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# Recorder. Sabbath

IBBICAN SABBATE TRACT SOCIETY.

Recorder.

"THE SEVENTH-DAY IS THE SABBATH OF THE LORD THY GOD."

## 

WHOLE NO. 2258.

# ALFRED CENTRE, N. Y., FIFTH-DAY, MAY 24, 1888.

cannot say, but our hotel was certainly so. is credited with the milk his cows produce, Here, in Switzerland, we find ourselves in and at the end of the season receives his proportionate share of the cheese. the full tide of travel, and every hotel seems

mail matter at the postfull. the shore, while here and there are seen the gay awning of a row-boat with some pleasure party or fisherman.

The sights are not numerous, as the city re-established on the mountain top. attracts more as a pleasure resort than as a place for sight-seeing. The most famous object of interest is Thorwaldsen's Lion, a huge, wounded lion, about thirty feet long, carved in the face of a cliff, in honor of the Swiss guards who defended the French king with their lives, in the attack on the Tulleries in 1792. It is a striking monument, and the design is exceedingly appropriate to its purpose

Near by it is the so-called "Glacier Garden," section of bare rock containing a dozen pot | right of pasturage on the upland pastures is holes that were worn by the glaciers ages ago. As the streams of water from the melting ice ran along beneath the glacier, large his blood and money. stones were caught and whirled around where these holes now are, until they have dug these deep holes in the rock. One of them was of great size, and in several there were 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 Connecticut River valley. In the triangular space under the rafters are a series of old paintings, so ar-

see illustrations of the lives of the two patron saints of the city; while on your return you see incidents in its history (painted on the other side of the boards). I also crossed the other bridge, famous for its illustrations of scenes illustrating the nearners of death, conditions of life, all classes of society and all ages, whether at a wedding or dance or a funeral, whether with business or pleasure, they may be occupied-all are accompanied by a grim skeleton just ready to stop them in the midst of it. main dependence is on her "citizen soldier," long to one class of reserve after another until service. But the large barracks here show keep many of her citizens under arms to keep up her part of the armed peace of Eu-

In many parts of the canton of Valais, the The lake is made lively by numerous little day of departure is fixed by the school comsteamers which ply between the hamlets along mittee, who send a conveyance to carry the school-master's goods, and all the inhabitants go with the cattle, leaving the village deserted the whole summer, the school being

> Much forest land is owned in the same way, and all forests, private as well as public, are under the strictest of forest regulations, for the safety of many a mountain hamlet-is dependent on the integrity of the forest on the mountain slope above it. which holds the sod in place, and prevents a catastrophe like that of Goldau. Even the gathering of leaves is regulated, and in the cutting of grass in the

forest pastures the use of a scythe is forbidden; it must be done with a sickle. - This one of the dearest of the Switzer's possessions for which he has again and again poured out

The old, large houses are very interesting, being low and covering much ground. The house and stable are very often built under one roof, the house occupying one end or one corner of the building. The eaves widely project at the sides, and the gables project in front, while sometimes the second story projects over the first, giving the house something the appearance of a Chinese pa-

eloquence under such circumstances, as

land by means of an interpreter.

goda. ranged, that as you pass across one way you Under these projecting eaves are porticoes or galleries, running sometimes almost entirely around the house. These are hung full of corn, or are used for a store-house for hay. Many of the houses have the sides shingled, with shingles only  $1\frac{1}{2}$  or 2 inches "The Dance of Death," to which Longfellow | wide, and sometimes the end of each narrow refers in his "Golden Legend." This is dec- | shingle is rounded. Upon the mountains orated in a way similar to the other, with | there are joists placed across the roof at intervals and loaded with large, flat stones, as every one of them containing a skeleton. All if the shingles of the roof were not nailed. Most of the older houses have never been painted, and as we ride slong the suburbs of Interlaken, we see the date 1745, 1763, etc., carved on them up under the gables, with now and then bands of ornamental carving, and inscriptions in old German text. The We see few soldiers in Switzerland, as her church steeples have a pattern of their own, being octagonal with concave slopes instead of every man being obliged to go through a straight, which gives some of them a very certain course of military training, and to be- | airy, graceful appearance. At Berne we had an hour and a half to his advanced age exempts him from further | wait, but as it was dinner time we had no time to see the town. Berne is the capital that even Switzerland finds it necessary to where the general legislature sits twice a year. Small as it is, Switzerland is divided into more than twenty cantons and states, each possessing and tenaciously clinging to extreme

ings. It is quite common to see the women the whole force on the dock was women. A

other women caught the hawsers and also our departure.

The water of Lake Thun is very clear. In some places it is nearly two thousand feet runs one of those roads one sees so often here that passes along the face of a cliff where, for some distance, it is cut into the cliff and finally passes into a regular tunnel with frequent openings through the side to furnish light and ventilation.

# WAYSIDE NOTES

## BY REV. J. B. CLARKE.

On closing the good meetings at Housley, Texas, Bro. Mayes went with me to Kleburgh on the Texas Trunk Railroad, fourteen miles from Dallas. He had held some meetings there last season with good interest. Beginning with Sabbath evening, we held seven meetings, closing on the evening of Fifth-day. The congregations were full, and the interest was such that several persons came forward as seekers of salvation. The leading doctrines of the Word of life were discoursed upon, among which the Sabbath was made prominent. The advocacy of the seventh day as the Sabbath of the Lord and of the New Testament, did hot seem to arouse bitter opposition, but a general conviction of the truthfulness of our views was manifested. Three families seemed about ready to accept the Sabbath

stone. This very kind offer was gratefully assisting at all kinds of work. At one place accepted as a sign of the good will felt toward the brother whom we were seeking, as woman brought down the mail-bags and two well as toward ourselves as strangers. It is, however, but one of the many kindnesses loosed them and pulled off the gang-plank at which the people of Texas have seemed more than willing to bestow.

We, found Bro. Powers busy, as more than usual sickness prevails as the result of deep and the temperature is always very low. the very rainy season. Bulcher borders While not so pretty as Lucerne, it is still very on the bottom lands of the Red River, and attractive, and commands a fine view of the is not noted for its healthfulness. The few snow-capped mountains. Along one border | Sabbath-keepers there seem steadfast, but the surroundings seem unfavorable to the increase of their numbers for the present. We held two meetings there which, owing to limited notice and rains, were small. Eld. Powers, with his large medical practice, is not able to do much preaching, which is to be deplored as he is an able minister and has had experience as a pastor and evangelist.

> On Sixth-day, April 27th, we crossed over to Jimtown, I. T., five miles distant, to hold meetings until First-day morning, intending to return in the afternoon. An unusual rain Sixth day afternoon and night and most of the Sabbath caused such a flood that we were not able to recross the river until Fourth-day. This gave us a chance to hold five meetings, beginning with the evening after the Sabbath. The attendance was large most of the time, and the interest seemed earnest. One sister, formerly a Baptist, was received into the Bulcher Church, having some time since embraced-the truth; and others may be expected to do likewise from present indications. One family living there were keeping the Sabbath, and many more have had the light, and several seem to be fully convinced. May they have courage to obey. This is the place where the debate of a week was held last autumn, and the bitter feelings engendered between some of the parties to the controversy still runs too high to be pleasant and Christian. At our last meeting, agreeable to notice, Bro. Mayes presented the New Testament on; the Sabbath and First day. The writer followed with the outline of proof that the Sabbath was from Eden and for man for all ages, and that loyalty to its Lord requires us to keep it as his own holy day. The attention was excellent, and in some instances intense, and when tracts were offered at the close they were taken with avidity. Two Baptist preachers were present, and seemed deeply impressed with the truth. In that part of the Territory, or "Nation," as most people call it, the inhabitants are whites, and cannot own the lands, but occupy them by renting of the Indian owners. This makes a shifting society. One peculiarity of it is the number of preachers, there being about a dozen in a radius of less than a dozen miles. But most of them devote themselves to crops and cattle, and not to sermons and the people. The rain-fall that shut us in at Jimtown was one of the heaviest ever known in this country. It was estimated at ten to fourteen inches. The destruction to bridges, roads and growing crops was great. Some stock was drowned. For two days trains ceased to run on some of the railroads. Some parties camping on the Choctow bottom were caught by the rising waters and compelled to spend the night in trees. The storm confirms a saying, common here, viz., "this country does nothing by halves." From Bulcher we went to Sherman, arriving at the house of Eld. Milliken, three miles from town, before the Sabbath. His family are all the Sabbath-keepers in that vicinity. Meetings were held in his house four evenings, and the neighbors turned out well to hear the Word. Arrangements were made to hold a grove-meeting on First-day morning, but a heavy shower at the time appointed prevented the assembly of the people. The interest was refreshing as from the Divine presence, and several persons were moved to give themselves to the service of the Lord. Bro. Milliken seemed much strengthened to renew the struggle for the truth on that field. TEXARKANA, Atk., May 8, 1888.

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GLIMPSES OF EUROPE.-No. 26.

BY PROF. H. M. MAXSON.

SWITZERLAND-LUCERNE.

Our ride to Lucerne showed us how deceit ful the view from the mountain is. What we there thought to be level country, proves to abound in hills of considerable elevation, and the lake that appeared to be at the very foot of the mountain is, in reality, some miles away. After hundreds of miles of rail way travel, the ride on the lake is a delightful change. The little steamers are swift and finely appointed, and the starting and stop ping is done in a business-like way, that is refreshing to an American whose only experience of European pleasure steamers has been on the Thames boats.

Lucerne is, indeed, a beautiful lake, with rope. its little steamers plying back and forth, its numerous little hamlets nestled among the trees on its shores, its tranquil surface, smiling in the sunlight as if it never knew a storm. And yet this is the lake that is so subject to sudden storms that people were wont to say:

" Cast a stone in, and you'll find At once a fearful storm will blow, The rain will pour, the lightning glow."

Years ago, so the story runs, the body of Pilate, "a man unblest," was thrown into the Tiber. The presence of so unholy an object threw the waters into such an agitation that the body had to be removed, and was thrown into the Rhone, and later into Lake Geneva. As each became tempestuous. which, in its turn, became unbearably fiendish. At length a student of magic "laid the the insult of a stone. We did not try it and, its smiling mood. The city of Lucerne seems to have been

much modernized within the last few decades. It is situated at the end of the lake, where the waters pour out in a rushing river, of hotels, some of great size. The older part of the city still contains some old houses with quaint gables and overhanging stories, and there are some old towers in the line of fortification running up over the hill, but the

modern style.

FROM LUCERNE TO INTERLAKEN.

August 8th 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 cultivated crops, as around Lucerne nearly everything seemed to be given to grass, with a few fruit trees. I judge there must be much dairy business here, for Switzerland

is noted for its dairy products, and yet we have hardly seen a cow. On Rhigi the morning 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, but the landscape possessed no cows. It seems that the rich pastures for which it was finally brought to this beautiful lake Switzerland is famous are on the mountain The nearest we came to it was the pair of tops, and I remember that on the very top of Rhigi everywhere the grass was strikingly ghost," and now it comes no more except at | luxuriant even on the steep slopes. In very many cases the parish possesses a mountain perhaps, that is why we saw the lake only in pasture of its own which is called an "Alp." Every householder in the parish has the right | ing crops of wheat, oats, potatoes, etc.

of pasturage of a certain number of cows on this common property. He cannot let this by the women, which we had before seen ocright to another nor can he hire nor buy cows for the season; he can send there only restaurants, now became more common as a upon which fronts an almost continuous line if each one should use his right fully, the worn by women at work in the fields. At board would make poor picking, was our as the month of May draws on, preparations | tion of which was about the first work underare made for driving the cattle up to the taken for the general welfare after the union Alp, and in some places the event is made of states took its present form. Just beyond quite a festival, and the long lines of cattle | Thun we came to the station of Scherzligen, business of the city seems to be caring for are said to be a very interesting sight. Once where we took the boat on the Lake of Thun, tourists (as indeed it is all over Switzerland), on the Alp they stay there until the end of by which we went to Darligen, from which and this has raised many new buildings of a the season in October. Here it is that the it is but a few minutes by train to Interlaken.

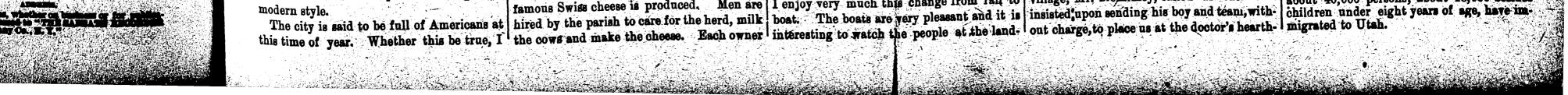
in parctice as well as in theory, and others are earnestly considering the subject. We left the interest there with the understanding that Bro. Mayes would soon visit them again; and it is now expected that Dro. Shaw will soon bestow some labor upon that field also.

On Fifth-day morning we took the care for Dallas, expecting to make connections there so as to reach Gainsville that evening, and the next day go to Bulcher, on the Rec 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 the Sabbath. That evening we attended service at the Jewish Temple, and heard a good sermon by Rabbi Stranss, and formed ac quaintance with him and some of his brethren, among whom we obtained, before leaving town, a list of readers of Hebrew to whom "state rights." The government seems to send our Eduth le Israel. First-day be very much like our own, though the presmorning we attended the Baptist Church ident is not elected directly by the people. and by invitation of the pastor-Mr. Harris, Rather a queer place the legislative hall must called the "cow boy" preacher-we assisted be with the members speaking their different in the services. We attended the meeting languages, the speeches having to be transof the Young Men's Christian Association lated by interpreters. Not much chance for in the afternoon, and the Baptist Church again in the evening. By request of the found when I addressed the church in Holpastor, we were to preach to his people on our return from Bulcher, but we were not The symbolical bears, so abundant in the able to meet his expectations. We were wood carving of Swifzerland, get their origin guests of a Bro. Tallant while there, whose in Berne, of which city they are the presid- wife is a sister of Bro. Mayes, and is a Sab

ing genius, so to speak. From a bear the bath-keeper. city took its name, and for years the "bear On Second-day morning we took th hack for Marysville, the point nearest to pit" has been one of the sights of the city. Bulcher that was accessible by that means. colossal stone bears that ornament one of the The route passed through the famous Black Hollow, where the stage has been held up gates near the station. The road from several times for the robbing of mails and Berne to Thun passed through a broader valpassengers. The place was well suited to ley than we have before seen in Switzerland, such operations, being a deep and thickly and it was quite extensively cultivated, showwooded valley, dismal enough for deeds of villainy. Besides the driver, there was no The characteristic peasant costumes worn one but Bro. Mayes and myself; and if our party had fears of an attack from highwaycasionally on nurses and waitresses in the men they were not manifested. Perhaps those that he carries through the winter, for, holiday attire, and occasionally we saw it the thought that two preachers only on pasture would be overstocked. Each year, Thun we saw the military school, the erec- relief as well as our protection. As we entered the dangerous locality, our driver entertained us with an exhibit of his weapons, and pointed out the spots where the robbers had put up their various jobs. On reaching Marysville, we started on foot for a seven-miles tramp to the home of Eld. Pow-

ers, when one of the merchants of the famous Swiss cheese is produced. Men are I enjoy very much this change from rail to village, Mr. McKinley, called us back and

IN Denmark. Norway and Sweden. there have been received into the Mormon Church about 40,000 persons; about 18,000 besides children under eight years of age, have im-



#### SABBATH RECORDER, MAY 24, 1888. THE

# Missions.

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

UNTIL further notice, the address of the Corresponding Secretary will be as formerly, Asha way, R. I.

THE Corresponding Secretary having dècided, at a late day, to attend the London International Missionary Conference, he will, of course, be unable to attend the Asso-. ciations, or carry out plans of work in connection with these meetings. This anouncement is not made without regret. We sincerely hope, however, that, as in former years, in addition to other good things, the missionary spirit will be manifest, and the cause of missions receive a fair share of the time and attention of the Associations. There will certainly be brethren and sisters present able and willing to bring this to pass.

THE fifth annual meeting of the International Missionary Union will be held a Bridgeton, N. J., July 5-12, 1888, inclusive. Ministers and others interested in foreign missionary work are invited, to be present. All foreign missionaries, of either sex, temporarily or permanently in this country, are elligible to membership in the Union, and will receive free entertainment during the meeting. For information, address the President of the Union, Rev. J. T. Gracey, D. D., 202 Eagle St., Buffalo, N. Y.; the Secretary, Rev. C. W. Park, Birmingham, Conn., or William H. Belden, one of the pastors at Bridgeton, N. J.

LAST year the Board's Annual Report covered, for the home mission field, the Aug. 31, 1887; and for the foreign field, the year beginning July 1, 1886, and ending June 1, 1887. The next Annual Report, to be presented at Leonardsville, N. Y., Aug. 23, 1888, will only cover, for the home field, the nine months beginning Sept. 1, 1887, and ending May 31, 1888; and for the foreign field, the eleven months beginning July 1, 1887, and ending May 31, 1888. Therefore, home missionaries are to make blessing. their yearly reports, this Conference year, for the above mentioned nine months, and foreign missionaries for the eleven months, as stated above. If any missionary has not received proper blanks, or does not yet understand the wishes and plan of the Board, we shall be glad to make still further efforts in the direction of preparing the way for prompt, full and complete reports, as already requested, and according to the vote of the Board on this question.

from among the heathen are at this hour found gathered into the fellowship of the church on earth, and many more into the church in heaven; while at the same time large tribes of our fellow-men, who were sunk in the grossest barbarism and superstition, have been socially elevated, and have derived manifold secondary benefits from the preaching of the glorious gospel of the

grace of God. God for the great things accomplished in the past, we lament over the feebleness of the efforts put forth by the churches of Unrist, and we mourn over the great and increasing mass of heathenism which still confronts the church in this nineteenth century of the Christian era. It is one great object of the Conference to be assembled in June to look this appalling fact fully in the face, and by applying the lessons taught by the past to the conditions of the present, to exert more edequate efforts for the evangelization of the world than have been put forth heretofore. For this end we would earnestly seek the awakening of a mission spirit for the conversion of the heathen, assured that it will return in as rich blessing on the church's work at home as was seen in the revival of the spiritual life of the churches of this country a hundred years ago.

to ask you to call upon your people to unite with you in prayer and supplication for a Pantecostal blessing on the Conference, from Sunday, the 3d of June, to Tuesday, the 19th of the same; being the week before, ence will be in session.

Pray that, under God, the Conference may be the means of introducing a new era in missionary enterprise. That it may full of the knowledge of the Lord."

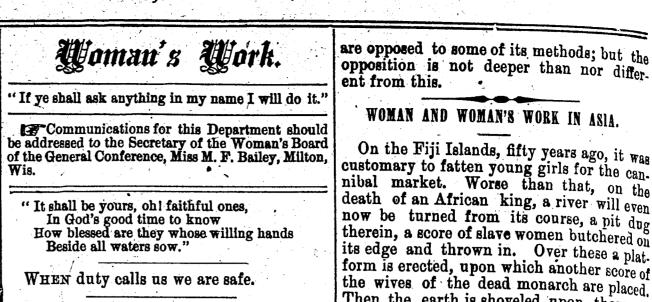
We do not prescribe hours, or lay down a list of subjects for prayer. The one special gift which includes all "good things," is the gift of the Holy Spirit, whose presence be so greatly awakened on this subject as we seek in all the plenitude of his grace to turn away willingly and gladly from and power. But may we ask that the Sunyear beginning Sept. 1, 1886, and ending days falling on the 10th and 17th of June, and the prayer-meetings held in the second and third weeks of that month, may be made occasions for special public prayer on behalf of and stormy night, just before the Chinese the Conference, and to urge on families and individual Christians the duty of making these weeks a season of social and private prayer for those important meetings, when many hundreds of the representatives of almost every Protestant mission will be assembled dently in the hope of finding money or the better element of society in the great from all lands; "with one accord in one instruments, but neither of which were work of temperance, our identification died to save, the application of this salvation place "-a pledge, we trust, of a Pentecostal Let us encourage one another in the thought that unnumbered brethren throughout the whole world are uniting in the same prayer. We have good reason to hope that this will be the most universal cry that has ever gone up from this sinful world, for one definite object, into the ear of "the Lord of Sabbath." Most of all would we strengthen our mutual faith and trust in the oath and promise of God made in the dark hour of Israel's apostasy, "As truly as I live, all the earth shall be filled with the glory of the Lord" (Numbers 14: 21); and by looking to the sure word of prophecy, "For 'the earth shall be filled with the knowledge of the WHENEVER necessary, we are sure our glory of the Lord, as the waters cover the sea." Habakkuk 2: 14. But let us remember that along with the assured promises and prophecies of the Word of God (Ezekiel the power or opportunity to do so. Many 36: 33-36) there is coupled the prescribed insecurity in reference to all that must of small burdens may, however, make one that duty of earnest, humble, importunate, is quite heavy, in respect to its demand for united and believing prayer. "Thus saith time and attention. We would therefore the Lord, I will yet for this be enquired of by the house of Israel, to do it for them." suggest that all our missionaries make out, Ezekiel 36: 37. And let us go to our Father, the gate man in the hall of the building, for the Treasurer, a plain, full, complete in heaven with the argument put into our mouth by his own Son. "If ye then, being evil, know how to give good gifts unto your children; how much more will your Heaveny Father give the Holy Spirit to them that ask him.'

ary effort, whereby about three millions bers into a better knowledge of right and health, I formed a temperance society among the helpers in the dispensary, in the month of January. Since that time we have met each month, and had pleasant and profitable times in the study of the subjects of wine, opium and tobacco.

