Six State Fair premiums out of

Berlin, N. Y.

R GREEN & SON. DEALERS IN GENERAL MERCHAEDINA Drugs and Paints.

New York City.

BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers.

80 Cortlands 8 H. BABCOUK, Pres. M. TITS WORTH, MANUFACTURER OF TINE CLUTHING. Oustom Work & Specials.
TITAWORTH. 800 Canal St.

POTTER, JR. & CO. PRINTING PRESSES. 12 & 14 Spruce St. TER. Js. H. W. FISH. JOS. M. TITEWORTH

Leonardsville, N. Y.

ISTRONG HEATER, LIME EXTRACTOR, AND CONDENSER for Steam Engines. FRONG HEATER Co., Leonardsville, N. Y.

Plainfield, N. J.

ERICAN SABBATH TRACT SOCIETY EXECUTIVE BOARD. J. F. HUBBARD, Trees TITEWOTRH, Sec., G. H. BARCOCK, COF. Bec Plainfield, N. J. Plainfield, N. J. ular meeting of the Board, at Plainfield, N

second First-day of each month, at 2 P. M. SEVENTH-DAY BAPTIST MEMORIAL BOARD. POTTER, President, Plainfield, N. J.

POPE, Treasurer, Plainfield, N. J., HUBBARD, Secretary, Plainfield, N. J. for all Denominational Interests solicited t payment of all obligations requested. TER PRESS WORKS.

Builders of Printing Presess. OTTER, JR., & Co., - - Proprietors M. STILLMAN

ATTORNEY AT LAW. Supreme Court Commissioner, etc.

Westerly, B. I.

L BARBOUR & CO. DRUGGISTS AND PHARMACISTS. No. 1, Bridge Block.

N. DENISON & CO., JEWELERS. RELIABLE GOODS AT FAIR PRICES

P STILLMAN & SON. MANUPACTURERS OF STILLMAN'S AXLE OIL only acle oil made which is EXTIRELY FREE

SEVENTH-DAY BAPTIST MISSION ARY SOCIETY E GREENMAN, President, Mystic Bridge, Ct. WHITFORD, Recording Secretary, Westerly

MAIN, Corresponding Secretary, Ashaway, R. L. ERT L. CHESTER, Treasurer, Westerly, R. 1

Chicago, Ill.

RDWAY & CO.,
MERUHAN.T TAILORS 205 West Madison St. B. COTTRELL & SONS, CYLINDER PRINTING

PRESSES, for Hand and Steam Power. bry at Westerly, R. I. 112 Monroe St

Milton, Wis.

M. GREEN, DEALER IN Lumber, Sash, Doors, Blinds, Salt, Cement, and Building Material.

ILTON COLLEGE, Milton, Wis. The Spring Term opens March 14, 1888. REV. W. C. WHITFORD, D. D., President

REGISTERED PHARMACIST Office Building,

OMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE. ident, Mrs. S. J. Clarke, Milton, Wis. ctary, Miss Mary F. Bailey,

ctory, Eastern Association, Mrs. O. U. Whitford, Westerly, R. I. South-Eastern Association, Mrs. J. L. Huffman, Lost Creek, W. Va.

Central Association, Mrs. P. R. Burdick, Lincklaen, N. Y. Western Association, Mrs. E. T. Platts, Alfred Centre, N. Y.

North Western Association, Mrs. Eliza Babcock, Albion, Wis.

Milton Junction, Wis.

T. ROGERS Notary Public, Conceyancer, and Town Clerk.
Office at residence, Milton Jusction, Wis.

he Sabbath Recorder, PUBLISHED WEEKLY

AMERICAN SABBATH TRACT SOCIETY. ALFRED CENTRE, ALLEGANY CO., M. T.

ly advertisers may have their adver-rly without extra charge. Avertisements of objectionable the

Sabbath

Recorder.

MRUISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS-48 A YEAR, IN ADVANCE

VOL. XLIV.-NO. 22.

ALFRED CENTRE, N. Y., FIFTH-DAY, MAY 31, 1888.

WHOLE NO. 2259.

# Sabbath Becorder.

Entered as second-class mail matter at the postoffice at Alfred Centre, N. Y.

Glimpses of Europe.—No. 27
Getting Ho'd of Young Men.

Woman's Work. SABBATH REFORM. EDUCATION.

Alfred University—Treasurer's Report..... TEMPERANCE. The Liquor Traffic in Politics.....

COMMUNICATIONS. Temperan e Work and the Christian Temperance Unions Home News.

> MARRIAGES AND DEATHS..... SERMONS AND ESSAYS. The Song of Songs.-No. 2..... MISCELLANY.

CATALOGUE OF PUBLICATIONS, ETC..... BOOKS AND MAGAZINES.....

### Written for the SABBATH RECORDER. THE CONTRAST.

BY MRS. M. E. H. EVERETT.

By sin, he saith, death entered in To this fair world of ours: It never was the Maker's will To blight his own fair flowers; It was no heavenly Giver's way To claim his gifts again, And sin brought all this bitterness And fostered all this pain!

A little child, a laughing child, Lay on its mother's breast: Well that she knew him not her own-Only a heaven-sent guest. But Oh! her life took such delight

In every mother care, And tenderly she taught his lips To lisp their evening prayer. The years press on with eager feet, Her heart is worn with sighs,

For low beneath the graveyard trees Her voiceless darling lies. No more the hands with comfort dear, No more the good-night kiss. Oh! God, how awful sin must be. To punish it like this!

"LIFE BY CHRIST JESUS." In the mother's hand is lying One light tress of silken hair. And she sees a white-robed vision Hears again a baby prayer. Then with solemn joy and gladness She is looking up to God!
"Not unto the land of strangers

Led the path my baby trod.' How the saints that gather round him By thy blood were purified; They who witness thy salvation, Once by griveous tortures tried: How the holy angels loved him When they saw his pleading face, For his dying lips confessed Thee,

Claimed thy pardon and thy grace! Eye hath seen not, ear hath heard not; But by living faith we may Catch a glimmer of that glory Where the Lord is all their day. By the life that is in Jesus They were quickened from the dust. Oh! how precious is thy promise,
And how dear the Lord we trust!

GLIMPSES OF EUROPE.—No. 27.

BY PROF. H. M. MAXSON.

INTERLAKEN.

Here we are at Interlaken, the Saratoga of Switzerland. It is little more than collection of hotels, pensions and other establishments to cater to the needs of travelers, but the hotels are always full. Hotel Victoria is a very large hotel; yet on our arrival we had to accept, with what grace we could, rooms in the upper story of an at the upper end of which rises the Jung-

surpass all other natural scenery that I

The display in the shops here would do credit to many a city. Anything that a traveler would want can be found, with many things that he doesn't want. One store seems to be given up entirely to the sale of carved wood, and some of the work istic Swiss costumes, and to one who has little children to think of at home they are bodies in this hollow. very tempting.

When I stepped across the street this morning, it seemed as if the telescope man from Boston Common had taken a foreign trip, for there stood his telescope "as natural as life," but instead of being pointed toward the sun it was directed toward the one object which fixes the gaze here, the ever-interesting Jungfrau.

Our hotel is finely appointed and is conducted in excellent style, except that they have so much patronage that they do not seem to know how to properly take care of it. The saloons are large and pleasant, and the dining hall is very elaborately frescoed with life-size figures of the muses or other mythical personages. The table d'hote is a very elaborate affair, each course being served at the tapping of a bell by the head waiter, which sends out the waiters to their stations, there to wait until another signal before serving the dish to the guests. At the end of the course another tap of the bell calls them into line

are made to Grindelwald Glacier, where one can enter the ice for some distance in an artificial grotto; to Stabbauch Fall; to the Wengern Alp and to quite a number of other places of interest; so the hotel yard abounds in guides and drivers, a sturdy, wars have shown. We are accustomed to unfaltering fighting to the death in the face of hopelessly overpowering numbers, and yet 1,600 of these Swiss soldiers entheir comrades' fate.

This forenoon we drove through the Lauterbrunnen, a pretty valley with very high, precipitous walls, abounding in little stream fresh from the glaciers. Away up on one of the cliffs could be seen the little heard approaching wheels, then looked appealingly for sous as we drove by. There signs of it. were also numerous girls who besought us to buy the lace which women were weaving in little booths by the roadside. Finally we came in sight of the Staubbach Fall, a lofty cliff with a little brook running off its brow into the space below, where it seemed to spread itself into fine spray. When there is a wind, it is said, none of the water reaches the ground, but is all carried away as mist. I couldn't help wishing that some one had thought to build a dam at the top as at the Kasterskill Falls the accumulated water, there might be enough to make a respectable waterfall. Beyond the Staubbach is the Trummelbach: was still heavily laden with dew, though it was now 11 o'clock on a hot morning.

The Trummelbach is a glacier stream that ages ago formed a deep pot hole like those we saw at Lucerne, and at last worked annex near by. The village is very neat down into a layer of softer stone, and wore and pretty, being backed by a brawling river a hole through at the side, so that as we went at the base of a great black beetling cliff. upon a little bridge in a cleft in the rock we It faces the valley of the Lauterbrunnen, saw this powerful stream of water rushing out horizontally into the air through a hole frau in dazzling white, as in a frame be- in the rock, much like a stream through an tween the two hills in the foreground. As immense auger hole in an enormous tank. we stepped out in front of the hotel this It made a great roaring, and created such morning, and our eyes fell upon the Jung- a wind that it drove the mist in our faces frau for the first time, the sight was thrill quite furiously, so that we could not stand ing. There is an awefulness and grandeur there long, but went to a place above where about these snow-capped mountains that we could look down upon it.

a lunch and had a time view of Jungfrau. One of the men here said a party of three were making the ascent, but we looked in vain to see them. It was right in this hollow of the peak that we are looking upon, that six Swiss school-masters lost their lives this summer. They refused to emis very fine indeed. The toy shops have ploy a guide, and were carried away by an array of dolls dressed in the character- loose snow. The guides hunted them up when they failed to return, and found their

I wish I could describe to you the glory of the scene as we sit here at Staubbach, looking up at the Jungfrau, which is here comparatively near, with the sun shining upon its glaciers of dazzling brilliancy; but it is indescribable. Half the way in our ride down the valley its silvery crown held our gaze, then a turn in the road hid it from our view. In spite of our nearness to such unlimited stores of ice and snow, the ride back was almost unendurable by reason of the sweltering hest; but whatever the days are, the nights are comfortable.

One seems to notice the native people very little unless they have their character istic costumes, which vary considerably in different parts of the country. I suppose the constant awarming of travelers in the well beaten routes has changed much of their old characteristics. It is very hard to reconcile what one sees with the idea of Switzerland obtained from reading her living truth for every-day use-truth that history. When you call to mind the at Interlaken is a center from which trips nations, and remember that she invariably won the battle handsomely, no matter who the foe was, and then think of the fights they had among themselves, you expect to see a large country and find it hard to realize that it would take three Switzerlands and went to save their enemies from drown-

We have found German the common speech in some parts, and French in others, cascades and dripping water, while along while in another portion is a third language, the bottom rushed a boisterous mountain called Romansch, a kind of corrupt Latin, and the Southern cantons use Italian. The money is equally varied, Italian, French and Swiss money being received alike, as village of Isenfluh. The drive through they are on the same basis, though the Lauterbrunnen was enlivened (?) by fre- Swiss coinage is not very abundant. From quent mountaineers with horns, who struck the old accounts, one would expect to see up their notes for the echo, when they many cases of goitre here, but either it has decreased in frequency, or it keeps away from our line of travel, for we saw few

BY THEODORE L. CUYLER, D. D.

prayer for young men" is observed, the Central Committee of the Young Men's Chrisin our own Catskills, so that at least once who studies the life of our large towns and tended to be a substitute for the church. each day, by raising the gate and releasing cities will admit this lamentable fact. In Each individual church should have a young that he believes in the Bible. He is conso we drove on, passing along the base of a can bring under their influence; but the young man will be attracted to a devotional he found a 'Thus saith the Lord' for anylofty cliff, where the grass by the roadside number of those whom they reach is nothing meeting, or a social gathering in which he thing, he was satisfied, and insisted that his branches, and yet all its members and associ- ball-room or a theater. ations could be comfortably seated in two London theaters. Is it not a fact that the ployed continually in the service of Satan; hope. He evidently knows whom he has be-

cellent associations? No; not for a moment. ships, for attracting the unconverted, for We pasters might as soon be discouraged in supplying wholesome entertainment for our gospel work because an immense majority | developing piety and for practical Christian of souls in the community are yet unconvert. work. Its meetings—held every week ed. But these facts ought to keep us from | should be training-schools for new converts over-estimating the amount of good influence in which they can learn how to speak and exerted by the Y. M. C. A.; they ought also to pray in public. Unless a convert is to teach the churches that they have no called out into some such spiritual activity right to shirk their responsibility and to throw | during the first year, he is very apt to be a the charge of young men upon even the best outside voluntary association. A church that attracts no youthful blood into it is doomed to decay and death. A church that use for committees on devotional meetings, neglects that portion of the community on on social entertainments, on tract-distribuwhich rests the future of both the state and tion, temperance work, on mission-schools the kingdom of Christ, deserves to die. The and visitation of the sick, and kindred good duty of the churches toward young men no objects. (The association in my church body denies; but how to get hold of young owns and manages a mission-school entirely.) men—a permanent hold—is a question that It comes next to the Sabbath-school—and requires several answers.

minister of Jesus Christ, who understands

his business, aims to make himself and his ministry attractive. He that is wise winneth souls. Jesus said: "I, if I be lifted up will draw all men unto me." The ambassador of Christ must so present Christ, sin, salvation and the life that leads to it, as to utmost to sustain and extend them. But draw souls and not to drive them off. Young the Christian Church is the divinely apmen are especially attracted by earnest, fer- pointed agent for making the gospel of salvid, manly and rousing preaching. It may vation visible, audible, legible, and efficabe preaching of the brilliant and intellectual cious for every age and in every condition type like Phillips Brooks's or Dr. Parkhurst's, and that will lay hold of a certain the Tempter begins-with the young. Every type of minds. It may be warm, impassioned appeal-preaching that goes from the heart and straight to the heart. Whatever is fatal. Success at that point will insure the intellectual measurement of the dis- victory to this world's only Saviour. - Indecourses may be, no man but a live man will get hold of the young men. He must preach will teach young men how to live. His distacks made upon her by the surrounding courses need not very often be specifically prepared and announced as "sermons to young men;" but they ought to be such sermons as will interest and get a grip on any hear the new preacher in Smithville. I reaverage boy of fifteen years old. Go farther plied that I liked him very much, for he back and aim at the boys and girls; get hold preached an earnest Gospel sermon. of them before the devil has got them. Put! "But did you see how awkward he was? into every sermon more or less matter, and Why, he knocked the hymn-book off the then present it in such a manner as will nail to make one Pennsylvania, and the "cities" a boy's ears to your pulpit and make an im- And then he used any amount of bad grambroad-shouldered race, but hardly suggest- are really often little more than towns. It pression on a boy's heart. If the truth were mar. You did not like that, did you?" ive of the persistent agency that Swiss must be, as has been said, that they have a people relish dry, cold, elaborate or abstract little infelicities of the persistent agency of the persistent agency of the people relish dry, cold, elaborate or abstract little infelicities of the little in special weakness for fighting, for the little sermons no better than their children do. go to Thermopyle for an illustration of city of Zug had a civil war over the quest The fact that before certain pulpits large First of all, he doesn't preach himself. He tion whether they should import Burgun numbers of the youth gather every Sabbath talks and acts like an ambassador who has dian salt only, or admit also that from Ty- is a proof that in those pulpits stand mesrol; while the people of Solothurn, when a sengers of Jesus Christ who having some tention in his own name, nor by reason of thing to say, say it, and in a tone of loving any skill that he has in presenting his mestered the battle of St. Jacques, and but ten bridge was washed away during Leopold's sympathy. Out of the pulpit the minister sage, but on account of the message itself survived, living in disgrace for not sharing attack upon them, and threw many of ene- must have his eyes open to recognize the and the dignity and claims of the sender. mies into the stream, dropped their arms young men and the boys; he must get ac. There is nothing so trying to me as selfquainted with them, interest himself in each consciousness in the pulpit. Better any one of them and have a cordial, helpful word awkwardness than that. In the second place, for them whenever he meets them. The I like Mr. Jones because he believes in God. secret of popularity in this world is to take You can see that especially in his prayers. an interest in everybody you meet—a very He talks with God just as Abraham did simple principle; and yet scores of ministers when he stood before him pleading for ignore it! They don't seem to remember Sodom. He evidently realizes that the that they can do but very little good to peo- church is God's house, and that God himple who do not like them, and no good at all to those who will not come to hear them. come his people, and to hear what they The easiest class in the community to reach have to say to him. Such prayers make me burning in his bones. Unless persons are to have such faith in God's presence as Mr. led to Jesus Christ before they reach forty Jones has, to be able to stand before a conyears, the chances are, four out of five, that gregation so absorbed in communion with they never will be. Those who are convert- God that he forgets all else in the fervor of ed late in life, commonly have to spend so his devotion. much time in pulling down that they are not

