
CK YAVERR and GIVGRA VRa Aidovar. M. I


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Leonardville, i. I.







Wenterly, B. I.


RTMH-DAY BAPTIST MISAIOM

 Chieago, III.

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 ANS EXECUTIVE BOARD OF THE
SERAL CONFRRENOE.




## ©he Sobbath Recorder.



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## 1888.

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| Catalogue of Publications, Eto |
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| CONDENSED NEWS... |
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## HLIMPSES OR RUBOPR.-No. 26.

## switzerdandi-idceink.

Our ride to Lucerne showed us how deceit fal the view from the moantain is. What abound in hills of considerable elevation, and the lake that appeared to be at the very
foot of the moantain is, in reality, some niles away. After handreds of miles of rail
vay travel, the ride on the lake is a delight ay travel, the ride on the lake is a delight.
nal change. The little steamers are swift and neily appointed, and the etarting and stoppofreshing to an American whose only experinnce of European pleasare steamers has been on the Thames boats.
Lucerrae is, indeed, a beartiful lake, with
its little steamers plying back and forth, its numerons little hamleta nestled among the trees on its shores, its tranquil surface, smil-
ing in the sunlight as if it never know a storm. And yet this is the lake that is ao subject to sudden storms that people wer

## 

Years ago, so the story rans, the body of
Pilate, "a man unblest," was thrown into
the Tiber. The presence of so unholy an the Tiber. The presence of so unholy an
object threw the waters into such an an agitawas thrown into the Rhone and later into Was thrown into the ehones, and later int
Lake Genera. As each became tempestuous, it was finally brought to this beantifal lake Which, in its turn, became unbearably fiendghost," and now it comes no more except a the insalt of a stone. We did not try it and,

The city of Lacerne seems to have been mach modernized within the last few dec-
ades.
It ades. It is situated at the ond of the lake,
where the waters pour oat in $a$ rushing river, and the lake front is built up into inine wharrees, apon which fronts an almost continuons line of hotels, some of great size. The older part
of the city still contains some old houses with of the city still contains some old hooses with
quaipt gables and overhanging stories, and Chere are some old towers in the line of forthifation running ap over the hill, but the
businesa of the city seems to be carińs for business of the city geems to be caring for
tourist (as indeed it is all orer S Sitzerland), and this has raised many new buildings of a modern style. this time of year. Whether this be true, In
capnot say, but our hotel was certainly so.
Here, in Switzerland, we find ourrelves in the fal
The lake is made lively by numerons little teamers which ply between the hamlets along
he shore, while here and there are seen the gay awning of a row-boat with some pleasure The sights arman.
The sights are not numeroas, as the city place for sight-seeing. The most famons object of interest is Thorwaldsen's Lion,
huge, wounded lion, about thirty feet loug carved in the face of a cliff, in honor of th Swiss guards who defended the French king
with their lives, in the attack on the Tulleres in 1792. It is a striking monument, and purpose.
Near by it is the so called "Glacier Garden," a section of bare rock containing a dozen pot
holes that were worn by the glaciers age holes that were morn by the glaciers agea
ago. As the streams of water from the melting ice ran along beneath the glacier, large these holes now are, until they have dug these dhese holes now are, until they have dug these
deep holes in the rock. One of them was of great size, and in several theremere the stones that excavated them.
The other wonders of the place are two old covered foot-bridges, similar to those we used
to see in some parts of the Connecticat River valley. In the triangular space under the rafters are a series of old paintings, so ar-
ranged, that as you pass across one way you see illustrations of the lives of the two patron
saints of the city; while on your return yon saints of the city; while on your retarn you
see incidents in its history (painted on the other bridge, famous for its illustrations of "The Dance of Death," to which Longfellow refers in his "Golden Legend." This is dec-
orated in a way similar to the other, with scenes illastrating the nearners of death, every one of them containing a akeleton. All
conditions of life, all classes of society and all ages, whether at a wedding or dance or a faneral, whether with buisiness or pleasure, they may be occupied-all are accompanied
by a grim skeleton just ready to stop them in by a grim skele
the midst of it.
We see few soldiers in Switzerland, as her main dependence is on her "citizen soldier,"
every man being obliged to go throngh a every man being obliged to go through a
certain course of military training, and to belong to one class of reserve after another unti his advanced age exempts him from further
service. But the large barracks here show that even Switzerland finds it necessary to keep up her part of the armed peace of Eu ope.
from luoerne to interlaken.
August 8tb we started for Interlaken by way of Berne. The ride-was pleasant, showing more level land than I supposed existed in Switzerland. Until we reached Berne, we
saw few caltivated crops, as around Lucerne nearly everything seemed to be given to grass; with a few fruit trees. I judge there mast is noted for its dairy products, and yet we is noted for its dairy products, and yet we
have hardly seen a cow. On Rhigi the morn ing air was full of the tinkling bells, but that is the only time where their presence has been
noted. We saw large barns while riding on the cars, bat the landscape possessed no cows. It seems that the rich pastares for which witzerland is famous are on the mory top o Rhigi everywhere the grase was strikingly
lux ariant even on the ateep slopes. In very many cases the parish possesses a mountain pasture of its own which is oalled an "Alp. Every householder in the parish has the righ this common property. , He cannot let thi right to another nor can he hire nor bay hose that he carnes a gh right folly, the if each one should ase his right fally, the as the month of May draws on, preparations are made for driving the cattle up to the
Alp, and in some places the event is made quite a festival, and the long lines of cattl are said to be a very interesting aight. Once on the Alp they stay there until the end of famouis Swiss cheese if produced, Men ar hired by the pariah to care for the herd, milk
the cowt and make the cheese. Each owner

## is credited with the milk his cows produce,

 and at the end of the season reIn many parts of the canton of Valais, th day of departure is fixed by the school com mittee, whe send a conveyance to carry the
school-master's goods, and all the inhabit-chool-master's goods, and all the inhabiteserted the whole sammer, the school being -established on the toountain top.
Much forest land is owned in the same way, ad all forests, private as well as public, are nder the strictest of forest regulations, for he safety of many a mountain hamlet-is dependent on the integrity of the foreston the nountain slope abovelt, which holde the sod place, and prevents a catastrophe like tha of Goldan. Even the gatforing of leaveg is regulated, and in the catting of grass in the orest pastares th ast a den; it must be done with a aickile. - This
right of pastarage on the apland pastures i ne of the dearest of the Switzer's possession his blood and money.
The old, large honses are very interesting being low and covering mach ground: The one roof, the house occopting one ond or on one roof, the house occapying one end or one
corner of the building. The eaves widely project at the sides, and the gables projec projects over the first, giving the hous something the appearance of a Ohinese
Unda. or galleries, ranning sometimes almost ontirely around the house. These are hung
corn, or are used for a store-house for
Many of the houses have the side shingled, with shingles only $1 \frac{1}{2}$ or 2 inche wide, and sometimes the end of each narrow shingle is ronnded.- Upon the mountains there are joists placed across the roof at intervals and loaded with large, flat stones, as if the shingles of the poof were not nailed. Most of the older hoticas have never been
painted, and an we ride along the subarbs of Interlaken, we see the dalte 1745, 1763, etc., carved on them up upder the gables, with now and then bands of ornamental carving,
and inscriptions in old German text. The and inseriptions in old German text. The church steeples have a patern of their own,
being octagonal with concave slopes instead of straight, which given some of them a very iry, graceful appearapce.
At Berne we had an hour and a half wait, but as it was dinnor time we had n the to see the town, Berne is the capita Wmall as it is, Switzerland is divided into more than twenty cantons and states, each possessing and tenaciouidy clinging to extreme "state rights." The government seems to be very much like our own, though the president is not elected directly by the people. Rather a queer place the legialative hall fnust
be with the members apeaking their different languages, the speeches having to be translated by interpreters, Not much ohance for eloquence under buch circumstances, as I
found when I addresided the church in Holand by means of ar interpreter.
The symbolical bears, so abandant in the
rood carving of Switzeridand, get their origin in Berne, of which city they are the presiding genius, so to spenk. From a bear the city took its name, and for years the "bear pit" has been one of the sights of the city.
The nearest we came to it was the pair of gates near the station. The road from Berne to Thun passed through a broader val ndit was have befor a ing crops of wheat, oadte potatoes, etc.
The characteristic peasant costumes the women, which we had before seen ot casionally on nurses and waitresses yn thats now became more common as holiday attires and occasionally we saw i Thun we sam the millitary school, the than we saw the miltary schoo, the eree taken for the general welfare after the union of states took its present form. Just beyond hun we came to the station Lof the boat on the Lake Than by which we went to Darligen, from whic $t$ is but a fow minuten by train to Interlaken enjoy very much this change from ral to boat. The boats are yery plessant and it
ings. It is quite common to see the women asisting at all kinds of work. At one plat oman brought down the mail-bags and ther women canght the hawsers and also oosed them and pulled off the gang-plank a or departare.
The water of Lake Than is very clear. In
some places it is nearly two thousand feet eep and the temperature is almays very low While not so pretty as Lucerne, it is still vor tractive, and commands a fine view of the ow.capped mountains. Along one border ns one of those xoads one sees so often here for some distance, it is cat into the cliff and inally passes into a regular tunnel with fre quent openings throngh the side to farnish light and ventilation.