The same day, in the evening, in the month of January, I invited the women and girls But while we are unceasingly grateful to to come to my sitting room, when another society was organized. They chose a president, vice president and secretary, and, meeting monthly, strive to conduct the exercises in good order. After singing and paryer, the reading of the minutes and the reciting of Scriptural passages on wine, we then have a very enjoyable and profitable their work. season in the reading of previously prepared translations of extracts and items from the Union Signal; this opens a door through which the Chinese mind can look out upon the world and hear the burning words of the public speakers, or learn in reference to the temperance work in the far-away nations. So interesting have these translations become to them, that they form one of the attractions of the evening; especially are One great object in now addressing you is they fond of hearing Mrs. Leavitt's words, or short'accounts of her work in her travels. remembering her as they do so well in her recent visit to Shanghai. In all the interest that is thus created we owe very many and the ten days during which the Confer- | thanks to the W. C. T. U. of Alfred Centre, who have kindly sent the Union Signal the past year. We could scarcely do without it; and now our gratitude is increased by seeing hasten the day when "the earth shall be the January numbers of this year coming

also. May the ladies there be blessed in their good work, and may their prayers for this place be answered, in that the people may their evil habits.

Recently we had a narrow escape from loss in the medical department. During a dark new year, some one cut through the shutter, broke the window pane, unfastened the window, and entered the dispensary. The cases and drawers were broken open, evi-



THE Missionary News is the name of little paper printed at Samokoo, Bulgaria, by missionaries, and is a credit to them and

### CORRESPONDENCE

#### Concluded.

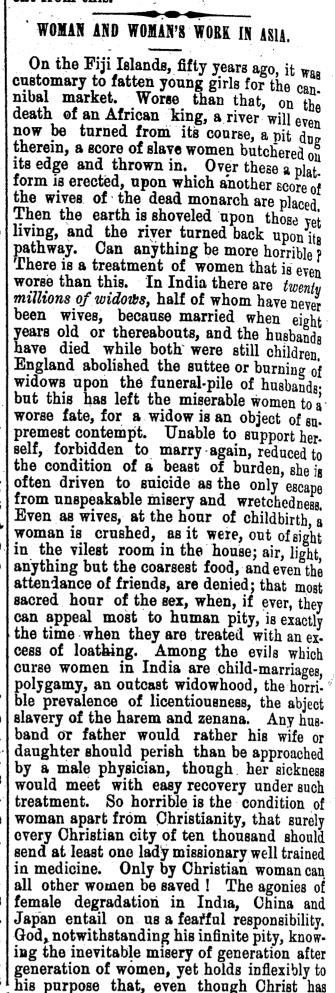
ADAMS CENTRE, N. Y. We are in hearty sympathy with the W. C. T. U. in its great efforts for the suppression of the liquor traffic, and believe that as Seventh-day Baptists we should identify ourselves with the organization. By so doing we shall secure valuable opportunities, not only for temperance work, but also for the advocacy of Sabbath truth, especially as the question of Sabbath-observance is coming to be a very prominent one among its leaders.

MRS. A. B. PRENTICE, MRS. G. E. TOMLINSON, MRS. A. J. GREEN, MRS. C. D. POTTER. WELTON, IOWA.

We give the following as our reasons for

being active W. C. T. U. workers. 1. We desire to be recognized as temperance workers, and as favorable to all reforms that tend to elevate the fallen. 2. We think there is in the W. C. T. U., with its various depart-

ments of labor, an opportunity not only to be thus recognized but to aid in these reforms. 3. We believe that for us, as Seventh-day Bap tists to withhold from such work would brand us as opposers of reform, and thus create a prejudice which would be detrimental to us and the truth which we represent. 4. We believe that, as we labor with



Sabbath Befo "Remember the Sabbath-day, to six days shalt thou labor, and do all the seventh day is the Sabbath of the J THE NATIONAL W. C. T. U. KEEPERS. BY REV. A. H. LEWIS. The attitude of the National toward Sabbath keepers is not sistent. At the annual convent vember last, certain resolutions ed concerning Sunday laws, wh plemented by one with reference kcepers. These resolutions we SUNDAY LAWS. WHEREAS, the so called friends erty are not content that the liquor ply its business six days in the week ganized to secure the repeal of the

WHEREAS, they pledge themselves man of any party who does not fave these laws; be if

Resolved, That we urge upon all and order a like vigilance in the pred Christian Sabbath, and that they, wi cast their votes for the only party th in its platform in favor of observing be it also

Resolved. That in our efforts to observance of Sunday as the Sa neither countenance nor encourag which will interfere with the rights these who strictly and conscientiou seventh day as the Sabbath.

There is little or no ground concerning the above resolution Sabbath-keepers, and we believ the more liberal element in t U.; for this reason we have all Sabbath-keepers to support an is possible to carry forward work of the national organizat

The report of Mrs. Bateham ent of the Sabbath-observanc put the case in quite a d Under the heading "Seventhshe said:

"By their fruits ye shall The nerve center of a Christia Sabbath-the sign between G The whole influence of this se [Seventh-day believers] is to and plunge us into heatheni their opposition to all Sabba legislation in many states. A leaflet to those of the W. C have embraced this faith has b a more general one will soon This item from Mrs. Bateha produced with slight omission of Days, organ of the New Association, for April, 1888, SEVENTH-DAY BELLI

genial Treasurer would be glad to serve all connected with our work, as he may have time and attention. We would therefore and accurate quarterly financial statement of their relations with the Board, as determined by dollars and cents-a statement that shall be quite separate from the report of work sent to the Corresponding Secretary. When the missionaries have in hand money that is designed for the Tract Society, it should be sent directly to the Treasurer of that Society. And when the mission. aries wish to make remittances connected with personal business affairs, it would be better to make these directly to the place where they belong than to ask the Treasthe same on their account.

# CALL TO PRAYER

On behalf of the General Conference on Foreign Missions, to be held in London from the 9th to the 19th of June, 1888.

The Committee of Conference, to the Pastors and Teachers of the church of God in the British Isles, and on the Continents of Europe and America:

Dear Brethren,-We would with all respect and affection approach you, with the same request for prayer, to Almighty God our Heavenly Father, which we have ad sire to realize the true oneness of the church of God in all her branches, and scattered fields of labor-a unity felt and enjoyed at of all."

church's labors we have great cause for rejoicing in the blessings which have accom-

We are, dear brethren, yours in the Lord. ABERDEEN, President JAMES JOHNSON, Secretary.

FROM DR. SWINNEY.

SHANGHAI China, March, 1888. urer to remit for them, and then to charge could not retain her against the will of those who brought her there. So there was no snokers will no doubt sell her to gain Opium rules over them with a rod of iron, other cases.

There is another subject that has engrossed my mind lately, which is nearly as dressed to all the European and American dark as that of opium; I refer to wine-drinkmissionaries and their converts laboring ing. Among our helpers and the school in all parts of the habitable world. We de- girls there are now and then those who ask to go home to attend the wedding of some near relative. At such times wine is used the footstool of the one "God and Father freely, and so universal is the custom that these feasts have the general name of "wine-In looking to the foreign fields of the drinking." Besides, intoxicating drinks are used daily in very many families, to keep panied the preaching of the gospel by the up their strength, they say, when they are

the instruments in daily use had just been to us such sympathy, that, should Sabbath brought over to the house and locked up, persecution come to us, many will be on account of the closing of my work a friends who otherwise would be foes. 5. We short space during the holidays. The clock | believe that in the W. C. T. U. there are was carried off, the towels, and a number many opportunities for sowing the seeds of obliged to use this blue muslin to cover all opportunity which we should not neglect their bandages, as the natives will not go out with white upon them. their sign of mourning; this being native cloth proved a temptation to the thief or thieves. The gate-man was sleeping in his house on the other side of the dispensary, but knew nothing of the affair until the morning. On account of this theft, there is now a feeling of necessity be kept there, not knowing what night the same may be repeated. Therefore we have planned to have a movable bed for and a bell there attached by wire to a bell in the hall of our dwelling house, by which he can awaken us, if thieves again disturb the premises.

I have been very glad of the money sent by the ladies with the Christmas boxes, as the use of a portion of it has enabled me to make this change in caring for the safety of the medical supplies and goods. I return thanks to the Woman's Board for this money, and report that I had just before The little girl I mentioned in one of my this used a portion of it in presenting the last letters, who entered a neighboring hos- Bible-woman with a Testament, the print of pital, has made a good recovery; but they hers being too fine for her weak eyes. Also I gave the gate-man one, the first he has ever had; from this he studies weekly and help for her, and she went down and out recites in the Sabbath-school. Besides this the big gate, to a life of darkness and cruelty, I have given a gift to each of the other we fear; as all the Chinese say the two opium | helpers in the dispensary, as I saw their need, among which was a bamboo arm chair to money for the satisfying of their evil habit. the blind preacher, as he is getting old, and I saw he had no comfortable chair in his and we feel sure they will make everything home. For this ability to make them all succumb to it, as we see daily in so many happy I return my thanks, and the recipients themselves wish their gratitude to be particularly mentioned.

> THE Foreign Mission Board of the Southern Baptist Convention received last year \$87,830 53, and the disbursements have been \$87,744 23. With the small balance on hand last year, there is now a balance of \$211 28 in the treasury. This is the best financial exhibit ever made by the board. In the Africa Mission there are 138 members of churches; in Italy, 306; in China, 582; during the year, 228. Missionaries, 55, and 57 native assistants; church members, 1,551; China. We have yet to learn of one of our most destitute of that help which medical

of yards of Chinese muslin used for bandages, Sabbath truth which we would not otherwise but other articles were not disturbed. I am have. 6. We believe it to be a God-given in service for him.

> MRS. J. T. DAVIS, MRS. S. LOOFBORO. MISS A. LOOFBORO, MRS. ALMA FORSYTHE, MRS. ALMARINE BABCOOK, MRS. MUDGE.

MILTON JUNCTION, Wis., May 7, 1888 Why I am a W. C. T. U. worker. 1 Because all reformatory work is a part of God's work. Every Christian should not only be thoroughly alive in the church ser-Christian's sphere of labor.

united forces, there never has been, nor will happiness of many thousands of homes in the land.

orous conflict, and I would not be an idle spectator, but step into the ranks and count one in the opposing army.

4. Because I am a Seventh-day Baptisa. While we are endeavoring to do a good work for temperance, I have a thought farther ---that.we. as women of the Seventh-day Baptist denomination, have a fine opportunity for disseminating the truths of the Bible Sabbath; and these opportunities faithfully imfor in due time, "we shall reap if we faint not." C. M. BLISS.

many of our women who are aggressive workers in this broad and deep reform, beber of them we get by private letter, strong expressions of their faith in it. Of others we know, by other means, also that they are says, that she had prayed much that Mrs. Leavitt's visit might be blessed of God to

present, as I do not keep money there, and with them will make for us friends, and give shall be by the hands of converted men and women, and by no other !- Missionary Review.

# A BRAVE WOMAN.

I was in the house of a middle-aged Brahmin widow, and the story she told me illustrates the difficulty that many have now, in convincing their own caste people that women have a right to learn. A while ago, we opened a school in a village on the river bank, and this enterprising woman, hearing of it, sent from her village, three quarters of a mile across the fields, to know if she gathered girls in her house, whether a teacher could go to them. Getting a favorable reply, she proceeded to collect her neighbors, and was succeeding pretty well, when an old Brahmin priest forbade her to do it. She disputed his authority, and he stirred up ill feeling against her, among the people in the village. One day, when she went out to speak of her project, some ill-affected ones gathered vices, but wherever there is opportunity to ad- | around her, and threatened to take her jewvance God's kingdom, there should be the els away from her, if she persisted, and some did lay hands on her, tearing her clothes. 2. Because, except through organized and "I am the mother of three boys, a woman Freeing herself from them, she said to them, every one knows to be of good character, there ever be, great effort to overcome the and now, if you lay hands on me, or on my evil of intemperance. which is destroying the jewels, I shall prosecute you." They left her, and while for a few days no one came to her house, they then came back, and I had the pleasure of meeting fifteen women and big 3. The enemy is strong, requiring a vig-, girls there. The only growl I heard, was from an old man standing near the door as we came out. He stepped one side, lest we should touch him, and remarked without looking at us, "We do not wish our women taught here lest they become Christians."-

MEDICAL MISSIONS.

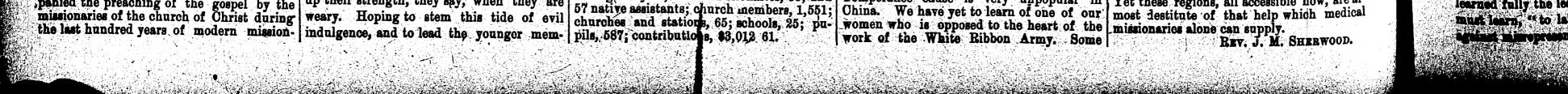
Missionary' Link.

The Christian public is opening its eyes to the importance of medical missions, which are the only kind that the natives in many proved cannot fail to bring encouraging places can appreciate. To teach a woman results. And my sisters, let us be faithful, medicine and surgery was long refused in public colleges, and even brutally resisted, but that barbarism will scarcely be believed We are in personal acquaintance with in future generations. That the great, wealthy city of New York should have been destitute, till quite recently, of a medical missionary college, and that that college should lieving in it, and believing that we have still be without adequate support, or even a special obligations to it. From quite a num- building of its own, may be looked upon as one of the greatest marvels of a progressive age; and what is worse, that there should even yet be no female missionary college at all in which the Christian religion and the in this work heart and hand. A letter just healing art go hand in hand, and the young received from Mrs. Fryer, from Shanghai, ladies who attend it would not be shocked by the flings at Christianity of infidel scientific teachers. China, with 400,000,000 of immortal souls, India and its additions with Shanghai; that she has come to be thankful their 250,000,000, Turkey, Persia and Africa for her own part in it, and feels that she is are all open, so far as their women are conin Brazil, 175; in Mexico, 350. Baptisms needed to help in the cause, adding that the cerned, to female medical missionaries only.

The nerve center of a Chri the Sabbath. The whole int sect of errorists is to cut t plunge us into heathenism. opposition to all Sabbath wor tion in many states. Let us This report of Mrs. Bateha

injustice, and if she is well cerning our work she canno the charge of intentional w she is not informed, and hen ment. The fundamental id and that which characteriz tions, is the authority and the law of God. We are by ing a struggle as for, "o another," but rather we are recognition of divine author in the fourth commandmen that commandment require ment which Mrs. Batcham of Sunday use in support of and sacred institution is bo arguments of Sabbath-keep the " whole influence of thi is to cut, the nerve center [ plunge us into heathenism misstatement. The Seven beginning with their hist and continuing till the pr among the foremost and un of the entire Decalogue, ag doctrine of church authori forms of no-lawism. Our more than 200 years hav truth, and thus the truth fore the world that God's la and that it has some righ bound to respect. The which has poisoned the ch troduction of Sunday, a the Puritan movement wa direct product of paganis practical fruitage of such kept the church within th paganism, which is the ex istic of the papacy.

As a minority, Sabbath tomed to being ignored, endured. They care littl learned fully the lesson w multi learne de la labor at

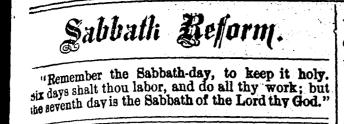


# THE SABBATH RECORDER, MAY 24, 1888

peed to some of its methods; but the ion is not deeper than nor differ. m this.

# AN AND WOMAN'S WOBK IN ASIA.

ne Fiji Islands, fifty years ago, it was ary to fatten young girls for the cannarket. Worse than that, on the of an African king, a river will even turned from its course, a pit dug a score of slave women butchered on and thrown in. Over these a platerected, upon which another score of res of the dead monarch are placed. he earth is shoveled upon those yet and the river turned back upon its y. Can anything be more horrible? s a treatment of women that is even han this. In India there are twenty s of widows, half of whom have never vives, because married when eight ld or thereabouts, and the husbands lied while both were still children. d abolished the suttee or burning of upon the funeral-pile of husbands; s has left the miserable women to a late, for a widow is an object of sut contempt. Unable to support herrbidden to marry again, reduced to idition of a beast of burden, she is riven to suicide as the only escape nspeakable misery and wretchedness. s wives, at the hour of childbirth, a is crushed, as it were, out of sight vilest room in the house; air, light, ng but the coarsest food, and even the nce of friends, are denied; that mosthour of the sex, when, if ever, they peal most to human pity, is exactly ie when they are treated with an exloathing. Among the evils which vomen in India are child-marriages, my, an outcast widowhood, the horrivalence of licentiousness, the abject of the harem and zenana. Any husr father would rather his wife or er should perish than be approached nale physician, though her sickness meet with easy recovery under such ent. So horrible is the condition of apart from Christianity, that surely hristian city of ten thousand should least one lady missionary well trained icine. Only by Christian woman can er women be saved ! The agonies of degradation in India, China and entail on us a fearful responsibility. otwithstanding his infinite pity, knowinevitable misery of generation after tion of women, yet holds inflexibly to rpose that, even though Christ has save, the application of this salvation



## THE NATIONAL W. C. T. U. AND SABBATH-**KEEPEBS.**

#### BY REV. A. H. LEWIS. D.D.

The attitude of the National W. C. T. U. toward Sabbath keepers is not wholly consistent. At the annual convention in November last, certain resolutions were presented concerning Sunday laws, which were supplemented by one with reference to Sabbathkcepers. These resolutions were as follows:

#### SUNDAY LAWS.

WHEREAS, the so called friends of personal lib erty are not content that the liquor traffic should ply its business six days in the week, but have organized to secure the repeal of the Sunday laws;

WHEREAS, they pledge themselves to vote for no man of any party who does not favor the repeal of these laws; be it

Resolved, That we urge upon all friends of law and order a like vigilance in the preservation of the Christian Sabbath, and that they, with like courage. cast their votes for the only party that has declared in its platform in favor of observing God's holy day; be it also

Resolved, That in our efforts to secure the better observance of Sunday as the Sabbath, we will neither countenance nor encourage any measure which will interfere with the rights of conscience of those who strictly and conscientiously observe the seventh day as the Sabbath.

There is little or no ground for complaint concerning the above resolution referring to Sabbath keepers, and we believe it represents the more liberal element in the W. C. T. U.; for this reason we have always counseled Sabbath-keepers to support and do all that is possible to carry forward the legitimate work of the national organization.

The report of Mrs. Bateham, superintendent of the Sabbath-observance department, put the case in quite a different light. Under the heading "Seventh-day Believers," she said:

"By their fruits ye shall know them." The nerve center of a Christian nation is the Sabbath-the sign between God and man. The whole influence of this sect of errorists [Seventh day believers] is to cut this nerve and plunge us into heathenism. We meet their opposition to all Sabbath work and

whether from design or from imperfect knowl edge, we shall not fail to protest. We ask those who are willing to take a broader view to examine carefully 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. Bateham, and can forgive her in advance, so far as any personal feeling is concerned, for her misrepresentation. Neither she, nor the National W. C. T. U. can afford to continue such misrepresentation or to repeat the in. justice which her report involves. We shall welcome the appearance of the appeal referred to in the closing sentence of Mrs. Bateham's report.

# THE SUNDAY-SABBATH CREED.

#### BY ELD. R. F. COTTRELL.

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 requires only one day of rest after six of labor, no matter which: hence there has been no change.

3. I believe, nevertheless, that all ought to keep Sunday; for though God did not ap point a particular day, yet agreement is necessary; for to have every day a Sabbath would be just equal to no Sabbath at all.