> Every year when the special "week of young! getting hold of the young people, as well as and the whole heart faint!' I tell you, Soltian Association send out a circular which the pastor. However attractive and useful omon, unless a preacher is thoroughly orthocontains some very painful statements. the Y. M. C. A. may be in your town, yet dox on depravity, he won't do much good. These circulars affirm that an enormous mait is but a single agency, and its best work You must make men realize that they are jority of the young men are not members of cannot cover the whole field of a young sick before they will apply to a physician. any Christian church or even regular attend- man's spiritual necessities. It is the helpful You must convince them of sin before you ants upon any house of worship. Any one ally of God's church, but was never in- can get them to welcome a Saviour. order to meet this state of things the Young people's association of its own. It may be stantly appealing to the law and the testi-Men's Christian Associations are laboring called a society of "Christian Endeavor," mony, His sermon bristled with quotations. zealously and with blessed results. They do or by any other appropriate name; but it They were not from the theologians or from an admirable work among those whom they ought to embrace both sexes. Many a the poets, but from the Word of God. When like as large as it ought to be. For example, will meet young ladies, when he would not hearers ought to be. I am sick of this ration-the Association in this city which has a noble otherwise come at all. The church that I alistic style of preaching. We don't want in building and is most ably manned and man- am permitted to serve has an association of the pulpit messages from men, but messages aged, enrolls about 4,000 members, some of over eight hundred members—about equally from God. I like to hear a preacher who whom are attracted by its superb gymnasium. divided as to sex. All the meetings and all speaks with authority because he speaks the Many conversions are reported as the results the committees are constructed on this gre-of its earnest Sunday meetings. Still it only garious principle. Don't the young people for the most learned men to try to prove that reaches about three per cent of the youth in sometimes fall in love with each other there, which God has proclaimed as true in his holy this swarming hive of humanity. A corre- and get married? Yes, of course they do. Book. spondent of Hodder and Stoughton's religi- I have officiated at forty or more marriages ous British Weekly made recently the sad which grew out of the friendships formed a Gospel preacher is that he evidently be statement that "The Y. M. C. A. has been in that association. It is far better that a lieves in the assurance of faith. He thinks at work in London for forty-four years. It young man should get acquainted with his that if people are converted they ought to has about sixty metropolitan and suburban future wife at a prayer-meeting than in a know it and be happy in the knowledge.

able to do much building up, either of them-

music halls influence more young men in one why should it not be used as constantly in lieved, and is persuaded that God is able to night than the Y. M. C. A. all the year the service of Christ? Therefore the young keep him, and he thinks that we all ought people of every congregation should be to have the same knowledge and persuasion Should such statements discourage those banded together in a social, devotional, -Occident.

Returning to Staubbach, we stopped for of us who are laboring in and for these ex- spiritual association for promoting friendtongue-tied "silent partner" all his life: unless he is set to work early he will lapse into a drone. In such associations there is very close to it—as a practical agency for getting hold of young men and bringing 1. The pulpit must do its part. Every them to the Saviour and training them for a strong, useful life.

> Now, here are two answers, among others, to the burning question of how to reach the young. Let us thank God for Young Men's Christian Associations, and do our of life. Every pastor should begin-where church should keep open doors and open hearts for young men. Failure at that point pendent.

### ABOUT THE NEW PREACHER.

"How do you like Brother Jones?" This was what Solomon Smith asked me having accepted his invitation to go and

pulpit with one of his clumsy

"Of course not But in spite of those a grand preacher; and I will tell you way been sent on a mission, not who claims atself is there in some special manner to welis the young men and the boys-by any feel that I am at Bethel, standing by Jacob minister who has common-sense, a warm as he wrestles with the angel of the Lord. heart, and the love of Christ and of souls It is a great thing, I tell you, for a preacher

"I like Mr. Jones in the third place, because he believes that all men are sinners, and selves or of others. Brethren, strike for the he is not afraid to tell them so. How plain and emphatic and how tender and loving was 2. The churches must do their part in his statement that 'the whole head is sick,

"My fourth reason for liking Mr. Jones is

"My fifth reason for liking Mr. Jones as He has no patience with moping, sighing The social instinct is appealed to and em- sort of Christians who hope that they have a

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

THE following are totals for Japan missions: 148 male missionaries; 103 unmarried females; 253 missionaries, wives not included; 69 stations; 316 outstations; 221 churches; 5,020 baptized adult converts in 1886; 19,829 members; 14 theological schools; 216 students; 102 native ministers; 191 un ordained native preachers and helpers. In every item of these statistics, growth is indicated.

BRO. VELTHUYSEN writes: "Adventists are working here with some force and courage. I have some hope that the Lord has enabled me to show the untruth of their peculiar doctrines and feelings, in a meeting last Sabbath, 8th inst., at Blyham. Some time before I invited those brethren, who came under their influence, and also their leader, to gather there at said time. Bro. Bakker, of Vriescheloo, and his little church too. We had a good time. The cardinal points of difference between Seventh-day Adventists and Seventh-day Baptists were treated. I expected to find there Eld. Conrade, but that was not so. As far as know, I showed in full Scriptural light the inconsistency of the Seventh-day Adventist theory. The friends on that side kept silence vis a vis.

### SOME FACTS ABOUT CHINA.

The Chinese Empire far exceeds in extent the whole continent of Europe. The area of Europe, with its islands, is 3,797.000 square miles; the area of the Chinese Empire 18 5,300, 000 square miles. It has been calculated that if the shape of the empire were changed into a long strip of land a mile broad, a man walking thirty miles a day would require more than four hundred and eighty-three years to walk from one end of it to the other. Of this area two-fifths is contained in China proper; the remainder is in Chinese Tartery and Thibet. In this vast territory are embraced great rivers, lofty mountains, broad and fertile plains, with every variety of climate and scenery.

RESOURCES.

the merchants and gentry who are rich, and | points, the aggregate of wealth is large. The staple products are cotton, sugar, tea, silk, rice, shrewdness, and perseverance which opened lies the whole country, and is of all descriptions-bituminous, anthracite, cannel, lig- | wide open? nite. In China proper the total area of the coal-measures is about 400,000 square miles. The coal-field in Hunan alone is greater his residence in Japan with a completed than the aggregate of the coal fields of the treaty in his hands. And now that the old greatest coal-producing countries of Europe; treaties, with their outgrown "most favored the Shansi coal-field is one and a half times nation "clause, bear so unjustly on the prolarger than this aggregate; while in other gressive Japan of to-day, why should not parts of North China there are coal fields America lead in their sorely needed revision? seven times greater than all the coal districts | She has led through the years in a generous in Great Britain. Side by side with all the interpretation of the old treaties and all coal-fields investigated, Mr. Pampelly found possible justice under them, as well as in iron ores and iron stone of all descriptions. | professions of willingness to make the long-The Chinese have had a wonderful history needed change. Why not act as well as in the past; yet, when we consider the poptalk? Why let England and Germany step ulation and the vast resources still to be de- in before us, as they soon will do, and iniveloped, we may anticipate a yet more remarkable career for them in the future.

common estimate of the population of China one more-finish up the business, take the proper—about 350,000,000—is exaggerated. This estimate, however, was based on the census taken by the Chinese government; and while the method of taking the census is by no means exact, the result is certainly more trustworthy than any mere conjecture. —The Missionary.

## WORK FOR THE CHINESE.

people make them specially worthy of our her, tea, silk, crape, lacquer, bronzes, etc. regard. The lowest and weakest nations We buy two-fifths of Japan's exports. That are worth saving, and are dignified and we supply only one-twelfth of her imports quickened by salvation. But, evidently the is largely our own fault, as Minister Hubhigher the nature, and more blessings for bard has shown in his last annual report. others are secured when their hearts are won | California papers furnish the East with the

high. Their enterprise takes them into probability Japan gladly would furnish one-They have an interest in religion, and a for- world, is likely soon, subsidized by the Eng. he reads in Shekinah fires, Lo I am with in other fields. Their written language is with the Orient.

Empire, numbering somewhat over 330,000, | 1872 the Japanese government, believing 000 of people. We should gain in gaining the American school-system to be the best them the strongest and most energetic na- in the world, reorganized their own, using tion in the East—that one fittest and like- ours as a model. The new scheme has been liest to carry the gospel throughout the carried out with remarkable fidelity as well for seeking to evangelize them.

our appeals.

are political. The Triad and the White some are religious. It looks as if the stream | likely soon to go by. of Christian thought and feeling, originating in the Nestorian missions, had never ceased to flow, but had been running undergrond for the last six centuries. For there are several of these sects, the members of which distinctly recognize their affinity to the Christians. The names of the sects are various—one is "The Single Incense-Stick Sect," from their habit of offering a single stick of incense in recognition of the unity of God. Another calls itself "The Sect without a Name." They concur in worshiping one great God, and no other; they recognize a kind of Trinity in this Deity of their worship; they believe in a divine love which answers prayer. The professed object of their earnest pursuit is "eternal life." They have some vague idea of the self-sacrifice of God as the means by which that life is conveyed to us. They have a rite somewhat resembling the Lord's Supper, and a formula that where two are gathered at it there is a third present, meaning the Lord

These views are held with the most intense conviction, persecuted relentlessly, but propagated earnestly. Those holding them form a class exactly similar to the proselytes from heathenism to Judaism in New Testament times, and, like them, prove the most open of all classes to Scripture truth.-Rev. Richard Glover, in English Missionary Herald.

### AMERICA'S DEBT TO JAPAN.

BY REV. J. H. PETTEE, OF JAPAN.

Not in the sense in which Paul was debtor both to Greeks and to Barbarians, not in the general sense, as true of nations as of individuals, that "none of us liveth to himself and none dieth to himself," but for particular reasons, the account between America While the common people are for the and Japan still remains open, the balancemost part poor, there are not a few among sheet not yet made out. Consider some

1. It was American pluck, courtesy wheat and millet. The mineral resources Japan to the world a third of a century ago. of the country are immense. The investi- The name of Commodore Perry is held togations of Baron Richthoven and Prof. day in as high esteem in the land he insisted Pumpelly show that under every one of the on opening as among his own countrymen. eighteen provinces, each of which is about as We talk glibly of England's duty to India large as Great Britain, there are broad de- and Turkey. Is it no concern of Perry's posits of coal. In some provinces it under- people what may enter the land of the "Four Seas" through the doors he forced

2. Our own Harris was the first representative of a foreign government to take up tiate the change which welcomes Japan into the sisterhood of nations and treats her as well as we treat Mexico, Italy, and Portugal? The new made extradition treaty is a grand It has been thought by some that the step in the right direction. Why not take credit of doing the justice to a marvelously shrewd, progressive people, and reap the

benefits that are sure to follow? 3. Commodore Perry built the first rail way and set up the first telegraph line in they set the "Yankees of the Orient" all agog for modern arts and inventions. In the face of heavy competition on all except one article, we have sent to Japan, and still The high natural qualities of the Chinese clocks, and our "notions," receiving from world's news, except the scanty bits tele-

also understood by all the tribes in that vast | 4. Look at the matter of education. In less and faithful, facing the foe."

whole of Asia. There is surely a reason here | as success. To day there are nearly, if not The last special reason which I urge, is population of 37,500,000 people. Many of that there are great numbers of seekers after | the earliest teachers were Americans. We God in China, who are remarkably open to are still honorably represented among the foreign educators of the realm. But Japan The monotonous sameness of apparent calls to-day for more missionary teachers. character, is only on the surface of the Her boys and girls need instruction in morals people. Throughout the Empire there are as well as in mechanics and medicine. a large number of secret sects united to- America has done much, but not enough. gether for various purposes. Some of these | Japan now turns to England and asks for Christian women from that land to teach Lily sects, for instance, played a considerable her girls. Japan never waits. If one nation part in fostering the impatience with the Mantchoo Dynasty, which made the Taep- country is called on for help. This special ing rebellion so serious. Some are social, call for American missionary teachers is

5. In literature, Americans, missionaries and others, have done much. No help is more gratefully received and no example

more carefully followed. 6. As to distinctively religious work, Ameri cans were engaged in it ten years ahead of other missionaries. To day 250 out of 300 Protestant missionaries are Americans. The type of Christianity in Japan, so far as it takes on any foreign hue, is decidedly American. In the present tremendous crisis, when native religions are losing their hold on the people faster than Christhe next few years is a little more union of effort, less of "isms" in Christian work and a still more generous backing in America. Buddhists and Shintoists still make point for the poor priests. Foreign customs prevail everywhere. Priests and people alike need a new faith. They know this, and are calling for a better religion. But they will not wait. They must have it at once or they will conclude there is no true religion. Their new creed will be blank atheism, their lives short-sighted selfishness. Think of it! The Japanese, so generous, impulsive, wide awake, with so much that any day. was delightful in their oldtime life, out of which we were the first to force them,—they are to-day the leaders of the Orient and setting fast the type of the new East. And we | ed from Sunday excessive use of this devilmust help them up and onward just a little

These facts have not been presented to They were not organized for Sunday observboast over the part America has already played in starting our Western neighbor along an untried path, nor greedily to further our own commercial or moral interests, but to suggest that, having done so the despised Sunday-Sabbath, the American much, we are bound in honor, under God, to guide our sister nation yet a little further in the way of peace, of profit, and of righteousness. There are signs that our muchlauded prestige is passing from us. England and Germany are slipping into our their influence in favor of the restoration of place. We believe in our own stamp of thought and type of Christianity. We are glad America forced the "Hermit Nation" open. We believe there was a Providence in it. We joy over all past and present interchange lies deep down amongst the foundation of trade and education and moral help. believe there should be far more of this mutual aid in the immediate future. As a nation we have paid back \$750,000, and many another moral indemnity. All honor for so much. Let us discharge the balance of our debt, cost what it may of life and prayer and money.—Missionary Herald.

## MISSION TO DEEP SEA-FISHERMEN.

Till five years ago upwards of 12,000 smacksmen toiled in the North Sea in all weathers, cut off from the joys and comforts of home, and at two days' distance from medical and surgical aid. To day seven mission vessels cruise with the fleets, and serve as church and chapel, mission-room and temperance hall, dispensary and library, for the trawlers, who otherwise have no resort but the Dutch copers with their poisonous grog. The statistics of the mission for last year have just reached us, by which we learn that during 1886 3,633 cases were medically or surgically treated, 1,040 services were held, 703 temperance pledges were taken, 324,500 Bibles, books, magazines, and tracts were distributed, and 21,-655 woolen helmets, mufflers, mittens, and Japan. They were miniature affairs, but cuffs were given away. At least five more ships are wanted if the trawlers of the North Sea, in every fleet, are to be reached by these | They sincerely mean a sincere restoration of messengers of mercy. An effort is therefore being made to send forth in Her Majesty's jubilee year a Jubilee Mission Ship. We cannot doubt its success, for the whole story of the mission is one long record of answered prayer .- Friend of Missions.