## WAYsIDE NOTES.

by bev. J. b. olabke
On closing the good meetings at Housley, Texas, Bro. Mayes went with me to Klebargh, on the Texas Trunk Railroad, fourteen neetings there last season with good inter st. Beginning with Sabbath evening, we
held seven meetings, closing on the evening id seven meetings, closing on the evening
fifth-day. The congregations were fall and the interest was such that several per ons came forward as seekers of salvation were leading doctrines of the Word of lifed upon, among which the abbath was made prominent. The advo the Lord and of the New Testament, did hot seem to arouse bitter opposition, but iews ${ }^{-}$was manifested. Three families seemed about ready to accept the Sabbath in parctice as'well as in theory; and others are the interest there with the understanding that Bro. Mayes would soon visit them will so
On Fifth-day morning we took the cars or Dallas, expecting to make connection and the next day go to Bulcher, on the Re River, about thirty miles from the railroad. Owing to delay of trains, we did not reach
Gainsville until Sixth-day afternoon, too late to find conveyance to Bulcher before th sabbath. That evening we attended servic sermon by Rabbi Stranse, and formed acquaintance with him and some of his brethren, among whom we obtained, bêfore leaving town, a list of readers of Hebrew to whom morning we attended the Baptist Ohurch and by invitation of the pastor-Mr. Harris, called the "cow boy" preacher-we asgisted in the services. We attended the meeting of the Young Men's. Ohristian Absociation again in the evening. By request of the pastor, we were to preach to his people on
our return from Bulcher, but we were not able to meet his expectations. We were guests of a Bro. Tallant while there, whose wife is a sister of Bro. Mayes, and is a Sab-
On Second-day morning we took the hack for Marysville, the point nearest to Bulcher that was accessible by that meanal The ronte passed through the famous Blac Hollow, where the stage has been held up
several times for the robbing of mails and passengers. The place was well suited to sach operations, being a deep and thickly such operations, being a deep and teackly
wooded valley, dismal enough for deeds of villainy. Besides the driver, there was no vilasiny. Besides but Bro. Mayes and myself; and if our
one party had fears of an attack from highwaymen they were not manifested. Pérhaps the thought that two preachers only board would make poor picking, wa relief as well as our protection. AB we entered the dangerous locality, our driver
entertained us with an exhibit of his weap. entertained us with an exhibit of his weapons, and pointed out the spots where the
robbers had put up their various jobs On robbers had pat up their varions joba
reaching Maryaville, we started on foot for a seven-miles tramp to the home of Eld. Powrillage, Mr, MoKinley, called us back and insisted; upon señing his boy and tean, with
stone. This very kind offer was gratefully accepted as a aign of the good- will felt toWard the brother whom we were seeking, as
well as toward ourselves as strangere. It is, however, but one of the many kindnessies which the people of Texas have seemed more than willing to bestow.
We? found Bro. Powers busy, as more
thas nsual sickness prevails as the resalt of the : very rainy season. Bulcher borders on the bottom lands of the Red River, and is not noted for its healthfulness. The Pew Sabbath-keepers there seem steadfast, but
the sarroundings seem unfavorable to the the surroundings seem unfavorable to the
increase of their numbers for the presents increase of their nambers for the present:
We held two meetings there which, owing limited notice and rains, were emall. Eld. Powers, with his large medical practice,
is not able to do mach preaching which is to be deplored as he is an able minister and has had experience as a pastor and evangel-

On Sixth-day, April 27th, we crosed over to Jimtown, I. T., five miles dietant, o hold meetinga until First-day morning, unusual rain Sixth day afternoon and night nd most of the Sabbath caused such a ver until Foirthe not able thecross the hance to hold five meetings, beginning with the evening after the Sabbath. The attendarice was large most of the time, and the interest seemed carnest. One sister formerly a Baptist, was received into the Bulcher Church, having some time since em raced-the trath; and others may be ex ected to do llkewise from present indica ions. One family living there were keep ng the Sabbath, and many more have ha the light, and several seem to be fully con-
rinced. May they have courage to obey This is the place where the debate of a wee as held last autumn, and the bitter celling ng controversy still runs too high to be ploasantand Christian. At our last meet. ng, agreeable to notice, Bro. Mayes presth
sented the New Testament on, the Sabiat

THESABBATHERECORDER, MAY 2.4, 1888


THE SABBATH RECORDER, MAY24, 1888

## pood to aome of ite methode, bat tihe ion io not deeper than nor difter. mo thio.

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 $T^{\text {a c corere of on flave women butchered oin }}$

 and the river tarned back upoon jot
it
sa tran anything be more horrible
 of widows, half of whom have hennty
ivees, beocause mamried when eiger
or thereabout,
 upon the fune sattee or burnining of ate, for a widow ib an objeeten to a a.
 appeakable misery and wrottchedneape is crushed, as it were childbirth, a

 When they are treated, with an ax 1 -
loathang. Among the vila
comen in India are child my, an on In Inaia are child-marriagee
ridowhood, the horri
raience of licention ralence of licentiounness, the harri-et
of the harem and zenana. Any hus-
 S. So horribl eisocery ander sis conch
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and by no other I-Missionary Re.
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din the houne of a midale-aged Brah-
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 MBDICLL Missions. hristian public is opening its open to
rtance of medical missione, which cal misions, ซrioh 8

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Salluath 解efform.



The attitude of the National W. C. T.
tonard Sabbath keepers is not wholly con-
sittent. At the annual convention in No
rember last, certain resolutions were present-
ed ococerning Sunday laws, which were sup
penented by one with reference to Sabbath plemented by one with reference to sabath-
keepers. These resolutions were as follows

## 






 the more liberal element in the w. $\mathbf{c}$. T. T.
U. for this reason we hive always. coungeled Sabath-keeperas to support and do all that
possible to carry forward the legitimate york of the national organization.
The report tof Mr. ent of the Sabbath-observance department,
put the case in quite a different light,
Uuder the heading "Seventh-day Believers,," "By their fruits ye shall know them."
The nerve center of ${ }^{\text {C Christian nation is the }}$ The nerre center of in Christian nation is the
Sabbeth- the sign between God and man.
The whole influence of this sect of errorists


a more general one will soon follows.
This tem from Mrs. Bateham's reporti is reprodnced with slight omissions, by the Pearl
of Days, organ of the New Jersey Sabbath

BSVENTF-DAY BELIEvERS.
The nere center of a Chrisian nation is
the Sabbath.
 Tion in many states. Let us bemare.
This report of Mrs. Bateham does us grave
cerningo, our work she cannot be free from
the oharge of intentional wrong. Probbbly
she is not informed, and hence her, misstate-
ment. The fandamental idea in our faith
and that which characterizes our publica
thens, is the anthority and permanency of We We are by no means mak
ng a straggle as for "" one day agains
another," but rather we are pleading for the recognition of divine authority as expressed that commandment requires. Every arguof Sunday use in support of it as a religions arguments of Sabbath.keepers. To say that to cut, the nerve center [of the nation] and munge us into heathenism," is a pesitive
misstatement. The Seventh-day Baptists, beginning with their history in England, anginuing till the present, have been of the entire Decalogue, against the Romish doctrine of charch authority, and all other
forms of no-lawism. . Oar publications for more than 200 years have reiterated this
ruth, and tha's the truth has been kept be-
ore the world that God's law is anthoritative nd that it has some rights which men are bund to respect. The loose no-lawism
which has poisoned the church since the in troduction of Sunday, and against which the Paritan movement was a protest, is the
direct product of paganism, and it is the kept the church within the shadow of that

## paganism, which is stic of the papacy.

As a minority, Sabbath-keepers are accus
tomed to being ignored, or patronizingly endured. They care little for this, having earned fally the lesion which all reformers
must learn, "to labor and to wait." But earned fally the lesson Which -all reformers
whether from design or from imperfect knowi
edge, we shall not fail to protest. We ask
those who are walling to take a broader view
to examine carefally the foundation on
which our faith rests, and from whence our
arguments in defense of the Sabbath come.
We impute no evil motive to Mrs. Bate-
ham, and can forgive her in advance, so far
as any persoral feeling is concerned, for her
misrepresentation. Neither she, nor the
National W. C. T. U. ean afford to continue
such misrepresentation or to repeat the in.
justice which her report involves. We shall
welcome the appearance of the appeal re-
ferred to in the closing sentence of Mre.
Bateham's report.

THE SUNDAF-SABBATII CRERD. 1. I believe that the day of the Sabbath
has been changed from the seventh to the first day of the week.
2. I believe that the commandment
quires only one day of rest after is ix of labo

no mitter which | change. |
| :--- |
| 3. 1. |



 nailed to the cross. Still a day of rest and
convocation is necessary, and therefore the
day of Col
 Which is the true seventh day from creation;
that for want of accurate chronology, it has
been irreocerably l lost 6. I Ibeilieve that Sanday is the original
seventh day, the true Edenic Sabbath, the day on which God rested, and which he
bessed and anotifify and that this has
been demonstrated by chronology founded on the exactness of the science of astron
omp. I believe that.those who keep the ser hay are trying to to be justified by the
, and are fallen from grace.
I believe that ever

 Thay on a ronnd and rolling earth.
Therfore b beliieve that Sunday is the Reader, the above creed is no fancy
sketede Every ano theege oontradietory
positions is held by the advocates of the First-day Sabbath; and tho osands can bbe
found who Fill adoocation turn almost
every one of them. Is this your cread?
 article will be found a complete reftutation
of overy one of the prinicapal articles of the
above creed. . Review and Herald.

## Gducatian.



| oikedoing lr. |
| :--- |



## cuprings.

## Moro than 167 African stadents matricu- The in Berlin Unireroity this minter. Thatth College faculty have de  to conduct them all. <br> 

 The recent Anniversary of the Medical
Department of Howard University evidenced



## School with twenty papila, To. Tay he has foor handrad dnd ive oung men and women from all parts of the South recoiving train-

## ing in this school. At Present there are twelve iind abtries taught in the school. - All

## materials sused in bnilding are mandacained on theo place by by the stadentas The course of stndy extende

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goream,
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## demperance.

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## tie bid in tie bottle.