4 I believe that the Sabbath precept is one of those ordinances which was against us, contrary to us, and was blotted out, nailed to the cross. Still a day of rest and convocation is necessary, and therefore the day of Christ's ressurrection has been chosen. 5. I believe it is impossible to know which is the true seventh day from creation; that for want of accurate chronology, it has been irrecoverably lost.

6. I believe that Sunday is the original seventh day, the true Edenic Sabbath, the day on which God rested, and which he blessed and sanctified; and that this has been demonstrated by chronology founded on the exactness of the science of astronomy.

7. I believe that those who keep the sev enth day are trying to be justified by the law, and are fallen from grace.

8. I believe that every one should be fully persuaded in his own mind whether to keep this day, or that, or none at all.

9. I believe it is impossible to keep the seventh day on a round and rolling earth. 10. Therefore I believe that Sunday is the legislation in many states. Let us beware. Sabbath, the world over. Reader, the above creed is no fancy sketch. Every que of these contradictory First-day Sabbath; and thousands can be found who will advocate in turn almost every one of them. Is this your creed? If so, let me recommend to you a better one. It is found in Ex. 20: 3-17, and, like the

gave him a wide reputation. His philosophy was in many respects similar to that of Kant, and, indeed, may be said to have been founded of these, 1,644 were foreigners. upon it. Like all writers in the field of morals who make any stir, his works evoked much criticism, some of it very severe. Personally, Dr. Hickok was a man of positive. ness and brusqueness, but warm-hearted and generous. The older graduates of Union will learn of his death with much regret.

Several men who, by years of eminent suc-cess in the conduct of American colleges, have reached the first rank of that most use. ful and distinguished class, have been removed lately from active labor by the neces sities of failing health. Following closely. upon the resignation of President Anderson, of Rochester, comes that of President Barnard of Columbia. The latter was the executive head of that college for nearly a quarter of a century. His management was remarkably successful in every respect, and his retirement will be universally regretted. Dr. Anderson, as president, as teacher. and as a powerful influence in public affairs, has accomplished a work which crowns his head with the worthiest honors and ranks him among the foremost of American educators. When he accepted the management of the feeble, struggling university, away back in the early fifties, it was not believed that he would live to see it the sturdy, famous and forceful institution which, through his individual exertions very largely, it has become. But Dr. Anderson held the object of his aim steadily in view. An unyielding

faith, an iron will, a judicious stubbornness in following a wisely-drawn policy and a never flagging application of his great energies to the immediate task before him, enabled him to build up, year by year a little, the grand old college which now takes second place to none in the thoroughness pride into every corner of the world. And bug a tryin' to git out dat bottle." these men, as they learn with regret of Dr.

many years of mental and physical peace, of lesson? scholarly enjoyment and well-earned honors may be given him-the happy, restful even-

More than 167 African students matricu-

The Dartmouth College faculty have de

There were 26,945 students at the twenty | and shouting, "Granny, don't ! Ye'll go to German universities during the last session; de bottom, de [bottom ! Jine de pledge ! Granny !"

Miss Ida C. Allen, of Dover, N. H., has been offered the position of teacher of literature in Smith College, at Northampton, Mass., at a salary of \$2,700.

The alumni and friends of Oberlin College are attempting to raise a fund for the College of \$50,000 for a Professorship, to be named after President Fairchild. That name ought to secure five Professorships, good works than in money.

# Cemperance.

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

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

## THE BUG IN THE BOTTLE.

"You see dat bug, honey ?"

It was old Cæsar, the colored gardener, who made this remark to young Pompey. Before the big, wondering eyes of the boy, Cæsar held up a stout bottle. At the bottom of this bottle was a bug.

"You see dat ?" asked Cæsar again.

Pompey nodded an assent. "Dat am a bug a tryin' fur to climb dat bottle, an' he kent !"

That was plain. Now and then the bug would make a frantic dash at the walls of his glass prison, and try to scale them, but in vain.

"Dat's de way ob de ole drunkard. don't say, honey, a man ken nebber stop a and finish of its work. The sons of the drinkin', fur some do; but it am dat heap university have carried its name and his with hard dat you mought say it were like dat

"Well, what of it?" said Pompey's roll Anderson's voluntary retirement from active ing, shining eyes, though his tongue was

Cæsar anticipated this inquiry. "D lesson am dis," declared Cæsar, solemnly "Nebber cotch yerself a-goin' into de bottle. Don' take de fus' taste. If ye gits de lub me !" and de hanker fur it, ye may find yerself at de bottom ob de bottle. Go an' jine de pledge !"

Pompey went home thinking. He was only a boy, perhaps twelve; but he had some of a man's serious thoughts on the subject cessive amount of time and money required Alexander, the blacksmith; Abe Lincoln,

He shouted so loud and tugged so hard that he woke himself up. There was granny's big form before him, and he was furi-

ously gripping it. "Chile !" she shouted, also coming out of the depths of an after supper nap, "what yer holl'rin' fur an a grippin' me ?'

"You out de bottle, Granny ?"

"Out de bottle, honey? I nebber ben in a bottle. Yer thinkin' bout dat bug ob dat unless the graduates of Oberlin are richer in ole Cæsar,-mis'able bein' frightenin' de childer."

> "I-I-saw ye in a bottle, an 'I don'b'lieb yer could get out, Granny. Ye were boun' fur de bottom."

> Granny had a superstitious regard for dreams. She now gave the matter a serious significance.

"Yer did, Pompey ? Don'yer tell a lie !" "T'was you, Granny !"

"Yer own ole Granny?"

"Sure !"

"Ugh !" groaned Granny.

"Will ye jine de pledge, Granny, wid me ? Sez yer would ef I saw yer at de bottom ob a bottle, and yer was boun' fur it."

Granny thought it over. Then she rose, gave Pompey's hand a powerful grip, and together they went out into the night. There was a beautiful moon looking out of a window in the soft, white clouds, and by its light they quickly journeyed to Cæsar's cabin.

"Come in, come in ! Right smart glad ter see ye !" was the old man's welcome.

"Want fur to jine de pledge !" explained Pompey. "Me an' Granny.

On Cæsar's pine table, lighted by the one tallow candle that his cabin afforded, was a much-thumbed pledge, and beside it was the bottle and bug.

"Look at dat bug, and sign !" exhorted Cæsar.

Granny recalled Pompey's dream, shuddered and signed. She was not a "powerful" pen-woman, and when she had finished, she said her name looked "suthin' like a turkey buzzard tryin' to git ober a rail fence."

"It's Granny," said Pompey, encouragingly. "She's gwine fur to stick, an' here's

"Pompey Jones" was the signature in good, strong, clear print.

"Granny !" he whispered, pointing at the creature in the bottle, "dat a humbug?" She shook her head. "Lot ob troof in

dat I" The two callers went away, but Cæsar quickly summoned them back.

"Jes' a word," he said. "Don' forgit to

ing after life's day of noblest toil. CLIPPINGS.

lated in Berlin University this winter.

cided that students must drop foot-ball, of temperance. Special meetings had aroused base-ball or athletics because of the ex a special interest in Pompey's neighborhood.

labor, will unite in the earnest, wish that silent. What interest had he in this object-

by the hands of converted men and and by no other !- Missionary Re-

# A BRAVE WOMAN.

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# MEDICAL MISSIONS.

hristian public is opening its eyes to rtance of medical missions, which nly kind that the natives in many n appreciate. To teach a woman and surgery was long refused in olleges, and even brutally resisted, barbarism will scarcely be believed e generations. That the great, ity of New York should have been till quite recently, of a medical mis-ollege, and that that college should thout adequate support, or even a of its own, may be looked upon as e greatest marvels of a progressive what is worse, that there should be no female missionary college at ch the Christian religion and the t go hand in hand, and the young attend it would not be shocked by at Christianity of infidel scientific China, with 400,000,000 of imuls, India and its additions with 000,000, Turkey, Persia and Africa D, so far as their women are confemale medical missionaries only. regions, all accessible now, are altute of that help which medical

A leaflet to those of the W. C. T. U. who have embraced this faith has been issued, and amore general one will soon follows.

This item from Mrs. Bateham's report is reproduced with slight omissions, by the Pearl of Days, organ of the New Jersey Sabbath Association, for April, 1888, as follows:

#### SEVENTH-DAY BELIEVERS.

The nerve center of a Christian nation is the Sabbath. The whole influence of this sect of errorists is to cut this nerve and plunge us into heathenism. We meet their opposition to all Sabbath work and legislation in many states. Let us beware.

This report of Mrs. Batcham does us grave injustice, and if she is well informed concerning our work she cannot be free from the charge of intentional wrong. Probably she is not informed, and hence her misstatement. The fundamental idea in our faith, and that which characterizes our publications, is the authority and permanency of the law of God. We are by no means making a struggle as for "one day against another," but rather we are pleading for the recognition of divine authority as expressed in the fourth commandment with all which that commandment requires. Every argument which Mrs. Bateham and other friends of Sunday use in support of it as a religious and sacred institution is borrowed from the arguments of Sabbath-keepers. To say that the "whole influence of this sect of errorists is to cut, the nerve center [of the nation] and plunge us into heathenism," is a positive misstatement. The Seventh-day Baptists, beginning with their history in England, and continuing till the present, have been among the foremost and unceasing advocates of the entire Decalogue, against the Romish doctrine of church authority, and all other forms of no-lawism. Our publications for more than 200 years have reiterated this truth, and thus the truth has been kept before the world that God's law is authoritative; and that it has some rights which men are bound to respect. The loose no-lawism which has poisoned the church since the introduction of Sunday, and against which the Paritan movement was a protest, is the direct product of paganism, and it is the practical fruitage of such notions which has kept the church within the shadow of that paganism, which is the essential characteristic of the papacy.

As a minority, Sabbath-keepers are accustomed to being ignored, or patronizingly officer and teacher. For a long time he was endured. They care little for this, having learned fully the lesson which all reformers

article will be found a complete refutation will triumph over the old world theories of of every one of the principal articles of the training by ecclesiastics." above creed.-Review and Herald.

Education.

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

OVERDOING IT.

Mrs: Mary J. Holmes is quite right in saving that the education of our girls is too much forced. She criticises the long hours and the many studies in the institutions of learning, including the public schools, and adds: "Where there are so many lessons to be learned, and so long, there is scarcely any leisure for exercise in the open air or rec reation of any kind, no time for home in tercourse or duties and those talks with mother or grandmother which in after years will be so precious to the womah and remembered long after Cicero and Euclid are laid upon the shelf." And here is a bit of her own experience:

In my eagerness to read "Corinne" in French, I studied night after night when should have been in bed, using Meadow's students put it right into practical use in fine print dictionary until the words became | class-room work. It will greatly reduce the like blood before my eyes, which have never since been strong. I do not know that I am willing to say the same of my mind, which was once so weakened by being too long in school that to just glance at a book produced a sensation like looking cross-eyed, and I actually forgot my name. This is an extreme case, of course, and one which fortunately was remedied by a few weeks in the fields and meadows among the new-mown hay, the perfume of which comes back to me now as I write, with the same sweetness as when it brought a sense of healing to my tired brain.—Standard.

# THREE NOTED EDUCATORS.

The daily Elmira Advertiser, of a recent date, speaks of three noted American educators in a most appreciative manner':

Dr. Laurens P. Hickok, who died at Amherst a few days ago in his ninetieth year, was a noted writer as well as college Vice president of Union College and after Dr. | special object of the last addition to the en-

to conduct them all.

work commences at once.

Judge R. C. Pitman, in a recent article in the Forum, says: "If we are patient, I have faith that the American system of public above, consists of ten articles. In its fourth | education of the masses in common schools

> The recent Anniversary of the Medical Department of Howard University evidenced great success, as there were graduated twenty-one in medicine, eight in dentistry, and thirteen in pharmacy-forty-two in all The new catalogue of the whole Institution shows an attendance, this year, of five hundred and two students, divided as follows: Theological, 38; Medical, 131; Law, 16; College 29; Preparatory, 46; Normal, 204. The English "University Extension Scheme " was established fifteen years ago. Beginning with three courses of lectures and nearly 1,000 students, it provided last winter 109 courses of lectures in 69-towns, besides 60 courses in London, and at these lectures there was an attendance of about 20,000. In this way the Universities are doing a great missionary work, and showing that they are, to some extent at least, alive to their respon-

> sibilities to the nation at large. An exchange says, Morgan Park is progressing along more lines than one. Prof. Price has a class of sixty in "The Natural Method of Memorizing and Memory Training," as discovered and wrought out by Rev. Wilbert W. White, of New Haven, Conn. a former assistant of Prof. Harper. The time formerly needed in pursuing any study. It will make all kinds of mental and memory work lighter and more of a pleasure.

> Prof. B. T. Washington, of Tuskegee, Ala., who is a graduate of the Hampton Normal and Agricultural Institute, started some seven years ago the Tuskegee Normal School with twenty pupils. To day he has four hundred and five young men and women from all parts of the South receiving training in this school. At present there are twelve industries taught in the school. All materials used in building are manufactured on the place by the students. The course of study extends over a period of four years,

> Another magnificent gift is in store for Montreal. Some years ago Sir Donald Smith donated \$120,000 for the purpose of endowing a faculty for the higher education of women. The donor now proposes to supplement his former gift by a quarter of a million dollars, and an act to incorporate the college will be asked at this session, under the title of the Royal Victoria College. The

college will be located in Montreal, but the in, but the bottle suddenly began to tip up, a rebellion. But when a man tosses off a Nott's death he held the Presidency for a dowment fund is reported to be for the the bottom ! In a moment she would be drink, and seven or eight cents to the bar-

the peddler; George Washington, the oyster-The Cumberland Presbyterian Church man; Thomas Jefferson, the whitewasher, has located a college at Marshall, Mo., with had all "jined," or signed the pludge. positions is held by the advocates of the an opening endowment of \$100,000 and Many others had taken this stand, and the ample funds for building purposes. The interest was extending to the children. These were asked to "jine." Some of the adults objected. They asked, "What do children know about intemperance?" Others thought as did Cæsar, who said, "Don' let'em git into de ebil in de fus place." To illustrate the difficulties that sometimes attended reform, he devised the object lesson of the bug and the bottley and gave it wherever he could find an audience

even of one boy. Pompey went home to tell his old grandmother, with whom he lived, something about Cæsar's impressive lecture. Granny threatened to become an immoderate one.

"Come, Granny," said Pompey; "you and me had better jine de pledge.'

- "A heap ob nonsense, honey !"
- "You ought ap' go fur to see Cæsar." "What he got, chile ?"
- "Bug an' bottle."

Then he faithfully reported Cæsar's short laugh at it.

"What fur he call dat bug, Pompey?" "Some kind ob a beetle."

it am humbug. Ha, ha !"

Granny laughed till the tears rolled down 'more, but, cutting him a big slice of waterin their cabin, and after supper naturally were drowsy; and amid the shadows Pompey saw a startling vision looming up before him. It was a big bottle,-much, bigger than the kind granny liked to keep in the cupboard, but of the same shape. It had the same kind of a label, "Cider."

"Nuffin but apple-jews in dat, Pompey," Granny would sometimes say; but it had such potency that Pompey would notice that, after a draught of "nuffin but" the old lady was sometimes quite excited. Then. as the days went on, it would take a bigger draught from the bottle of "nuffin but" to satisfy her, which Pompey took as a damaging sign. In his vision the evening of our story, he noticed that this immense bottle was lying on its side, and soon Granny appeared near its mouth.

"She's goin' in ?" thought Pompey. Granny was a big woman, but somehow, to his surprise, she slipped into the bottle,for alcohol, as a rule, is a bigger thing than of one hundred and thirty-three and oneand poor granny was sliding down toward glass of whisky and pays five cents for the

a prayer on top ob dat pledge. Dat what gibs de sure vict'ry."

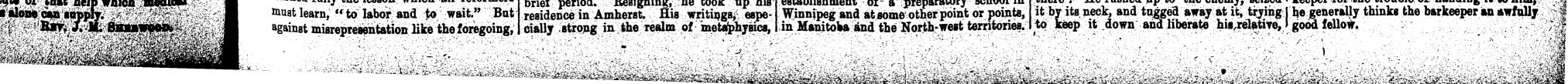
And truth, a blessed truth, was in this thought also.-Rev. E. A. Rand, in S. S. Times.

BUM AND MANHOOD.

A man who had been for a long time a victim of the drink habit, but who finally broke his chains. thus speaks :

I would not exchange the physical sensations, the mere sense of animal being, which belong to man who totally refrains from all that can intoxicate his brain or derange his had a reputation as a moderate drinker who | nervous structure, the elasticity with which he bounds from his couch in the morning, the sweet repose it yields him at night, the feeling with which he drinks in, through his clear eyes, the beauty and grandeur of surrounding nature; I say, sir, I would not exchange my conscious being as a strictly temperance man, the sense of renovated youth, the glad play with which my pulse but effective lecture. - Granny pretended to now beats healthful music, the bounding vivacity with which the life-blood courses its exulting way through every fiber of my frame, the communion high with which "Dat bug, honey,-I'll tell ye his name; my healthful ear and eye now hold with all the gorgeous universe of God, the splendors of the morning, the softness of the evening her fat cheeks. However, Cæsar's illustrat. sky, the bloom, the beauty, the vendure of ed lecture, as reported by Pompey, did the earth, the music of the air, and of the make an impression upon her. She would waters, with all the grand associations of exnot confess it, but only said, "When ye see | ternal nature reopened to the five avenues of yer granny at de bottom ob de bottle, den sense; no, sir, though poverty dog me, I'll jine de pledge." She would say nothing though scorn pointed its slow finger at me as I passed, though want and destitution and melon and a small slice of bread, told every element of earthly misery, save my Pompey to eat his supper. They were alone | crime, meet my waking eye from day to day; not for the brightest and noblest wreath that ever encircled a statesman's brow; not if some angel commissioned by heaven or some demon sent fresh from hell to test the resisting strength of virtuous resolution, should tempt me back, with all the wealth and all the honors which a world can bestow; not for all that time can give would I cast from me this precious pledge of a liberated mind; this talisman against temptation, and plunge again into the dangers and horrors which once beset my path, so help me heaven, as I would spurn beneath my very feet all the gifts the universe could offer and live and die as I am, poor and sober.

THE National Bureau of Statistics shows that on the \$700,000,000 which annually passes into the tills of the retailers of intoxicating liquors in this country there is a profit the human will,-and before Pompey could fourth per cent. If poor people had to pay scream, "Granny, don't !" she was not only such a tax as that on bread, there would be brief period. Resigning, he took up his establishment of a preparatory school in there ! He rushed up to the enemy, seized keeper for the trouble of handing it to him,



THE SABBATH RECORDER, MAY 24, 1888.

# The Sabbath Becorder

Alfred Centre, N. Y., Fifth-day, May 24, 1888. REV. L. A. PLATTS, D. D., Editor. REV. E. P. SAUNDERS, Business Manager.

REV. A. E. MAIN, D. D., Ashaway, R. I., Mission ary Editor.

Communications designed for the Missionary Department should be addressed to REV. A. ] MAIN, D. D., Ashaway, R. I.

All other communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany county, N. Y.

TERMS: \$2 per year in advance. Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, AGENT.

A TENDER child of summers three, Seeking her little bed at night, Paused on the dark stairs timidly "O, mother! take my hand," said she, "And the dark will all be light."

We older children grope our way From dark behind to dark before, And only when our hands we lay, Dear Lord, in thine, the night is day, And there is darkness never more.

MRS. MARION B. BAXTER, of Charlotte, Mich., will lecture in the First Seventh-day Baptist church of Alfred, on Wednesday evening, May 23d, under the auspices of the Woman's Christian Temperance Union. She comes well recommended, and the cause in behalf of which she speaks is a worthy one.

By the time this number of the RECORDER reaches the majority of its readers, the South-Eastern Association will have convened in annual session. Then, in weekly succession, the sessions of the other Associations will follow in their order. These are important gatherings, and we pray that the Spirit of God may direct and inspire-them all.

THERE is a little girl "out West" who sends some money to this office for the Lord's work whenever her mother sends subscriptions to the RECORDER. It is always her own, the very brightest pieces in her entire collection, and it is always sent by her without solicitation or suggestion from any one, and it is by far the larger part of her belongings. Would that the Lord's people were all like

shallow that I may wade through it dryshod from any guiltiness; but when I have committed it, it often seems so deep that I cannot escape without drowning." This deceptive nature of sin is that which makes so many men sinners. If sin should present itself in its own real nature, it would repel rather than attract men. But God has made it possible to discern between the true and the false. The light of the Holy Spirit in a sanctified soul lifts the covering from all false pretenses and makes them stand out in their own naked deformity. "Whosoever is deceived thereby is not wise."