Dr. Pearson says of the missionary character, "Paul's self-denial and self-forgetfulness, patience in suffering and passion for The Chinese stand very high in natural graphed through India or Siberia. Connect souls, ardor and fervor, earnestness and qualities. Their industry is proverbial. our Pacific coast with Japan by a wire under enthusiasm, holiness and heroism, are only Their talent for trade and government is the sea costing \$7,000,000, of which in all anticipation and illustration of the divine virtues exemplified in the noble army of Central Asia, to Australia, to the Philippine half, reduce freight and passenger tariff missionary martyrs from his day until now. Islands, to Singapore, to every corner of the across the Pacific, and there is every reason There is something in missionary work Pacific, to California, to Peru, to the West to believe that both countries would be that both demands and develops the high-Indies, wherever, in fact, employment is to large gainers by such enterprise. It is an est type of manhood and womanhood. The be had, and wherever good workmen would open secret that the British Peninsular & true missionary must be heroic; he sees the be appreciated. They have great endurance. Oriental Steamship Company, the finest in the pillar of Providence; across its white column wardness in imparting it which makes every lish government, to put a line of steamers on you alway, and he knows that such a have become responsible for fifty thousand set apart a portion of our income for Christ, convert an evangelist in a degree not usual the Pacific, connecting British America promise yokes divine omnipotence to human dollars toward the establishment of a school and no more appropriate it to anything else impotence, . . . and he moves forward fear- for girls belonging to the higher classes. — than we would steal a neighbor's watch.

# Woman's Work.

"If ye shall ask anything in my name I will do it."

Communications for this Department should be addressed to the Secretary of the Woman's Board of the General Conference, Miss M. F. Bailey, Milton,

THE editor of this department, who is to be from home for several weeks, requests that her mail be still sent to her address at Milton, Wis., where arrangements have been made for its care.

### WHAT SHALL WE DO!

The W. C. T. U. women of this country stand amongst the representative Christian women of the country. They are consecrated to good work, and in many ways. They are intelligent women; they are intelligent Christian women. They are practical Christian workers, earnest, zealous, courageous, faithful; have set their hands to many needed reforms; have been faithful seed sowers, diligent field-tillers, and in much of their labor have been the reapers of rich harvests. We have faith in them More, we have occasion to love them for the tianity can get its grasp, what is needed for indwelling and manifestation of the love of Christ within them. These Christian women are determined to destroy the whisky curse. They find this curse, as they follow their "heave offerings" of rice and money along the lines of their work as they think at the temples, but the quantity grows less it, destroying the sanctity of the American each year and will soon reach starvation Sabbath. So it would of a Hottentot's Sab bath, if he had one; for the then unemployed laborer would have time upon his hands, which, the devil quick to see, zealous as he is for the welfare of his kingdom, would be delighted to assist him to occupy for the advancement of that kingdom. Whisky will curse any day and any man who uses it upon

The temperance women did right to seek to annihilate the special curse which resultbegotten poison. These women ought to make special effort for the special need ance work. In the midst of their work they have been brought by the legitimate growth of the work to look earnestly in the face of Sabbath, and very naturally from their stand-point-we have reference here to the Sunday-keeping women in the Unions—they feel that they must put their hands and its once better-sabbatized condition. They sincerely desire to see a better-kept Sabbath, principles of acceptable service to God, of the true worship of him who created both man and the Sabbath. In the quickened conscience, and the fresh baptism of the Holy Spirit given to these women because of their willing service, their nearer and more nearly perfect approach to the great heart of love for humanity, they are breaking away from the hazy, indefinite ideas which have been held concerning the relationships existing between Sunday and the fourth commandment. By a sharpened vision they are coming down the track of duty to God by dropping the word Sunday for Sabbath, and by charging up duty to an observance of the fourth commandment in the Decalogue, not so often calling it Jewish; are coming nearer to God and his command. Many of them have made these advances. Many of them, still unaccustomed to use Bible Sabbath argument, are still using back-woods arguments, if we may be allowed to use the

But they are most grandly helping to bring this question to pivotal relationships to God's Bible argument for the Sabbath. They are not fully, if at all, conscious of doing this. Sabbath-keeping, pure and holy, as God meant it should be. Just as surely do they mean to help to bring peace to the rumbesotted home, purity of brain and body, to spot the resolve was made that he would give the children of to-day, to the hastening of the day when the background in which stand "the third and fourth generation of them that hate me" shall come to be one in which only the second and third generation, only the first and second generation of them that hate me, shall stand, and thus the anteceding influences, filled with sin and sins, shall become purified, and men and women be redeemed.

(To be continued.)

is increasing. Two Japanese gentlemen his trustees. The only honest method is to Indian Witness.

## PUTTING OURSELVES IN THEIR PLACES.

"Of what good is myschool education to me now?" questioned a young mother with a big family of little ones around her. "I am more thankful for the stitches my old black mamma taught me to put in, and the dishes I learned to make in the home kitchen, than for all the Latin father labored so hard to teach me, or the French exercises that occupied my school days."

"Nevertheless," I answered, "your school education, as you call it, is of more advantage this day to your husband and children than all your housewifery accomplishments."

"Oh, you are mistaken!" cried the little lady. "I never have a bit of use now for the things I learned out of books." "Maybe not for the things learned," I

said, "though I doubt even that. But what you gained in the learning has made you, if you'll pardon me, a most comfortable, com. panionable wife, a wise and thoughtful

"I'll accept your delightful, complimentary conclusions," said the wife, "but I don't at all see how you reached them. What, pray, did I gain in the learning?"

"A nimbleness, my dear, in the precious accomplishment of adapting yourself to others, of perceiving their under currents; in short, of putting yourself in their place. That is a thing that not every educated woman gains; some fail to be thus educated by education, but no uneducated woman has it, or at least not one in five hundred. When John came home last night cross and unso. ciable, you divined at once that something was wrong, and forebore to question or allow him to be worried."

"Ah! I was so glad, when I found out what it was, that I had not added a feather to his burden," said the wife, tears rising at the remembrance of her husband's trouble.

"Yes; but if this much abused education had not given you the mind-quickness to jump at that conclusion, poor John would have been stung and annoyed with question and criticism. To day, when your little boy came and asked for a soup-plate, because it was the only thing big enough to hold his sprouting seed, knowing you to be a careful housekeeper, I trembled lest you should re-

"Why, no, cousin; my little boy's experiments in natural history are worth the price of the soup-plate three times over."

"And much interest you would have felt in his experiments, except for your poor maligned education! It has not been fifteen minutes since I heard you speak kindly to Bridget about not dusting properly, when is to fly into a rage and tell your demestic that you never saw such behavior, and you won't stand it."

"But really, Cousin Frances, I think Bridget is a little near sighted; and if I can

persuade her to wear glass"-"Ah, my dear," said I, "you are beyond question a slanderer of your best friend! I have given three proofs that you are a good wife, mother and mistress; I think I have shown that it is a gift as much as a grace; and believe, as do we, that Sabbath-keeping and for this gift of quick perception, of ready insight, of sympathetic interest, of intelligent understanding, of putting yourself in another's place, you are indebted to your good education. Shame on the ingratitude that basely decries its benefactor!"-Elizabeth P. Allen, in Congregationalist.

## MOFFAT AND HIS MOTHER.

The sunny places in Southern Africa where Robert Moffat planted the seeds of the gospel of peace, may well spell the holy name of mother. She it was, who, when Robert, a lad of sixteen, left home for a position in England, asked of him one prom-

"Tell me first what it is, mother."

"Oh, Robert," she said, with tears wetting her cheeks, "would I ask anything that was not right?"

"Ask what you will, and I will do it,

"I ask you to promise me to read a chapter in the Bible every morning and evening." The mother went home with a happy heart, and Robert, time to his word, read the Bible for his mother's sake. But the truth began to do its promised work. He became uncomfortable over it, and would have ceased reading but for his promise. At last his wretchedness drove him to his knees, and at length the light broke upon him; peace came, and with it a single desire to know and do God's will.

One night, visiting town, a poster of a missionary meeting attracted his notice. The service itself was over, but with a strange fascination he stood and read and re-read the notice, and before he left the his life to mission work.

The result of the lad's decision was to give benighted Africa one of the rarest and noblest souls in the long line of self-giving workers on heathen soil.

Mother, in her weariness, her unheralded faithfulness with the taxing little ones of the household, can never foretell the outcome of her work. None walk through the pilgrimage of this busy life with nobler service or higher responsibility. - The Contributor.

WE never shall have a generation of giving Christians until we train one with Bible ideas about consecration of money to the THE interest in female education in Japan | Lord. God loans money to Christians as Missionary Herald.

Sabbath Bef Remember the Sabbath-day,

> (From Evangelii Harold THE RABBATH NOT JE

One of the most popular err to the Sabbath is that it is a J tion. That is, that it was giv only, and consequently not any others. Assuming this be true, it is further claimed t the Sabbath of the fourth we deny our Christian faith a law for our salvation.

It is the object of this pape groundlessness of these assum consequent error of the conc from them. 1. The Sabbath is not Jo

sense that it was meant for th them only. It is true the Je manded to keep the Sabbath; commanded to obey the law idolatry, murder, adultery, does not make those comman On the contrary, there is that makes it necessary that they all men. The Jews being a were required to obey them. has in it conditions and elem for all men in all times; why Jews be required to keep it? God chose the Hebrew peo

through which he might rev

all people. For this reason ments were first given to the them to all mankind. If we commandments as Jewish be come to the world through t we must, for the same reas whole Old Testament Script Paul said, "All scripture is ration of God, and is profital for reproof, for correction, for righteousness, that the man perfect, thoroughly furnishe works." 2 Tim. 3:16, 17. also reject Jesus Christ, for siah of the Old Testament, Jew as to his flesh, the son son of Abraham, of the ti Matt. 1: 1, 2. Again, the taught the Galatians (4: 4, 8 the fullness of the time was forth his Son, made of a wor the law, to redeem them th the law, that we might recei of sons." But if it be true law of the Old Testament, o commandments are the subs only for the Jews, then Chri save the Jews, and Paul tau he preached the gospel of re Gentiles. To such inconsis theories lead us when we tr from the plain law of God.

But we have positive evid

best kind that the Sabbath

the Jews alone. Jesus says

"The Sabbath was made word "man" is here used sense, meaning manking turn back to Genesis 2:2 Sabbath made when there nor Gentile, but simply it was made. It was made into the world, and cons there was anything from wh be redeemed. It was suited a creature of God, created in after his image. Did Jesus Sabbath was made for man not true that it was made for If the Gentiles are any part mankind, then the Sabbat them as well as for the Jew himself kept the Sabbath. Was he only a Jew? Shoul low his example? Or shou tiles alike follow him? But told that Jesus nowhere ex ed the Gentiles to keep the is true; but, on the other the Sabbath in the Word observed by the people of that it "was made for ma need he do? If the Sabbat Jewish institution, how con and do? In the Acts of 42-44), we find, on two su Jews and Gentiles sitting the Word of God. Paul w the crucifixion and resul were the theme of the pre bath-day was the time of t Jews and Gentiles made

tions. After the first me

tiles becought that these

## UTTING OURSELVES IN THEIR PLACES.

I what good is my school education to ow?" questioned a young mother with family of little ones around her. nore thankful for the stitches my old mamma taught me to put in, and the s I learned to make in the home kitch. han for all the Latin father labored so to teach me, or the French exercises occupied my school days."

Nevertheless," I answered, "your school ation, as you call it, is of more advan. this day to your husband and children all your housewifery accomplishments." Oh, you are mistaken!" cried the little "I never have a bit of use now for

hings I learned out of books." Maybe not for the things learned," I "though I doubt even that. But what gained in the learning has made you, if pardon me, a most comfortable, comnable wife, a wise and thoughtful

I'll accept your delightful, complimentonclusions," said the wife, "but I don't see how you reached them. What. did I gain in the learning?"

A nimbleness, my dear, in the precious mplishment of adapting yourself to s, of perceiving their under currents: ort, of putting yourself in their place. is a thing that not every educated an gains; some fail to be thus educated acation, but no uneducated woman has at least not one in five hundred. When came home last night cross and unsoe, you divined at once that something wrong, and forebore to question or allow to be worried."

Ah! I was so glad, when I found out it was, that I had not added a feather s burden," said the wife, tears rising at emembrance of her husband's trouble. Yes; but if this much abused education not given you the mind-quickness to at that conclusion, poor John would been stung and annoyed with question criticism. To day, when your little boy and asked for a soup-plate, because it he only thing big enough to hold his nting seed, knowing you to be a careful ekeeper, I trembled lest you should re-

Why, no, cousin; my little boy's experiin natural history are worth the price e soup-plate three times over."

And much interest you would have felt s experiments, except for your poor med education! It has not been fifteen tes since I heard you speak kindly to get about not dusting properly, when thodox way to treat such carelessness fly into a rage and tell your demestic you never saw such behavior, and you t stand it."

But really, Cousin Frances, I think get is a little near-sighted; and if I can nade her to wear glass"—

Ah, my dear," said I, " you are beyond tion a slanderer of your best friend! I given three proofs that you are a good mother and mistress: I think I have n that it is a gift as much as a grace; for this gift of quick perception, of y insight, of sympathetic interest, of ligent understanding, of putting yourn another's place, you are indebted to good education. Shame on the ingrate that basely decries its benefactor!" abeth P. Allen, in Congregationalist.

## MOPPAT AND HIS MOTHER.

he sunny places in Southern Africa re Robert Moffat planted the seeds of gospel of peace, may well spell the holy e of mother. She it was, who, when ert, a lad of sixteen, left home for a pon in England, asked of him one prom-

Tell me first what it is, mother." Oh, Robert," she said, with tears wether cheeks, "would I ask anything that not right?

Ask what you will, and I will do it,

I ask you to promise me to read a chapn the Bible every morning and evening. he mother went home with a happy t, and Robert, time to his word, read Bible for his mother's sake. But the h began to do its promised work. He me uncomfortable over it, and would ceased reading but for his promise. ast his wretchedness drove him to his s, and at length the light broke upon ; peace came, and with it a single desire now and do God's will.

ne night, visiting town, a poster of a ionary meeting attracted his notice. service itself was over but with a age fascination he stood and read and and the notice, and before he left the the resolve was made that he would give

he result of the lad's decision was to give ghted Africa one of the rarest and nobsouls in the long line of self-giving

ife to mission work.

cers on heathen soil. other, in her weariness, her unheralied fulness with the taxing little ones of the chold, can never foretell the outcome of work. None walk through the pilgrimof this busy life with nobler service or er responsibility. — The Contributor.

a never shall have a generation of given Christians until we train one with Bible sabout consecration of money to the God loans money to Christians as gustees. The only honest method is to part a portion of our income for Christ, so more appropriate it to anything else we would steal a neighbor's watch.

# Sabbath Beform.

Remember the Sabbath-day, to keep it holy. the seventh day is the Sabbath of the Lord thy God.

> (From Evangelii Harold.) THE SABBATH NOT JEWISH.

One of the most popular errors in respect to the Sabbath is that it is a Jewish institution. That is, that it was given to the Jews only, and consequently not binding upon any others. Assuming this proposition to be true, it is further claimed that by keeping the Sabbath of the fourth commandment we deny our Christian faith and trust in the law for our salvation.

It is the object of this paper to show the groundlessness of these assumptions and the consequent error of the conclusions drawn

1. The Sabbath is not Jewish, in the sense that it was meant for the Jews and for them only. It is true the Jews were commanded to keep the Sabbath; they were also commanded to obey the law which forbade idolatry, murder, adultery, etc. But that does not make those commandments Jewish. On the contrary, there is that in them which makes it necessary that they be obeyed by all men. The Jews being a part of all men, were required to obey them. The Sabbath has in it conditions and elements of blessing for all men in all times; why should not the if we keep the Sabbath? It is the relation Jews be required to keep it?