 "of this bottle was a bag.
"You eee at ?
asked Cesar again.
and ehonting, "Granny, don't 1 Y'dl gro to
de bottom, de ןbottom! Jine de pleage

$$
\begin{aligned}
& \text { bottle, an" he ken! ", "Now and then the big } \\
& \text { That was plain } \\
& \text { Fould make a frantic dash at the wallion of }
\end{aligned}
$$


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Others
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Pen of one poy.
Pothpey went
nother

nd me had better jine de pleage
A heap o no nonsense, honey
Yon ought app go fur to see Cwas
What he got chile
"Bug an' bottle.
"What for he call dat bog Pompor"
Some kind ob a beetla.".
it am humb

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not
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Pomper
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grann bottie, - mach biged to keer in than the cupboard
of the


"She's goin' in P" thonght Pompey.
Granny wan a bi woman, bout gomehow,
to his sarprise, hhe slipped into the bottle,
for alcohol, asa
anle, is z bigger thing than

| There were German unive of these, 1,64 |
| :---: |
| Miss Ida C. been offered literature in $S$ |
| Мавв, at a |
| The alumn |
| are attemp |
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| me onght |
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| Then it |
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|  | He ghouted so load and tugged so hard

He
ge he woke himeoff up. There mas granng's big form before him, and he was furi
 depthi of an after sapper nap,
"olltrin fur an a grippin' me?
".
You ort de bottle, 'ranny?",
Out de bottle, honer P I nebber ben in

 Granny had a auperatitions regard for
reams. She now gave the matter a beriona



 Therow was abeatitat mot in looking out of ight thes quickly journeged to Comasirg

 nottle and brg pledge, and beside it was tho wan - at dat bug, and sign !"exhorted Granny recalled Pompey's dream, shndal" pen-woman, and when she had finished, arkey buzzard tryin' to git ober a rail fence."
"II's Granny," said Pompey, encouraging.

## Pompey Jones" was the signature in

A, strong, clear print.
Granny " he whispered, pointing at the
ture in the bottle, "dat a humbug ?" creature in the bottle, "at a humbug ""
She, shook her head. "Lot ob troof in The two callers went away, but CæBar say a prayer on top ob dat pledge. Dat what


## bum and maniood.

A man who had been for a long time a bròe his chains, thus speaks
I would not exchange the physical sensa-
tions, the mere sense of animal being, which belong to man who totally rafraing rrom all he bounds from his couch in the morning, eling with which he drinks in, through
is clear eyes, the beanty and granderi his clear eyes, the beanty and grandear
of surrounding nature; I say, sir, I would not exchange my conscions being as a atrictly yonth, the glad play with which my pulse its exalting way through every fiber of my
frame, the communion high with which my healthful ear and eye now hold with all
the gorgeous universe of God, the splendors of the morning, the softness of the evening
on, the bloom, the beauty, the vendure of the earth, the masic of the air, and of the
Fateras, with all the grand asociations of or-
ternal nature reopen senase; no, sir, though poveriy dog me,
thoogh scorn pointed its slow finger at me as
I passed, though want and destitution and every element of earthly misery, save my
crimej meet my waking eve from day to day;
not for the brighteat and noblest wreath that gel commissioned by heaven or not if some on sent fresh from hell to test the resistthempt me back, with all the wealth and all ne this precious can givedge of a liberated from gais linto the dangers and horrors which
noase bet my path, oo help me heasven, as I
wourn beneath my very feet all the die as I am, poor and sobe

The National Burean of Statistics shown hat on the $\$ 700,000,000$ which annually ating liquors in this country there is a proft e is a profit of one hundred and thirty-three and one-
fourth per cent. If poor people had to pay
such a tax as that on bread, there would be

THESABBATHMECORDER, MAT, 24, 18B8

Whe Sabliath 桨erarder
illtred centre, ․ F. F. Fitth-day, May $44,1888$. $\overline{\text { Rev. L. A. Plaitit, D. D. D. Editor. }}$ REV. L. A. PLAEDE, D.
REV. E. P. SAUNDERS, Business Manager.
REV. A. E. MAIN, D. D., Ashaway, R. I., Missio







 Baptitit charch of Alfred, on Weeneedas
erening, May 23a, nnder the angeices of the Woingr's Chritian Temperanace Union.
She comes well recommended, and the oange in behalf of which she speaks, isa worthy one
Br the time this unber of the Recoondir racheses the majoritit of itis readers, the Sonth.
Eastern Asacocitition will have convened in

 God may direct and ingpiret them all.
There is alittle girl "cout West" "ho sends some money to this ofice for the Lord's work
Fheneer her mother send subseriptions to the Recorder. It is almays her own, the
very brightest pieces in her entire collection, and it is always sent by her without solicita
tion or suggestion from any one, and it is
 Whond that the
THe next quarterly meeting of the charches on the Berlin (Wis.) field will be
held at Marquetter, begininiing on Sixth-day evening preceding the first Sabbath in June.
A genoral and cordial invitation is extended A genoral and cordial invitation is extended
to the brethren thronghot the North. to be present. We are arre it would do the
brethren of these little striggling communibrethren of these little etriggling communi-
ties good if those from other charches and communities, whe conld do so, would attend prayers, counsela and contribationis. I
Fouid be, we believe, paying misalionary
worl

DR. Pratrcoost has recently heldata serien
of Bible-readings and gospel meetings in of Biblereadings and gospel meetinge in
Sohehenectady, N. Y., which wore attended Nobenectad, N. Y,, which wore attended
with great porer. Many evidences of the
genuine character of the work wrought were genuine character of the work wrought were
giren, but perhaps none was more striking given, bat pirran
than the the chief of police
he aia to Mr. Pentecost one night, sorry to have you go sway, there has been fa stay here than in the same length of time awisy the basiness. of the police force of even a mall city has the true metal in it

THe Lycenims of Alfred University have
secured Gen.: Geo. A. Sheridan, of Washing. ton, D. O., to deliver the annual lecture at
the coming Commencement eeason. The tab coming Commencement of the leason. "Then, we belieere, is "The
sot
Modern Pagan" and the lecture is a teply to sobject of the lecture, we believe, is
Modern Pagan," and the lecture is a reply to
the attickag of Col. Robt. Ingersoll apon
 as one of the moot brilliant replies to that
dhampion of infidelity that has yet been ohampion of infidelity that has yet been
made. If the testimonisls of eminent men
mas be rilied noon, theñ, cortainly, a rich may be relied upon, then, cortainly, a rich
and rare treat is in st?re for those who -may have the good fortune to attend the next
Commencement at Alfred.

shallow that I may wade throngh it dryahod
from any gailtinees; but when I have com mitted it, it often reems so deep that I cannot escape without drowning., This decep
tive nature of sin is that which makes tive nature of sin is that which makes itrelf in its onn real nalure, it moonld repel
rather than attract men: But $G$ od has made rather than attract men. But God has made
posible to discern between the true and the false. The light of the Holy Spirit in a sanctifed sool lifts the covering from all
allse pretenses and makes them stand out in heir own naked deformity. "Whosoever A goonLy company of our brethren and
sisters sailed from New York on Wednesday last, on the "City of Rome," for Eng.
land and the Continet So land and the Oontinent. So far as we ha
learned, the party consists of Bro. Oharl Potter, wife and two daaghters, of Plain
field, N. J.; Bro. Geo. H. Babocok, wi.
and little son, also of Plainfield; Rev. A. Main, of Ashaway, R. I.; Revt: O. U. Whit
ford and wite, of Westerly, R. I.; and Mi Mary F. Bailey and Dr. Ella Clarke, o
Milton, Wis. With some of the party, the pricioipal object of the trip is to attend th
International Missionary Conference, to b held in London, from June 9th to 19 th in
clasive; while with others, basiness, pleasure clusive; while with others, business, pleasare
and health-seeking will, doouttless, considerably extend the trip. We hope to give our read
ers some notes from the "Conference" ers some notes from the "Conference"
touching the work of the churches through out Christendom for the evangelization o
the world, throagh' correspondence fron me of the party.
In another column we publigh a letter
rom Mr. Friedlaander, a Jewish Missionary from Mr. Friedlaander, a Jewish Missionary
in London, England, concerning the Eduth hisis followed by a translation from Prof Delitzsch's review of the first number of the
Eduth, made by Mr. Friedlaander. Prof. Delitzzch is the prince of living German field of the Hebrew langiage and literature and is second to none in the फork he has
done and is doing for the Ohristianizing the Jews. When, therefore, Prof. Delitzzoh says in his own magazine, in a review of the
Eduth, "As the only organ of Jewish Chris tians, it is one of the most interesting occur that can be said of this publication in th Tay of praise. It seems to us. that it shonld it an occasion of apecial thankegiving thas
it has been reserved to nz, Seventh-day
aptists, through our Tren Baptists, throogh our Tract and Pablication
 onor.

For two or three years past our Tract
Society and the -Miseionary Society have been obliged to hire money to meet carren expenses, which they have usaally been able to repay at the close of the year by reason of This, of course, is much better than to leare them embarrassed at the end of the year; a
much better way, however, would be to divide the contribations equally between the several quarters; than the вocieties could meet bills quarterly, and very soon be able to adjust expenditures to actual income with.
. at embarrassments. Most charches and
individuals could do this if they would make the effort to do so., Bat what we began to
thint this year the Anniversaries will
ne month earlier than in former years, which will bring them at a time when th fands of the Societies are asaally lowest. Th
Board of the Missiongry Society has decided close its reports for the home fields at the and of nine monthe. We are not advised as
oo the planis of the Board of the Tract Soiety, but at the farthest limit the asaa ork of the year mast be olosed at the en
of eleren months. We can save these sert nuts of ours from financial embarrassmen they close their reports for this shor
gear, if we will; but whatever is done mas bf done promptly.

THE MLITON sabbati-school.
The following items, clipped from a recent namber of the Milton Telephone,
teresting to many of our readers
The annual meetity of the Seventi.da
Baptis Sabbatheschool was held Snda

 | $\substack{\text { Sani } \\ \text { Sanna } \\ \text { anall } \\ \text { Lnell }}$ |
| :--- |




## Sammunicatians.

"EDOTH" COBRESPONDENCE.