A GOODLY company of our brethren and sisters sailed from New York on Wednesday last, on the "City of Rome," for England and the Continent. So far as we have learned, the party consists of Bro. Charles Potter, wife and two daughters, of Plainfield, N. J.; Bro. Geo. H. Babcock, wife and little son, also of Plainfield; Rev. A. E. Main, of Ashaway, R. I.; Rev. O. U. Whitford and wife, of Westerly, R. I.; and Miss Marý F. Bailey and Dr. Ella Clarke, of

Milton, Wis. With some of the party, the principal object of the trip is to attend the International Missionary Conference, to be held in London, from June 9th to 19th inclusive; while with others, business, pleasure and health-seeking will, doubtless, considerably extend the trip. We hope to give our readers some notes from the "Conference" touching the work of the churches throughout Christendom for the evangelization of the world, through' correspondence from some of the party.

In another column we publish a letter from Mr. Friedlaander, a Jewish Missionary in London, England, concerning the Eduth.

Delitzsch's review of the first number of the Eduth, made by Mr. Friedlaander. Prof. Delitzsch is the prince of living German theologians, and stands without a peer in the | to you to see that review, I have made a field of the Hebrew language and literature, and is second to none in the work he has done and is doing for the Christianizing of

ars-in all, 203 members. It maintained weekly teachers' meetings, occasional sessions of the Excel Band, and regular meetings of the Busy Bees, the children's organization. It held the Children's day, the yearly picnic, two concerts, and the Christmas entertainment. It patronized three publicationsthe Helping Hand, the Sabbath Visitor, and a quarterly for the primary class. From five to thirty-four members constitute each of the classes. Six children graduate from the primary class, after an examination on some studies of the year. The school raised in various ways \$120 94. - This does not include the \$8.00 secured by the Busy Bees, and the clothing given by them to the desti tute children of the village. The moneys of the school have been paid for papers, quarterlies, pictures, entertainments, missions, and on church debt.

Three members have died the past year, and thirteen united with the church by baptism. The school has been in session every week, and has an average attendance of sixty-two per cent. It added 58 names and dropped 29. It elected as officers for the ensuing year : Pres. W. C. Whitford, superintendent; Miss Luella E. Barnhart, secretary; A. Laville Burdick. treasurer: Miss M. Dell Burdick, chorister, and Miss M. J. Haven, organist.

# Communications.

"EDUTH" COBBESPONDENCE.

61 CORRANCE ROAD, BRISTON, London. S. W., April 28, 1888.

Dear Sir,-During a recent visit to the United States, I had an opportunity of reading the first five numbers of Eduth le Israel. It was a very great satisfaction to me to find that Mr. Lucky has at last been enabled to issue a Hebrew monthly, from which the most gratifying spiritual results may be expected. Prof. Delitzsch's Missionary Quarterly, which is the very best Jew-I his is followed by a translation from Prof. | ish mission paper in existence, contains, in its January number of this year, a very appreciative review of the first number of the Eduth. Thinking it would be of interest translation of it, which I have much pleasure in enclosing here.

Agreeing, as I do, with the meed of praise the Jews. When, therefore, Prof. Delitzsch accorded to the Eduth, there is no need says in his own magazine, in a review of the for me to say anything of my own except

Lucky's answer to this letter. which follows, tells us what Eduth wants to do. He says: "Not to entice, not to give pain, not to hurt, but to benefit is its intention." He

also confesses: "I am a Jew, and I love my people with all my heart. All that concerns Israel concerns me; his affiairs are mine, his condition! is mine, his suffering is mine." In eloquent words he makes it clear that what he undertakes is not un Jewish. "I will bear testimony of the Thora(law), which is our life and the light of our days; I will contend

for the Holy Book, the foundation of all the greatness of the house of Israel; I will draw attention to every true service of God in Israel's camp; I will teach the world, which page.

has been commanded us to do. I will throw light upon all the concerns of our dear nation, also upon its whole history and upon every question arising in its present life. I want not merely to protect all the heirlooms of our nation against their enemies, but to embellish them and to bring to honor the holy language, the language of Eber, the language of Jah, the language of Moses and the Prophets, and I will glorify the wisdom of the house of Judah and its wise men."

At the same time, Lucky confesses openly that he is a Christian. His periodical he intends to use as an interpreter between "our Israelitish brethren who belong to the New. Covenant which the Lord has made with his people by his Son Jesus the Son of

God in power," and between those of the house of Israel "who are offended at this Messiah and consider him the most despised and most unworthy."

The Eduth does not want to create strife, but to make peace, and to cause the wrath of God resting upon Israel to turn away from him by exhorting the brethren "to join the Lord and to love him who has loved us first, and has not spared his Anointed, but sacrificed him to atone for our sins, to make an end of transgression and to seal 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 future. Exegesis, dog matics, biography and poetry are to be discussed; books will be reviewed, and questions sent to the editor shall be answered.

Jesus our Saviour, 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," the 7th edition of Prof. Delitzsch's Hebrew New Testament is reviewed, and it is pointed out that in it the men of those days appear in in the garb of their time, whilst in Salkeni. son's translation, they speak a modern He. brew, not well suited to them. That a Jew need not cease to be a Jew on

becoming a Christian, that a Messiah believ. ing Jew is rather the true Israelite, this is the teaching of this periodical on every

May this message reach many a Jewish home, and win hearts for him who has come to save his people from their sins.

A foot-note added to this notice says, "The existence of this paper is dependent on the support of the public. Many Jewish subscribers are not to be expected. But there will be no lack of the Jewish readers if Christians will hand it to Jews who understand Hebrew. Those who have opportunity of doing this and would like to do something for Israel may obtain the paper through the mediation of the 'Leipsic Central Mission Agency ' (Thalstrasse 26), at the rate of two marks (50 cents) per an. num."

# QUABTEBLY MEETING AT HEBBON, PENN.

Receiving an invitation from the First Hebron Church to attend the quarterly meeting of the three churches in that vicinity, and the Independence Church consenting to our absence, we started with horse and carriage for the "wilds of Pennsylvania," Sixthday morning, May 11th. The country was new to us and the roads rough. We rather enjoyed the traveling, and thought it must be the experience of our home missionaries. We think, notwithstanding the few hardships incident to home missionary labor and the visiting of the small churches scattered over 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 turn or the woods

we should pass through. We took the ad-

vice of every one, and the result was we wan-

dered about those old hunting grounds until

at last, tired and sleepy, we found the home

of Bro. Sylvester Greenman, three miles

from the house of worship. Thus 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

and daughter, more than paid us for our

day's trouble. For a good visit and music

that thrills one's soul, commend us to the

Sabbath morning we reached the meeting,

when Bro. Jared Kenyon, who preceded us

by another route, preached a sermon "on

love" from the 133d Psalm. This was followed

by the celebration of the Lord's Supper, 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

to a good audience, considering the heavy

thunder storm that came upon us during the

On First-day morning, Bro. J. Kenyon

discoursed from Eccl. 11:1,-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 impres-

sion made upon the people will be very last-

ing. We followed with a short exhortation,

and closed the meeting. A collection of

over \$8 was taken, which, we hope, the

church will donate to the Tract or Missionary

closed his school about 3 P. M., Sixth-day,

meeting, but forget their weariness when

As an indication of the desire to hear the

home of Sylvester Greenman.

afternoon.

Society.

# TRACT BOARD MEBTIN

The Executive Board of th Sabbath Tract Society held monthly meeting in the Seven tist church at Plainfield, N. J. May 3, 1888, at 2 P. M., Chas. siding. Prayer by Dea. J. Thirteen members and nine present, and the privileges o were extended to the visiting sisters.

After the minutes of the pre ing had been read, the Comm for Mr. McLearn's tract report Correspondence was presente

Platts, on vacation and sundry d E. P. Saunders, about Eld. M Eld Bailey's book, Eld. Thre reading, and office matters ge Clarke, concerning his work in dian Territory; G. W. Lewis, Western Association had given the Tract Society at their sessi in Little Genesee; J. F. Sha Outpost and converts to Sabb Texas, Georgia and Kentuck trell, concerning an article by Episcopal clergyman, entitled bath of the Lord," recently pu RECORDER, suggesting that it in tract form (referred to A. C. D. Potter, concerning Ed bound copies of Outlook, etc. It was unanimously voted services of E. P. Saunders

Agent for another year. Voted, that the question as surplus copies of Outlook show be placed in the hands of the price of the bound copies of one volume was placed at one

Miss Bailey, Corresponding Woman's Board of General C an account of the efforts of obtain lists of W. C. T. U. reporting good progress in offering suggestions for futur The Treasurer was auth \$100 additional to the Wom

account of Light of Home list Bills amounting to \$197 73 and ordered paid. Voted to send to Elds. W. G. Velthuysen one copy eac History of Sunday Legislatio The Treasurer was authori deed of the Diana Hubbard half of the Society. The Corresponding Secrets he would be absent from the after the annual meeting, an resignation, which was accept The Recording Secretary to assume the duties of Corr retary until the next meeting Bro. Lucky being present,

this little child !

THE next quarterly meeting of the churches on the Berlin (Wis.) field will be held at Marquette, beginning on Sixth-day evening preceding the first Sabbath in June. A general and cordial invitation is extended to the brethren throughout the North.west to be present. We are sure it would do the brethren of these little struggling communities good if those from other churches and communities, who could do so, would attend honor. these gatherings, and aid them with their prayers, counsels and contributions. It would be, we believe, paying missionary work.

DR. PENTECOST has recently held'a series of Bible-readings and gospel meetings in Schenectady, N. Y., which were attended with great power. Many evidences of the genuine character of the work wrought were given, but perhaps none was more striking than that given by the chief of police when he said to Mr. Pentecost one night, "I am sorry to have you go away, there has been far less business at our headquarters during your stay here than in the same-length of time in many months." A gospel that takes away the business of the police force of even a small city has the true metal in it.

THE Lycenms of Alfred University have secured Gen. Geo. A. Sheridan, of Washington, D. C., to deliver the annual lecture at the coming Commencement season. The subject of the lecture, we believe, is "The Modern Pagan," and the lecture is a reply to the attacks of Col. Robt. Ingersoll upon Christianity. It is pronounced, by those who have heard it, one of the strongest as well as one of the most brilliant replies to that champion of infidelity that has yet been made. If the testimonials of eminent men may be relied upon, then, certainly, a rich and rare treat is in store for those who may have the good fortune to attend the next Commencement at Alfred.

ALL sin is deceitful. Transgression and all wrong-doing hides its own deformity and hideousness, as well as its dreadful consequen ces under some attractive garb or some pretense of good. A lie deceived and caused the ruin of the first human pair, and through them. of all mankind. How appropriately, as well as truthfully, might Jesus say of the first deceiver, "When he speaketh a lie, he speaketh of his own; for he is a liar, and the

Eduth, "As the only organ of Jewish Christians, it is one of the most interesting occurrences of church history," he says about all that can be said of this publication in the way of praise. It seems to us that it should be an occasion of special thanksgiving that it has been reserved to us, Seventh-day Baptists, through our Tract and Publication Society, to thus take the lead in so important a work as this. May we, by our fidelity to it, prove ourselves worthy of this great

FOR two or three years past our Tract Society and the Missionary Society have been obliged to hire money to meet current expenses, which they have usually been able to repay at the close of the year by reason of the increased contributions at that time. This, of course, is much better than to leave them embarrassed at the end of the year; a much better way, however, would be to divide the contributions equally between the several quarters; than the societies could meet bills quarterly, and very soon be able to adjust expenditures to actual income without embarrassments. Most churches and individuals could do this if they would make the effort to do so. But what we began to say is, that this year the Anniversaries will come one month earlier than in former years, which will bring them at a time when the funds of the Societies are usually lowest. The Board of the Missionary' Society has decided to close its reports for the home fields at the end of nine months. We are not advised as to the plans of the Board of the Tract Society, but at the farthest limit the usual work of the year must be closed at the end of eleven months. We can save these servants of ours from financial embarrassment as they close their reports for this short year, if we will; but whatever is done must be done promptly.

# THE MILTON SABBATH-SCHOOL.

number of the Milton Telephone, will be interesting to many of our readers :

The annual meeting of the Seventh day Baptist Sabbath school was held Sunday For this purpose he prints a letter he had not the right one; it does not serve idols, but weary to go a mile to their church prayerevening, May 6th, in their church. Brief speeches were made by E. P. Clarke, E. B. Saunders, and Miss Mary F. Bailey. The annual reports were presented by Miss Luella E. Barnhart, the secretary, Edwin | that if it is a Christian paper to entice Jews | appointed as King of kings in heaven, as | give us all more love for his sanctuary and B. Shaw, the treasurer, and Pres. W. C. from their faith, as it would appear to be he Prince of life, and High Priest after the more pleasure in his worship. Whitford, the superintendent. Music was thinks, the Christians would have long since order of Melchisedek, the great sacrifice / During our absence, Bro. J. A. Platts, of furnished under the direction of Mrs. Addie

that I hope this undertaking will be increasingly prosperous, both financially and spiritually, and that the time may not be distant when such a medium between Christian Jews and Rabbinical Jews may also be issued in English, and, if possible, in German too. Yours faithfully,

### H. FRIEDLAANDER.

[Translated from Saot auf Hoffnung, Professor Delitzsch's Jewish missionary periodical-the number for March, 1888.]

"EDUTH LE ISRAEL."

The first Christian periodical in the Hebrew language.

Nearly three years ago a prospectus of a Ohristian paper in Hebrew was issued. It was not to be a new missionary periodical nor a paper of the kind which missionaries holy city, in everlasting joy. Build it in thy generally send to Jewish houses; but rather mercy and make fast the house of thy sanct a Hebrew paper designed to occupy a place amongst the rest of Jewish Hebrew papers prayer. May thy divine presence return to with this one all-important distinction, that it was to be especially the voice of Jewish Christians.

Many doubted at the time whether there could be found the necessary literary power to carry on such an undertaking, not to speak of the difficulties of maintaining and distributing such a periodical. But now there have appeared in quick succession several numbers of Eduth le. Israel, printed by the American Sabbath Tract Society, in Alfred Centre, N. Y., U. S. A.

The editor, whose name is not given in the paper, is the Rev. Ch. Th. Lucky, well known to the Lutheran Mission in Leipsic, a proselyte from Galicia, now living in New York, who, without being sent by any society, has several times gone to Galicia for a longer stay in order to preach there to his brethren according to the flesh, whilst living | having unlearned how to pray now. in their midst a Jew amongst Jews, the glad tidings of salvation in Jesus. He is now devoting himself to this literary work. His Hebrew is fluent and perspicuous, which sequence of the sin against the true Paschal commends the paper to every reader at once. As the only organ of Jewish Christians, it of the world, the word of the old prophet ten and fifteen miles, and one young man The following items, clipped from a recent is one of the most interesting occurences of has been fulfilled; since then Israel has been church history, and deserves a full notice.

> the editor describes the object of his paper. or government; it has a service of God, but contrast between those who say they are too received from a Jew, who is astonished that neither does it serve God. Help will come this paper had not appeared directly after only when Israel acknowledges the King they want their mail from the post-office, or the prospectus had been issued. He thinks from the house of David, whom God has have a lodge meeting to attend. The Lord

The first article is to prove how Jewish Christians love their nation more intensely than many who in Israel are considered the true Jews. It is from the ranks of Jewish Christians 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 Jerusalem, thy holy mountain. Our Father, Thou 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 him in our country upon the mountain of our inheritance. O bring us unto Zion, thy fortress with rejoicing, and to Jerusalem, thy uary and make us joyful in thy house of Zion, thy city, and send a second time Jesus our Messiah, that he may be King upon the throne of David in Jerusalem, thy holy city. Raise the horn of salvation unto thy people Israel in the house of David thy servant Grant us help from our enemies and from the hand of all our adversaries as thou hast promised . through thy prophets. Lord, harken! Lord, forgive! Lord, incline thine ear and do it! Tarry not for thine own sake. O our God, because thy name is called over thy city and over thy people! Hasten, O Lord, to our help, redeem Israel from all his sins and from all his troubles for it is time to favor him! The appointed time has come! Amen."

A second article headed "Every prayer every cry, which anyone may offer up," complains of Israel, once the people of prayer,

A third article points out the fulfillment of Hosea 3: 4, 5. Only since the destruction of the second temple by Titus, in con-Lamb, which had come to take away the sin | preached Word, we will say that some came without king or priest, without sacrifice or | and walked twenty miles to attend, walking In a paragraph addressed to the reader, altar. It is a people, but without country back First-day afternoon,-something of a

count of the teachings of the Sabbath question, in answer he did not especially teach t its columns. He stated th and unceasingly argues for

the Decalogue. After the minutes were re the Board adjourned. RECORDIN

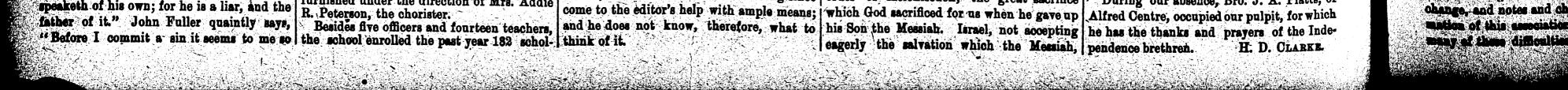
WASHINGTON LET

(From our regular corr

WASHINGT

During the month of Ma be given over to convention five National Baptist As have attracted thousands in session here. On the Bar Association will me same day there will be Avenue such a parade of Golden Eagle as has never history of that order any 24th the laying of the col Oatholic University will be immense number of pers tions having been issued, at the Hebrews will open a c oity. If there are any looking for a place to mee less gravitate toward Was The object of the Lawyer

form a National Association of harmonising certain m different states. A great sary trouble and inconven different laws, for instanc divorce, descent of real e of personal property, m and attesting deeds and change, and notes and ch



#### SABBATH RECORDER, MAY 24, 1888. THE

our Saviour, offers us day by day, is he sick man who despises the healing ine because he does not know that he gerously ill.

der the heading, "Notices of books," h edition of Prof. Delitzsch's Hebrew restament is reviewed, and it is pointed at in it the men of those days appear in garb of their time, whilst in Salkenitranslation, they speak a modern Henot well suited to them.

t a Jew need not cease to be a Jew on ing a Christian, that a Messiah believ. w is rather the true Israelite, this is eaching of this periodical on every

this message reach many a Jewish and win hearts for him who has come e his people from their sins.

oot-note added to this notice says. existence of this paper is dependent support of the public. Many Jewish ibers are not to be expected. But will be no lack of the Jewish readers istians will hand it to Jews who under-Hebrew. Those who have opportunidoing this and would like to do somefor Israel may obtain the paper h the mediation of the Leipsic I Mission Agency ' (Thalstrasse 26), at te of two marks (50 conts) per an-

# BTEBLY MEETING AT HEBBON, PENN.

eiving an invitation from the First n Church to attend the quarterly g of the three churches in that vicinity. e Independence Church consenting to sence, we started with horse and caror the "wilds of Pennsylvania," Sixthorning, May 11th. The country was o us and the roads rough. We rather d the traveling, and thought it must be xperience of our home missionaries. ink, notwithstanding the few hardships nt to home missionary labor and the g of the small churches scattered over nd, we would like to be a missionary. reat cross to bear would be the absence our beloved family. All went well e reached Andrew's Settlement, when fliculty of learning the route began. o persons we met seemed to agree as corners we should turn or the woods ould pass through. We took the adevery one, and the result was we wanabout those old hunting grounds until tired and sleepy, we found the home o. Sylvester Greenman, three miles he house of worship. Thus going out way, we were too late and too weary to the evening conference, led by Bro. Kenyon. The excellent music on and organ, by Bro. Greenman's son aughter, more than paid us for our trouble. For a good visit and music hrills one's soul, commend us to the of Sylvester Greenman. ath morning we reached the meeting, Bro. Jared Kenyon, who preceded us other route, preached a sermon "on rom the 133d Psalm. This was followed celebration of the Lord's Supper, adered by Bro. G. P. Kenyon and the The people had all brought dinner, was served in a vacant house near by. M., the writer discoursed from Acts and again in the evening we preached ood audience, considering the heavy r storm that came upon us during the

TRACT BOARD MEBTING.

The Executive Board of the American Sabbath Tract Society held its regular monthly meeting in the Seventh-day Baptist church at Plainfield, N. J., on Sunday, May 3, 1888, at 2 P. M., Chas. Potter presiding. Prayer by Dea. J. D. Spicer. Thirteen members and nine visitors were present, and the privileges of the meeting were extended to the visiting brethren and sisters.