God chose the Hebrew people as a medium through which he might reveal his will to ments were first given to them, and through them to all mankind. If we reject the ten commandments as Jewish because they have come to the world through that people, then we must, for the same reason, reject the whole Old Testament Scriptures, of which Paul said, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. Then must we also reject Jesus Christ, for he was the Messiah of the Old Testament, himself a born Jew as to his flesh, the son of David, the son of Abraham, of the tribe of Judah. taught the Galatians (4: 4, 5,) that "When Jesus Christ. We keep the law of God not the fullness of the time was come, God sent | because we hope thereby to be saved, but beforth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." But if it be true that the moral law of the Old Testament, of which the ten commandments are the substance, was meant only for the Jews, then Christ came only to save the Jews, and Paul taught falsely when he preached the gospel of redemption to the Gentiles. To such inconsistencies do our theories lead us when we try to get away from the plain law of God. But we have positive evidence of the very

best kind that the Sabbath was not given to the Jews alone. Jesus says (Mark 2: 27): "The Sabbath was made for man." The word "man" is here used in its generic sense, meaning mankind. If now we nor Gentile, but simply man, for whom it was made. It was made before sin came into the world, and consequently before If the Gentiles are any part of the universal told that Jesus nowhere expressly commandand do? In the Acts of the Apostles (13: 42-44), we find, on two successive Sabbaths, were the theme of the preaching, the Sab-Jews and Gentiles made up the congregations. After the first meeting "the Gen-

manner" to preach on the Sabbath-day the gospel. to Jews and Greeks, and in Corinth he did Under the ministration of death, costly this for at least a year and a half; in all and continual sacrifices of animal life, and these services he preached Jesus and his the products of earth, together with many fight for the manhood they had lost. In a bitter was said. What do the figures show resurrection, which had taken place several purifying ceremonies, were necessary in years before, but he does not tell his hearers order to escape the penalty of the law; while that the Sabbath is a Jewish institution, or under the gospel, repentance and faith in that Jesus had freed them cr him from the Christ as the great sacrifice, brings forgiveobligation to observe it, or that he had put ness and salvation. The 9th, 10th and 11th anything else in its place, for any reason verses of this same chapter embody the whatever. Is not the testimony of Jesus, thought just stated, very clearly. The that the Sabbath "was made for man," confirmed as it is by Paul's consistent practice consideration is not the destruction of the and teaching, sufficient proof that the Sabbath is not a Jewish institution, in the sense that it was made for Jews only?

2. By keeping the Sabbath according to the fourth commandment we do not deny our Christian faith,—we do not go back to the law for our salvation. As we have seen, a legalist? Was he not rather the very essence of Christianity? Is it safe for us as an apostle of the grace of God to the Gentiles, can we not keep it without denying our faith as Christian disciples? What then is our relation to Jesus Christ

of obedient, loving, joyful disciples, the same as when we obey any other precept of the Word of God. If we are saved at all, we are saved by Jesus Christ. Jesus said of all people. For this reason his command- himself, "I am the way, the truth and the life; no man cometh unto the Father but by me." John 14: 6. Peter said, "There is none other name under heaven given among Report of the Treasurer for the Quarter ending men whereby we must be saved." Acts 4: 12. And Paul says that "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, has quickened us together with Christ. . . For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast.' emphasis, we believe in salvation by Jesus | the condition of the school. Christ alone, through faith on his name. We have no hopes of salvation through any works of our own, of any nature or degree whatever. It is all of grace. What then? Being thus saved by Jesus Christ, through the abounding grace of God, we have joyfully taken the place of loyal, obedient sons Matt. 1: 1, 2. Again, the Apostle Paul of God,—the place of faithful servants of

> > SECOND COBINTHIANS 3: 7.

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

A correspondent says, "I wish you would explain in the RECORDER what is meant by the ministration of death in 2 Cor. 3: 7." This passage is by no means difficult when turn back to Genesis 2: 2, 3, we find the taken in its connection, and left unperverted Sabbath made when there was neither Jew by the claims which the no-Sabbathists make. King James' translation reads as follows: "But if the ministration of death, written and engraven in stones, was glorious. there was anything from which man could so that the children of Israel could not be redeemed. It was suited to his wants as steadfastly behold the face of Moses for the a creature of God, created in his likeness and | glory of his countenance, which glory was after his image. Did Jesus say truly "The to be done away, how shall not the minis-Sabbath was made for man"? Then it is tration of the spirit be rather glorious?" not true that it was made for the Jews only. Verses 7 and 8. The Revised Version reads: "But if the ministration of death. mankind, then the Sabbath was made for written and engraven on stones, came with them as well as for the Jews. Again, Jesus | glory, so that the children of Israel could himself kept the Sabbath. See Luke 4: 16. not look steadfastly upon the face of Moses Was he only a Jew? Should only Jews fol- | for the glory of his face, which glory was low his example? Or should Jews and Gen- passing away, how shall not rather the tiles alike follow him? But we are sometimes | ministration of the spirit be with glory?"

These two verses, studied in connection ed the Gentiles to keep the Sabbath. This with what precedes and follows them, show is true; but, on the other hand, he found | that the Apostle is drawing a contrast bethe Sabbath in the Word of God, found it tween the glory of the administration of observed by the people of God, and declared | God's government under the legalism of the that it "was made for man." What more former dispensation, and the system of need he do? If the Sabbath were purely a grace under the gospel. It is clearly stated Jewish institution, how could he thus teach | that the glory of the former dispensation engraven on stones was passing away before Jews and Gentiles sitting together to hear the brighter glory of the gospel. This first the Word of God. Paul was the preacher, administration of God's government is the crucifixion and resurrection of Jesus called the administration of death, because all men having sinned the law promised bath-day was the time of the meetings, and only death therefor. The effort to narrow this general truth and apply it to the death penalty as connected with the Sabbath,

lar services are recorded throughout this chapter in which the passages are found as ment her power, all growing out of her history (see Acts 16: 13; 17: 2-4; 18: 1-4 11), it is with the laws of Biblical interpretation. and in none of them does Paul ever intimate | That which was written and engraven on that either Jew or Gentile was doing wrong stones was not done away, but the gloryin keeping the Sabbath-day, or that either | with which it came was surpassed by the was at liberty to disregard it. It was Paul's glory which surrounded the incoming of men sat in the midst of their broken fortunes

whole chapter shows that the question under law engraven on stones, but the comparative glory of the two methods of administering that law. Seen in its true light, the passage is not difficult; much less is there in it any argument against the perpetuity of the Decalogue and of the Sabbath. Indeed, the Sabbath itself, Christianized and relieved Jesus kept the Sabbath. Was he, therefore, of the burdens which Judaism associated with it, and lifted to the high plane of Christians to follow Jesus? If Paul could formalism, is far more glorious and blessed keep the Sabbath and be a Christian apostle, than it could be under the former dispen-

# Education.

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

### ALFRED UNIVERSITY.

February 29, 1888.

time indicated by the dates in it, but owing to the absence of the Treasurer on a Western business trip, a copy was not furnished for publication. It is given at this late date with the thought that possibly | hood. What was the result? In a little | not in the prayer-meeting; if it was, there some of the friends of the Institution may be looking | while ninety-five out of every hundred of are a good many men in this country that Eph. 2: 4, 5, 8, 9. Let us say it, then, with for these quarterly statements as an indication of them drifted back to the old life, and only wouldn't find it, for they do not go them-

REVENUE AND EXPENDITURE ACCOUNT.

ı	Me Have no nobes of sarration outough any	Revenue.	;	
	works of our own, of any nature or degree whatever. It is all of grace. What then?	Cash in Bank last report	\$1,851 8	33
١	The state and by Toons Christ through	Cash on hand "	126 0	-
١	Being thus saved by Jesus Christ, through	Tultion	2,146 8	_
١	the abounding grace of God, we have joy-	Rentals	223 9	
	fully taken the place of loyal, obedient sons	Tuition Notes	118	
	of God,—the place of faithful servants of	Payment on Indebtedness Notes	598 (	<b>JU</b>
	Town Christ We keep the less of God not	Special Appeal, T. R. Williams	2. (	
	Jesus Christ. We keep the law of God not	Interest	674 8	
	because we hope thereby to be saved, but be-		200 (	
	cause, being saved by his grace, we delight	W. C. Burdick, Treas. S. D. B., Ed. Soc., E. R. Pope, Treas. S. D. B. Memorial	495	BO .
	to do his will. That blessed will of God, as	Fund	700 (	ഹ
	it respects man's moral conduct, is well sum-	State, Literature Fund	1,070	
	marized in the ten commandments, among	" Teacher's Class	142	
ļ	which is the law of the Sabbath.			-
. !	Thus in keeping the Sabbath, we do not		<b>\$8,849</b>	50
	Judaize, nor do we put ourselves under a			٠.
•	yoke of bondage, but we do exercise the true		<b>\$</b> 3 084	98
)	fundament lamb abodient lawing gong of	Interest	568	80
	freedom of loyal, obedient, loving sons of	T	201	
L	God. In this grace, and in this freedom,	Repairs	315	
•	may we ever abide.	Fuel	53	
		Furniture	260	
L		Advertising	40	

Printing Apparatus, Chair Physics	
Chemicals	16 00
Incidentals	84 93
Tuition repaid, account of sickness	9 00
Tuition Notes	147 00
Reduction of Indebtedness, Bonds and	
Mortgages	400 00
Reduction of Indebtedness, Notes	1,510 83
Insurance	2 50
T. R. Williams, Special Appeal Cash on Hand	100 00
	100 00
Cash in Bank:	•
Church His. and Homiletics \$68 50	•
Mechanical Library and Ap-	
paratus Fund 135 59	
paratus Fund 135 59 Pastoral Theology 24 00	
paratus Fund 135 59   Pastoral Theology 24 00   Education S.D. B. Ministers, 80 42	
paratus Fund	
paratus Fund	
paratus Fund       135 59         Pastoral Theology       24 00         Education S.D. B. Ministers       80 42         Theological Library       80 00         Surveying Fund       25 35         Music Department       49 00	
paratus Fund	
paratus Fund       135 59         Pastoral Theology       24 00         Education S.D. B. Ministers       80 42         Theological Library       80 00         Surveying Fund       25 35         Music Department       49 00         Chair Physics       420 99         Museum Casing Fund       100 00	<b>01</b> 904 00
paratus Fund	<b>\$1,204</b> 09
paratus Fund       135 59         Pastoral Theology       24 00         Education S.D. B. Ministers       80 42         Theological Library       80 00         Surveying Fund       25 35         Music Department       49 00         Chair Physics       420 99         Museum Casing Fund       100 00	\$1,204 09 \$8,349 50

WILL H. CRANDALL, Treas. Compared with vouchers and found correct.

E. S. BLISS, Auditing Board.

# Cemperance.

"Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth "At last it biteth like a serpent, and stingeth

## THE LIQUOR TRAFFIC IN POLITICS.

which surrounded the laws written and found to be wholly inadequate to meet the conscience and greed of even our good men, tiles besought that these words might be while the Israelites were in the wilderness, time, certain other organizations and reforms Sunday, who will stand up and plead that good for the universal brotherhood of this preached to them the next Sabbath." Simi- is as inconsistent with the teachings of the have sprung up at her side to try and aug- the saloon may stay as a tax-gatherer to great land of ours.—Mary T. Lathrop.

shall only speak of two, and very briefly.

The first was the Washingtonian move- values. ment. When that began in our country

long smothered sob breaking into a cry; it liquors more than quadrupled the increase was a midnight prayer coming abroad at of our population, its increase being 511. noonday. You men sometimes say to us, as So that at the close of the nineteenth centwe stand in places like this, "Home is your ury we find that we are drinking more in kingdom." We do not dispute it. We this country to every inhabitant than we did know it better than you know it. But it since we have been a nation. Am I diswas our kingdom that was outraged. You couraged, therefore? Certainly not. I spend say to us, standing ballotless and defenseless a good deal of my time these days singing before this vampire of our civilization, "You psalms, for I believe the child is born that do not need the ballot; we defend you by shall see the closed door of the last legalized love and by law." Do you? When for dram-shop in this republic. Discouraged? eighty-five years by well-defined license leg- No! When we found out that was so, of islation mother hood has been uncrowned course the next natural question was, Why and her children slain by law, and you have | don't we succeed? And when that question made no protest against it. You have talked was asked, of course there was one institution spiritual religion, rather than of lifeless about it in religious meetings; you have that always came to the bar of judgment. prayed about it in prayer-meeting, but when We find that the open saloon is retarding it came to the sweep of empire in the ballot- and checking this great reform. box and in political organizations, you have made no protest. Oh, men, I do not believe a civilization is worth much that can enough to float a frigate over the man that not protect its women and its babies! And, had stumbled out of the saloon; then we grand as you are, and strong as you are, and turned to the question, What do you protrue as you are, you will never be able to pose to do with the saloon out of which the protect your women and your children and man stumbled? And that is the question the dram-shop at the same time. Oh! in | before the American people to-day. Not the shame, in very shame; either get up and drunkard, but the drunkard-maker; not the strike down this enemy of the home and of drunkard's home, but the saloon, is the wifehood and of childhood, or else put the question that every one of us is meeting, beballot into the hands of your women for cause we find out that the saloon is the their own protection.

came the reformed men's movement, when in the way, then that must be the thing to This report was made and properly audited at the | men like Francis Murphy and others went | be struck. out, and under their teaching more than the saloon and back again; we had gone we came to look carefully into this question,

down with him. the end of the century. Away back there is where it is needed, and speak for home and Dr. Rush; between him and this hour there | country there from the heights of concience, there we stood, and it did look as if he had of no use here.

into a continental Sabbath. Go to the city of our deliverance is near. of Chicago, where they have made exceptional efforts, and you find by their reports that our place and do the thing that God would when their work began they discovered that have us to do from the heights of conscience. there were 30,000 juvenile drunkards in that God don't need any political party, but he city under sixteen years of age; and the first | does need men! men! men!-men too clean to year they arrested 13,000 juvenile drunk- compromise, too strong to swerve, too noble

The temperance problem has come to the Michigan previous to our great contest a the Prohibition party; he needs men that realm of politics because the moral means little while ago, and in that time that blood will do his will, and that is all that is needed that were being used for its solution were money has filtered down into the minds and this hour. case. Ever since we have been a nation, the until we found in our contest last spring, gray eyes, brown eyes, so like your own or drink habits of the people and their legal- good, Christian men, clean men otherwise, his mother's. Read the gospel of your politized mode of supply have been a troubler in that were willing to stand up and argue for | ical duty from your baby's eyes and ask the our moral and political Israel. The people this infamy and defend it. Oh! I can honor question, as you stand amid the problems of that love humanity have been seeking, by a savage with a rude conscience and an un- to-day, What is my ballot worth to me if it certain moral agencies, to beat back and taught life that turns cannibal and picks will not shelter the head of my own dardown the evils of which we complain. . . . | the bones of human beings that he may live, | ling? What shelters the cradle will shelter Because the church has been unable by but I have not anything but condemnation the republic. What keeps your wife's heart these past methods to meet the exigencies for men who live in splendid houses and from breaking will keep other wives' hearts: that grow upon us all the time, from time to drive fine equipages, and go to church on from breaking; what is good for the home is

take out of the pockets of the laboring men teachings, but coming to aid her in this the money that shall lessen their own taxes. great battle for God and for humanity. I If there is any lawfulness at all in taxation, it should in this free country lie on real

Now I want you to come to the cold figures of the United States revenue. The and ruined reputations. There was no statistics that I give you are from the eight Christ in that movement and no gospel in years closing with 1883; the golden years of it; but they put their names down on their the temperance reformation; the years betotal abstinence pledge, and began their fore we divided in opinion, before anything little while ninety-seven out of every hun. They show us that during those eight years dred went back, and only three remained. | the wine-drinking in this country just kept Then we passed over the anti-slavery discus- pace with the increase of our population, the sion and the war, and then God poured out ratio being 121 per cent; the drinking his spirit on the women of Ohio and this of distilled liquors more than doubled on the increase, the ratio of increase being What was the women's crusade? It was a 271 per cent; and the drinking of malt

Then the next question was, What shall we do with the saloon? We had cried tears boulder on the track, and the reason why we After the women's crusade passed by, do not succeed. If the saloon is the thing