## 

Dear Sir,--Daring a recent visit to
United States, I had an opportunity reading the first five numbers of Eduth Israel. It was a very great astiffaction
me to find that Mr. Lucky has at lasit enabled to issue a ' Hebrew monthly, from which the most gratitying spiritual results
may be expected. Prof. Delitzech's Mission. ary Quarterly, which is the very best Jeg-
ish mision paper in existence, contains, in ish mission paper in existence, containg, in
it Jannary number of this year, a very ap. preciative review of the first number of the Eduth. Thinking it would be of intereat
to you to see that review, I have made a translation of it, which I have much pleasure in enclosing here
Agreeing, as I do, with the meed of praise
ccorded to the $E$ Eduth, there is no need ccorded to the Ediuth, there is no need or me to say anything of my own except
that $I$ hope this andertaking will be increas ingly hope this nadertaking wiil be increaan
ing both financially and spirit aally, and that the time may not be distan hen anch a mediam between Chritian on English; and, it posible, in German too. Yours faithfully H. Fhibdla n mbr.
 "eduth is ispagh."
The firat Ohristian periodical in the Herew language.
Nearly three years. ago a prospectus of a
Ohristian paper in Hebrew was issued. It mas not to be a new miesionary periodical nor
a paper of the kind which missionaries paper of the kind which miseionaries Hebrew paper designed to ocenpy a place amonggt the reat of Je Jewish Hebrew papers
with this one all-important distinction, that with this one all-important distinction, that Christians.
Many doobted at the time whether there could be found the necesary literary pow
to carry on such an undertaking, not peak of the dificiculties of maintaining a distributing, such a periodical. But no
there have appeared in quick successio here have appeared in quick succession
heverat numbers of Eduth le. Israel; ;rinted by the American Sabbath Trac
Afred Centre, N. Y.; U. S. A.
The editor, whose name is not given in
the paper, is the Rev. Oh. Th. Lucky, well ke paper, is the Rev. Oh. Thi. Lacky, wel
nown to the Latheran Mission in Leipsic proselyte from Galicia, now living in New York, who, without being sent by any
ciety, has. several times gone to Galicia f longer stay in order to preash there to hi in their midst a Jew amongst Jowws, the glad tidings of salvation in Jesus. He is now devoting himself to this literary work. Hhic
Hebrew is fluent and pergpicuous, whic Hebrew is Huent and perppicuong, whic
commends the paper to every reader atonc As the only organ of Jewish Chiritians, charch history, and deserves a fall notice. In a paragraph addreesed to the reader he editor describes the object of his paper For this purpose he prints a letter he had
received from a Jew, who is astonished that this paper had not appeared directly atter that if it is a Christian paper to entice Jews from their faith, as it woold appear to be he come to the editor's halp with ong sinc and he doose
think of it.

Luck 's answer to thic lettor, which fol
lows, tolls us what $E d u t h$ wants to do. says: "Not to entice, not to give pain., no
to hart, but to beneft io its intention." He alko confesses: "I am a Jem, and I love my people with all my heart. All that concerns lirael concerns me; his affigirs are mine, hi condition 1 is mine, his suffering is mine. In eloquent words he makes it clear tha
what he tudertakes is not un-Jewish. "I wil bear testimony of the Thora( (lar), which is ou life and the light of our dags; I will conten greatness of the house of Israel; 1 will draw attention to every true service of God in
Israel's camp; I will teach the world, which has been commanded us to do. I will throw light upon all the concerns of our dear nation question arisipg in its present life. I wan not merely to protect all the heirlooms of bellish them and to bring to honor the holy language, the language of Eber, the lan
gaage of Jah, the language of Mosesand th Prophets, and I will glorify the wisdom
the house of Judah and its wise men." At the same time, Lucky confesses op that he is a Christian. His periodical he "our Israelitish brethren who belong to the New. Covenant which. the Lord has made with his people by his Son Jesus the - Son of house of Israel "who are offended at this and most unworthy."
The Eduth does not want to create strife out to make peace, and to canse the wrath from him by exhorting the brethren "t $t$ join the Lord and to love him who has loved as first, and has not spared his Anointed, ant sacrificed him to atone for our sins, to the iniquity." The paper is also, according to the programme on page 6 of No. 1, to
treat of every field of Israelitish life in the present, past and fature. Exegesis, dog ussed; books will be reviewed, and tuestion sent to the editor shall be answered.
The first article is to prove how Jewish than mans love their nation more intensely true Jews.. It is from the rapks of Jowish Ohristians that the tender prayer Jechiel Lichtenstein has issued which the editor
prints. It is as follows: "Lord, according to all thy just actions, turn away thy wrath and thy anger from thy city of Jerasalem, King, raise a banner for all nations that they may lead back Israel into his dwellingplaces, and gather him together from the four corners of the earth, and plant hin in heritance. 0 bring as unto Zion, thy tress with rejoicing, and to Jerusalem, thy holy city, in everlasting joy. Build it in thy ary and make us joyful in thy house prayer. May thy divine presence return to Zion, thy city, and send a second time Jesua our Messiah, that he may be King upon the Raise the horn of salvation unto thy people rarael in the house of David thy servant. Grant as belp from our enemies and from the hand of all our adversaries as thou hast promised . through thy prophets: Lord, ar and do it! Tarry not for thine own sake 0 our God, because thy name is called over
thy city and over thy people! Hasten, 0 Lord, to our help, redeem Israel from all his sins and from all his tronbles for it is time
to favor him! The appointed time has come! Amen.
A Becond article headed "Every prayer, every cry, which anyone may offer,ap", complains of Israel, once the people of
third article points out the fulfilm of Hosea 3:4, 5. Only since the destruc tion of the second temple by Titus, equence of the sin against the true Paschal famb, which had come to take away the sin has been fulfilled; since then Israel has been without king or priest, withont sacrifice or or government; it has a service of God, bat not the right one; it does not serve idols, bat only when Israel acknowledges the King rom the house of David, whom God has Prince of life, and High Priest after the Which of Mod sachifeded, the great eacrifice his Son the Mesiah. Itrael, not aocepting

Jesus our Satiour, offers us day by day, is like the sick man who despises the healing
medicine because he does not know that he is dangerously ill.
Under the heading, "Notices of books," New Testament is reviewed, and itis Hebrem out that in it the men of those days appeara in the garb of their time, whilst in Salkeni.
in brew, not well suited to them
brew, not well suited to them
That a Jew need not cease
Chat a Jow need not cease to be a Jew ing Jew is rather the true Israelite, this the teaching of this periodical

## Me.

May this message reach many a Jewish ome, and win hearts for him who has come A foot-note ade from their sins.
The existence of this paper is dependent n the support of the public. Many Jewish
abscribers are not to be expected. But abscribers are not to be expected. But Christians will hand it to Jews who under and Hebrew. Those who have opportuni.
of doing this and would like to do some hing for Israel may obtain the paper hrough the mediation of the 'Leipsic entral Mission Agency' (Thalstrasse 26), at
the rate of two marks ( 50 conts) per an. num."
quartebly meeting at hebbon, penn.
Receiving an invitation from the First Hebron Oharch to attend the quarterly and the Independence Charch consenting to ur absence, we started with horse and car. ay morning, May 11th. The new to us and the roads rough. We rather the experience of our home missionaries
We think, notwithstanding the few hardship cident to home visiting of the small churches scattered ore our land, we would like to be a missionary. The great cross to bear would be the absence from our beloved family. All went well
until we reached Andrew's Settlement, when the difficulty of learning the route began No two persons we met seemed to agree as
to the corners we should tarn or the woods we should paise throügh. We took the ad: ice of every one, and the result was we manat last, tired and sleepy, we found the home of Bro. Sylvester Greenman, three miles
from the house of worship. Thas going out of our way, we were too late and too weary to
attend the evening conference, led by Bro. Geo. P. Kenyon. The excellent music on
violin and organ, by Bro. Greenman's son violin and organ, by Bro. Greenman's son
and daughter, more than paid us for our day's tronble. For a good visit and music
that thrills one's soul, commend as to the that thrills one's soul, comn
home of Sylvester Greenman.
Sabbath morning we reached the meeting, hen Bro. Jared Kenyon, whe preceded us by another roate, preached a sermon " on
love" from the 133d Psalm. This was followed the celebration of the Lord?s Sapper, ad ministered by Bro. G. P. Kenyon and the
writer. The people had all brought dinner,
which was served in a vacant house near by.
At 2. P. M., the writer discoursed from Acts $13: 39$, and again in the evening we preached thunder storm that came upon us during the afternoon
On First-day morning, Bro. J. Kenyon discoursed from Eccl. $11: 1,-\mathrm{a}$ sermon that
melted all our hearts and made us love one another more than ever. Bro. Kenyon seemed to have more than extra help from the Spirit on this occasion, his talk being
very practical, and we hope the good impresvery practical, and we hope the good impres-
sion made upon the people will be very lasting. We followed with a short exhortation, and closed the meeting. A collection of over \$8 was taken, which, we hope, the
charch will donate to the Tract or Missiousy Societ
As an indication of the desire to hear the preached Word, we will say that some came
ten and fifteen miles, and one young man ten and, fifteen miles, and one young man
closed his school about 3 P. M., Sixth-day, and walked twonty miles to attend, walking back First-day afternoon,-something of contrast between those who aay they are too
weary to go a mile to their charch prayerneeting, but forget their weariness when they want their mail from the post-office, or
have a lodga meeting to attend. The Lord give us all more love for his sanctuary and ore pleasare in his worship.
During our absence, Bro. J. A. Platts, of Alfred Centre, occapied our palpit, for which
he has the thanks and prayers of the Inde-
H. D. CLARE.
that boasd libety The Ereotive Board Sabbath Tract Society mist charch at Plainfield,
 Tiding.
Thirteen members and nine
present, and the privileges o pere extended to the visiting
Atter the minates of the pre

had been read, the Comm | ing had been read, the Comm |
| :--- |
| for Mr. McLearn's tract trepory | Platts, on vacation and sandry E. P. Sand ders, about Eld. M Eld Bailes's book, Eld. Thre

reading, and office matters ge reading, and offic
Olarke, concernin dian Territory; $G$.
Western Associatio the Trait Society in Little Genesese;

## oar saviour, offere ue doy by doyf ine because he does not tno thenting ler the heading, "Noticen of bool reatament is reviewed, and itis Hobrer in it the men of those days appear garb of their time, whilst in Salken translation, they speak a modern not well suited to them <br> ing a Christian, that a Mea Jow o - is rather the true Israelito, this <br> this message reach many a Jewi o his people from their sing. eot-note added to this notice says, support of the public. Many Jevis vill be no lack of the Jewish reader stians will hand it to Jews who ande febrew. Those who have opportuni- doing this and would like to do some h the mediation of the the papor il Mission Agency (Thalatrase o of two marks ( 50 conts) per an.