After the minutes of the preceding meeting had been read, the Committee on MS. for Mr. McLearn's tract reported progress. Correspondence was presented with L. A. Platts, on vacation and sundry other matters: E. P. Saunders, about Eld. Morton's tract. Eld Bailey's book, Eld. Threlkeld's Biblereading, and office matters generally; J. B. Clarke, concerning his work in Texas and Indian Territory; G. W. Lewis, stating that the Western Association had given an hour to the Tract Society at their session to be held in Little Genesee; J. F. Shaw, concerning Outpost and converts to Sabbath truth in Texas, Georgia and Kentucky: G. M. Cottrell, concerning an article by A. L. C., an Episcopal clergyman, entitled "The Sabbath of the Lord," recently published in the RECORDER, suggesting that it be published in tract form (referred to A. H. Lewis): C. D. Potter, concerning Eduth le Israel, bound copies of Outlook. etc. It was unanimously voted to retain the

services of E. P. Saunders as Publishing Agent for another year.

Voted, that the question as to how many surplus copies of Outlook should be printed be placed in the hands of the editors. The price of the bound copies of Vols. 3 to 6 in one volume was placed at one dollar.

Miss Bailey, Corresponding Secretary of Woman's Board of General Conference, gave an account of the efforts of that Board to obtain lists of W. C. T. U. members, and reporting good progress in the work, and offering suggestions for future efforts.

\$100 additional to the Woman's Board on account of Light of Home lists.

Just how a charge is to be brought about remains to be determined, but it is thought it will be by the formation of advisory boards, which will formulate bills for uniform legislation on these subjects, and present them to the various State Legislatures. Many of the states east of the Mississippi will send from five to twenty delegates each to the convention, which will be held in the Universalist church. and will last several days.

Chicago, New England and the South have the privilege we have had of forming so been bringing delegates to the great Baptist | many pleasant friendships. I wish them all conventions, and the large, handsome Cal- God's blessing. vary church, 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 their practical work of evangelization, eduucation and extension. Through these missions are founded and sustained in heathen lands: through these Bibles, books, papers, pamphlets and tracts are thrown broadcast by the million. But only those inside of the church organization have a full understanding and appreciation of the scope, character, and completeness of these organi zations in every detail. Each of these five societies holds one session daily, but only one at a time. As soon as one adjourns another takes its place.

There was no lack of temperance meet ings in Washington last Sunday, and they were. as usual, well attended. The Capitol Hill branch of the W. C. T. U. holds a meeting regularly Sanday afternoons on Pennsylvania Avenue, and the Gospel wagon from the Central Union Mission often attends and assists in the exercises. Last Sunday there were meetings under the auspices of the Good Templars at the church of the Reformation and at Prohibition Hall, also a The Treasurer was authorized to send mass meeting of the W. C. T. U. at the Congregational church. and a temperance talk to Dr. Stillman, in music, in days gone by. men at the Young Men's Christian Associa-Bills amounting to \$197 73 were presented tion parlors In Congress the lower Branch is the busier body now. The tariff bill has the right of way, and tariff speeches are ringing forth incessantly. On Tuesday, the speech of Representative Butterworth, of Ohio, proved to be the feature of the debate. The other speakers were Mr. Buckalew, of Pennsylvania; Mr. Simmons, of North Carolina; Mr. Stone, of Kentucky; Mr. Henderson, of Illinois; Mr. Grout, of Vermont, and Mr. Seymour, of Michigan. On Wednesday, Representatives | died when she was about four years old. She was 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 the programme with well prepared speeches. To-day Messers. Randall, McKinley and Breckinridge, of Kentucky, will speak, and to morrow will belong to Mr. Reed, of Maine,

Westerly, R. I., will, in a few weeks, need a clerk; Mr. Alex. Randolph, of Plainfield, N. J., wants a farm hand; and Bro. W. O. Crandall, of West Edmeston, N. Y., wants a farm hand for five or six months. Thus there are opportunities for Sabbath-keeping this purpose that both the Society and the property, young men.

Our closing service takes place next Sabbath, May 9th. In closing, we say the New York Church have been very kind and considerate of our wants. They are a good Special trains starting from Minneapolis, | people to live with, and we feel grateful for

J. G. B.

#### Wisconsin. MILTON.

Two of our members, Miss Mary F. Bailey and Dr. Ella J. Clarke, have gone to the Missionary Conférence in London, where our people, generally, will be quite well represented.

Our College Glee Club has been invited to sing at an entertainment at Janesville soon. They are advertised as the best glee club in the state. Whether that is a campaign story or not, your correspondent does not know. but he is sure that we have a fine club. Four hundred and eighty-one volumes have been added to our library during the winter, 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 books.

One of our graduates of recent years, Mr. John Cunningham, has lately distinguished himself in an examination for admission to the bar, attracting more attention by the excellence of his examination than has been gained in many years in this state.

Some of our young men have been improving their talent in preaching to the Rock River Church. We have not heard any of them, but we are sure that they have an earnest and helpful spirit.

T. Martin Towne, of Chicago, has been making Dr. J. M. Stillman quite a visit lately. Mr. Towne was a co-worker with

# BEQUESTS TO TRACT SOCIETY.

The generous purpose of some persons to aid in the work of this Society, by gifts of money or other property. after their death, is sometimes defeated by some technical defect in the instrument by which if other than cash, shall be accurately described. A will made in the state of New York less than sixty days before the death of the testator is void as to societies formed under New York laws For the convenience of any who may desire a form for this purpose, the following is suggested :

#### FORM OF BEQUEST.

I give, devise and bequeath to the American Sab bath Tract Society, a body corporate and politic un der the general laws of the state of New York, the sum of......dollars, (or the following described property to wit....) to be applied to the uses and purposes of said Society, and under its direction and control forever.

### SPECIAL NOTICES.

EASTERN ASSOCIATION. - The Executive Com mittee of the Seventh day Baptist Eastern Associa tion have arranged the following programme, subject to changes if found necessary :

FIFTH-DAY, MAY 81, 1888. Morning Session. 10 80, Address by the Moderator, J. G. Burdick Appointment of committees. Communications from churches. 12.00, Adjournment. Afternoon Session. 2.00, Praise service, conducted by Arthur E. Green. 2.15, Miscellaneous communications. Reports of officers. Reports of delegates to sister Associations. 8.00. Communications from corresponding bodies 3.30, Prayer and conference. 4.00. Miscellaneous business. 4.80, Adjournment. Evening Session. 7.80, Praise service, conducted by W. C. Daland. 8.00, Sermon by delegate from the South-Eastern Association SIXTH-DAY. Morning Session. 9.30, Devotional exercises. 9.45, Reports of committees: miscellaneous busi-10.80, Paper. "Is there probation after death?" by B. F. Rogers. 11.00, Sermon by J. C. Bowen. 11.45, Devotional exercises. 12.00. Adjournment.

Afternoon Session. 2.00. Praver service. 2.15, Conference of the Woman's Executive Board, under the direction of Vice President Mrs. E. A. Whitford. 3.15. Discussion of resolutions.

4.80, Adjournment. Evening Session.

7.80. Praise service, led by J. G. Burdick.

ing Berlin at 10.30 A. M., in time for an 11 o'clock

session. Those desiring to reach Berlin the day

THE SOUTH-EASTERN ASSOCIATION WIll con-

vene with the church at Lost Creek, W. Va., May

24, 1888. The following programme has been ar

FIFTH-DAY, MORNING.

10 o'clock, call to order by Moderstor, and prayer

Introductory sermon, by Geo. B. Kagarise; H. F.

Communications from corresponding bodies.

AFTERNOON.

2.15, essay," How can we best educate our people

Sermon, by delegate from North-Western Asso

SIXTH DAY, MORNING.

Reports of committees, and miscellaneous business

10, sermon, by delegate from the Western Asso

ATTERNOON.

Reports of committees, annual and special.

Emza F. Randolph.

Appointment of Standing Committees.

Report of Executive Committee.

Miscellaneous communications

2 o'clock, devotional exercises.

9 o'clock, devotional exercises.

9.15, calling roll of delegates.

11, missionary hour.

Berlin 6.45 P. M.

Lewis, alternate.

Letters from churches.

o support the gospel.'

ranged :

iation.

8.15, sermon by delegate from Central Amoci-

SABBATH-DAY. MOBNING. 9 o'clock, devotional exercises. 9.80, Bible school, conducted by C. N. Max

10.80, sermon, by A. E. Main

#### AFTERNOON.

2 o'clock, sermon by delegate from Eastern Association, followed by conference meeting, conducted by S. D. Davis. FIRST DAY, MORNING.

9 o'clock. devotional exercises. 9.15, essay, "How can we best glorify God with the means in our hands?'

L. B. Davis, Jr.

Б

Tract Society's work. 10.80 o'clock, dedication of Lost Creek Church. AFTERNOON,

2 o'clock, devotional exercises. 2.15, unfinished business, circular letter, etc.

2, sermon by A. H. Lewis. EVENING.

8 o'clock, temperance lecture by H. P. Burdick.

AT a meeting of the Executive Committee of the Western Association, held May 9th, the following programme was arranged for the coming session, to convene at Little Genesee, June 14, 1888. FIFTH-DAY. Morning Session. 10 o.clock, Introductory Sermon, H. D. Clarke; call to order by the Moderator; report of the Executive Committee, and notices. Afternoon Session. 2. Devotional exercises. 2.15. Communications from churches and corresponding bodies; annual reports; reports of delegates: miscellaneous business. Evening Session 7.45. Devotionals. 8. Sermon, by J. T. Davis, delegate from the North-Western Association. SIXTH-DAY. Morning Session. 9.15. Devotionals. 9.30. Reports of committees; miscellaneous busi 10.30. Essay, "The Relation of Original Sin to Personal Transgression," G. W. Burdick. Afternoon Session. 2. Devotionals. 2.15. Report of committees; unfinished business.

2.45. Essay, "The work of the Minister as preach-er and pastor," D. E. Maxson; followed by the Education Society's Hour. Evening Session.

7.45. Prayer and conference meeting, conducted by L. C. Rogers.

SABBATH-DAY.

Morning Session. 10.30. Sermon by the delegate from the Eastern Association, followed by joint collection for Missionary and Tract Societies.

Afternoon Session. 2.80. Sabbath-school, conducted by the Superintendent of the Sabbath-school of the First Genesee

First-day morning, Bro. J. Kenyon ed from Eccl. 11:1,-a sermon that all our hearts and made us love one more than ever. Bro. Kenyon to have more than extra help from rit on this occasion, his talk being ctical, and we hope the good impresde upon the people will be very laste followed with a short exhortation, ed the meeting. A collection of was taken, which, we hope, the will donate to the Tract or Missionary

indication of the desire to hear the d Word, we will say that some came fifteen miles, and one young man is school about 3 P. M., Sixth-day, ked twenty miles to attend. walking rst-day afternoon, --something of a between those who say they are too ogo a mile to their church prayerbut forget their weariness when at their mail from the post-office, or dge meeting to attend. The Lord Il more love for his sanctuary and ssure in his worship.

our absence. Bro. J. A. Platts, of alia, occupied our pulpit, for alian

and ordered paid.

Voted to send to Elds. W. M. Jones and G. Velthuysen one copy each of "Critical History of Sunday Legislation."

The Treasurer was authorized to sign the deed of the Diana Hubbard property, on behalf of the Society.

The Corresponding Secretary stated that he would be absent from the country until after the annual meeting, and tendered his resignation, which was accepted.

The Recording Secretary was instructed to assume the duties of Corresponding Secretary until the next meeting.

Bro. Lucky being present, gave some ac count of the teachings of the Eduth on the Sabbath question, in answer 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 of the Decalogue.

After the minutes were read and approved the Board adjourned.

RECORDING SECRETARY.

WASHINGTON LETTER.

(From our regular correspondent).

WASHINGTON, May 18, 1888.

During the month of May the Capital wil be given over to conventionists. At present five National Baptist Associations, which have attracted thousands of delegates, are in session here. On the 22d, 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 th history of that order anywhere. On the 24th the laying of the corner stone of the Catholic University will be witnessed by an immense number of persons, 10,000 invita tions having been issued, and on the same day the Hebrews will open a convention in this · city. If there are any more conventions looking for a place to meet they will doubt less gravitate toward Washington.

The object of the Lawyer's Convention is to form a National Association for the purpose of harmonizing certain matters of law in the different states. A great deal of unnecessary trouble and inconvenience is caused by different laws, for instance, on marriage and divorce, descent of real estate, distribution of personal property, manner of executing and attesting deeds and wills, bills of ex-

and speaker Carlisle. Home Mews.

New York. FIRST ALFRED.

Last week, Mr. John Fryer, wife and daughter, of Shanghai, China, arrived in town. Mr. Fryer is on a leave of absence for six months, intending to spend a little time here, then attend to some matters of business in London, England, thence returning to China. Mrs. Fryer and the daughter will latter having already entered school here.

On Sunday evening, Mrs. Fryer gave a talk to the ladies in the lecture room of the Kenyon Memorial Hall, upon the work of the gospel for women in China, showing how degraded is woman's position in the Empire, and how many difficulties and obstacles lie in the way of her physical, moral and spiritual salvation. The Hall was well filled, and the talk was instructive and soul stirring.

On Sabbath, May 19th, the pulpit was occupied by Eld. Joshua Clarke, who preached an excellent sermon on the "Great Salvation." Pastor Williams spent the day at Alden, as previously announced.

On Sunday, May 20th, Mr. E. P. Saunders, of the Printing House, supplied the pulpit of the Presbyterian Church in Almond.

NEW YORK CITY.

In reply to all who have written me on the subject of help, permit me to say the man change, and notes and checks. By the for- has a place. But Mrs. Mary F. Stillman, of especially competent in his department. The full

#### MARRIED.

At the residence of the bride's father, Centre, N. Y., May 16, 1888, by Rev A. H of PLATILL D. AYERS and ROSA A. GLASS. Wt the home of the bride, in Maraposa,

May 12, 1888, by Rev. Perie R. Burdick, Mr. P. FORD, of Deposit, and Mrs. BIANCIA V. of Lincklaen.

#### DIED

EMMA E. MAIN was born June 20, 1871, and at Adams Centre, N, Y., May 12, 1888. the only child of Orange and Jane Main. He the solace and hope of a widowed mother. young woman of bright promise, intellige tractive, a favorite among her young associat above all an earnest and devoted Christian. always expected to see Emma in the prayer m and, especially in the young people's meet hear her voice in prayer. It is very hard mother, it is hard for us all, to give her up, I knows best. Our faith accepts the Saviour's spoken of another, as true of her, "She is no but sleepeth." Luke 8: 52.

At Attleborough, Mass., April 28, 1888, phoid-pneumonia, STEPHEN A. REVNOLDS, in year of his age. The funeral services were ed at the Greenmanville Church on May 1st Reynolds married the oldest daughter of I F. Chipman, of Mystic, Conn. They h moved to Attleborough, having formerly resi Hope Valley, R. I. Mr. Reynolds was a ma in high esteem by all who knew him, for his qualities, the kindness of his heart, and the and integrity of his life. His wife and one s left of the broken family circle. 0.

#### SUMMER TOURS.

Round-trip excursion tickets at low rates a on sale via the Burlington Route, C. B. & Q. from Chicago. Peoria and St. Louis to Denv orado Springs, Pueblo, Salt Lake City, Ogd Paul, Minneapolis, and resorts West and Northwest. | lin, via The "Burlington" is the only line running sleeping remain in this country for some time, the cars from Chicago to Denver without change. It is the only line by which you can go from Chicago to Denver and be but one night on the road. It is the picturesque line to St. Paul and Minneapolis. It runs daily "fast trains" to Kansas City, St. Joseph, Atchison, Council Bluffs, Omaha, Lincoln, Cheyenne and Denver. Fine government lands are ocated on its new lines in Nebraska. It is the best line by which to reach all principal land points in the West and Northwest. Tickets via the Burlington route can be obtained of coupon ticket ag ens of connecting lines. Send in postage to Paul Mor-ton, Gen 1 Pass, and Ticket Agent C., B. & Q. R. R. Chicago, Ill., four cents for a copy of the Burlington Route Guide, or six cents for an illustrated book about Colorado and the Garden of the Gods.

> THE AMERICAN NORMAL MUSICAL INSTITUTE.-We are in receipt of the circular announcing the fifteenth annual session of the A. N. M. I. It will be held at Dixon, Ill., commencing July 30th, continuing four weeks. This institute has a national reputation, as students from ten or twelve states attend each year. It gives a very thorough course in methods of teaching, voice culture, pianoforte, har-mony, conducting, etc. The music of the best mas-ters is studied, and piano and song recitals and a number of grand concerts are given, making the session full of profit and pleasure to all earnest students of music. Haydn's Creation will be given this year. Teachers and those preparing to teach find this school especially useful to them. The faculty con-sists of eminent teachers of Chicago, each being

Regional Sec.	7.80, Praise service, led by J. G. Burdick.	Church.
	8.00, Prayer and conference meeting, led by L. F.	Evening Sermon.
Adams	Randolph.	7.45. Woman's Work.
B. Pren-	SABBATH-DAY.	8.15. Sermon by the delegate from the South-
	Morning Session.	Eastern Association.
N. Y.,	10.8% Sermon by L. E. Livermore, delegate from	FIRST-DAY.
	dep the Western Association, followed by a	Morning Session.
. Abton Beach,	joint collection for the Missionary and	
DEAUE,	Tract Societies.	9.15. Devotionals. 9.80. Roll call of delegates; miscellaneous busi-
	Afternoon Session.	NH 2017년 1917년 1월 19
	2,30, Sabbath-school, conducted by the Superin-	10. American Sabbath Tract Society's Hour.
	tendent of the Berlin school, Thomas	11. Sermon by the delegate from the Central As-
	E. Greenman.	sociation, followed by a joint collection for Mission-
nd died	Evening Session.	ary and Tract Societies.
she was	7.30, Praise service.	Afternoon Session.
er father	8.00, Sermon by delegate from the North-Western	2. Miscellaneous business.
as, hence She was	Association.	8. Seventh day Baptist Missionary Society's
ent, at-	FIRST-DAY.	Hour.
tes, and	Morning Session.	Evening Session.
n. We	10.00, Devotional exercises.	7.45. Sermon, by G. H. F. Randolph, followed
neeting,	10.00, Devotional exercises. 10.15. Educational conference, under direction of	by closing conference.
ting, to	L. E. Livermore.	D. R. STILLMAN, Moderator.
for her	11.00, Sermon by W. C. Daland, delegate from the	G, W. LEWIS, Secretary.
but God	Central Association, followed by a joint	
s words,	. collection for Tract and Missionary	PERSONS desiring conveyance from the rail-
not dead	Societies.	road to the Central Association, to be held with the
B. P.	12.00, Adjournment.	First Verona Seventh day Baptist Church, June, 7-
of ty.	Afternoon Session.	
the 41st	2.00, Devotional exercises.	10, 1889. will find teams in readiness to convey them
attend-	2.15, Consideration of the work of the Missionary	from Green's Corners depot, on Fourth day, June
t. Mr.	and Tract Societies, under the direction	6, 1888, from the morning and afternoon trains,
Bro. N.	of the Association.	which are due as follows: Going east; 8.48, A. M.,
ad just	4.00, Miscellaneous business.	8.87 and 6.24, P. M.; going west, 8.18 and 11.87, A.
sided at	4.30, Adjournment.	M., and 3.07, and 7.02 P. M. All persons desiring
an held	Evening Session.	conveyance at other times will be met by writing
s manly	7.80, Praise service, led by W. C. Daland.	to H. W. Palmiter, E. S. Bennett, or J. F. Stilson.
e purity	8.00, Sermon by A. H. Lewis.	
SON ARE	Adjournment.	J. F. STILSON, Chairman Com.
		GREENWAY, N. Y.
	EASTERN ASSOCIATIONAS OUR Railroad	THE semi-annual meeting of the Minnesota
	facilities just now are not of the highest order, I	Churches will be held with the church at Trenton,
are now	would say to those desiring to attend the meeting of	
Q. R. R.,	the Eastern Association, that Berlin is most easily	beginning on Sixth-day before the second Sabbath
	reached by taking the boat from New York to Troy,	in June (June 8). Eld. S. R. Wheeler, of Dodge
ver, Col-	arriving at Troy about 6 A. M. A train leaves for Ber.	Centre, is to preach the Introductory sermon. A
den, St.	arriving at 110y about 0 A. M. A train leaves for hor.	full attendance of the brethren and sisters is greatly
rthwest.	lin, via Petersburgh Junction, at 7.50 A. M., reach-	

B. F. B.

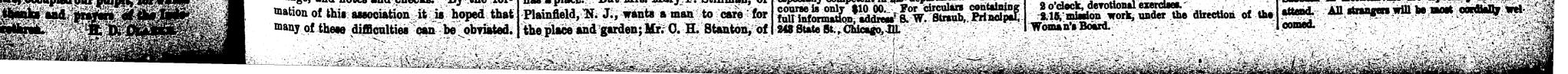
desired.