The next question is, Where shall we go 100,000 men signed the pledge, put on the to strike it? Now, brethren, shall we go red ribbon, and began their fight for man- to the prayer-meeting? Well, the saloon is five of them stood. Every man that went selves. It is in the realm of scientific indown was the knell of our hope and endeav- struction? Scarcely! Is it in the realm of We had followed him from the home to the reformed men's meeting's? No! When down by his side in his rags, heard his story, we found out that the saloon was in politics, and entered into his soul's struggles for a leaning up against the solid bulwarks of better life, and when such a man as that state and national law. Talk about the toppled to his fall, we felt that we had gone saloon's being a moral question! Brethren, there is not a shred of morality within a Then we turned to the children; we or- million miles of the saloon. It is political ganized our Bands of Hope, we knocked at inside and political outside; it is political the door of the Sunday-school; we knocked upside and downside; it is political on the at the doors of legislation and asked for Republican and on the Democratic side, and scientific temperance instruction in the pub- it is political clear through. And any man lic schools, and we had what looked like whose religion is so sublime, so ethereal, so success. Stand with me for a moment at | thin, so heavenly, that he cannot carry it has been only moral and religious education- the heights of prayer and the heights of his al methods used by the people. We had not | Christian living, he had better be gently gone over the edges of politics at all, and chloroformed and sent to heaven, for he is

Where is the saloon power of which we But right there this question met us: Are complain and everybody complains? Does we really getting ahead? What did we start it lie in the number of men engaged in busiout to do? Three things. First, to de | ness? Certainly not. Does it lie in the crease the amount of drunkenness; second, amount invested? Certainly not. Where to decrease the number of drunkards; third, then is the power of the saloon to-day? to decrease the amount of liquor consumed | Dear friends, it lies in the wrong attitude of pro rata, by our population. If we could the government toward it. Wherever our not show in a century of education and re- flag floats to-day, it says, with the saloon ligious effort that we were doing these three tucked away under its folds, "You can things, then we could not claim that we were stay here by law, and the United States of coming toward ultimate victory. Come with America holds for twenty-five dollars the me to Brooklyn, the City of Churches, golden key that unlocks the sluice-ways of were statistics have been carefully taken, death to the feet of our children." Men call and they tell us that only one-tenth of the it revenue. What is the cry of our reform young men in that city attend church at all. to-day? The men and women stand on the I asked the Secretary of the Young Men's heights of better thinking and they ring down Christian Association, when he corroborated into the hearts of our people the old cry, what I have said, how it came, and he said: You can't make legally and governmentally "It is the open saloon, the open beer gar- right the thing that is morally wrong. Alden and the excursions that mean beer. Go ready the conscientious believe; already the to the city of Cincinnati, and they will tell thoughtful pause to listen. The hour is at you that out of 22,000 young men, un- the door, when awakened citizenship and married, only 2,500 of them have their awakened conscience shall elevate prohibinames on the church record, and only one- tion in state and nation to the throne of sucthird of them attend church at all. You ask cessful majorities, and this evil will go down. the reason, and they point you to those rail- There is not a thing possible to humanity ways that run up on the Highland, where, but what this intelligent republic with the on the Sabbath-day, not Germans, but aid of God Almighty can do. The morning Americans, sit down and turn our Sabbath light breaks over our hill-tops and the hour What, then, is our duty? To stand in

to be badgered out of their rights. Gcd I never hated the license system as I hate don't need the Republican party; he don't it now. We have had ten years of it in need the Democratic party; he don't need

Father, that is your question. Blue eyes,

Alfred Centre, N. Y., Fifth-day, May \$1, 1888.

REV. L. A. PLATTS, D. D., Editor. REV. E. P. SAUNDERS, Business Manager. REV. A. E. MAIN, D. D., Ashaway, R. I., Mission

Communications designed for the Missionary Department should be addressed to Rev. A. E 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 coun-

TERMS: \$2 per year in advance.

Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, AGENT.

"Words are but leaves, Well this agreed. They act a vital part. Leaves serve as lungs The trees among, Sustaining nature's heart.

"And thus are words, The vital breath Which gives to life its power: We stand condemned By words, we speak each hour."

THE items of Home News from New York City appears out of time, the letter containing them having been held in the New York nost-office on account of insufficient postage.

At the Methodist Conference, just held in New York, the time which a local preacher may stay in one charge has been extended to five years, instead of three as formerly. The appointment is to be made from year to year at the discretion of the Bishops, as formerly, with the maximum limit at five consecutive years.

MRS. C. M. LEWIS has a special notice in this issue of the RECORDER, to the ladies of the Western Association, to which we call especial attention. It was received too late for a place in the Woman's Board column, where it properly belongs. The business to which it relates demands immediate at tention; hence this mention of it.

learn, his labors are well received by the people among whom he lives.

long been a familiar one to so many of our gift. people, and as honored as familiar, was, by vote of the Quadrennial Conference in New York, last week, elected Bishop of the Methodist Episcopal Church. At the last general meeting of the Conference, if we remember correctly, Dr. Vincent's name was pronot elected. This year there were five bishops to be chosen, Dr. Vincent being the nomination.

and Rev. James Summerbell, of Alfred, have | lowing. The literary societies will give their exchanged pulpits and fields of labor for two usual annual sessions on Momday and Tuesor three months. This change allows Bro. | day, with a lecture on "A Modern Hea-Clarke to be with his wife, who is at their then," by Geo. A. Sheridan, on Tuesday Centre, and whose feeble health prevents her going with him at present to their Western field. On the part of Bro. Summerbell, this arrangement is courteous and magnanimous, for which Bro. Clarke acknowledges a debt of gratitude. That the blessing of God may attend both brethern in their work, and that Mrs. Clarke may soon be able to accompany her husband to his field of labor, many will earnestly pray.

WHILE so many newspapers are blindly and zealously following the lead of the church and state movement, advocated by such papers as the Christian Statesman, the Christian Cynosure, etc., it is refreshing to read a paragraph like the following from the Central Baptist:

The Irish question has suffered a fresh can conceive no reason, human or divine, why "the old man of the Vatican" should interfere in this or in an any other political question in Ireland or in any other land. And while we are on this question we may add that all organized attempts by religious bodies to influence or determine political action seems to us impertinent and harmful. The Christian is a citizen, and as such has a his influence felt for the right. When he others, will sing, and both the University Christians that we are appealed to by certain as a social being.

seeks to make the Christian Church a political force, he reverses the divine instruction: "Be not conformed to this world."

WE have been asked to state whether we could receive money at this office for the Tract and Missionary Societies. We have no arrangement with those societies for doing so. Sometimes, however, when subscribers are sending money here they find it convenient to enclose something for one or both of the socities, and we forward it according to directions, as a matter of accommodation. We are quite willing to do this, so far as it is a matter of accommodation to our friends. Otherwise, send money for the Tract Society to J. F. Hubbard, Plainfield, N. J., and for the Missionary Society to A. L. Chester, Westerly,

THE Andover question has again come to the front. This time it is in the form of a proposition to set aside the "Board of Visitors." To understand this proposition, it must be borne in mind that, in founding the Andover Seminary, the donors of the funds were careful to stipulate, in the fullest details, the form of doctrines which the Seminary should teach; and, that the decision, at any time, of the orthodoxy of the teaching of the Seminary might not remain in the hands of those who were doing the work and whose personal interests might possibly prejudice their judgment in the matter, a "Board of Visitors," composed of men otherwise in no way connected with the Seminary, was provided for; and it was made the duty of this Board to keep themselves familiar with the teachings of the Seminary, and decide all questions pertaining to the orthodoxy of those teachings. It would appear that those godly men who thus set themselves the noble task of founding an institution which should teach and prepare others to teach a sound Christian theology, took every possible precaution to prevent their benevolent gifts from being diverted to other ends or uses than those specified in these gifts, and the chief feature in those precautions is the "Board of Visitors." Bro. C. J. SINDALL announces a mission | The question of setting aside this body, alliance meeting at Trade Lake, Burnett therefore, involves the larger question, Co., Wis., from June 28th to July 1st. Bro. | whether those who give funds for a specific, Sindall has rooms at that place in which he | clearly defined purpose, can have any assurhas a medical office, and receives patients for ances that, within a few generations those treatment of chronic diseases. He also funds may not be not only diverted from conducts meetings and a Sabbath school on | that purpose, but directed to some purpose the Sabbath-day, and preaches on Sundays directly opposed to that specified. This is as he has opportunity. As far as we can the question that all would like to see settled, whether they have any personal interest in Andover or not. It would seem that if this board can be set aside, no safeguard DR. J. H. VINCENT, whose name has so can be thrown about any such benevolent

## COMMENCEMENT AT ALFRED.

Very many of the readers of the RECORD. ER have been, at some time, students at Alfred; and all such, as well as many others, posed as a candidate for this distinguished will be interested to know of the plans for office, but, for same reason or other, he was the coming Commencement season. The various Temperance Unions, trusting to Provexercises of that occasion will be ushered in with a musical entertainment under the lious liberty. To make this view more plausfirst choice among all the candidates put in direction of Prof. Wardner Williams, on the evening after the Sabbath, June 23d. The Baccalaureate sermon will be preached REV. JOSHUA CLARKE, of Albion, Wis., by President Allen, on Sunday evening felexercises of the Alumni Association, and on organizations in question. Thursday will occur the graduating exercises largest in many years.

The greater part of these exercises are similar to those which have been held for many years, and only need to be mentioned. The Alumni Association, however, is a new organization, and the giving of an entire day of Commencement week to it is a new feature, which fact may justify a fuller statement of the programme at this time. Such a statement was published last week in the Alfred Sun, over the signature of the Secprincipal features of that statement:

The chief literary features of the day are, of course, the address of the President, Judge Thacher, of Kansas, the Oration by complication by the letter of the pope. We Hon. W. W. Brown, of Pennsylvania, and the Poem by Hon. Weston Flint, of Washington, D. C. Besides these there will be readings and short addresses by numerous Alumni | right by any organization, we ought to be and old students. All exercises will be interspersed with excellent music, both vocal of participating in that work as a Christian and instrumental, under the charge of Prof. | people. The whole burden of inquiry ought,

The business of the session will consist of the reports of the officers and committees, setting forth the work of the year; and the election of officers and committees, and the laying out of work for the year to come.

As last year, so this, the day will close with the banquet in the University Boarding Hall, served by Mr. Teall, of Rochester. A toast list is being prepared which will the state to deal with the question for the make the occasion one in which old memories will be awakened, old friendships will be renewed, new acquaintances will be formed, and the ties between the older graduates and those of later years will be greatly strengthened, and the purpose to serve our common Alma Mater will be unified and intensified.

I am authorized to say that, while 'the Association is called an Alumni Association, and is primarily so, it has made provision by which old students may become members with equal privileges. In like manner, it is the plan of the Executive Committee to invite all Alumni and old students to all the exercises of "Alumni Day," and to ask them to bring their friends, as many as they will. If any fail to receive personal invitations it will be for want of proper addresses, or for some cause other than a lack of good will or intention. All will be welcome to the banquet as well as to the other exercises of the day, provided notice of the purpose to attend the banquet be sent to the Committee of Arrangements in ample time to make the necessary provisions. D. S. Burdick, of the firm of Burdick & Green, has charge of the ticket distribution, and to him all notices and applications may be made, and they should be made at the earliest practicable date, or notices may be sent to the Secretary of the Association if, for any reason, it shall seem more convenient to do so.

With a fine literary programme for the earlier sessions of the day; with ample reports, showing the working plans and aims of the Association, and with such social features as may be interspersed during the day, and with which the day is to close, the occasion cannot fail to be one of great pleas ure and profit to all who come. Let all come who can possibly do so.

# Communications.

### TEMPERANCE WORK AND THE CHRISTIAN TEM PERANCE UNIONS.

What is the duty of Sabbath-keeping peo ple in the matter of temperance work, and what is our relation to those temperance or ganizations which have as a prominent aim the enforcement of Sunday-observance, does not appear to be clear in the minds of our people. That there is in the purpose of these organizations elements of oppressive discrimination against Sabbath-keepers is, think, seen by all. On the other hand there is so large a field in which there ought to be a hearty co-operation of Christians, that it seems plausible to join in the work of the idence for fair dealing in the matter of religible, various official and other professions of respect, etc., for Sabbath-keepers, have been promulgated from time to time, and many have apparently accepted these professions as a solution of the whole question.

Perhaps this is right so far as the Sabbath is concerned, and I am not disposed to question the good intention of those who urge a daughter's, Mrs. P. A. Burdick, of Alfred evening. On Wednesday will be given the general rally of our people to the call of the

> As to the effect of the proposed Sunday of the Senior Class, which is one of the legislation on religious liberty, it might as well be understood, that while professions of regard for it are doubtless honestly made, they, at the most, represent the feelings of a few individuals, or of a few local organizations; while a much larger number of those good Christians, for whom the Sunday law is demanded, would give more to see that small, but somewhat aggressive body of Sabbath keepers suppressed than they would to have the saloons closed on Sunday. Of this retary, L. A. Platts. We quote here the stand in the way of Christian temperance work, however; but the coupling of Sundayvindication with temperance work raises the presumption that the so-called Christian Temperance Unions do not appeal to us with the authority of true Christianity.

If, as is urged, the best method of combatting intemperance is held as a sort of patent

band and orchestra will be brought into temperance organizations to buckle on their

On some of the conditions which indicate a duty for all Christians, there need be no disagreement: The magnitude of the evils of intemperance. as it prevails, especially in nations which claim to represent Christian civilization; the utter selfishness which characterizes the whole traffic in intoxicating liquors; the right of common weal; and especially the sharp antagonism between intemperance in all of its demoralizing phases, and the Christian morality. There is no need of disagreement, because there is here no more than a bare statement of facts; and it should be seen that these facts leave no alternative to the Christian as to the duty of combatting this evil. A Christian man is a temperance man by every impulse of his Christian life. In other words, he prohibits for himself the formation or the continuance of all the habits on which the whole traffic, with all its demoralizing consequences, is based; and by the same token he enrolls himself on the side of righteousuess in the irrepressible conflict between right and wrong, of which the war to be waged against intemperance is but one of the

The difficulty in treating of this subject begins with the attempt to so define duty as to find the basis for the united action which is urged so imperatively. It is clearly a duty to combat the evil of intemperance; but what is the mode of Christian warfare? Is there any one exclusively right way of dealing with the evil or with the evil doers? Or to bring the question more nearly to the issues of the day, Is there any great principle involved which forbids all but one way of dealing with this enemy, intrenched as it is in the social order, in legal codes, and having the prestige of the sufferance or of the thral dom of untold generations of men from the time of Noah? Probably no one, in a thoughtful mood, would answer ves to either form of this question, involving, as it does both the Christian agency and the human governmental plan of action.

United action of the Christian people of ious question, no one expects or deems possible. Harmonious action comes nearer to expressing the possiblities of collective Christian energy. There may, however, be in the diversity implied a consecrating unity, as a desire to promote the best interests of society. But the means to this end must evidently be, in many respects, a matter of choice or of opinion. The end sought may be worthy of Christian effort. But the end | pact the best that can be sustained as a of Christian effort is not, as many seem to think, the vindication of Christianity. brings into the lives of individuals, to keep them or to rescue them from evil ways, and in so far to regenerate society. In its adaptation to meet this great need of humanity is seen the very genius of Christianity, and in this simple statement is indicated the aggressive warfare which, through its true votaries, it wages against evil. The agency implied doubtless seems tame and spiritless to impetuous Christians, who are inclined rather to think of Christian warfare as a series of grand crusades against the evils of society. It nevertheless embodies the true conception of Christian work, and centering in it is the one great duty in all Christian work, including temperance work.

It does not follow that there are not duties incidental to times and places, the recognition of which should serve to carry the Ohristian spirit into the affairs of men in secular matters; and which should bring the Christian ethics to bear against wrong and in favor of right in ordinary times as well as in crises of human affairs. All this follows as a necessary consequence of the regeneration which is the primary purpose of Christian work, but being the result of regeneation. The way extendedrand made more widely effective is to evangelize.