## hterly meeting at hbbeon, peng.

eiving an invitation from the Firat a Ohurch to attend the quarterly e Independence Church consenting to sence, we started with horse and car
or the "wilds of Pennsylvania," Sisth. orning, May 11th. The country was
o as and the roads rough. We rather d the traveling, and thought it must be withatanding the for hardship g of the small charches soattered over reast crobs to bear would be the absence ve reached Andrim's All went well fificulty of learning the route begin:

## cornerg we should turn or the woods

 ould paif tirioigh. We took the dod. about those old hanting grounds until , tired and aleepy, we found the homeo. Sylvester Greenman, three milen he house of worship. Thas going out Way, we were too late and too went' t
the evening conference, led by Bro . Kenyon. The excellent masic o and organ, by Bro. Greenman's nor aughter, more than paid ne for ou
trouble. For a good visit and manic hrills one's soul, com
Bith morning we reached the meeting ther route, preached a preceded a rom the 133d Palm. This was followed cedebration of the Lord's Sapper, ad
gry Bro. G. P. Kenjon and th The people had all brought dinner . M., the writer discoursed from Act and again in the evening we preached
ood audience, considering the heast

First.d
ved from Ecel. 11. Bro. J. Kenyol all our hearts and made no lore one more than ever. Bro. Kenjon on this occasion, his talk from cotical, and we hope the good impref-
de upon the people will be very laeted the meeting. A collection of 3 wai taken, which, we hope, the
will donate to the Tract or Mimionary

## indication of the denire to hear the

 W Word, we will aas that rome oame1 fitteen miles, and one joang men iis school abont 3 P. M., Sisth-dpy,
Iked twenty miles to attend, walking rnt-day afternos, momething of a between those who ary they are go a mile to their charch prare
but forget their It their mail trom the poot-ofico, or Ul more love for his manetaery tard
 4ind

## tract board ubeting

The Executive Board of the American Sabbath Tract Society held its regalar monithly meetiog in thin
tist church at Plainfield, N. N. J, on Sunday,
 siding. Prayer by Dea. J. D. Spicer.
Thirten members and nine visitors were present, and the privileges of the meeting
mere extended to the visiting brothren and disters.
After the minutes of the preceing meet. ing had been read, the Committee on MS. Correspondence was presented with L . A Platts, on vacation and sundry other matters; E.P. Saunders, about Eld. Morton's trict,
Eld Bailey's book, Eld. Threlkeld's Biblereading, and office matters generally; J. B.
Clarre,concerning his work in Toxas and InClarke, concerning his work in Toxas and In-
dian Territory; G. W. Lewis,stating that the dian Territory; $G$. W. Leewis, stating that th
Western Asociation bad given an hour t the Trat Society at their sesion to be held in Little Genesee; J. F. Shaw, concerning
Outpost and converts to Sabbath truth in Texas, Georgis and Kentucky; G. M. Cot trell, concerning an article by A. L. O., an
Eppiscopal clergyman, entitled ${ }^{\text {a }}$ The Sab\#piscopal clergyman, entitled "The Sab-
bath of the Lord," recently published in the Recorder, suggesting that it be pablished
in tract form (referred to A. H. Lewis) in tract form (referred to A. H. Lewia)
C. D. Potter, concerning Eduth le Israel bound copies of Outlook, etc.
It was unanimously voted to retain the gervices of E. P. Sannders as Pablishing Agent for another year.
Voted, that the question as to how many surplas copies of. Outlookk should be printed
be placed in the hands of the editora. Th price of the bound copies of Vols, 3 to 6 i one volume was placed at one dollar Miss Bailey, Corresponding Secretary o
Toman's Baard of General Conference, gave an account of the efforts of that Board to
obtain lists of $\mathbb{W} . \mathrm{C}$. T. U members, an reporting good progress in the work, and
offering suggestions for future efforta, The Treasurer was authorized to sen sioc additional to the Woman's Board o Bills amounting to tome lista.

## nd ordered paid.

Foted to send to Elids. W. M. Jones and . Velthaysen one copy each of "Critica History of Sunday Legisilation.
The Treasarer was anthorized to sign the deed of the Diana Hubbard property, on be
half of the Society.
The Corresponding Secretary stated that ter the annal meoting and tendereat resignation, which ซas accepted. The Recording Secretary we searame the duties of Corre,
Bro. Lucky being preeent, gave some Bront of the teachings of the $E$ Euthth on the Sabbath question, in angwer to the idea that he did not especially teach that doctrine in its columns. He stated that he distinctly and unceasingly argues for the integrity After the m
After the minute
Recording Secretary.
washington litter.

## From our regular corresponden

WAseиicition, May 18, 1888.
During the month of May the Capital wil egiven over to conventionists., At presen five National Baptist Asbocistiong, which
have attracted thouisande of delegates, are have attracted thoisande of delegates, are
in session here. On the 2ed, the National Bar Association will meet here. On the same day there will be on Pennsylvania Avenue such a parade of Knights of the
Golden Eagle as has never been seen in the Colten Eagee as has never been seen in the 24th the laying of the corner stone of the
Catholic University will be witnesed by an immense number of persons, 10,000 invit tions having been igsied, and ont the same day
the Hebreies the Hebreis will open a convention in this eity. If there are any more convention
looking for a place to meet they will doabt less graxitate toward Washington.
The object of the Lavyer's Convention is to
form a National Association for the parpose form a National Asbociation for the parpose
of harmonizing certain matters of lav in the of harmonizing certain matters of law in the
different statee. $A$ great deal of unneces. Bary trouble and inconvenience is cansed by
different different laws, for inatance, on marriage and divorce, dessent of real estate, distribution
of personal property, manner of oxecuting and atronal property, maning deeds and wills, bills of exChange, and notes and checke, By the tor
mation of thite aseooiation it is hoped the many of theese diffculties can bo obvithed.

THESABBATHERECORDER, MAT24, 1888

| Jast, how a charge is to be brought abont | Westerly, R. I., will, in a few weeks, need a |
| :--- | :--- |
| remains to be determined, but it is thought | clerk; Mr. Alex. Randolph, of Plainfield, $N$ | it will be by the formation of sudvisory boards, which will formalate bills for ani form legislation on these sabjects, and preMany of the states varions State Legislatures will send from five to twenty delegates each to the convention, which will be held in the

Universalist charch, and will last several days.
Spec

Special trains starting from Minneapolis, Chicago, New England and the Sonth have been bringing delegates to the great Baptist
conventions, and the large, handsome Calvary charch, where the five' Baptist Societies are in session, presents a busy scene. These
organizations are: The Women's Home Missionary Society, the Baptist Educational Society, the American Baptist Publication Society, and the American Baptist Mission Union. It is through these five organizations that the $3,000,000$ communicants of
the Baptist Church put before the world the Baptist Church pat before the world
their practical work of evangalization, edacation and extension. Through these mis lands; through these Bibles, books, papers, mp thacts are thrown buccas e church organization have a foll ander standing and appreciation of the scope, ations in ery detail Each organiocieties holds one session daily, but only nother takes its place.
There was no lack of temperance meet ngs in Washington last Sanday, and they Hill bianch of the W. O. T. U. holds a Pennsylvania Arenue, and the Gospel wagon from the Central Union Mission often at tends and assists in the exercises. Last Sun ay there were meetings under the anspice of the Good Templare at the charch of the Reformation and at Prohibition Hall, also a mass meeting of the W.O.T. U. at the Connen at the Young Men's Christian Absocia tion parlors.
ody now. The tariff bill has the right of way, and tarifi speeches are ringing forth in.
cesiantly. On Tuesday, the apeech of Rep. sentative Batterworth, of Ohio, proved to
be the feature of the debate. The other
Mr. Simmons, of North Oarolina; Mr. Stone f Kentacky; Mr. Henderson, of Illinois; Mr Michigan. On Wednesday, Representative Bayne, Laird, Fitch, Ryan, Weaver, Maish Allen, Baker, Bound, and Dalzell, spoke
On Thursday, Messers Breckinridge, of Arkansas, and Cox, of New York, were on he programme with well prepared speeches To-day Messers. Randall, McKinley and o morrow will belong to Mr. Reed, of Maine,
nd speaker Carlisle.

## 

New York.
IRST ALF̛RED.
Last week, Mr. John Fryer, wife and dangh er, of Shanghai, China, arrived in town Mr. Fryer is on a leave of absence for six
months, intending to spend a little time here hen attend to some matters of basine Chindon, England, thence returning to hina. Mrs. Fryer and the daughter wil atter having already entered school here.
On Sunday evening, Mrs. Fryer gave talk to the ladies in the lecture room of th
Kenyon Memorial Hall, the gospel for women in China, showing ho degraded is woman's position in the Empire in the ${ }^{2}$ and obstacles alvation. The Hall was well filled, and th alk was instructive and soul stirring
On Sabbath, May 19th, the palpit was oc n excellent sermon on "Great Salvi non." Pastor Williams spent the day salva en, as previously announced
On Sanday, May 20th, Mr. E. P. Sau ders, of the Printing House, supplied th

> NEW YORE CITY.