AGENTS WANTED in each Association to sell previous can do so by leaving the Grand Central | Dr. A. H. Lewis's new book: "A Critical History depot, New York, at about 9.30 A. M., arriving in of Sunday Legislation, from A. D. 321 to 1888." Terms to agents will be given, on inquiry, by E. P. Saunders, Ag't., Alfred Centre, N. Y.

> THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 8, Y M. C. A. Building, corner 4th Avenue and 28d St. entrance on 28d St. (Take elevator.) Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service.

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Society, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Cen tre, N. Y.

THE Hornellsville Seventh day Baptist Church holds regular services in the Hall of the Royal Templars, over the Boston Store (Nast Brothers) : entrance between the Boston Store and that of M. A. Tuttle, on Main Street, every Sabbath, at 10.80 o'clock A. M. The Sabbath school follows the preaching service. Sabbath-keepers spending the Sebbath in Hornellsville are especially invited to



THE SABBATH RECORDER, MAY 24, 1888.

# Sermons and Essays

THE SONG OF SONGS. BY REV. L. C. ROGERS. INTRODUCTION.

The sacred canon of Scripture contains nearly every variety of worthy literary comstyles are greatly diversified. Some write in prose, and some in poetry, and some in both | revolt, in the Davidic line. Secondly, bekinds. Some writings are plain, and some are ornate. Subjects take a wide range, but all are worthy and edifying; for "all scriptprofitable." We have here history, and biography, and narrative. We have law, and more especially to man and the world he here inhabits, and others to God, and heaven, and appear now and then in the Song. the age to come; for "godliness is profitable for all things; having the promise of the life which now is, and of that which is to come." Thus the Bible is a repository of inspired truth; a whole library in a single book. No made more edifying, so it seems to us, or the poetical books, and especially the Psalter. The Song of Songs, by some called the Song of Solomon, is, however, to the general reader, a marked exception, being rarely read in the public religious assemblies, and presumably but little read in private and family de votions. This state of things arises from several causes; and, first, from the fact that the character and design of this song are not rightly apprehended. Secondly, the translation of the A. V. is, in some respects, faulty and infelicitous. Thirdly, the prevailing interpretations of the Song take away its power to edify the reader. In the character of its amorous. It is not a string of canticles, nor of love ditties. It is, the rather, a short epic through, and beyond his age, and along the only a personification, or impersonation, of ceived of and unified as an Israelitish maiden. | ful and as complete as can be. In the prophetic Scriptures this is a very common as well as a very beautiful impersonation. The prophet Jeremiah (6: 2) speaks of Judah as "the comely and delicate one, the daughter of Zion." And God himself calls her (2 Kings 19: 21) "the virgin daughter of Zion." In the book of Lamentations, 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 Israel. Jeremiah (46: 11) exclaims, "O virgin daughter of Egypt," a term here descriptive of nationality, without necessarily implying purity of character. So Edom is spoken of (Lam. 4: 22) as "the daughter of Edom." But this personification of Judaic

acter, is found also outside of the sacred Scriptures; for on coins issued by Titus after the destruction of Jerusalem, A. D. 70, there is pictured a female setting under a palm tree, in a posture of grief, and the descriptive words written under, "Judea capta." Among the Israel of God, the tribe of Judah Benjamin always included, holds a distinguished place. First, because Judah was the favored royal tribe, after Saul of Benjaposition. The authors are here many, and min had reigned and been rejected. All the kings of Judah and Benjamin were, after the cause Judah remained true to the theocracy when the ten tribes revolted. But with Ju-

dah were ever associated many loyal and pious ure is given by inspiration of God, and is persons from among the revolted tribes; and even when Judah returned from the seventy years' captivity in Babylon, not a few from gospel, and prophecy. Some portions relate the other tribes who had been captives with her returned with her; and these characters

The second of the leading characters in this piece, as most readers will recognize, is the Messiah himself, Judah's acknowledged king. As he is the Messiah by "the power of an endless life" (Heb. 7: 16), his continpart of the Holy Writings, however, can be uous connection in this Song with the personified life and history of Judah, both be more attractive to the devout student than fore and after his incarnation, and in various official characters, is entirely agreeable to the facts of Scripture history concerning him This Song is greatly enriched in its historic import, as one other of the sacred prophetic books, by illustrative references to the physical and descriptive geography of the Holy Land and its surroundings. Thus Kedar is mentioned, and Engedi, and Sharon, and Bether, and Amana, and Shenir, and Hermon, and Tirzah, and Heshbon, and Bathrabbim, and Carmel, and Damascus, and Baalhamon, each once. Jerusalem is referred to by name eight times, Lebanon is mentioned six times, and Gilead twice. As none composition, this poem is neither lyrical nor of these places, not even Jerusalem, are di rectly involved in the dramatic movement of this poem, nor even impliedly, save Jerusapoem, but written as a prophecy, and in a lem, this Song cannot be regarded as a real deep prophetic spirit, but with a dramatic drama, but only as a prophetic book, giving cast. In the Song of Songs, the inspired | the prophetic history of Judah from the days writer, whoever he may be, by the power of of David the king, to about the time when the prophetic spirit, is carried forward, on, David's royal son, the true Messiah, shall come a second time; not to fulfill the law actual course of time to which the events | but the gospel, and to begin his millennial here narrated belong. This chronological reign. The parties here speaking, the parties prophecy, and others similar, are like a pan- spoken to, and the parties spoken of 3 'roughorama-a panorama, if you please, of a great out, came forward incidentally, as ively river. The painting begins far up the river, and graphic historical epic poem, and not as and as the canvas unrolls, salient points are characters that stalk in and take their places pietured, giving an outline rather than a con- on the theatrical boards. The efforts to nected view of the river and its scenery. In dramatize this Song are therefore wholly the epic before us, the chronological point gratuitous. The extended, impassioned disof beginning is at the time when Judah, courses of Judah concerning the Messiah, or Benjamin also included, becomes the royal addressed to him, which are a conspicuous and favored tribe, under the exalted kingship | feature of the poem, do not begin until the of David, the poem taking on here a some- incarnation period is reached, as the Song what abrupt beginning. From this initial hastens over gulfs of years preceding, to place start, the leading character of the poem, its leading character en rapport with the pertouching however only a few salient points, sonal ministry of Christ. In this also, hismarches on through Old Testament history, | torical accuracy as well as consistency are hastening on to the ministry of Christ and maintained, and the argument for the pro- helped eat the pie skins. his apostles, and thence through the long pe- phetic character of the book still further riod of Israel's dispersion, and to a time just strengthened. A similar coincidence may be preceding the second coming of the Messiah, seen in the poetic name given to the leading at which point the poem abruptly ends. As character, Judah. In the sixth chapter and the time here actually covered by the chro- the tenth verse of this Song she is called nology of the piece embraces, as will be read- the "Shulamite" by those around her. ily seen, very many generations of mankind, meaning the "peaceful lady," a title deserved the leading character, who thus continues to only, however, as she bears the image of her speak and act from first to last of the poem, Messianic king, the Prince of peace, the cannot, of course, be a veritable person, but antitypical "Solomon," the "peaceful Lord." mother's hand it helped us to remember With this prophetic cast of the Song of some sort. And who is it? Or what is it? Songs, a title which means the song of su-We might almost say, it is the Wandering perlative excellence, the abrupt beginning Jewess, the prototype and counterpart of the and close are not so noticeable nor so con-"Wandering Jew," which, from the weird founding. It is, however, quite likely that fancy of a novelist's brain, has gone out into | this Song, as J. F. and B. suggest, is the cen. the thoughts of men as something more than | ter part of trilogy, and all perhaps written a figment of the imagination, so real does about the same time, and possibly by the this personage seem. But the true and so- same author. With the forty-fifth Psalm as ber answer to our questions is very obvious; | the first part, and the seventy-second Psalm for the party here impersonated is nothing as the last part, the Song of Songs being the more nor less than the tribe of Judah, con- | center, we have a prophetic poem as beauti-(To be continued.) Miscellany. AN ACKNOWLEDGMENT.



They sat in a row on the buttery shelfseven crinkly-edged, spicy, steaming pumpkin pies.

They were on blue earthen plates, and they had little sugary bubbles all over their hot faces.

They smelled good, they tasted good, they vere good.

Mother had shut the buttery door, for she said "What if old Peter should get in here and eat my pies!"

Old Peter was our biggest cat, and he al ways would steal whenever he was hungry. shelf and shut the buttery door, she did not see Inzzie and me hiding behind the flour barrel.

All this happened a long, long time ago when sister Lizzie and I were very little Do you expect that we shall believe that girls. We could not hide behind a flour barrel now if we should try.

When we heard mother hang up the pie- tails they have two legs with which they fork in the cook room, we crawled out and stood before the seven pies. How good they did smell!

Lizzie reached up and picked a tiny bit of sweet, crisp, golden-brown skin from the walk on two? What kind of fins have they? top of one pie and ate it. Then she picked off a bigger piece and ate that.

Lizzie was older and taller than I. 1 couldn't reach the pies though I stood on you, Mrs. Lobster, could not creep to the tiptoe and tried te.

Pumpkin pies peel very easily. Very little bits of fingers can pick a hole in them and peel them.

pie. she peeled the skin off the next one, "to make mates," she said. She gave me the are looking at it they are sending their bubbles in the peeling to eat. Then she made "mates" of the next two pies on the shelf, and of the next two, and the next one. We wished mother had baked a mate to that last one.

Once mother had punished our fingers for picking off the crust-crinkles to a custard She told us never to pick off piepie. crinkles again. Lizzie remembered what she said, and did not pick one crust-crinkle off those seven pumpkin pies. All we ate was just their skins.

Then we came out and shut the buttery to the low trough. If we put a chip in this they have up there?" spout the water wanted flow over and make "Oh, it is a stronger

Ood. "and tried to bite it. Whew! it almost broke my teeth out. It's nothing, that I can eat; though you know, Mrs. Lobster, I can eat a whole family of lobsters, if they are not too old."

"I tell you what I think," said little Mrs. Shrimp. "It's a thing for us shrimps to the slave, the only way in which he could creep on and cling to, and under which to lay our eggs and raise our young."

"It is very plain," said Mrs. Flounder, "it is a scratcher just for us flounders to swim over and scrape our breasts on."

"You are all wrong," said Mrs. Nautilus. It is a thinking machine."

"A what?" exclaimed all together.

"A thinking machine, I tell you. There are creatures that live up out of the water who' think a great deal. They send mes sages, instead of going to carry them. They are curious creatures, and sometimes when When mother had put the last pie on the have been up on the top of the water I have seen them. They sail about in great vessels of wood, and when at home, have creatures to draw them round."

> "Why, what fables you are telling us. creatures can live out of the water?"

> "Yes, they do. And instead of fins and walk."

"A very likely story," said Mrs. Lobster When even I. as skillful as I am, can't walk on less than a dozen legs, how can they "They don't have fins; they have arms and hands instead. They seem to be full of thought. Now this machine, so long that other end of it in a life-time, is one of their contrivances. They will stand at one end 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 each other hundreds and thousands of miles apart. Even now, while we thoughts through it.'

"That I don't believe," says Mrs. Cod. "Neither do I," says Mrs. Eel.

"Why not?" "Because we can't see any thought pass

ing through it."

"No; nor hear it." "No; nor smell it."

"No; nor feel it. Now you don't think we are such fools as to believe a thing which we can't see, nor hear, nor smell, nor feel do you? You can't expect us to believe there are creatures who can live out of door very softly and went behind the stable water, and move without fins, and think all to play, in the watering-troughs. There along the bottom of the ocean. Oh, Mrs. were two troughs there, and the water ran | Nantilus, we are too wise to be deceived by through a little spout from the high trough | such stories. Pray, what kind of light do

purer and more

claimed: "You have captured my heart! ] am your slave forever!"

The merchant had compassion on the condition of the poor slave. And has not God -has not Christ-had compassion upon us? Desirous as the merchant was to emancipate effect it was by paying the ransom price. And think you, dear reader, that the infinitely righteous, holy law of God can more easily be set aside than the puny laws of up. just, arbitrary men? No; God has said. "The wages of sin is death;" and, as we have performed the work, the wages must be received, if not by us, by a substitute, a victim, provided in our stead. But where is there one competent, on the one hand, and willing, on the other, to ransom us from the bondage which oppresses, and the destruction which awaits? Ah, there is Oae! Do you ask his name? That very name expresses the work he undertook! "Thou shalt call his name Jesus, for he shall save his people from their sins." We think it a noble act of the English merchant to ransom this poor slave at the cost of more than all the profits of his voyage. And so it was. It was a large sum, and he thought it large; but his pity for the slave outweighed his value for the treasure. and he freely expended it on his ransom

But what is all this to the love of Jesus, or to the cost at which he gave himself a ran. som for all, to be testified at due time? "Oh that this love might win the confidence of your heart!"---S. W. Presbyterian.

# WHY NOT HAVE A GUMPIRE !

#### BY ELIZABETH P. ALLAN.

"Who is that big boy, Alec, who calls out so loud, and seems to make people mind him?"

Mildred was watching a game of base ball, and Alec was trying to explain it to her. "Oh !" said he, "that is the umpire: you see he decides what is fair, and what isn't, and that keeps the boys from quarreling." "Do they all mind him?" questioned the little girl.

"Have to," answered Alec, "because that's the rule."

A few weeks later, Alec and Mildred went to the country with their mother, to board for some time in a big farm-house, with ever so many other little people.

Somehow it seemed very hard at first to get along smoothly: some wanted to play one thing, and some another; some wanted to make too many turns in the swing, and some wanted more than their share of cher-

"Why not have a gumpire ?" cried Mil-



Are you fighting for the Mast Little children, brave and t Are you working for in his vit There is room and work for

There are many little soldiers In the mighty ranks of righ Many little ones are marching Upward to the land of light

They are happy in God's servi Little ones so pure and fair Faithfully their hearts are kee Lest the tempter enter there

Tiny hands are often stronges To perform sweet deeds of Strong to draw the weak and To the path that leads abov

# THE POLITICAL POWEB OF T

The Vatican is now one of t centers in Europe, where the tant political business is neg pope interferes, either openly agencies, in the internal politic of all civilized countries. Th this is evident. The majoriti habitants of nearly all the Ro countries, and very powerful Protestant lands, such as Gern land, or in schismatic nations obey the orders of their price their turn, receive instructi bishops and the pope. It is ce countries where, as in Belgium Catholic faith has its ground, sesses incomparably more au the king. The electors wh majority in Parliament obey h the choice of the ministers is th

The most important recent papacy is the one over the grea of our day, the Iron Chancelle He should not have forgotten ereigns had already not only a but lost their crowns, in a prise. Joseph II., Emperor wished to enforce a regulation to the priesthood in Belgium the course of studies at the Louvain. The clergy resisted and the revolution of 1788 f King of the Netherlands, V tempted to enforce a similar the revolution of 1830 ensue finding himself incapable of clergy in the Catholic province and perceiving his mistake, tu ly and suddenly round. A triumph of the papacy has be England. In order to induce cease their opposition to the ernment, Lord Salisbury d Duke of Norfolk as an en where he represents the intere landlords. Even Queen V prostrated herself at the feet we may believe the official Vatican, which reports that majesty expressed the wish "t lic religion be permitted to pro more throughout the vast Brill If Leo XIII. would consent to Irish priesthood to cease fro home rule, there is nothing refused him; he might ha university, money for semina an ambassador at the Vatica doubtful whether the pope self to be purchased even at is, however, perfectly certain is an arbitrator in the Irish that the future of England la on his resolves. If he conse desired, he would become conservative party. At all o thority is admitted and recog influence unquestionable. In tries, such as Tyrol, the Rhen Belgium and Lower Canada, eign is not the reigning mo pope, who rules through the bishops and priests. The obeyed in preference to the la unless these are in accords accepted by, ecclesiastical au Emile de Laveleye, in the Apr

For the faith that is not broken By the burden of the day; For the word that is not spoken (Dearest words are slow to say); For the golden draught unproffered To the thirst that thirsteth on; For the hand that is not offered When the struggling strength is gone; For the sturdy heart that will not Make a pauper of my need; 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 (Oh! be tender!) I am tired; I have forgotten how.

ittle falls. By and by we heard mother call,

"Lizzie!" We didn't answer. S.C. Y

Mother called ugain. "Liz zie! Ad-die!"

We peeped around the corner, and she was standing in the shed door. She saw our pink sun bonnets, and called again,

"Girls, did you peel my pumpkin pies?" "I-I skinned half a pie, mamma," Lizzie answered, so low that nobody but mother could have heard her.

"Did you peel more than half a pie?" "I-I skimmed one whole pie," Lizzie's

answer went round the stable's corner. "Did you peel more than one whole

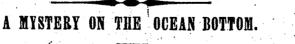
pie?"

"I-I did skin three pies, mamma." Lizzie was a brave little girl. She didn't say "we," she said "I," though I had

"Did you peel more than three pies, Lizzie?" Mother's voice was just as patient as ever.

"I peeled mates, mamma, all the mates there were and one mate over."

"Then my little girls will come into the house." And we went in with mother; but before she shut the shed door she broke off a tiny switch from the lilac bush growing near it, a bit of a lilac twig that couldn't hurt a fly's wing, but small as it was, in never again too peel the skins from the pumpkin pies. - Wide Awake.



Far down in the deep waters of the ocean | spirit; and he felt the weight born only of the there are mountains and rocks and valleys miserable burden he was doomed to bear. and caves, just as there are up in our world. The merchant was touched with sympathy Sometimes the sailor drops the lead attached | for the helpless captive. The more he knew to a cord, and it sinks down not far; and of him, the deeper was the interest he felt in then again at a little distance it will sink his welfare; and he actually began to enterdown, down very far. In the first place it tain the thought of effecting his release. fell upon a mountain, and then in a valley. Cautiously inquiring as to the sum requisite Were the great ocean dried up, we should for this purpose, he found that it was consee wonders there.

consisting of Mrs. Eel, Mrs. Lobster, Mrs. Cod, Mrs. Shrimp, Mrs. Flounder, and Mrs. Nautilus. The fact was, a curious event had happened, and they were met to discuss | having overheard a part of the conversation it. A long, small thing had come creeping down the mountain and across the valley, mistaking the design of the latter-suppos and along it went on the ocean's bottom, so ing, in fact, that he was purchasing him to long that they could see no end to it either retain him in slavery for his own use-he way. Gently it came down and lay on the sprang forward, his eyes gleaming with inbottom of the ocean.

this some relation of yours? It looks more wherever it exists, and yet purchase me? like the Eel family than anything else."

"I would have you to know," said Mrs. have yourself?" Eel, squirming and twisting herself every He was proce way," that an eel has a head and a tail and ing, indignant invective, when the merchant fins; and don't you see this has none? An turned his eyes affectionately upon him, and sin had eaten a little further into their hearts'

"Oh, it is a stronger and beautiful than ours, and these creatures are higher and more glorious in their nature

than we.' "Well, Mrs. Nautilus, that will do for one day. We may as well break up our party. We know too much for such deception.'

Alas, poor creatures! just as wise as the Sadducees and such like people, who say, "there is neither angel nor spirit," nor a higher state than theirs, because they cannot comprehend it.—Selected.

STRENGTH. OR FINISH.

BY THE LATE REV. SAMUEL W. DUFFIELD

Two men I knew: One rudely wrote the score Of sacred tones;

The other, with a skill that men praised more Carved cherry-stones.

They both are dead: The anthem now upswells From those rude tones; But all that now the other's glory tells Are cherry stones.

THE BANSOMED SLAVE.

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 heavily on his

siderably greater than the mercantile profits At the foot of one of these mountains in of his entire voyage. Still he could not the ocean there was a kind of tea party met, abandon the thought. He spoke to the captain, to whom this interesting Mussulman belonged, and offered him a price for his ran. som. His offer was accepted; but the slave, between the captain and the merchant, and dignation, and cried out: "And do you call "Mrs. Eel," says Mrs. Lobster, "is not yourself a free man, and an enemy to slavery Have I not as much right to freedom as you

He was proceeding in this strain of burn.

dred one day. "A gump what ?" said the others. But Alec laughed and laughed till he rolled

over in the grass. "She means an umpire," he explained, when he could get his breath; and when he told them what an umpire was, they thought it a fine idea.