I have been thus particular to present there is no doubt. This fact should not the Christian idea because very frequently those who are seemingly the more active, by reason of strong emotional natures, assume the right of leadership, and drift sent, Clinton B. Fisk presided. After the orinto methods of proceedure which have more gan voluntary and a hymn, prayer was offered of the glamour of human warfare with its by Bishop J. M. Warren, D. D. The first excitement and its tempting honors. It is address was by Rev. Bishop W. F. Mallalieu, not needful here to condemn the spirit of D. D. Our church is a grand, magnificent chivalry, nor to exclude crusades from the structure, not an incoherent collection of inlist of social remedies; but they are expres- dividuals. The class meeting, annual willing to incur some penalties for the right sions of human antagonisms to wrong rather conference and general conference are the than of the divine plan of combatting evil. organizations constituting the organic life The Christian, whose duties we are now con- of the M. E. Church. Under these we Wardner Williams, of the University; however, to be as to the requirements of duty sidering, is called first of all to follow the have our different societies. They do their channel open to him through which to make Prof. E. W. Georgia, of Olean, N. Y., and in Christian temperance work; for it is as divine order, whatever may be his privilege work in their own way, yet each is supple-

I have emphasized the Christian idea. also, because it is as Christians that we are urged to buckle on the armor of the "Christian Temperance Union" for a special temperance effort, and because we do not yet agree whether this effort is really of Christian origin and order, or whether it is not rather a special effort to commit Christ. ianity to a particular human method of warfare against social evils.

.With reference to this we may now give a conditional answer to the question which has arisen in the course of this presentation. If there is for Christians as such but one method of rescuing men from the evils of intemperance, that method is by bringing men into the new life; or that work is mis. sionary work. I think also that we may go one step farther and say that political agencies urged into primary importance in Chris. tian temperance work, are, more than is generally supposed, man's way of attempt. ing to make up for a lack of the Christian missionary spirit by special instances of zeal.

The efficacy of the one method, humanly speaking, depends on the faithfulness of Christians. The efficiency of the various political methods depends on the good judgment or the common sense which can be enlisted for effective work up to the highest level of the average moral sense of society or of the state.

There are duties involved in this last statement quite as tangible as in the one preceding; but they are duties of a different order. They are very properly described as duties owed to organic society at large, or to the state. The separate functions of church and of state ought in this country to be well understood. That they are not clearly understood is shown by the confusion which exists in respect to the duties which attach to the double relation of the Christian citizen. Not a year passes without there being raised, from some professed Christian quarter, a clamor for the vindication of Christianity by some proposed action of the state. However well meant this may be, such a clamor, for whatever purpose, shows a want of appreciation of the rank and power of Christianity as a saving agency, which is at once degrading and demoralizing. Another source of confusion is the notion which prean age, or of a state on even a simple relig- | vails to some extent, that the Christian cannot participate in the affairs of the state as a citizen simply, without compromising Chris-

Citizenship is circumscribed by the conditions of a human compact; the parties to which are such as may be thrown togethergood, bad, and indifferent as the world goes, but all alike needing the protection of or ganized government. Under such a commeasure for the common good, rather than any abstract principles, is the index of duty. Christianity needs no vindication; but all | What is the highest practical legislative men need the power which Christian religion | enactment for the common good, is of necessity a matter of judgment and of experience, and the Christian as a citizen, who sacrifices a practical good to the abstract principle is as far from duty to the state, as the citizen demanding the vindication of his religion by the state is from his duty as a Christian.

A clear understanding of the principles which underlie and give urgency to the duties of the Christian citizen, may do much to explain the many seeming contradictions in the efforts of good men to stay the ravages of the rum habit. It is evident, however, that it cannot wholly remove the difficulty of determining just what to do in view of the varying conditions under which temperance work is to be done. It appears that, so far as political action is involved, much must be determined by the time, the place, and the moral status of all the parties to the controversy. On the other hand, so far as it is a purely Christian work, it is the same at all times and in all places and for all conditions. Christianity seeks not the punishment, nor the political government, but the A. R. C. salvation of men.

LEXINGTON, Ky., May 23, 1888.

## MASS-MERTING

of the Woman's Home Missionary Rociety of the M. K. Church.

METROPOLITAN OPERA HOUSE, N. Y., ) FRIDAY EVENING, May, 18, 1888.

Mrs. R. B. Hayes, President, being abmentary to the other. To night we are to consider the Woman's Home Society. That is a good name much in a name, especially a A little baby came into the world feeble; the parents thought it wo so they would not give it a name one day, two days, until three gone by, then they named it Ge ington, and from that day it grew wise. The scope of this Soci This very hour it is seeking to pl of industry here in this city, wh girls, coming into this country, o how to work. A tract of five ac given them, and on this they pro cottages, which shall accomm twenty girls each; over each cotta a matron who will instruct thes the arts of housekeeping. This into the far West, on the distant the Red men. They enter th Sodoms, Utah, and seek to carry They come to us in the South, millions of people are growing fluences not conducive to righted wonderful South,-Texas as large of New England. You can pu like Massachusetts within its bo grand opportunities! The women ideal Christian wives, and thus tian homes; and the homes for The influence of these women must spread! You strike cho vibrate along the line of huma til every human heart shall fee Rev. C. C. McCabe, D. D., In four years he had delivered

ary addresses. There were 3,9 sionaries in this country. The army of laborers, we do not simply keep them from starving are doing much for these work

W. E. Dodge, by a story, illus ference between Methodism a anism. A good old orthodox b "Oh Lord, help us to come t sions, for thou knowest that at wrong ones we will stick t though himself a Presbyterian the spirit of Methodism. "I of this city-mission enterpr sands of poor girls come to th nually, and are led to their rui here friendless, and are an ea vultures constantly hanging

Letters from Dr. Lyman Abl thur and Elbert F. Shepherd ceived, commendatory of this n nally, Gen. Fisk makes a hap friends of the oppressed to sen He would like to take a good lection, but the commission b no collection should be taken this announcement makes y and happy." In closing, h Methodists were not sectaria: denominational. Although it ist evening (sprinkling), the with a fine audience.

WASHINGTON LET!

( From our regular corres

Washington is overflowing

WASHINGTO

these days. The series of tions, held by the five natio of that church, brought o with it. The Knights of th that society which departs t ing held their ninth annual brought 4,000 representative yer's Convention, now in set has attracted a brilliant arra from the various states and ceremonies attending the lay stone of the Catholic Univer together a large concours among them being many di gymen. Then there has be ering here this week, a conf rabbis at the synagogue on hundred fine fire laddies f Y., and excursions, are ent to attract a notice. The Ba sombre citizen's attire, car and mingled with the city's observed, except for their their sight-seeing propensit the Knights of the Golden their presence felt conspicuo ed caps and uniforms, and ha and purple plumes were t where.

It was on Tuesday, es sounds of trumpet and dru of Pennsylvania Avenue morning it was the visitin afternoon it was the Knig Regle. The Baptist frien

emphasized the Christian idea. cause it is as Christians that we are to buckle on the armor of the tian Temperance Union" for temperance effort, and because we do agree whether this effort is really of in origin and order, or whether it is ner a special effort to commit Christ. o a particular human method of warainst social evils.

reference to this we may now give tional answer to the question which sen in the course of this presentation. o is for Christians as such but one l of rescuing men from the evils of erance, that method is by bringing to the new life; or that work is miswork. I think also that we may go p farther and say that political agenged into primary importance in Chrismperance work, are, more than is ly supposed, man's way of attemptmake up for a lack of the Christian sary spirit by special instances of zeal. efficacy of the one method, humanly g, depends on the faithfulness of ans. The efficiency of the various pomethods depends on the good judgment common sense which can be enlisted for e work up to the highest level of the moral sense of society or of the state. re are duties involved in this last ent quite as tangible as in the one ing; but they are duties of a different

They are very properly described as owed to organic society at large, or to te. The separate functions of church state ought in this country to be well tood. That they are not clearly unod is shown by the confusion which. in respect to the duties which attach double relation of the Christian citi-Not a year passes without there being from some professed Christian quarclamor for the vindication of Chrisby some proposed action of the state. ver well meant this may be, such a , for whatever purpose, shows a want of iation of the rank and power of Chrisas a saving agency, which is at once ling and demoralizing. Another of confusion is the notion which presome extent, that the Christian cannot simply, without compromising Chris-

zenship is circumscribed by the conof a human compact; the parties to are such as may be thrown together bad, and indifferent as the world goes, alike needing the protection of ord government. Under such a comthe best that can be sustained as a re for the common good, rather than stract principles, is the index of duty. is the highest practical legislative ment for the common good, is of neca matter of judgment and of experiand the Christian as a citizen, who saca practical good to the abstract principle ar from duty to the state, as the citimanding the vindication of his religion state is from his duty as a Christian. ear understanding of the principles underlie and give urgency to the duthe Christian citizen, may do much to n the many seeming contradictions in orts of good men to stay the ravages rum habit. It is evident, however, cannot wholly remove the difficulty ermining just what to do in view of rying conditions under which temperfork is to be done. It appears that, as political action is involved, much be determined by the time, the place, e moral status of all the parties to the versy. On the other hand, so far as purely Christian work, it is the same at ies and in all places and for all condi-

MASS-MERTING

on of men.

meron, Ky., May 28, 1888.

Christianity seeks not the punish-

nor the political government, but the

Weman's Home Missionary Reciety of the

M. B. Church. METROPOLITAN OPERA HOUSE, N. Y., }
FRIDAY EVENING, May, 18, 1888. R. B. Hayes, President, being ab-Minton B. Fisk presided. After the orluntary and a hymn, prayer was offered hop J. M. Warren, D. D. The first was by Rev. Bishop W. F. Mallalieu, Our church is a grand, magnificent are, not an incoherent collection of inals. The class meeting, annual ence and general conference are the sations constituting the organic life M. E. Church. Under these we our different societies. They do their n their own way, yet each is supplemuch in a name, especially a good one. one day, two days, until three months had a matron who will instruct these girls in all the arts of housekeeping. This Society goes into the far West, on the distant plains among the Red men. They enter that foulest of Sodoms, Utah, and seek to carry Christ there. They come to us in the South, where twelve millions of people are growing up under infuences not conducive to righteousness. The wonderful South,-Texas as large as the whole of New England. You can put eight states like Massachusetts within its borders. What grand opportunities! The women seek to make ideal Christian wives, and thus make Christian homes; and the homes form the state. The influence of these women shall spread, must spread! You strike chords that will vibrate along the line of human activity until every human heart shall feel it.

Rev. C. C. McCabe, D. D., spoke briefly. In four years he had delivered 1,000 missionary addresses. There were 3,900 home missionaries in this country. The grand, noble army of laborers, we do not support; we simply keep them from starving. The women are doing much for these workers.

W. E. Dodge, by a story, illustrated the difference between Methodism and Presbyterianism. A good old orthodox brother prayed, "Oh Lord, help us to come to true conclusions, for thou knowest that if we arrive at wrong ones we will stick to them." Although himself a Presbyterian, yet he liked the spirit of Methodism. "I speakin behalf of this city-mission enterprise." Thousands of poor girls come to this country annually, and are led to their ruin. They come here friendless, and are an easy prey for the

Letters from Dr. Lyman Abbott, Dr. McArthur and Elbert F. Shepherd had been received, commendatory of this new project. Finally, Gen. Fisk makes a happy appeal to the friends of the oppressed to send their checks. He would like to take a good Methodist collection, but the commission had ordered that no collection should be taken. "I suppose this announcement makes you all feel easy and happy." In closing, he said that the Methodists were not sectarian, but intensely denominational. Although it was a Methodist evening (sprinkling), the house was filled with a fine audience. J. G. B.

## WASHINGTON LETTER.

(From our regular correspondent).

WASHINGTON, May 25, 1888. Washington is overflowing with strangers

these days. The series of Baptist conventions, held by the five national associations of that church, brought over 4,000 people with it. The Knights of the Golden Eagle, that society which departs to-day, after having held their ninth annual convention here, brought 4,000 representatives. The Lawyer's Convention, now in session in this city, has attracted a brilliant array of legal talent from the various states and territories. The ceremonies attending the laying of the corner together a large concourse of Catholics, among them being many distinguished clergymen. Then there has been a Jewish gathering here this week, a conference of Hebrew rabbis at the synagogue on Eighth St.; two hundred fine fire laddies from Hudson, N. to attract a notice. The Baptist brethren, in sombre citizen's attire, came to the Capital and mingled with the city's throng, almost untheir sight-seeing propensities. Not so with the Knights of the Golden Eagle, who made their presence felt conspicuously. Gold-braidand purple plumes were to be seen every-

sounds of trumpet and drum stirred the air ciety. of Pennsylvania Avenue all day. In the morning it was the visiting firemen; in the afternoon it was the Knights of the Golden in "Hoboken," just outside the city limits.

Society. That is a good name. There is movements, they were none the less welcome. in gathering wild-flowers and wintergreens, The great convention city holds out her swinging and romping, while their mothers A little baby came into the world sickly and hands in welcome to all, whether their ad- in the house sewed, visited and transacted feeble; the parents thought it would not live, | vent is under swaying banner and heralded so they would not give it a name; but it lived by martial music, or whether they slip in unobserved, singly or in groups, from the stagone by, then they named it George Wash- tion, grip-sack in hand. The Catholic demington, and from that day it thrived and onstration was directed by Gen. Rosencrans, persons. grew wise. The scope of this Society is broad. who is himself a zealous Catholic. The This very hour it is seeking to plant a society | Washington Catholic organizations led the of industry here in this city, where the poor visiting organizations in the procession, the girls, coming into this country, can be taught next post of honor being given to the clergy. how to work. A tract of five acres has been | The procession of clergy was led by the given them, and on this they propose to erect | priests, followed by the bishops, and then cottages, which shall accommodate about the archbishops, with the cardinal in the rear. twenty girls each; over each cottage they place | The blessing of the corner-stone was the first detail of the programme, and then followed an address by Bishop Spaulding, with other exercises. The General's arrangements were very complete in every detail.

It would require the space of a large-sized

volume to tell you what took place in the Baptist conventions, since it was the largest of the kind ever held in America. The temperance question was discussed among other things, however, and I will just mention that the National Capital was too attractive, and that some of the ministers who made speeches did not hesitate to say that sight seeing among the delegates interfered with the conventions. A resolution was offered providing that the next annual session in Boston be opened with a three hour's prayer service. Several speakers intimated that, in their view, there had not been prayer enough at this annual meeting. One member said: "When we go to Boston, I hope those who voted for this resolution will be present at the prayer-meetings, and not go strolling over the Boston Commons or visiting the Bunker Hill monument. There has been time enough to pray in Washington, but the brethren have been spending their time going to Mount Vernon or listening to the tariff speeches in Congress. The report of the Committee on European missions, indicated great and material progress in every branch of the work there. Another report called attention to the lack of workers in China. There is only one missionary to every 13,000,000 of inhabitants in that far land. the existence of 20,000 Protestant Christians | presented: vultures constantly hanging around Castle in Japan, 17,500 of that number having been Organ Solo, converted since 1880. Four new missionaries. who have consecrated themselves to a life among the heathen, were presented to the meeting of the Missionary Union.

The Jewish convention was composed exclusively of rabbis. The Hebrew congregation gets its law from the Talmud, and is independent in its government. An important topic of discussion at this annual session was the possibility of uniting the congregations as a religious organization, with the view of securing uniformity in many matters where there is now diversity of practice.

# Home Mews.

New York.

FIRST ALFRED.

On Sabbath, May 26th, Pastor Williams preached a memorial sermon, preparatory to the Decoration-Day exercises, which are to be observed with the usual ceremonies, on the 30th, by the G. A. R., and others.

In the evening following the Sabbath, Mr. Fryer gave a talk in the Chapel, which was crowded with attentive listeners, upon the Language and Literature of China. The subject is so large that the speaker said he it in the time allotted. Such being the case, it would be a hopeless task for me to prospects this spring are much better. stone of the Catholic University has brought attempt to outline the outline in the few lines I am permitted to occupy here. We are hoping to hear from Mr. Fryer again at no distant day.