In reply to all who have written me on th sabject of help, permit me to say the ma Plainfield, N. J., wants a man to care fo the plece and garden; Mr. O H stanton Crandall, of West hana; and Bro. W. a farm hand for five or six months. Thi oung men.
Oar closing service takes place next Sab York Charch have been very kind and Ne siderate of our wants. They are a good people to live with, and we feel grateful fo
he privilege we have had of forming many pleasant friendships. I wish them a

## Wiseonin. <br> miton.

Two of our members, Miss Mary F. Bailey and Dr. Ella J. Clarke, hasie gone to the Mis-
sionary Oonference in London, where our people, generally, will be quite well repre
Our College Glee Clab has been invited $t \overline{0}$ sing at an entertainment at Janesville soo They are advertised as the best glee clab in or not, you hether that is a campaign sto bat he is sure that we have a fine club. Four handred and eighty-one volumes has been added to our library during the winter
and still there is room for more. If any and still there is room for more. If any of our people desire to aid the enterprise, they
can do much good with either money or

One of our graduates of recent years, $\mathrm{M}_{1}$ John Ounningham, has lately distinguished
himself in an examination for admission to himself in an examination for admission to
the bar, attracting more attention by the axcellence of his examination than has been Sained in many years in this state. $\overline{\mathrm{g}}$ their tar young men bave been improvRiver Charch. We have not heard any o them, bat we are sure that they have rnest and helpful spirit.
making Dr. J. M. Stillman quite a visit lately. Mr. Towne was a co-worker with
Dr. Stillman, in music, in days gone

## MARIED.





BRQÜSSTS TO TBLCT SOCIBTI. The generous purpose of some persons to pid in property, attor their death, is sometimes defeate
by some technical defect in the instrument ty
whi the eift is intended to be made. It is necessary for
this purpoese that both the Society and the property,
if ther if ther than cash, shall be accurately described. A Way mefore the death of the testator is void as to
docieties formed under New Yort lavs For the convenience of any who may desire a form for thil
purpose, the following is sugested:
$\qquad$
form of bequige.
1 give, devise and bequeath to the $\Delta$ merican Sa
bath $T$ ract Society, a body corporate and der the general laws of the state of New York, the
sum of..........dollars, (or the followig de
scribed property to wit.... ..........) to be applied to the usess and purpooses of ai....) so society,
and under its direction and control forever.

## spbcial noticers.

EAstran Associstion.-The Executive Com ion have arranged the following programme, sab.
ject to changes if found neecessery: fith day, may $31,1888$. Morring Session.
10 30, Address by the Moderator, J. G. Burdick.
Appointment of commitites.
Communications from churches.
12.00, Adjournment.
Aflornoon Ecsion.

##  <br> $\substack{\text { and } \\ \text { and } \\ \text { and } \\ \text { and } \\ \hline 0 . \\ \hline 10}$ <br> Prayer and conference. Miscellaniouous usines. Adjournment.







Huid id wibied





 $\mathrm{am}, 4=$
Afternoon Session.
2.00, Devotional-exercises.
2.15, Consideration ot the work of the Misisionary
and Tract Bocieties, under the direction



| Berlin 6.45 P. M. <br> EThe South-Eabterin A vene with the church at Lost C <br> 24, 1888. The following prog ranged : <br> 10 o'clock, call to order by 1 M Introductory sermon, by Geo Lewis, alternste. <br> Report of Executive Commit Letters from churches. Communications from corres Appointment of Standing Co AFTEREROON <br> 2 o'clock, devotional exerc 2.15, esssay," How can we be Sermon, by delegate from 1 ation. <br> Reports of committees, annn |
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ation. 8 , sermon by delegate from Contral Anocl 9 oclock derotional exercives.
9.80, Bible school, conducted by C. N. Max 10.80 , sermon, by A. E. Main.
APTRRNoos.

2at'clock, sermon by deleggete from Eastern Amo-
chation, , followed by conference meeting, conducted
by. D. Davis. 9 o'clock, devotional exarcises.
9.15, exsay, "How can
he means in our harda? ". Tract Society's work. L. B. Davis, Jr.
10.30 o'clock, dedication of Lost Creek Uhurch. a occlock derotionial exercises.

### 2.15 , unfinibhed business, circ 2, sermon by 4 . H. Lewis.

8 o'clock, temperance lecture by म. P. Burdick. Cr At a meeting of the Executive Committoe of
he Western Association, held May 9 th, the follow
g programme was arranged for the coming ing programme was arranged for the coming see
tion, to convene at Littl Genesee, June 14, 1888 .

 7.45. Devotionals.
8. Sermon, by. T. Davis, delegate from the North
Teetern Association. bixtheday.
ar

Hixw
Rvening Session.
7.45. Prayer and conference meeting, conducted
by L. C. Rogers.
Morning Seesion.
10.30. Sermon by the delegate from the Eastorn
Assocition, followed by joint collection for Miselon.
ary sand Tract Societies.
Afternoon Session.
sabol, conducted the Superin:
Babath-school of the Yirat Genetio E Eooning Seanon.
Church.
7.45. Womann's Work.
Eastern Aermon by the delegate from the south.
9.15. Devotionals
9.30. Roll call of delegates; mircellaneons buan -
8. Miscellaneous businesses. Missionary society'
8our. Sevenlh day Baptist 7.45. Sormon, boening Sesion.
G. H. F. Randolph, sollowod
by closing conference.
D. R. Stuwar, Moderator. $\frac{\text { G, W. Lewis, Secrotary. }}{\text { Cry Prisons desiring conveyance from the rail. }}$ roat to the Central Association, ob be held with the Hrst Verona Seventh day Baptist Church, June,
10, 1888 will find tems in readinesss to convee them
from Green's Corners depot, on Fourth day, June
B, 1888, from the morning ond
 M., and 3.07, and 7.02 P. M. All persons decirlng
conveyance at other times will be met by Mring
to H. W. Palmiter, , S. S. Bennett, or J. F. Btilion.

| Churches will be held with the church at $T$ beginning on Eixth-day before the second in June (June 8). Eld. s. R. Wheeler, of Centre, is to preach the Introductory sermion full attendance of the brethren and sisters is desired. <br> lif Agants Wanted in each Absocistion Dr. A. H. Lewis's new book: "A Critical' of Sunday Legislátion, from A. D. 321 to Terms to agents will be given, on inquiry, by Saunders, Ag't., Alfred Centre, N. Y. <br> The New York Seventh-day Baptist holda regular Sabbath services in Room No M. C. A. Building, corner 4th A venue and 2 entrance on 28d 8t. (Take elevator.) Meo Bible atudy at 10.30 A. M., followed by the preaching services. Strangers are condial comed, and any frlends in the city over the e are especially invitod to attend the service. <br> Plepas Oarde and printed envelopen Who will use them in making aystemetic a tions to either the Trect Society or Miedon ciety, or both, will be furnished, free of cha application to the Sabiati Recordes, Altr tre, N. Y. <br> c. Thas Hornelleville Seventh day Baptint holds regular services in the Hall of the Templers, over the Boaton Store (Nait Bro entrance between the Boton Store and thit A. Tuttle, on Main Street, every Balbath, o'clock A. M. The sebbeth-icheal polle preaching I tervice Sebbathikeopen epend Sebbeth in Hornellovilio aro eppochily ter |
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THESABBATH REPOUXPDR, MAY 24, 18B8

## Sermons and Gssans

tile song of songs.
by rev. द. ©. Bogers.
The sacred canon of Scripura containa pearly every yariety of worthy literary com.
position.
The anthors are here many, and patyes are greatly diverisifed. Sosmemitit in prose, and some in poetry, and bome in bot
kinde. Some writing are plain, and som

 ography, and narrative. We have law, and
 inhabits, and others to tood, and hearen, and tor all things; having the promise of the lif? Thus the Bible is a repository of inspire trath; a whole library in a single book.
part of the Holy Writings, however, can more attractive to the devout student tha the poetical books, and especially the Psalter of Solomon, er, a marked exception, being rarely read in
the public religious assemblies, and presumbly but little read in priate and family do several causes; and, frist, from the fact tha ghtly apprehended. Second and inf the is, in some respects, fanlt erpretations of the Song the prevaing in o edify the reader. In the character of i composition, this poem is neither lyrical no of love ditties. It 1s, the rather, a ehort epi aspophetic spirit, but with a dramat iter, whoever he may be, by the power hroogh, and beyond his age and along sctual course of time to which the event here narrated belong. This chronologica
prophecy, and others similar, are like a pan a Xifis the carvas unrolls, falient points are nected view of the river and its scenery. the epic before as, the chronological point Bonjamin also included, becomes the royal and favored tribe, under the exalted kingship What abrupt beginning. From this nitial touching however only a few salient points, hastening on to the ministry of Christ an his apostles, and thence through the long pe preceding the second coming of the Messiah, at Which point the poem abruptly ends. As
the time here actually covered by the chronology of the piece embraces, as will be reaidthe leading character, who thus continues to cannot, of course, be a veritable person, bat some sort. And who is it? Or what is it? We might almost say, it is the Wandering Wems, the prototype and counterpart of the
Wandering Jew," which, from the weird fancy of a novelist's brain, has gone out into a figment of the imagination, so real does this personage seem. Bat the true and so-
ber answer to our questions is very obvions; for the party here impersonated is nothing
more nor less than the tribe of Judah, conceived of and unified as an Israelitish maiden.
In the prophetic Scriptures this is a very common as well as a very beautiful impersonation. The prophet Jeremiah (6: 2)
speaks of Jadah as "the comely and delicate one, the daughter of Zion." And God him-
melf calls her. 2 Kings 19: 21 ) "the virgin danghter of Zion." In the book of Lamen tations, the inspired author repeatedly calls the tribe of Judah "the daughter of Zion,"
and "the daughter of Jerusalem." Similar terms are also employed in speaking of nations having important relations to Judah and Iarael. Jeremiah (46: 11) exclaims, "0
virgin daughter of Egypt," a term bere descriptive of nationality, without necessarily
implying purity of character. So Edom is implying purity of character. So Edom is
ipoken of (Lam. $4: 22$ ) as "the danghter of spoken of (Lam 4: 22) as "the daughter of
Edom." But this personification of Judaic life and history; as of a maiden acting in char-

