarrying and wath he requested of the three disciples satching whic the purpose of protecting him gagainst any io ine forrup
tion while engaged in this prayer. It was a desir of his heart that some true friends might be at leas Wble to become sharers with him in the great burde



MARBIRD.



## DIED.


 Jigion in earily life and remained a memberced re the
Firirt Seventh day Baptist Church of Alfred, until
her death Ir Farina, III. April 17, 1888, of consumption
Mrs HARIET M. DvNAM, wife of William S
Dunham, in the 68 d year of her age. She was bori
 be now the ondy furviving memer of of heimself tomity
She left no children having lost her only survivin
sit
 and
 Church, where she held her membership at th
timeof her death. In this sudder death we are al
admonished to be ready when the Master calls.




## SPECLAL NOTICES:

## LF Agerrs Wantrid in each Associstion to sel Dr. A. H. Lewis's new book: "A Critical Histor

 Dr. A. H. Lewid's new book: "A Critical Historyof funday Legialaion, from A. D. 321 to 1888. .'
Terms to agents will be given, on inquiry, by E. P.
Sap
 Prayer meeting Sixlh day evening, conducted by
Rev. G. P. Kenyon. Sabbath morning, at 11 o'clock, sermon by Rev.
Kenyon.
Afternoon, sermon by Rev. L. C. Rogers; evening, sermon by Rev. H D. Clarke.
aitternioon, day mermon by L. C. C. Ro

CTHE Hornellsville Seventh day Baptist Church
holds regular services in the Hall of the Royal
Templars, over the Boston Soore (Nast Brothers) ; Templars, over the Boston Siore (Nasti Brothers) ;
entrance between the Boston Store and that of $M$.
 attend.
comed.


Absolutely Pure.



## gusiness 7irectary.

10 o 'clock, call to order by Moderstor, and praye
Introductory sermon, by Geo. B. Kagarise; H . Lewig, alterngte.
Report of Exective Coinmittee.
Letierss from churches
Letters from churches.
Communications from corresponding bodies.
Miscellaneouis communications. Miscellianeous communications.
Appointment of Standing Committees



## Reports of committees, annnual and special.

## 

Reports of committese and miscellaneous business
10, sermon, by delegate from he' Weestern Asso
ciation. missionary hour.
2 ${ }^{2}$ 'clock, devotional exereocices.
2.15, misesion work
Toman' ${ }^{2}$ B Board. work, under the direction of the
3.15, sermon
9 o'clock
9 debavinional exercises.
10.30, sermon, by A. E. Main.

FIRAT DAY Mormine.
9 oclock, derational ezercise
9,15 , essay

Trat Society's work
10.30 o'clock, dedication of Lost Creek Uharch
29 oclock, devotional exerciees

80 oclock, temperance lecture by H. P. Burdick.
Cris The New. York Seventh-day Baptist Churcc M. C. A. Building, corner tit Avenue and 23d st
entrance on 2si St. (Take elevator.) Meeting fo Bible study at 10.30 A, $\mathbf{M}$, followed by the regula
preaching seevices. Atrangers are cordially wel preaching seivices. Btrangers are cordially wel
comed, and any frlends in the city ovet the Sabbath

## Ar Puspan Cards and printed envelopes for Who will use them in making aytemastic contrib

 tions to either the Tract Society or Miveionary Bociety or both, will be furcighed; froe of charge,


























MAY, 10,1888,


## Whe Sabluath Ze

 Ratered at rocond clace mall mattioo at Alfred Centre, N. .

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## Artuty Artilizehip

## LIIPSES OP EUBOPR.-No.

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