## HORNELLSVILLE.

On Sabbath, May 19th, we observed Mission for women and children. The pas-Mary Stillman then read a paper on our read a paper on our "Medical Mission." The ed caps and uniforms, and hats with long white papers were well written and well read, and It was on Tuesday, especially, that the Meeting House Fund of the Missionary So-

> Wednesday, May 23d, the Ladies' Society met at the house of Deacon O. G. Stillman,

consider the Woman's Home Missionary ther made such a popular stir with their etc., in the wood, and enjoyed themselves the business of the day. The children completed their picnic with refreshments in the grove while supper was being served inside. Altogether there were present about 50

> A pleasant social event of the past week, in which some of our people were concerned, was a visit of the Alameda (Chautaugua) Circle, of Alfred, to the Crescents, of Hornellsville. Both circles were royally entertained at the home of E. F. Willetts, Esq., in Maple St. Among the invited guests were Mr. and Mrs. Fryer, of Shanghai, China, Rev. Drs. Maxson and Platts, of Alfred, and J. E. B. Santee, of Hornellsville. The whole company attend the closing concert of the May Festival, at the Opera House, in the evening.

The May Festival has been another event of interest during the week. It consisted of a series of musical performances, at the Opera House, under the direction of Prof. Merriman, who has had the classes in training for a long time. The whole has been under the auspices of the Cecilia Society, an organization designed to promote the study and production of music. The closing concert, on Thursday evening, consisted of selections from the Seasons, Spring and Summer-by Haydn, and selections from Von Weber, Rossini and Wagner. In both the chorus and the solo parts, Alfred singers were well represented, and not a few Alfred people were seen in the audience. The whole affair was a grand success.

> ALEX. NEW YORK CITY.

The anniversary exercises of the Institution for the Blind, 34th Street and 9th Ave nue, occurred May 17th, in the chapel of the school building. Superintendent Wait preside ed. The programme was largely musical, interspersed with declamations and calisthenic exercises. The peculiar feature was the original numbers of music composed by members of the class. The chorus possibly numbered fifty, and is under the very able and efficient directorship of Miss Hannah The report of the work done in Japan showed Babcock. The following numbers were

Henry Tschudi. Edwin T. Barrelle, ja. Ida Hanack, b. Nellie Henry. Alice E. McDonald b. Ellen Doris. Hugh J. Donelly. Gustavus J. Kaufman. Wm. G. Gorse.

These pieces were all original, and showed much skill. It demonstrated what might be done with children who can see. The pieces impressed me as beautiful and unique.

Prof. Babcock was called upon to give an extempor exercise in arithmetic. He received quite an ovation from the audience. There is nothing like it; my head became dizzy as I tried to follow the figures, and I gave it up. To prove the class, he called for numbers from the congregation for a sum in multiplication. It was performed by the class orally and the result was a million and something more, and was correct. The whole performance was fully equal, if it did not excell, similar exercises of children who have been blessed with eye-sight.

> Kansas. FRIEND.

The effort to organize a colony in Scott County, Kan., has been partially successful; but not so largely so as was at one time hoped. However, a few families are here. could give only the most meagre outline of Their experience with the climate and crops, last year, was not encouraging; but the After much talking and waiting, we have

finally organized a Seventh-day Baptist church. In October, last year, Eld. H. E. Babcock, with his family, came here and settled with us. We then thought we would organize a church at once, but it was delayed from time to time until lately. Fi-Y., and excursions, are entirely too plentiful Children's Day, by reviawing our China nally Eld. Babcock appointed Sabbath-day, April 21st, for the work. On that occasion tor spoke briefly of Jesus' love for the he preached an appropriate sermon, from children, and of what the gospel of Christ Matt. 20: 27, 28. We are to come into the Observed, except for their guide-books and is doing for women in heathen lands. Miss church for the good it may do us, but more especially for the good we may do. After "China School Work," and Miss Ivie Palmer | the sermon, he called for volunteers, when five persons, having credentials, presented themselves, and adopted a constitution and the occasion was an interesting one to young | a covenant and articles of faith (those given and old. A collection was taken for the in the "Hand Book"), after which, all bowing, Eld. Babcock offered a prayer of consecration; and, in behalf of each other and the denomination, gave to each the hand of fellowship and charge and benediction.

There being one or two more who wished Eagle. The Baptist friends were leaving, The day was perfect, and a most enjoyable to become constituent members, it was de-

time. Sabbath-day, May 12th, we observed our first communion. Eld. U. M. Babcock being present and preaching for us that day, and assisting our own Eld. Babcock in the communion service. We decided to call ourselves the "Friend Seventh-day Baptist Church."

The next day, Sunday, May 13th, a church meeting was called. Eld. U. M. Babcock still being with us, was elected Moderator pro tem. Eld. H. E. Babcock was elected pastor and moderator; B. O. Burdick, Deacon; Mrs. Clara Card, Clerk; Mrs. Mary Burdick, Treasurer; Julius Babcock, Choris ter. Our numbers are few (seven). We are weak financially. Our trust is not in ourselves, but in the great Head of the church. We need the sympathy and prayers of all the lovers of our Zion.

MRS. CLARA CARD, Church Clerk. MAY 16, 1888.

# Condensed Hews.

Domestic.

A syndicate has been formed to tunnel the Detroit River at Detroit.

Judge Wakely, of Nebraska, has decided that base ball may be played at Omaha on

A new iron steamer, with a capacity of 10, 500 tons, has been built for the Inman line, and is warranted unsinkable. Her name is the "City of New York."

It is estimated that to collect a pound of honey from clover, 62,000 heads of clover must be deprived of nectar, and 3,750,000 visits from bees must be made.

The New York Board of Aldermen have recently refused the petiton of the Fourth Avenue Surface Railroad to run their cars over the road by means of electricity.

The Wagner Palace Car Company's reports it Albany, for the quarter ended March 31, 1888, show gross receipts, \$481,853 07; expenses, including new cars, \$553,595 11.

A boy named Griffin was struck in the face by a base-ball at Pringville, Pa., not long ago, and was knocked insensible. He did not regain consciousness, and died after four

Four million dollars mark the estimated pecuniary loss to the sufferers by the Mississippi floods. It is a terrible disaster and calls for generous contributions to aid the suffering families.

Electric rifles are the latest. Instead of the ordinary percussion-firing device, a dry chloride of silver battery and a primary coil will, so it was lately stated before the American Institute, fire the rifle 35,000 times without recharging.

The New York meeting of Friends, representing a membership of 8,000, convened at Glen's Falls, Thursday, May 24th, and continued for a week. This is the fifth largest meeting in the United States. The Indiana meeting, with 21,000 Friends, is the strong-

Eighteen acres of building lands at Tappan, Rockland county, New York, adjoining the old Washington headquarters, were sold at auction in New York last week. It was on this land that Major Andre was executed. The property was knocked down to Dudley Rogers for \$55 an acre.

Those who imagine that the climate is changing, and that the spring months are much colder than they formerly were, will be interested in the fact recalled by some one that on the 14th of May, 1834, a foot of snow fell in the Eastern States while ice in some places formed an inch thick.

The Church of the Holy Trinity is not satisfied with the decision of Judge Wallace overruling the demurrer in the suit brought by the United States to recover a penalty of \$1,000 for importing the Rev. E. Walpole Warren under contract to act as pastor. Counsel for the church will argue the case on the pleadings and, if the decision is again adverse, intends to take it to the United States Supreme Court. He claims that the Foreign Contract Labor Act is unconstitu-

The Secretary of State has been informed by the United States Consul at Port Au Prince, Hayti, that fears are entertained of another revolutionary outbreak on that island. The report was of such character that it was deemed advisable to send a naval ressel to the island for the protection of the lives and property of American citizens, and a telegram was sent to Rear Admiral Luce, commanding the North Atlantic squadron now anchored off Port Royal, S. C., to dispatch one of the vessels of his squadron on that mission.

## Foreign.

Five hundred persons have been drowned by floods in Mesopotamia. In a conflagration at Calbuzowa, in

Galicia, 400 houses and the public buildings of the town have been burned. Matthew Arnold's will consists of a sin-

gle clause and leaves everything to the wife. The estate is valued at 1,040 pounds. Queen Victoria offers to sell her villa at Baden-Baden for \$50,000, reserving "a

memorial of her ownership. Carlotta Patti has been offered by the

Czar a professorship of vocal music in the She prefers to remain in Paris.

A dispatch from Tangier says that Maranee, a pretender to the throne, and several of his adherents, have been killed.

It has been decided to close the Vatican exhibition at Rome in a short time on account of damage caused by rats. The exhibition has been a financial failure. It is stated that each cathedral will receive a jubilee memento from the exhibition.

The Canadian Parliament was prorogued May 22d. Lord Lansdowne, in his address dismissing the members of the house, said he hoped the fisheries treaty, to which the Queen had given assent, would be viewed with satisfaction by the people of the dominion.

The Pall Mall Gazette of London says the defeat of the conservative candidate at Southampton was the worst shock the government has received this session. The Star says the government defeat was the beginning of the end and means the triumph of the Home Rule Party through the break up of the Liberal Unionist Party.

A dispatch from Milan, Italy says: The Emporor of Brazil appears to be stricken with paralysis. He has lost the power of speech and his breathing is labored. Oxygen was forced into his lungs and caffeine was injected under the skin, and as a result he was less inert and partially conscious, but there is little hope of his recovery.

The Paris newspaper Gaulosis says that efforts are being made to hold a meeting of all the members of the imperial family at Farnbors, on June 1st, the anniversary of the death of Napoleon III., to talk of a reconciliation between Prince Jerome and Prince Victor and a revival of Bonapartism. Ex-Empress Eugenie will supply the necessary funds.

Advices from Tunis say no rain has fallen there for the last seven months, and that the Arabs are making a futile search for pasturage and water. They are bringing camels, oxen and horses to the cities and selling them for the merest trifle. The result is that at present there is a glut in the meat markets which will be followed by a famine.

IRVING SAUNDERS expects to be at his Friendship studio from June 6th to 11th, inclusive.

### MARRIED.

In Milton, Wis.. May 10, 1888, by Rev., N. Wardner, Mr. Frank Judson Wells and Miss Lucy Es TELLE MAXSON, both of Milton.

At the Seventh-day Baptist parsonage, Norton-ville, Kans., Thursday evening, May 17, 1888, by Rev. G. M. Cottrell, John A. Evans and Mary V. DAVIS, both of Nortonville.

At Alfred Centre, N. Y., May 25, 1888, of consumption, Mrs. TACY A. POTTER, aged 55 years, 10 months and 17 days. The deceased was born in Brookfield, N. Y. She had been a very patient sufferer nearly two years. She became a follower of Christ in her youth, was married about thirty-three years ago, and became a member, with her husband, of the Hartsville Seventh-day Baptist Church, of which she was a member till she became a member of the church triumphant. Her life has been s beautiful example of all the Christian graces and virtues. She leaves her husband and three sons to mourn their great loss, but to remember with grateful hearts the noble and pure examples and faithful Christian life of wife and mother, Her funeral was attended by a large congregation of relatives and friends on May 27th. Sermon by pastor of First Alfred Church. Text, Rom. 2: 7. To whom is the promise of eternal life?

In Little Genesee, N. Y., May 17, 1888, of pneumonia, following measles, Mrs. M. J. MILLARD, wife of S. D. Millard, in the 32d year of her age. She had suffered during the latter part of winter and early spring with lung trouble, but had nearly regained her usual health when measles came into the family. The unhealed condition of her lungs made her a ready victim to that dread disease pneumonis. She was born in West Edmeston, where she spent the earlier portion of her life. In youth she professed faith in the Saviour, uniting with the West Edmeston Church, retaining her membership there. She died indulg ing a good hope of a heavenly life through the grace of a loving Saviour. A husband, five little ones, and other near relatives are left to mourn their

The last of the constituent members of the West

Genesee Seventh day Baptist Church passed peace fully from her earthly to her heavenly home on May 22, 1888. SARAH A. CHAMPLIN was born in Charleston, R. I., in March, 1807. She with her husband and two or three little ones were among the first settlers in the western portion of Allegany county. They possessed those sterling qualities so essential to the successful pioneer. Forty years ago next August her husband died, leaving her with a family of children. The qualities of fortitude and cheerfulness so prominent in her character helped her to endure the struggle and successfully meet the demands upon her in rearing her large family. The exigencies of the nation in the Civil War demanded some of her treasures. Three of her sons went at the call, and died in defense of the Union. Two sons and four daughters survive to mourn, but not as those without hope. She lived a genial consistent Christian life, and leaves a sweet influence with her memory. Funeral services were held at her residence in the village of Portville, May 24th. Sermon from Job 5: 26. MARTHA L., wife of Philetus H. Burdick, died

on the afternoon of May 7, 1888, aged 47 years, 8 months and 25 days. She has been a great sufferer for two years, it being nearly eighteen months since she had been able to walk alone. Through all of her sickness and suffering she exhibited the most patient Christian spirit. At first she was very anxious tore cover so as to help her family, whom she loved dearly; she was especially anxious to live to see them all Christians. All that medical skill and loving care could do would not save the life so necessary to the happiness of her family. Toward the close of her life, she greatly desired the time of her departure to come. A few moments before she breathed her last, she said, "I'm nearer my home to day than I have been before." For a little more than sixteen years, she has been a faithful member of the Lincklaen Seventh-day Baptist Church. She leaves three sisters, one brother, a husband and two children with numerous friends to mourn their loss. The funeral sersquare metre of ground" whereon to erect a mon was presched to a large concourse of friends, from the text, "For I am in a strait betwirt two, having a desire to depart and be with Christ, which is far better.'

At Wood River Mills, R. I., May 21, 1888, of old Imperial Conservatoire at St. Petersburg. age, BENJAMIN CHANDALL, aged nearly 89 years.

### Sermons and Essays.

THE SONG OF SONGS—NO. 2. EXPOSITION.

If now we come to the exegesis of the first four verses of this Song, we see Judah the leading character at that point of time when her Messianic king, the covenant Jehovah, the God of Israel, chose her as the royal tribe, as she had been before, and from the Exodus the pre-eminently favored tribe. "The king hath brought me into his chambers." v. 4. Jerusalem lay on the border line between Judah and Benjamin, and is to be the seat of theocratic government and institutions, the chief among which is the temple and its service. Judah is thus brought into the royal "chambers;" for king David was the first to conquer from the Jebusites the site of Jerusalem; the first to bring the ark of God into the city; he built the first royal palace then in the strongholds of Zion; he was the first to reign there. There he planned and prepared for the temple itself. So, by David, that illustrious scion of the tribe. Judah is actually brought into the chambers of this theocratic king, the representative of the Messianic king, he who is virtually present always in the person of his earthly representative. Messiah is king. His choice of Judah to show the honors of theocratic royalty is a token of his favor and affection, as is the kiss of charity, so often referred to in both Testaments. It is thus symbolically mentioned in the opening words of the Song: "Let him kiss me with the kisses of his mouth. "v. 2. The good "name" of Judah's Messianic king (v. 3. See Phil. 2:10, 11) is here declared to be as fragrant as "ointments," referring to the precious oint ments for temple use, as first for the tabernacle service (Exod. 30: 23-25); and his love is declared to be better than wine. The company of "virgins," or maidens, who, as attendants, hearing the prayer of their royal sister to be drawn by the king, promise to run after, and to be glad and rejoice, and to make mention of her love more than wine. v. 4. These symbolical personages are fellow Israhave as yet revolted; and of their love for the king, Judah, free from jealousy, declares that they live uprightly, or in uprightness.

PARAPHRASE. (Chap. 1, v. 1-4.)