 is pictured a female setting ander a palm
tree, in a posture of grief, and the descripive
ive words written ninder, ""Judea acapta. Among the Israel of God, the tribe of Judah, Benjamin always included, holds a distin-
guished place. First; because Judah was he favored royal tribe; after Saul of Benjamin had reigned and been rejected. All the
kings of Jadah and Benjamin were, after the cause Judah remained true to the theocracy when the ten tribes revolted. But with Ju persons from among the revolted tribes; an ren when Jadah returned from the seventy the other tribes who had been captives with
her returned with her; and these characters ppear now and then in the Song.
his piece, as most readers will recognize, in king. As he is the Messiah by "the power
of an endless life" (Heb. 7: 16), his continuons connection in this Song with the per-
sonified life and history of Judah, both be ore and after hia incarnation, and in variou facts of Scripture history concerning him This Song is greaily enriched in its histor import, as one other of the sacred propheti
books, by illustrative references to the phys cal and descriptive geography of the Hol mentioned, and Engedi, and Sharon, and Bether, and Amana, and Shenir, and Her rabbim, and Carmel, and Damascus, and Baal amon, each once. Jerusalem is referred o by name eight times, Lebanon is menof these places, not even Jerusalem, are di his poem, nor even impliedly, save Jerusa drama, but only as a prophetic book, giving of prophetre history of Jadah from the days
David the king, to aboat the time when come a second time; not to fulfill the law, at the gospel, and to begin his millennia
eign. The parties here speaking, the parties oken to, and the parties spoken of ${ }^{3}$ troughand graphic historical epic poem, and not as on the theatrical boards. The efforts to gratuitous. The extended, impassioned discorses of Judah concerning the Messiah, or eature of the poem, do not begin until the hastens over gulfs of years preceding, to place ons leading character en rapport with the per-
onal ministry of Christ. In this also maintained, and the argus consistency are trengtharacter of the book still farther seen in the poetic name given to the leading the tenth verse of this Song she is called meaning the " peacefuldady," a title deserved Messianiever, as she bears the image of her Witypical "Solomon," the " peaceful Lord." ongs, a title which means perlative excellence, the abrupt beginning ounding. It is, however, quite likely that this Song, as J. F: and B. suggest, is the cen. bout the same time and possibly by the same anthor. With the forty fifth Psalm as
the first part, and the seventy-second Psalm as the last part, the Song of Songs being the al and as complete as can be.

## 解istellang.

## an acknuwledgment.

| For the faith that is not broken For the burden of the day; or the word that is not spoken (Dearest words ate slow to say) For the golden draught unproffered To the thirst that thirsteth on; Or the hand that is not offered When the struggling strength is gone; For the sturdy heart hat will not Make a pauper of my need; <br> Friend, I mean some time to thank thee, From my soul in truth and deed. Wait, some day when I am braver, I will do so, say so. Now I have forgotten höw |
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They sat in a rot on the buttery shelfkin pies. were on blag earthen plates, and
They had little sugary bubbles all over their
hot faces. They smelled good, they tasted good, they said What if old Peter should get in her Old Peter was our biggest cat, and he al
ways would steal whenever he was hungry. When mother had pat the last pie on the
shelf and shat the battery door, she did not
see Itzzie and me hiding behind the flour barrel.
All this happened a long, long time ago,
when sister Lizzie and I were very little
girls. We could not hide behind a flour
barrel now if we should try. barrel now if we nhould try.
When we heard mother

|  | "When even I, as skillful as I am, can' |
| :---: | :---: |
| ched up and pic | walk on less than a dozen lega, how can they |
| crisp, golden-brown bkin from the | have they?" |
| of one pie and site it. Then she picked | they have arms |
| off a bigger piece and ate that. | and hands instesd. They seem to be full of |
| Lizzie was older and taller than Ir I | thought. Now this machine, so long that |
| $n ' t$ reach the pies though I stood on | you, Mrs. Lobster, coald not creep to the |
| ptoe and tried to. | of it in a life-time, is one of their |
| Pumpkin pies poel very easily. Very | contrivances. They will stand at one end |
| little bits of fingers can picks hole in them and peel them. | of it and send thoughts or messages through to the other end in a moment and thus |
| When Lizzie had eaten the skin of one | they talk to cach other hundreds and thou- |
| , she peeled the"skin off the next one, "to | sands of miles apart. Even now, while we |
| ke mates," she raid. She gave me the | are looking at it they are sending their |
| bles in the peeling to eat. Then she |  |
| mates" of the next two pies on the | "That I don't believe," says Mrs. Cod. |
| , ${ }^{\text {a }}$, and of the next two, and the next |  |
| . We wished mother had baked a mate | ? |
| to that last one. | "Because we can't see any thought pass- |
| Once mother had punished our fingers for |  |
| king off the crust-crinkles to a custard | No; nor he |
| She told us never to pick off pie- | " No; nor smell it." |
| akles again. Lizzie remembered what | "No; nor feel it. Now you don't think |
| she said, and did not pick one crast-crinkle | we are such fools as to believe a thing which |
| off those seven pumpkin pies. All we ate |  |
| as just their skins. | do you? You can't expect us to believe |
| Then we came out and shat the buttery | there are creatures who can live out of |
| door very softly and went behind the stable | water, and move withoat fins, and think |
| to play in the ${ }^{\text {etering -troughs. }}$ There | along the bottom of the ocean. Oh, Mrs. |
| were two troughe there, and the water ran | Nantilus, we are too wise to be deceived by |
| through a little Poititrom the high trough | such stories. Pray, what kind of light do |
|  | they ha |
| spout the water veminfow over and make | " 0 h , it is a stronger and purer and more |
| little falls. | beantifal than ours, and these creatures are |
| By and | higher and more glorious in their nature |
| ${ }^{\text {'Liz }}$ |  |
|  | at will do for one |
| Moit | day. We may as well break up our party. We |
| 'Liz-zie! Ad-die!" | know too much for such deception." |
| We peeped around the corner, and she | Alas, poor creatures! just as wise as the |
| nding in the shed door. She saw |  |
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|  | higher state than theirs, because they ca |
| I skinned half a pie, mamma,"L | comprehend it.-Selected. |


 off a tiny awitch from the lilac bush grow.
ing near it, $a$ bit of a lilac twig that cooldn' hurt a flys wing but small as it was, in
mother's hand it helped ns to remember never again too peel the skins from the pump
kin pies.-Wide $A$ wake.



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## 



## Why Not hate a gumpire

Who is that big bog, Alee, who calls ont
loud, and seems to make poople mind Mildred was watching a game of base ball,
 nd that keeps the boys from quarreling." " H Have to,", answered Alec, "becauss A few weeks later, Alec and Mildred went
the country with their mother, to board some time in a big farm-house, with ev
many other little people:
Somehow it seemed very hard at first et along smoothly : some wanted to play
ne thing, and some another; some wanted
o make too many turns in the swing, and
ome wanted more than their share of cher"Why not have a gumpire ?" cried Mil-
red one day. "A gamp what?" said the others.
But Alec langhed and laughed till he rolled ver in the grass.
She means an ampire," he explained,
hen he could get his brcath; and when he When he could get his brcath; and when he And indeed it proved to be a good plan.
They took it by turns being ampire, da the umpire decided, when any dispute arose. o all that summer they played under the aple-trees without any quarreling.
"' I'll tell you what it is," said the father
one set of little folks "' this idea of harof one set of little folks, "this idea of hap-
ing an umpire, and giving him anthority, is
fitting our children to be good citizens of
the United fitting our children
the United States."
"Better than that," said one of the other them to become members of that kingdom
Whose law is, As much as lieth in you, live
peaceably with all men."

## TIE SIN OF THE ANTEDILUVIANS

> BY BLI

ITTLE SOLDEES.


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habitant
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countries, and very powerful
Protestant lands, buch as Gern
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## bishops and the pope. It is c ,

## countries where, as in Belgian Catholic faith has its ground, ar

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Tho
The one
papacy is the one over the gre
of our day, the Iron Chancell
He should not have forgotte
He should not have forgotte
but lost their crowns, in a
prise. Joseph II., Emperor
wished to enforce a regulation
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the course The clergy resisted
Louvain. The
and the rovolation of 1788 :
and the revolution of 1788 ,
King of the Netherlandk,
tempted to enforce a similar
the revolation of 1830 ensue
finding himself incapable of
finding himself incapable of
clergy in the Catholic provinc
and perceiving his mistake, tu
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Emile $d$ B Laveleye, in the $A p$.
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THESABEATHIRECORDER, MAY24, 1888


## WHY NOT HATE I GUMPIRE

ho is that big boy, Alec, who calls ont Ired was watching a game of base ba
lec was trying to explain it to her n" gaid he, "that is the nmpire; yon
decides what is fair, and what ient, o they all mind him $\cdot$ " questionged th
the weeks later, Alec and Mildred wen country with their mother, to boaro ay other little people. hard at first to to
jehow it seemed very .
ong smoothly $:$ some wanted to play ing, and some another; ${ }^{\text {some }}$ wante
ke too many turns in the swing, an hy not have a gumpire ?" aried $M$ gamp what ?" asid the otherrt,
Alec langhed and laughed tifl he rolled
a the
 aem what an umpire was, they thought indeed it proved to be a good plan. 1 mpire decided, when any dispute arose. -trees without any quarreling.
it tell you what it is," gaid the father set of little folks, "this idea of har-
ampire, and giving him authority, is ed States."
etter than that," aaid one of the other
men, with a grave amile, "it is fitting mon, win a grave smile, "it is fitting
to become members of that kingom
law is, As much as lieth in you, live
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## SIIN OP THE ANTEDILUVIAN

 is may be considered rather an anti- d - subject sin, and that the root of the corthe nineteenth contiquy, afterdifferent from the root, of evil nturies
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False lients.