And indeed it proved to be a good plan. They took it by turns being umpire, day about; and they were very careful to do as the umpire decided, when any dispute arose. So all that summer they played under the maple-trees without any quarreling. "I'll tell you what it is," said the father

of one set of little folks, "this idea of having an umpire, and giving him authority, is fitting our children to be good citizens of the United States."

"Better than that," said one of the other gentlemen, with a grave smile, "it is fitting them to become members of that kingdom whose law is, 'As much as lieth in you, live peaceably with all men.""-Sunday-School Times.

# THE SIN OF THE ANTEDILUVIANS.

This may be considered rather an antiquated subject, until we remember that their sin is our sin, and that the root of the corruption of the nineteenth century, after Christ, is no different from the root of evil twenty-nine centuries before Christ. What was this damning sin that could be washed clean only by a deluge? We have said that the men of that day were by no means unenlightened or uncivilized. It was not the filth arising from ignorance, but the filth arising from skepticism in the unseen, which made the cleansing waters of a flood necessary. "They did eat and drink, they married wives, and were given in marriage, until the day that Noah entered into the ark," says the record. That was their sin according to our Lord. A materialism that could look no higher than the dinner plate; a materialism that found its heaven in lust and animal passion; a materialism that scorned whatever it could not handle; a materialism that evidently laughed, as at a crack-brained fanatic, at him who retained his faith in the commands of an all-wise, all-powerful, all-loving Father; that was the core of the rottenness of the ancient world; that was the corrupting leaven which leavened the whole lump. That, too, is the leaven of unrighteousness.

which is to day at work; for, after all, the world was only washed, and not purged. The evil was lessened but not eradicated. Every one who, to-day, spans his life by threescore years and ten, and not by eternity every one who cares only for what money wil buy; every one who gives up his faith in the unseen, and the unheard, and the unfelt, 18 preparing himself for the same awful doom of those who entered not into the ark. It matters very little whether the antediluvians were a few degrees worse than we, whether

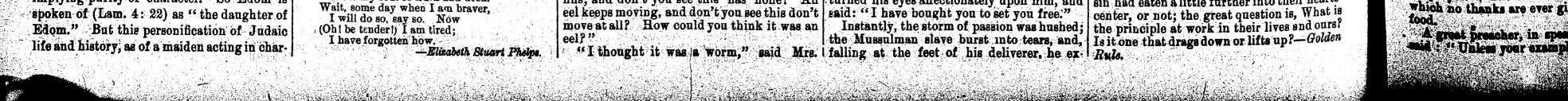
FALSE LIGHTS.

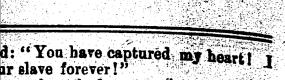
There is a story of some by false lights, lured a ship Among the dead sailors who ashore, one of the wreckers f of his own son who was com sea! There are a great man lured to ruin by false lights. ful thing it is to find pare Wrechers.

The story of the old man written, "His sons made t and he restrained them not," ing. He knew of their iniq them drifting in dangerou raised no signal of alarm, and that for this neglect his h judged forever.

If the men at a life-saving refuse to throw a rope to a si would be as guilty as wreck false lights. One of the and that we must answer to Go silence as well as for our idl

There is no place in the ample is more potent for g than in the home. A bad e light. A little boy asked have to say my prayers every see father praying ?" T in which the children never of prayer. There are fu which no thanks are ever gi tood





merchant had compassion on the conof the poor slave. And has not God not Christ-had compassion upon us? us as the merchant was to emancipate ave, the only way in which he could it was by paying the ransom price. hink you, dear reader, that the infirighteous, holy law of God can more be set aside than the puny laws of unarbitrary men? No; God has said. wages of sin is death;" and, as we erformed the work, the wages must be ed, if not by us, by a substitute, a vicrovided in our stead. But where is one competent, on the one hand, and , on the other, to ransom us from the ge which oppresses, and the destruction awaits? Ah, there is Onel Do you name? That very name expresses the e undertook! "Thou shalt call his Jesus, for he shall save his people from ins." We think it a noble act of the h merchant to ransom this poor slave cost of more than all the profits of his And so it was. It was a large sum, thought it large; but his pity for the utweighed his value for the treasure, freely expended it on his ransom. hat is all this to the love of Jesus. or cost at which he gave himself a ran. r all, to be testified at due time? "Oh. nis love might win the confidence of eart!"\_\_\_\_S. W. Presbyterian.

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Are you fighting for the Master, Little children, brave and true? Are you working for in his vineyard? There is room and work for you.

There are many little soldiers In the mighty ranks of right. Many little ones are marching Upward to the land of light.

They are happy in God's service, Little ones so pure and fair, Faith uly their hearts are keeping, Lest the tempter enter there.

Tiny hands are often strongest To perform sweet deeds of love; Strong to draw the weak and erring To the path that leads above.

# THE POLITICAL POWER OF THE POPE.

The Vatican is now one of the diplomatic centers in Europe, where the most important political business is negotiated. The pope interferes, either openly or by secret agencies, in the internal political movement of all civilized countries. The reason for this is evident. The majorities of the inhabitants of nearly all the Roman Catholic countries, and very powerful minorites in Protestant lands, such as Germany and England, or in schismatic nations like Russia, obey the orders of their priests, who, in their turn, receive instructions from the bishops and the pope. It is certain that in countries where, as in Belgium, the Roman Catholic faith has its ground, the pope possesses incomparably more authority than the king. The electors who decide the majority in Parliament obey his orders, and the choice of the ministers is thus influenced. The most important recent victory of the papacy is the one over the greatest politician of our day, the Iron Chancellor, Bismarck. He should not have forgotten that two sovereigns had already not only signally failed but lost their crowns, in a similar enterprise. Joseph II., Emperor of Austria, wished to enforce a regulation that aspirants to the priesthood in Belgium should follow the course of studies at the University of Louvain. The clergy resisted this measure, and the revolution of 1788 followed. The King of the Netherlands, William I., atfinding himself incapable of resisting the clergy in the Catholic provinces of Prussia, and perceiving his mistake, turned completely and suddenly round. Another recent triumph of the papacy has been achieved in England. In order to induce the Irish to cease their opposition to the English government, Lord Salisbury dispatched the Duke of Norfolk as an envoy to Rome, where he represents the interests of the Irish landlords. Even Queen Victoria almost prostrated herself at the feet of the pope, if we may believe the official gazette of the Vatican, which reports that her gracious majesty expressed the wish "that the Catholic religion be permitted to prosper more and more throughout the vast British Empire." If Leo XIII. would consent to command the Irish priesthood to cease from supporting home rule, there is nothing that would be refused him; he might have a Catholic university, money for seminaries, and even an ambassador at the Vatican. Only it is doubtful whether the pope will allow himself to be purchased even at this price. It is, however, perfectly certain that Leo XIII. is an arbitrator in the Irish question, and that the future of England largely depends on his resolves. If he consented to act as desired, he would become on ally of the conservative party. At all events, his authority is admitted and recognized, and his influence unquestionable. In many countries, such as Tyrol, the Rhenish Pravinces, Belgium and Lower Canada, the real sover eign is not the reigning monarch, but the pope, who rules through the medium of his bishops and priests. The pope will be obeyed in preference to the laws of the land, unless these are in accordance with, and accepted by, ecclesiastical authority.-Prof.

the Lord, your children will be able to say at the last great day, 'Our father was halfhearted, and how could we be expected to give our hearts to God ?'" Hold up the true light in your home.

In a recent notice of the death of an earnest Christian lady, it is said, "Her attachment to the church was born at the prayerblessed hearthstone of her father's home." I know a man who càn trace his first impulse towards a religious life to a blessing asked at table by a good woman whose guest he was.

A Christian's example in his home may be very far-reaching in its influence. The world may be the better for it in ways beyond his thought.

An eminent bishop, taking up the old fam. ily Bible in the presence of a large company of friends, said : "Here is the Book out of which five sons studied theology under the tuition of a godly mother." The light "on the stand shineth unto all that are in the house;" unto children and servants and the stranger within the gates.

A vessel was once driven by a storm into a port on an island where there was a Christian mission station. The people were very kind to the crew. A young German was taken to the home of the missionary, who was then absent on a preaching tour. The next morning the missionary's wife asked him to come to prayers. He went in and with the assembled family listened while she read from God's Word and offered a fervent prayer. He was an unbeliever, and had never seen anything like that, but he was deeply impressed and on the homeward voyage became a Christian. That good woman builded better than she knew.

I used to sit on the ocean shore and watch the light on a cape miles away. It seemed feet long. Four years later the time was very small, but it was as bright as a star, and sailors far out at sea were guided by its ments with the air brake on freight trains rays safely into port. The good example of the humblest Christian may be the means of keeping others from being wrecked. Hold train of that length running at a rate of up the true light !- New York Observer.

WITTY BEPLIES.

An Irish recruit about to be inspected by Frederick the Great was told that he A reduction in insurance rates, where elecwould be asked these questions: How old tric lights are exclusively used, has just the revolution of 1830 ensued. Bismarck, are you? How long have you been in the been voted by the New England Insurance service? Are you content with your pay Exchange. The reduction is, however, only and rations? He prepared his answers ac- allowed where the rules of the exchange are cordingly. It so happened, however, that followed in installing the plant, and where the king began with the second question: the company whose apparatus is used shall "How long have you been in the service?" pay "any sum assessed as its proportion to Paddy glibly replied: "Twenty years," defray the cost of inspection." This move "Why," said the king, "how old are you?" has several things to recommend it; it gives

### TEASING CHILDBEN.

THE SABBATH RECORDER, MAY 24, 1888.

Well do I remember my childish vexations and troubles. I was told I had a red nose.

pouting lips, a bad form, that I scowled and looked cross, etc. Now, I would like to fell into a quicksand, and in twenty minutes know who would not look cross and scowl a day. My childhood was an unhappy one, caused mostly by the teasing and tormenting of my parents, but outsiders did their part; I have always noticed they do if there is a

child the parents pick upon; God help that child and forgive the parents. I can never remember my mother giving me any good advice in a kind manner, and I so longed worse than the average child, and I am confirmed in this opinion because I have seen other intelligent and pretty children imposed upon by their parents.

never love, they had best give it away when it is small; but the trouble is they will not remind me of the old man I heard of; he had several children, and some one asked him if he had any favorites. "No," said he, "but if I had any they would be Susan and Ar-



Popular Science.

THE AIR-BRAKE.-Eighteen years ago,

when the air-brake was tried, it required

eighteen seconds to apply it to a train 2,000

reduced to four seconds. Recent experi-

show that it can be applied to every car in a

forty miles an hour, and that this train can

jolting.

be stopped within 500 feet, or one-fourth of

ELECTRIC LIGHTING AND INSURANCE.-

had entirely disappeared. Within two days if there were disagreeable things said to her the company sent out a gang of men and a every day of her life, and often several times wrecking train to raise the engine. To their surprise they could not find a trace of it. Careful search was made, magnetized rods were sunk to the depth of sixty five feet, but no engine could be found. It had sunk be-yond human ken, and from that day to this has never been discovered. Cattle and between a surprise the s horses are frequently lost, the only animal that is safe being a mule-the only animal for love and councel sometimes. Perhaps that never gets caught. No greater instance you may think I was a very bad and uncome- of the same intelligence of this much ly child; it is my honest opinion I was no maligned quadruped can be cited than the skill and care with which it avoids all unsound bottom. As its hoofs are much smaller and narrower than those of a horse, it would mire down in places where a horse I think if parents have a child they can could safely pass. Recognizing this fact, whenever a mule feels the ground giving away under its feet, it draws back instantly admit but they love them all alike. They and cannot be induced to advance a step, although a whole drove of horses may have immediately preceded. Those who think a mule is stupid are much mistaken."

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hy not have a gumpire ?" cried Milne day.

gump what ?" said the others. Alec laughed and laughed till he rolled n the grass. he means an umpire," he explained. he could get his breath; and when he hem what an umpire was, they thought ne idea.

d indeed it proved to be a good plan. took it by turns being umpire, day and they were very careful to do as npire decided, when any dispute arose. that summer they played under the -trees without any quarreling.

Il tell you what it is," said the father set of little folks, "this idea of havumpire, and giving him authority, is our children to be good citizens of nited States."

etter than that," said one of the other men, with a grave smile, "it is fitting to become members of that kingdom law is, 'As much as lieth in you, live ably with all men.""-Sunday-School

### THE SIN OF THE ANTEDILUVIANS.

may be considered rather an antisubject, until we remember that their our sin, and that the root of the coron of the nineteenth century, after , is no different from the root of evil y-nine centuries before Christ. What his damning sin that could be washed only by a deluge? We have said that hen of that day were by no means unatened or uncivilized. It was not the prising from ignorance, but the filth g from skepticism in the unseen, which the cleansing waters of a flood neces-"They did eat and drink, they marvives, and were given in marriage, until y that Noah entered into the ark," says cord. That was their sin according to ord. A materialism that could look no than the dinner plate; a materialism ound its heaven in lust and animal pasa materialism that scorned whatever it not handle; a materialism that evilaughed, as at a crack-brained fanatic, who retained his faith in the comof an all-wise, all-powerful, all-loving r; that was the core of the rottenness ancient world; that was the corrupting

which leavened the whole lump. t, too, is the leaven of unrighteousness. is to day at work; for, after all, the was only washed, and not purged. evil was lessened but not eradicated. one who, to-day, spans his life by score years and ten, and not by eternity; one who cares only for what money will every one who gives up his faith in the n, and the unheard, and the unfelt, 18 ring himself for the same awful doom one who entered not into the ark. It rs very little whether the antediluvians a few degrees worse than we, whether d esten a little further into their hearts

FALSE LIGHTS.

Emile de Laveleye, in the April Forum.

There is a story of some wreckers who, by false lights, lured a ship on the rocks. Among the dead sailors who were washed An' she is so very deaf that I'm writing her ashore, one of the wreckers found the body a loud letter." of his own son who was coming home from ful thing it is to find parents among the down, I say, and I'll give you a good dozen!" Wrechers.

written, "His sons made themselves vile, and he restrained them not," is full of warnjudged forever.

If the men at a life-saving station would that we must answer to God for our idle silence as well as for our idle words.

"Six months." "Six months!" exclaimed to electric lighting the advantage which its the king; "surely either you or I must be superior safety warrants, and it insures the mad." "Yes, both, your Majesty"-a con. careful installing and regular inspection of fession scarcely anticipated by the royal the plant. It is in this last that the benefit examiner.

wife, resident in Ireland, who were constantly pestered by a begger woman to whom they had been very generous. One morning, at the accustomed hour, when the lady was to day, electric lights can be put in buildgetting into her carriage, the old woman be- ings in a way to make accident impossible, gan: "Agh! my lady, success to yer lady- and electricians can thank their own illship, and success to yer honor's honor, this advised 'economy' for the ill repute in morning, of all the days in the year, for which some people hold the system.-Scisure didn't I drame last night that her lady- ence. ship gave me a pound of tay, and yer honor

gave me a pound of tobacco.' "But, my good woman," said the general, "do you not know that dreams always go by the rule of contrary?"

"Do they so, plase yer honor?" rejoined the old woman. "Then it must be yer honor that will give me the tay and her ladyship that will give me the tobacco."

While dealing with the Emerald Isle w may be allowed to quote several other equally witty and amusing replies, such as could only proceed from a warm-hearted son of Erin. It is said that when Sir Richard Steele was asked how it happened that his countrymen made so many bulls, he replied: "It is the effect of the climate, sir; if an Englishman were born in Ireland he would make as many." He was therefore-perhaps intentionally-guilty of making a bull while seeking to explain their origin.

Another Irishman was observed writing a letter in a very large hand, and when questioned as to why he employed such large characters, replied: "Arrah, dear, an' isn't it to my poor mother I'm writing?

"Come down this instant!" said the sea! There are a great many boys and girls boatswain to a mischievous son of Erin who lared to ruin by false lights. What a dread- had been idling in the round-top. "Come "Troth, sir, and I wouldn't come down if

The story of the old man of whom it 'is you'd give me two dozen." Another sea-ritten, "His sons made themselves vile, faring Irishman was engaged hauling a rope into a small boat, when the captain of the ing. He knew of their iniquity. He saw ship, who was on the poop, ordered him to them drifting in dangerous currents, but "bear a hand." The captain then took a goes, is unique in railroad history. I refer raised no signal of alarm, and it is recorded turn on deck, but on his return Barney was to the trouble arising from quicksands. that for this neglect his house would be still working hard at the line. "Why, haven't you reached the end yet?" cried the captain. "No, indeed, master; and, by my soul, I, ve been looking for the end till fully bridge them required an expenditure would be as guilty as wreckers who display I am beginning to think it has got none. I out of all proportion to the size of stream to nual contributions to the Society. Life Members are entifalse lights. One of the ancient fathers said do believe, sir, somebody has cut it off!"

is greatest. The few fires for which electric A good story is told of a general and his lighting is responsible have been the result of cheap and careless work, and with efficient inspection this is impossible. With the wires and appliances that can be purchased

HORSE, STEAM, OF ELECTRICITY .--- Mr. Ransom, writing on the comparative cost of steam, horse, cable, or electricity, takes a sample road, six miles long, with twentyfour cars, a speed of six miles an hour, and running twenty hours out of twenty-four. This would require forty eight horses on the lines and 192 in the stables, costing, with harness, initially about \$38,400. The initial cost for electrical plant he estimates at \$26,-500; for cable plant, \$35,000; and for the comparison these figures may be put: A motor plant of horses costs \$38,400; of electricity, \$26,500; of cable apparatus, \$35,00. With regard to the road, the esestimate is for horse road, single track, per mile, \$9,000; electric varies, according to system, from \$10,000 to \$23,500; cable roads from \$30,000 to \$110,000; steam, \$9,000. If old roads have to be adapted to the new traction, the cost of adaption is given for a six mile road: For cable, \$265,-200; for electricity, \$70,500; for steam, \$40, 000. In conclusion, Mr. Ransom says: "In

original cost, expense of operating, cost of maintenance, outlay in applying to old roads, steam distances every other mechanical system."-Scientific American. QUICESANDS .- "In the construction of the Kansas Pacific and Atchison, Topeka

& Santa Fe Railroads," said H. L. Carter, a railroad contractor of St. Joseph, the other day, "one difficulty of frequent occurrence was met with, which, as far as my experience quicksands are to be found in nearly every stream, no matter how small, and to success-Foote, on his return from a visit to Ire- longest piles disappeared without touching land, was asked if he had seen Cork. "No," the bottom. Then filling with earth and

This book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland, which has been widely circulated among the clergymen of America.