## There is a story of some wreakers who,














The Gabhath Sthoal.


Intramational lessons, 1888.

croan quatrar




UBson x--JEsUs crucified

## For Saboath.alay, Junc 2, 1888.


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 outtives. I.
II.
IV:

## - introduction.

 hoo they might pit Jeanis to deate. They phee
 sendid bim to terod. Herod, dieapointed in hime nack to Pilate. Though pronouncing him guid















 that he might make ful alomem the was the - 'hir
85, "And they crucifed him." It the most terrible, the most dreaded and shameful
death of antiquity. "It was not a Jewich punishment; it wha a punishment inficted by heathenism, which $t \mathrm{im}$ whe nailed to the cross through his hands and feet, when the tree was raised upright, with its to
tured human burden upon it, and fized firmly the ground. While hanging in this position of un utherable agony, Jesus prayed, "Father forgive the
for they know not what they do." Luke 28:



## Wandensed \}ewg.

Domentic.
The Supreme Court of Michigan has
ananimonsly declared the local option law anconstitutional
The American Baptist Edacational Socie of at. Waishington elected
The lease of the Providence \& Worcester
Railroad to the Ne York, Providence $\&$ Railroad to the New York, Providence
Boston Raiiroad has boen ratified by the stockholder of both roads.
The entire banineet portion of the town of
Goldendale, Washington Territory was Goldendile, Washington Territory, wa
burned recently. Low, $\$ 175,000$; insurance

Benson, the Pattinticket swindler, com-
mitted saicide in Lutlow street Jail, New mitted suicide in Lut low street Jail, New A New York ocalit asserts that the great-
est enemy to the off is the cigarette. It the "cigarette eye,", Which can be cure only by long treatment.
Over two-thirde of the Poughkeepsie
Bridge is no completed, and 300 men are hurrying the rest:to s finish, expecting to
have all of the work done by August 25 th o
AE Troy, N. Y, a telegraph wire fell acrose an electric light wire on Frank dropped into the estreet. A h
it and was instantly killed.
Olarence $G$. Soudder, a young Ratgers
College student, was no torrible injured while College stadent, watso torrible injured while nasium one evening, that he died the ne
afternoon after passing hours of agony.
An exchange say, so far there has no
been a single case of drunkenness or disor been a single case or drankenness or disor
derly conduct reported in Ellicottville,
N. Y., since the liquor licenses expired. Trade is reported better by the merchants, and every one
There is a prospect of another war of rates on passenger business between Chicago and
Boston. The Niagara Falls Short Live has
not consented to arbitrate the question of Whether it shall retain its differential o
12 25, and is not likely to. The © Grar
Trunk is daily expected to meet the Shor
Line's rate.
A St. Lonis special says there are now fiv bad breaks in the Sny levee and the whole Louisiana, Mo., to Hannibal, Mo., is inan
dated. The flood covers an area forty miles long. and five miles gide and over 100,000 The oldeat government employee is James gineer's office (Far department), who has
jast passed his eightieth birthdav anniverjast passed his elghtieth birthday anniver-
sary: He entered the department as clerk
on the military reservation of Fortress Mon. roe in 1829, and has therefore nearly rounded The large clothing house of mell, at Shippensburg, Pa., was blown to
atoms by a dynamite cartridge May 12 th.
The buildings adjoining were damaged Th she work was done by some person or per-
sons who had a gradge against Mr, Rum
mell on account of the active part he took in
the temper Three white and two black convicts we
lashed at Newcastle, Del., May 12th. Fo of the number, for petty larcenies, took five
lashes each, the fifth, John Pierce (white), convicted of burglary, took twenty lashes
and stood one hour in the pillory. Harry L. Haines ( (hite), for forgery, stood one
hour in the pillory. All tool their punish
ment uncomplainingly.

## British Porcig

The Britigh House of Commons has voted
granta a loan of $£ 850,000$ for the defense
Dom Pedro is now reported out of danger He will probably be able to continue The British government has crdered tha Two modern thirty-ton gans be mounted o the central bastion, facing the sea, at Shee adopted on the Thames.
Berlin advices say that Krupp will baild new steel factory ank worse near Annen
Westphalia, the works at Essex being anable to cope with the increased business.
The British Foreign Arbitration Society enlogizing his services in connection with the settlement of the fisheries dis,
Canada and the United States.
Experiments with "bellite", a nem" explo sive invented by Lamma, of stockhom, is less seattering of fragments, and it is mach safer to handle.
Advices from Warsaw state that Russia is
in a ferment of war preparations. The
military and court authorities of Poland military and court authorities of Poland quantities of corn, four and forage
will be able to supply in a given time.
It is rumored in Berlin that an imporia prevent, as far as possible, Frenchmen from
visiting, Alsace. Lorraine, in repriasl for the obstacles placed in the way of
the French side of the frontier.

The Parnellite manifesto het $\%$,
Vatican authorities who thought the Parnel Vatican authorities who thonghtytue Parnel
lites would follow the priests in submission Archbishop Walsh had conferences with
Cardinal Moran of Australia before his de partare.
As the Brazillian Senate has ratified the lower honse, slavery will soon he abolished
in the empire of Dom Pedro. To this end of its accomplishment will greatly, cheer him at his sick chamber in Milan.
The Moscow Gazette declares that the agi-
tation in England over the military defense of the empire wais started by an agreemen made between the English and German go
ernments with a view to the augmenting British armaments and the co-operation:
Great Britain with the triple all
Michael Davitt, in a speech at Liverpo made last week, said that Irishmen would
not be an iota behind 0 'Oonnell in resentin the papal rescript. Ireland had done more
for the church among people-throughou the English-speaking world than any other
country, and if this was Rome's gratitude country, and if this was Rome's gratitude
Irishmen would be likely to ask themselves Advices from the Oongo country are reas suring. Order appears to have been re-estab having submitted to Tippoo Tib. Ward, ging fresh carriers, with whom he will rea The government of the Congo state, as a
proof of its sympathy with the Congo Stanley expedition, bears the cost
carrier assistance given to Mr. Ward.

ROYAIBAKING POWDER
Absolutely Pure.
This powder never yaries. A marrel of purthy. $=-7=5$


## husiness 7 ivectory.



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Thus Institution offers to the public absolute secur-
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[^0]:    tre bansomed slaye.

    | A British merchant who had taken his passage in a Turkish vessel on the Levant, had his attention directed, during the voyage, to an interesting slave, a Mussulman, with whom he soon fell into conversation. He found him intelligent, quick, and of strong, lively affections. He drew from him some particulars of his history, and found that he had been free-had been made captive in war. His misfortunes fell hesvily on his spirit; and he felt the weight born only of the miserable burden he was doomed to bear. The merchant was touched with sympathy for the helpless captive. The more he knew of him, the deeper was the interest he felt in his welfare; and he actually began to entertain the thought of effecting his release. Cautiously inquiring as to the sum requisite for this parpose, he found that it was considerably greater than the mercantile profits of. his entire voyage. Still he could not abandon the thought. He spoke to the cap. tain, to whom this interesting Massulman belonged, and offered him a price for his ransom. His offer was accepted; but the slave, having overheard a part of the conversation between the captain and the merchant, aud mistaking the design of the latter-sapposing, in fact, that he was purchasing him to retain him in slavery for his own use-he sprang forward, his eyes gleaming with indignation, and cried out: "And do you call yourself a free man, and an enemy to slavery wherever it exists, and yet parchase me? Have I not as much right to freedom as you have yourself?" <br> He was proceeding in this atrain of burning, indignant invective, when the merchant turned his eyes affectionately upon him, and said: "I hare bought you to set you free." <br> Instantly, the storm of passion was hushed; the Musanlman slave burst into tears, and, |
    | :---: |

    ## This may be considered rather an anti- uated subject, until we remember that their

    ruption of the nineteenth cenigry, afterChrist, is no different: from the root of evil
    twenty-nine centuries before Chirist. What twenty-nine centuries before Chirist. What
    was this damning sin that could be washed clean only by a deluge? We have said tnat
    the men of that day were by no means un-
    enlightened or uncivilizad. It was not the filth arising from innorance, but the filth arising from skepticism in the unseen, which sary. "They did eat and drink, they married wives, and were given in marriage,
    the day that Noah entered into the ark," say
    the record. That was their sin according to higher than the dinner plate; a materialism that found its heaven in lust and animal pas-
    sion; a materialism that scorned whatever it could not handle; a materialism that evi ently langhed, as at acrack-brained he com
    at him who retained his faith in the
    mands of an all- wise sil powerful, all-loving mands of an all-wise, all-powerful, all-10ving
    Father; that was the core of the rottennes
    of the ancient world; that was the corrupting eaven which leavened the whole lump.
    That, too, is the leaven of unrighteousnes Whic world
    The ev
    Every
    threesc very one who cares only for what money will anseen, and the unheard, and the unfelt, 1 preparing himself for the same awful doom
    of those who entered not into the ark. It
    matters very little whether the antediluvians matters very
    were a few degreess worse than we, whether
    sin had eaten a little further into their hearts center, or not; the great question is, What is
    the principle at work in their lives nd ours?
    ${ }^{\text {Hated }}$ Ifalling a Is ition
    Ruld.