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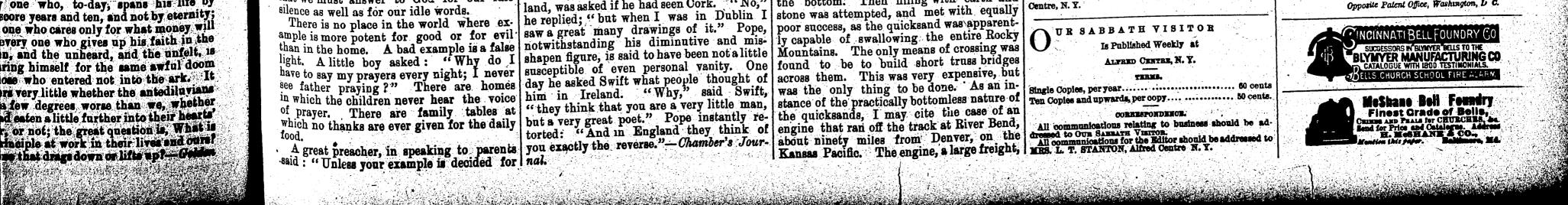
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THE SABBATH RECORDER, MAY 24, 1888

8 Alfred, N. Y. The Sabbath School. The Parnellite manifesto has sized the Condensed Aews. 'Parted his garments." The executioners were al lowed the garments of the criminal. For his coat, Vatican authorities who thought the Parnel-C. BURDICK WATCHMAKER and ENGRAVER an under garment, which was woven whole, they lites would follow the priests in submission. AUROBA WATCHES & SPECIALITY. "Search the Scriptures; for in them ye think ye Archbishop Walsh had conferences with cast lots. John 19: 23, 24, v. 36, "They watched have eternal life; and they are they which testify of Domestic. Cardinal Moran of Australia before his dehim." It was the duty of the soldiers to remain. on Andover, N. Y. 100.7× The Supreme Court of Michigan has parture. guard. But among the spectators, there were ene B. WOODARD, DENTIST, IS MAKING unanimously declared the local option law mies and friends. Faithful women were there, and As the Brazillian Senate has ratified the A. Rubber Plates by a new process. His ewn INTEBNATIONAL LESSONS, 1888. unconstitutional. among the disciples, John, at least. was there. v emancipation bill recently passed by the invention. The best thing out. Send for circular. lower house, slavery will soon be abolished 55, John, 19: 25-27. v. 37, "His accusation." It The American Baptist Educational Socie-SECOND QUARTER. COTTRELL, Breeder of Percheron E. A. COTTRELL, Dictor premiums out of was customary to place above the head of the crimin the empire of Dom Pedro. To this end ty at Washington elected Francis Wayland, March 31. The Marriage Feast. - Matt. 23. 1-14. the Emperor has labored for years, and news inal the crime for which he suffered. This accusaof Connecticut, president. April 7. Christ's Last Warning. Matt. 23 : 27-39. of its accomplishment will greatly cheer him tion, as given by the different Evangelists, differs April 14. Christian Watchfulness. Matt. 24: 42-51. The lease of the Providence & Worcester at his sick chamber in Milan. Berlin, N. Y. April 21. The Ten Virgins. Matt. 25: 1-18. somewhat, which may be accounted for by its being Railroad to the New York. Providence & April 28. The Talents. Matt. 25:14-30. written in Hebrew and Greek, and Latin, and the The Moscow Gazette declares that the agi-Boston Railroad has been ratified by the R. GREEN & SON. May 5. The Judgment. Matt. 25: 81-46. phraseology may have varied in the different lantation in England over the military defenses DEALERS IN GENERAL MERCHANDISE May 12. The Lord's Supper. Matt. 26: 17-30. stockholders of both roads. guages. v. 38, "Two thieves." Rather, robbers. of the empire was started by an agreement Drugs and Paints. May 19. Jesus in Gethsemane. Matt. 26: 36-46. The entire business portion of the town of made between the English and German gov-Very likely partners in crime with Barabbas, who May 26. Peter's Denial. Matt. 26: 67-75. Goldendale, Washington Territory, was New-York City. ernments with a view to the augmenting of June 2. Jesus Crucified. Matt. 27: 33-50. would have been here in place of Jesus, had the burned recently. Loss, \$175,000; insurance, June 9. Jesus Risen. Matt. 28: 1-15. British armaments and the co-operation of Jews not chosen to release the chief in the sedition, THE BABCOCK & WILCOX CO. June 16. The Great Commission. Matt. 28: 16-20. \$50,000. Great Britain with the triple alliance. and slay the innocent. v. 39, "Wagging their Patent Water-tube Steam Boilers. June 23. Review Service. GEO. H. BABCOUK, Pres. heads." In derision and insult. v. 40, "Thou that 30 Cortlandt St Michael Davitt, in a speech at Liverpool Benson, the Patti ticket swindler, com destroyest the temple." A perversion of Jesus' made last week, said that Irishmen would M. TITS WORTH, MANUFACTURER OF LESSON X .- - JESUS CRUCIFIED. mitted suicide in Luglow Street Jail, New York, by jumping from the second tier to not be an iota behind O'Connell in resenting words (John 2: 19-21), which were brought against K. FINE OLOTHING. Oustom Work a Special the papal rescript. Ireland had done more him at his trial. Matt. 26: 61. "But it is remark Taken from the Helping Hand. A. L. TITSWORTH. 300 Canal St the ground. for the church among people - throughout able that at this very hour the words he really POTTER, JR. & CO. A New York occlinit asserts that the greatthe English-speaking world than any other PRINTING PRESSES. spoke were in process of being fulfilled."-Peloubet. U. For Sabbath day, June 2, 1888. est enemy to the eye is the cigarette. It 12 & 14 Spruce St. country, and if this was Rome's gratitude "If thou be the son of God." He had power to causes a disease known to the profession as C. POTTER, J.B. H. W. FISH. JOS. M. TITSWORTE Irishmen would be likely to ask themselves save himself, as the Son of God, but he did not, SCRIPTURE LESSON .-- MATTHEW 27 : 33-50. the "cigarette eye," which can be cured questions in the matter. 33. And when they were come to a place called Golgotha, that is to say, A place of a skull,
34. They gave him vinegar to drink, mingled with gall: and when he had tasted *thereof*, he would not drink.
35. A d they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet: They parted my garments among them, and upon my vesture did they cast lots.
36. And sitting down, they watched him there because he was the Son of God. v. 42, "He saved Leonardsville, N. Y. only by long treatment. others, himself he cannot save." It was the chief Advices from the Congo country are reas-RMSTRONG HEATER, LIME EXTRACTOR, AND Over two-thirds of the Poughkeepsie suring. Order appears to have been re-estabpriests and elders who mockingly said this, imply CONDENSER for Steam Engines. Bridge is now completed, and 300 men are ing that the claim that he saved others was untrue. lished around Stanley Falls, the Arabs ARMSTRONG HEATER Co., Leonardsville, N. Y hurrying the rest to a finish, expecting to having submitted to Tippoo Tib. Ward, Little did these blasphemers realize the blessed truth have all of the work done by August 25th or 85. And sitting down, they watched him there,
87. And set up over his head his accusation written, THI
18 JESUS THE KING OF THE JEWS.
38. Then were there th they uttered. He could not save himself if he would Major Bartelott's assistant, is at Bana, enga-Plainfield, N. J. September 1st. ging fresh carriers, with whom he will reasave others. These taunts were made by those whom MERICAN SABBATH TRACT SOCIETY. scend the Congo River and join Major Bart-38. Then were there two thieves crucified with him: one on the right hand, and another on the left. 39. And they that passed by reviled him, wagging their heads he was dying to save. "We will believe him." At Troy, N. Y., a telegraph wire fell EXECUTIVE BOARD. elott, when they will start for Wadelai. But if he had come down from the cross, they would across an electric light wire on Franklin J. F. HUBBARD, Treas C. POTTER, Pres., The government of the Congo state, as a heads, 40. And saying. Thou that destroyest the temple, and buildest *it* again in three days, save thyself. If thou be the Son of God, come down from the cross. 41. Likewise also the chief priests mocking *him*, with the not have believed, for he did what was more won-Square and the end of the smaller wire D. E. TITEWOTRH, Sec., G. H. BABCOCK, Cor. Sec. proof of its sympathy with the Congo Plainfield, N. J. derful, he rose from the dead, and they did not be-Plainfield, N. J. dropped into the street. A horse ran against Stanley expedition, bears the cost of the Regular meeting of the Board, at Plainfield, N lieve. v. 44, "The thieves also." Either both at it and was instantly killed. , the second First-day of each month, at 9 P. M carrier assistance given to Mr. Ward. first, and one afterward repented, or the expression scribes and elders, said. 42. He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. Clarence G. Scudder, a young Rutgers may be a general one. One of the thieves was con-College student, was so terrible injured while THE SEVENTH-DAY BAPTIST MEMORIAL verted on the cross. Luke 28: 40-43. "Cast the BOARD. practicing at high jump in the college gym-43. He trusted in God: let him deliver him now if he wil have him: for he said, I am the Son of God. CHAS. POTTER, President, Plainfield, N. J., same in his teeth," Cast upon him the same renasium one evening, that he died the next 44. The thieves also which were crucified with him, cast the same in his teeth. E. R. POPE, Treasurer, Plainfield, N. J., J. F. HUBBARD, Secretary, Plainfield, N. J. proach.—Rev. Ver. v. 45, "Now from the sixth afternoon after passing hours of agony. hour." Noon. He had now hung on the cross, en-An exchange says, so far there has not 45. Now from the sixth hour there was darkness over all Gifts for all Denominational Interests solicited. during the insults of his enemies for three hours. the land unto the ninth hour. 46. And about the ninth hour. Jesus cried with a loud Prompt payment of all obligations requested. been a single case of drunkenness or disor. voice, saying, Eli, Eli, lama sabacthani? that is to say, My God, my God, why hast thou forsaken me? 47. Some of them that stood there, when they heard that, said, this man calleth for Elias. "The ninth hour," Three o'clock in the afternoon. derly conduct reported in Ellicottville, **DOTTER PRESS WORKS.** 'Darkness over all the land." This could not have N. Y., since the liquor licenses expired. Builders of Printing Presses. been an eclipse, because the Passover occurred at Trade is reported better by the merchants, C. POTTER, JR., & Co., - - Proprietors 43. And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him and every one except the liquor-dealers apthe time of full moon, when an eclipse of the sun M. STILLMAN. cannot take place, as the sun and moon are then in pears satisfied. 49. The rest said, Let be, let us see whether Elias will come ATTORNEY AT LAW. opposite directions from the earth. It must have to save him. 50. Jesus, when he had cried again with a loud voice, yield ed up the ghost. Supreme Court Commissioner, etc. There is a prospect of another war of rates been a miracle, and must have terrified these scofon passenger business between Chicago and fers into silence. Nature itself attested its horror Westerly, B. I. Boston. The Niagara Falls Short Line has GOLDEN TEXT-He humbled himself, and at the murder of the Son of God. v. 46, "Jesus not consented to arbitrate the question of became obedient unto death, even the death of L. BARBOUR & CO., cried with a loud voice." The words he used are the cross. Phil. 2:8. whether it shall retain its differential of DRUGGISTS AND PHARMACISTS. Hebrew words, and quoted from Psa. 22: 1. His \$1 25, and is not likely to. The Grand No. 1, Bridge Block. ery was that of extreme anguish. Friends had for-Trunk is daily expected to meet the Short PLACE .- Out of the city of Jerusalem, at a place saken him, enemies had taunted him, darkness was Line's rate.

Entered as second-class mail m fice at Alfred Centre, N. Y. CONTENTS. The Contrast.--Poetry..... Glimpses of Europe.--No. 27..... Getting Ho'd of Young Men.... About the New Preacher.... MISSIONS. Work for the Chinese..... WOMAN'S WORK. What shall We Dof..... Putting Ourselves in Their Places...... Moffat and his Mother..... SABBATH REFORM. The Sabbath not Jewish..... econd Corinthians 8: 7..... EDUCATION. Alfred University-Treasurer's Report. TEMPERANCE. The Liquor Traffic in Politics..... EDITOBLALS. ditorial Paragraphs. encement at Alfred ...... COMMUNICATIONS. Temperan e Work and the Christian Te HOME NEWS. First Alfred, N. Y ..... Hornellsv New York City, N. Y.... CONDENSED NEWS..... MARRIAGES AND DEATRS... SERMONS AND ESSATS. The Song of Songs.-No. 2..... MINCELLANY. femorial Day.-Poetry What is Faith ?..... A Divided Bible..... Coming.—Poetry...... How the Day Grew Bright..... Christian Sympathy..... Trne Ides of Sin.... POPULAR SCIENCE CATALOGUE OF PUBLICATIONS. ] THE SABBATH-SCHOOL BOOKS AND MAGAZINES ...... SPECIAL NOTICES RITATWINA DIRECTORT ...... Written for the SABBATE I THE CONTRAST BY MRS. M. E. H. EVI By sin, he saith, death ente To this fair world of our It never was the Maker's w To blight his own fair fic It was no neaveraly Giver's To olaim his gifts again. And ain brought all this ban And formered all this pair

TRUETED BY THE AMERICAN

The Sabbath A

VOL. XLIV.-NO. 22.

PEBSONS.-Jesus, a centurion, with a company of soldiers, chief priests, scribes and elders, the people, two thieves.

#### **OUTLINES.**

\* I. The crucifixion v. 83-88. II. The mocking crowd. v. 39-44. III. Three hours of darkness, v. 45. IV. The closing scenes. v. 56-50.

called Golgotha, or Calvary.

TIME.-April, A. D. 30.

#### INTRODUCTION.

The next morning after the events of the preced ing lesson, the council again came together to plan how they might put Jesus to death. They then bound him and took him to Pilate. When Judas saw that Jesus was condemned, he brought the money he had received for his treachery to the chief priest, and elders and went and hanged himself. Pilate examines Jesus and finds no fault in him, and sends him to Herod. Herod, disappointed in not seeing some miracle wrought, allows his men to mock and otherwise ill-treat him, and then sends with that just person, Pilate yields to the clamor of the Jews, and condems him to be crucified. Jesus is then left with the soldiers, who put upon him a scarlet robe and the crown of thorns in mockery of his claims to be a king He is spit upon and scourged then led away to be crucified. Simon, of Cyrene. is made to assist him in bearing the cross to the place of execution. John 19: 17, Luke 23: 26. WORDS EXPLAINED .- V. 33, "And when they

were come unto a place." On the way to the place of execution, the criminal was compelled to carry his cross. This Jesus did (John 19: 17) but, prob ably from inability to carry it alone, Simon was compelled to carry one end after him. Luke 23: 26. Many people, including women, followed and bewailed his sad fate. But he said, in full view of the horrors before him, "Weep not for me. bnt weep for yourselves and your children," no doubt referring both to the destruction of Jerusalem and to the woes of the finally impenitent in the future world. "Golgotha." "The Hebrew word meaning a skull. Luke uses the Latin equivalent, Calvary. So called, some have supposed, because the place resembled a skull, but more probably because it was a place of execution, where the bones of criminals were allowed to remain unburied."-Barnes. v. 84. "Vinegar. . . . mingled with gall." "Common sour wine was mingled with a powerful narcotic drug, bitter, but offered as an ansesthetic, to stupefy and dull the sense of pain."-Lange. "He would not drink." He chose to face death in full possession of all his faculties, and to endure all the suffering which his cruel death involved. that he might make full atonement for our sins. v. 85. "And they crucified him." It was the third hour, or nine o'clock A. M. Death by the cross was the most terrible, the most dreaded and shameful death of antiquity. "It was not a Jewish punishment: it was a punishment inflicted by heathenism, which knew no compassion or reverence for man as man. on the worst criminal."-W. G. Butler. The vicfeet, when the tree was raised upright, with its tor-tured human burden upon it, and fixed firmly in the ground. While hanging in this position of un-

itual anguish, which must have been infinite, he all alone, "bare our griefs, and carried our sorrows," and received "the chastisement of our peace." v. 47. "Calleth for Elias." "Elias figures in many an ancient Jewish fable as a rescuer in danger, distress or calamity."-Robinson. They supposed he called upon Elias for help. v. 48, "Vinegar." Sour wine. "Gave him to drink." From the sponge on a stalk of hyssop. v. 49, "Let be." These wanted them to wait and see if Eljah would come and assist him. v. 50, "Jesus, when he had cried again with a loud voice." No doubt the cry was "It is finished." John

over him, his physical sufferings had reached the

utmost limit of endurance, and in mental and spir-

19: 30. It is believed that this was a cry of exultation, of victory. "Yielded up the ghost." Yielded up his spirit.-Rev. Ver. His death was a separation of his spirit from his body.

CENTRAL TRUTH.-Christ hath redeemed us from the curse of the law, being made a curse for us. Gal. 3: 13.

DOCTRINES.-1. God's estimate of his law. He allowed his Son to die to honor it. 2. God's hatred of sin. Christ died to overcome it. 3. God's love him back to Pilate. Though pronouncing him guilt. for the sinner. Christ died for him. 4. The value less, and warned by his wife to have nothing to do of salvation in view of what it has cost. 5. There can be no salvation save through the atonement made on the cross. Acts. 4: 12.

DUTIES.-1. Who can help loving this Saviour who suffered so much for our salvation ? 2. How can we escape if we neglect so great salvation? 3 In view of what he has endured for us. we ought to gladly do anything for him. 4. We should often call to mind and earnestly seek to imitate the example of Jesus in patiently suffering wrong for the sake of others' good.

SUGGESTED THOUGHTS .- No words can picture the horrors of the crucifixion scene. For six long hours-from nine d'clock in the morning till three in the afternoon of a tropical day-he hung upon the accursed tree by his lacerated hands and feet. During the first three hours, though suffering such indescribable torture, with the mocking, jeering crowd all about him, he thought of his mother. and provided for her care. He could listen to the prayer of the penitent thief, and grant him pardon and salvation. Nay he even prayed for his murderers,-"Father forgive them; for they know not what they do." The darkness of the last three hours seemed to silence the scoffing crowd, while in anguish of soul, he bears our griefs, and receives the penalty of our sins, until he cries out in agony, " My God. my God, why hast thou forsaken me?" But as the darkness passes from over the land, he cries triumphantly, " It is finished," and dies. The awful scene is over. The atonement is made. Salvation is purchased for a sinful world. This day of horrors has ended with the triumph of Jesus of Nazareth who is, indeed, King forever more.

#### Books and Magazines.

We have just received from the publisher, J. S. Ogilvie, 87 Ruse St., New York, "Woman: Her-Power and Privileges," being a series of twelve sermons by Rev. T. De Witt Talmage. The following is a table of contents: Women who Fight the Battle of Life alone. Worldly Marriages., Broken tim was nailed to the cross through his hands and Promises of Marriage. Dominion of Fashion. The

bad breaks in the Sny levee and the whole of the Sny bottoms, reaching from opposite Louisiana, Mo., to Hannibal, Mo., is inundated. The flood covers an area forty miles long and five miles wide, and over 100,000 acres of crops will be injured or destroyed. The oldest government employee is James Eveleth, disbursing clerk of the cheif engineer's office (war department), who has just passed his eightieth birthday anniversary. He entered the department as clerk on the military reservation of Fortress Monroe in 1829, and has therefore nearly rounded out sixty years of service.

The large clothing house of J. C. Rummell, at Shippensburg, Pa., was blown to atoms by a dynamite cartridge May 12th. The buildings adjoining were damaged. The work was done by some person or persons who had a grudge against Mr. Rummell on account of the active part he took in the temperance movement in his county.

Three white and two black convicts were lashed at Newcastle, Del., May 12th. Four 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 (white), for forgery, stood one hour in the pillory. All took their punishment uncomplainingly.

#### Foreign.

The British House of Commons has voted to grant a loan of £850,000 for the defense of the Australian colonies.

Dom Pedro is now reported out of danger. He will probably be able to continue the active duties of his office some years yet.

The British government has ordered that two modern thirty ton guns be mounted on the central bastion, facing the sea, at Sheerness. Other measures of defense will be adopted on the Thames.

Berlin advices say that Krupp will build a new steel factory and works near Annen. Westphalia, the works at Essex being unable to cope with the increased business.

The British Foreign Arbitration Society has presented to Mr. Chamberlain an address eulogizing his services in connection with the Implements, and Hardware. settlement of the fisheries dispute between Canada and the United States.

Experiments with "bellite," a new explosive invented by Lamma, of Stockholm. show that it is more powerful than dynamite, but that its explosion is quieter. There is less scattering of fragments, and it is much safer to handle.

Advices from Warsaw state that Russia is in a ferment of war preparations. The military and court authorities of Poland have been instructed to ascertain what quantities of corn, flour and forage they will be able to supply in a given time.

It is rumored in Berlin that an imperial



ABBATH-BUHOOL BOARD OF GENERAL CONFERENCE. H. C. COON, President, Alfred Cent

ADDRESS

A little child, a laughing cl Lay on its mother's breas Well that she knew him no Only a heaven-sent guest But Oh! her life took such In every mother care,

And tenderly she taught hi To lisp their evening pray

The years press on with easy Her heart is worn with si For low beneath the gravey Her voiceless darling lies No more the hands with co No more the good-night

Oh! God, how swful sin m To punish it like this!

"LIFE BY CHRIST J

In the mother's hand is lyi One light tress of silken And she sees a white robed Hears again a baby pray Then with solemn joy and She is looking up to Goo

"Not unto the land of stra Led the path my baby t

How the saints that gather By thy blood were purif They who witness thy sale Once by griveous tortur

How the holy angels loved When they saw his please For his dying lips confess

Claimed thy pardon and Eye hath seen not, ear hat But by living faith we n Catch a glimmer of that g Where the Lord is all th

By the life that is in Jesus They were quickened fr Oh! how precions is thy p And how dear the Lord

GLINPSES OF EUROPE

BY PROF. H. M. M.

INTERLAKEN

Here we are at Interlake of Switzerland. It is littl collection of hotels, pension tablishments to cater to the elers, but the hotels are all Victoria is a very large hot arrival we had to accept, we could, rooms in the upp annex near by. The villag and pretty, being backed by at the base of a great bla It faces the valley of the at the apper end of which frau in dazzling white, tween the two hills in the We stepped out in front of morning, and our eyes fell frau for the first time, the ing. There is an awefulne