Fellow Israelites: the Messianic king of Israel has, by the honors of royalty, shown me a token of favor and affection; me, the tribe of Judah; and such favors are better than wine; they are like ointments poured forth with goodly fragrance, and like to such we, your companions, will also run after thee. But me, your sister Judah, hath the king brought into royalty and its favors. We then, your companions, will make mention of your love more than wine. In upright-

ness do these, my associates, love the king. Verses 5-8. In these verses, by a few pregnant sentences, the author of the Song reign of David, and of Solomon his son, menor but poorly kept. It is no longer a theoc. the citron tree amidst the trees of the wood, cover the scene of the last supper: "Take, fulfillment is not far distant, is evident from Bible lessons to their less fortunate neighracy. There is no longer a priest with urim so is mylbeloved among the sons. I sat down eat:" "drink ye all of it." Matt. 26: 26. 27. many indications, and especially noticeable

and thummim. The Ark has disappeared. The Shekinah has departed. Judah's Messianic king has no earthly representative; and she awaits through the long years his promised personal appearance.

of her troubled heart. "Tell me, O thou like herself, wander here and there, with no with no common fold of comfort and security. Matt. 9: 35, 36. The earthly shepherds hear her lament, and bid her follow longing desire of Judah for the promised One has its full realization in the words of the New Testament, as was said of Anna the prophetess, and of others, that they "looked for redemption in Israel." Luke 2: 38. Simeon, too, was "waiting for the consolation of Israel" (Luke 2: 25); and Joseph of Arimathea was one who "waited for the kingdom of God." Mark 15: 43. These verses of the Song bring us then to the nodal point of Judah's expectation, already being fulfilled in the public ministry of Christ, but realized and made known to her only in part.

PARAPHRASE. (Chap. 1: 7, 8.) Fellow companions of the scattered tribes of Israel, we of the tribe of Judah have lived in southern homes. The sun there looked upon us, and we were bronzed in features (sole adusti), and dark as the goat-skin tents the curtains in the royal courts of king Solomon. Then look not upon us with former contempt. We were, you know, made keepers of the tribal vineyards; but this charge long years of our ill-governing kings, of our captivity, and of our tributary service to the nations who conquered us. O tell us, thou, the Messiah king, beloved, whose promised coming we await with ardent expectation, der with veiled faces among our wandering companions? List, ye afflicted sons of Jufeed your kids beside our tents; and be not like those who are following after that wonderful One who calls himself the Messiah, now recently manifested in our midst.

Chap. 1, v. 9-17; chap. 2, v. 1-7. Disregarding the counsel of the rulers, in verses 9 and 10, Judah now comes to view directly under the personal ministry of Christ, and to her great joy and satisfaction. She speaks of him by way of address, as her Friend, and also is the good name of my king; for these portrays his spiritual excellences, seeking Christ at this time. 1 Kings 6: 2. things do the covenant people love him. Let symbolical terms of illustration suited to the him draw me with cords of love. Yes, but | character of the Song. "I have compared thee, my Friend, to Pharseh's pet chariothorse. Thy cheeks are comely with plait | will I build my church." Matt. 16:18. ings, thy neck with strings of jewels." v. See Acts 15: 16. "After these things will 24; 30: 19; 32: 14-18; 33: 20-22; 35: 10, 9, 10. This admiration answers to the favor- I return, and I will build again the tabable reception accorded Christ in his early ernacle of David which is fallen; and I will 24: 5-7; 30: 3, 7-11, 17-24; 31: 1-14, 31ministry, by the masses of the Jewish people. build again the ruins thereof, and I 40; 33: 14-26; 46: 27, 28; 50: 19, 20, 33, They had all been baptized by John the Bap- | will set it up." It is described thus (Eph. | 34, Ezek. 34: 11-14, 23-31. advances his leading character through the tist, upon their profession of faith in the 5: 26, 27): "Christ also loved the church, Coming One (Matt. 3: 5, 6), and in him they and gave himself for it; that he might sanc- incarnation (Rev. 12: 1, 2), and having long tioned by name (v. 5), and so on, along down | rejoiced; but it was only for a season. John | tify and cleanse it with the washing of water | suffered for her sins, she now sees the value through the groaning centuries, to the actual 5:35. Christ was often welcomed by the by the Word, that he might present it to of love, and her prayer is that she may be set appearance and public ministry of Christ, the multitudes. Luke 8: 40. The common peolimself a glorious church, not having spot or as a seal upon the heart of her beloved, as a grand objective point of the Song, and in | ple heard him gladly (Mark 12: 37); and a | wrinkle, or any such thing; but that it should | seal on his arm. v. 6, 7. The "little siscluding a period of about a thousand years. little later still, a great company of the priests be holy and without blemish." See Eph. ter" of Judah (v. 8) is her sister, the tribe Judah here (v. 5)—the prophetic stand-point | were obedient to the faith. Acts 6: 7. Gen- | 3: 20-22; 4: 15, 16, 1 Peter 1: 2; 2: 5, Rev. | of Benjamin, called "little Benjamin," in being now the reign of Solomon—admits that tile believers were early brought to trust in 1: 12-20; 14: 1-5. In this fourth chapter Psa. 68: 27. This tribe, so long obher complexion is swarthy, but lays equal Christ (Matt. 8: 10; 15: 28), and rejoice in of the Song, Christ, having described his scured in the greater power and glory of claim to comeliness. Psa. 45: 8, 9, 13-15. Judah's prosperity (Luke 7: 4, 5), and then church as the "elect lady," as John in his Judah, is to run her border line again Her first royal home was in Hebron, near the in verse eleven of the Song, join with Judah second epistle calls her (2 John 1: 1), and through temple wall and turret, and door, southern extremity of Palestine, here the sun in saying, "We will make thee plaitings of nounces his intention of ascending to heaven: and be inclosed with boards of cedar, in had looked upon her (me sol adspexit), and gold with stude of silver." Judah responds "I will set me to the mountain of myrrh, the day of Judah's restoration (v. 9), when she was as black as the goat-skin tents of the (v. 12) by saying, "While the king sat and to the hill of frankincense." v. 6. in the eyes of her beloved she is as one Arabian Kedar, but as comely as the new en- at his table, my spikenard sent forth its fra- See John 7: 33; 13: 33; 14: 2, 3. Christ's who has found peace. v. 10. The Song conveiling curtains in the temple, or in the royal grance; " for, by tender-hearted, loving wom- last prayer with his disciples is, "I will that cludes with Judah's comparison of her own palaces of Solomon. But the Empire, after en, Christ was more than once anointed with they also whom thou hast given me be with vineyard, the restored Jerusalem, which is the brilliant reigns of David and Solomon, costly and fragrant nards, while at table me where I am " (John 17:24); and his last ploses with the revolt of the ten tribes, at [Luke 7:37, 38, John 12: 2, 3]; and in the the beginning of Rehoboam's reign. Judah, Psalms, and in the Gospels, as here, Christ is (Matt. 28: 20); and his call is to his church, who had been keeper hitherto of the entire often called a King, the King of Israel. Psa. twelve tribal "vineyards," is now keeper of 2: 6; 45: 1, John 1: 49; 6: 15; 12: 13, 15; none but her own, and this, she sorrowfully 18:37; 19:14, Luke 19:38. Judah conadmits in the review, she has "not kept." | tinues her admiring description of him in | concludes (v. 16); "Awake, O north wind; v. 6. A gradually degenerating period now | well-chosen symbols. v. 14-17, "My be- and come, thou south, blow upon my garbegins, and covering a term of four hundred loved is unto me as the bunch of myrrh upon and sixty-seven years, and extending to the my bosom. My beloved is unto me as is the This is the gift of the Holy Ghost, as in John Babylonian captivity through the successive cypress in the vineyards of Engedi. Behold, 20: 22, "he breathed on them, and saith in "the gardens" of the restored Jerusalem, reigns of nineteen kings, among whom one thou art fair, my companion; behold thou unto them, receive ye the Holy Ghost;" and and with him are her "companions," the only (Josiah) was above reproach. She art fair; thou hast dove's eyes. Behold, thou speaks (v. 6) of her "mother's children" art, fair, my friend, yea, pleasant;" also wind awoke, and the south wind came, for make her, too, to hear his voice; to come for (the ten tribes) as incensed against her, al- "our couch is green," say the attendants: luding evidently to the period and the occa- "the beams of our house are of cedar, our raftsion of the revolt. From the close of the ers are of fir." Judah continues (2:1). "I Babylonian captivity to the coming of the am a rose of Sharon, a lily of the valleys." come into his garden, the New Testament hart upon the mountains of spices. Thus Messiah, a period of five hundred and thirty- v. 2. "As a lily amidst thorns, so is my church, says, "Eat, O friend; drink, yea the conclusion of this Song awaits the fulfillsix years, Judah's vineyard remains unkept, friend amidst the daughters." v. 3-6. "As | drink abundantly, O beloved;" these words | ment of its prophetic promise. That that

under his shadow with great delight, and his fruit was meat to my taste. He brought me Judah confesses her indifferent mood: "I to the banqueting house, and his banner over | sleep, but my heart waketh." v. 2. She me was love. Stay me with flagons, comfort heard the call of her beloved, but did not at emn interest, and commend the Song of me with citrons, for I am sick of love." v. once heed it. When she arose, he had gone. In verse seven she unbosoms the longings 7, 8. "I adjure you, O daughters of Jerusalem, by the gazelles and hinds of the field, whom my soul loveth, where thou feedest thy ( that ye stir not up nor awake love, until it flock" (v. 7); for closely veiled, she wanders | please." By this charge we are brought to the among the flocks of her companions, who, | point where Judah withholds her full acceptance of Christ until such time as she is pleased visible divine shepherd to call and keep them. | so to do; which answers to the descriptions given of the Jewish people in the Gospels; for they often followed Christ with admiring eyes (John 1: 36, 37; 2: 23 25); and yet Christ them forth (John 4: 20), and feed her kids | did not commit himself unto them (John 2: beside their tents. v. 7, 8. This language of 24, 25); for he knew what was in their hearts, that they were fickle-minded. Like Nicodemus at the time of his night visit to Jesus (John 3: 1, 2), their caution was stronger than their faith. But in the Song (v. 8-14), Judah recounts how her beloved, as he came o'er hill and mountain (Isa. 52: 7), called to her to come away, his voice sweet to her, and his countenance comely. Her companions (v. 15) ask that the foxes which spoil their vines be taken (Luke 13: 32); and Judah, too sure of pleas ant relations with her beloved, bids him turn (v. 16, 17) and be like a roe or a young hart upon the mountains of Bether. Matt. 3:9, John 8: 39. Christ was repeatedly advised to depart, and that, too, with the profession of friendship. Luke 13:.31, John 7: 3, Matt. 8: 34. He did indeed now go into greater seclusion, or departed to other fields, of our swarthy Arabian neighbors of Kedar; and saying to the inhospitable city of Jerubut for all that, we were as comely as were salem, "Behold your house is left unto you desolate" (Matt. 9: 1, Luke 13: 35); not indeed as yet wholly forsaken, for Judah seeks him by mediation, and by actual search was taken from us; and yet we have not kept | (Mark 1: 37), and finds him a little past the even our own vineyard through the long, watchmen (Matt. 21: 45, 46), accompanies him to her mother's house, the temple (Matt. 21: 8, 9, 14, 15); and then relapses into her old carnal security and over-confidence. 3: 1-She will not that her love be awakened where dost thou prepare a place for thy scat- and stand up until love pleases that it be so. tered flocks to rest? Why do we still wan- This research for Jesus, after having bid him dah, the chosen of God, the true Israel; and depart, brings us to the question of the Gosdah, list to us your earthly shepherds; what pels, "What think ye, that he will not come Judah's expression of desire to go forth, to go better can you do than to keep up the an- to the feast?" "Where is he?" John 7: 11; into the open fields of the world, if only her cient forms of our holy religion, and so fol- 11: 56. In verses six to eleven we have sym- beloved shall be with her; and in her everelites, and perhaps of other tribes; for none low forth by the footsteps of the flock and bolized Christ's entry in triumph into Jeru- confident assurance that he will, she awaits salem, as the antitypical Solomon, strongly love's crowning time in some acceptable fut- play! Who could blame him for it! He pictured in symbolic terms suiting the occa- ure. v. 4. She now prepares to go into the sion, which suggests it from the life time of wilderness of her dispersion, for "a time, the literal Solomon; the three-score attend- times, and half a time." Rev. 12: 6, 14. ants here named being a representative num- | So now the Song passes over the "thousand, ber for "the people of the land" (2 Kings 25:19), and also the number of cubits in the | verse five, chapter eight, the admiring queslength of the Lord's house, typical of the

> four is Christ's description of the revived and 2:2-5; 4:1-6; 6:13; 10:20-22; 11:ornewed theocratic church; "upon this rock | 10-16; 12: 1-6; 14: 1-3; 16: 5; 24: 22, promise is, "Lo, I am with you alway" "Come out from among them." 2 Cor. 6:17. This answers to the Song (v. 8), "Come with me from Lebanon, my bride," etc. Christ den, that the spices thereof may flow out." a little later still, at Pentecost, the north Gentile believers. She prays her beloved to his share of the Bible. He repeated seven like "a mighty, rushing wind," the Holy her in the lands of her dispersion; and to Spirit came on them all. Acts 2: 1. In come for her, as first she bade him to go from chap. 5, verse 1 of the Song, Christ having her, like the bounding gazelle, or the young

Chap. 5, v. 2-8. In chapter 5, verses 2-8, Luke 17: 22. She sought him in vain. John 7: 34, Matt. 23: 39. The watchmen of the city, persecuting rulers, smote her, and tore away her veil (Luke 19: 43, 44); and her charge now is, not as formerly, when she bid the daughters of Jerusalem not to stir up or awaken love, but the rather, "tell him, that I am sick of love," if ye find my beloved. When asked what her beloved is more than any other (v. 9), she responded (v. 10-16); and when asked by inquirers (Gentile Christians) whither her beloved is gone (6: 1), she says, "to feed in the gardens, and to gather lilies" (v. 2); and following is Christ's description of his Zion (v. 4-10), answering to those given in the book of Revelation, which is the revelation of Jesus Christ, which God gave unto him, to show unto his servants (Rev. 1: 1), after he himself had returned to the Paradise of God. The inquiry, "Who is she that looketh forth as the morn-

ing," etc. (v. 10), comes from admiring spectators, and relates to Judah in her restored theocratic power and splendor. In verse eleven Judah exclaims, having come into the garden at the great Pentecost, "Or even I was aware my soul made me like the chariots of Amminadib;" for after this feast, the Jews, who had come up from all parts of the Roman world, returned to tell the wonderful story (Acts 8: 27, 28); and soon, too, the Jerusalem church went, either by persecution or appointment, into the farthest corners of the habitable globe. Acts 8: 4, 14. She is asked to return, that they may look upon her, the Shulamite; for they will see in her, as Jacob saw at Mahanaim, the two hosts of God, the earthly and the angelic camped around it. v. 13. Gen. 32: 2.

Chap. 7, v. 1-9. The first seven verses of chapter seven of this Song are the admiring description which believing Gentiles give of the Zion of God, the theocratic church, Juverses 9 13, and chapter 8, verses 1-3, are two hundred and three-score days," and at tion is asked. Who is this that cometh up "very great multitude" (Matt. 21: 8) with from the wilderness, leaning upon her beloved? It is Judah's returning, the fulfill-Chap. 4, v. 1-16; chap. 5, v. 1. Chapter | ment of last-day prophecies. Isa. 1: 25-27; 23; 25: 6-9; 26: 1, 2; 27: 12, 13; 29: 22 Jer. 3: 17; 15: 15-21; 16: 14, 15; 23: 3-8:

> In verse five, Judah makes reference to the now "before her," that is, in sight, with Solomon's famous vineyard which he once had at Baal-hommon, the keepers of which were to bring him a thousand pieces of silver; this princely tribute Judah now claims for the antitypical Solomon, her Messiah king, allowing two hundred for those who kept the and each one wanted the Bible. fruit, being a double tenth. v. 11, 12. Judah can now scarcely wait the full consummation of her hopes. Her beloved is already

is the religious movement among the Jews of Southern Russia and other parts of Eu. rope. We await the turn of events with sol. Songs to the careful attention of every Bible student, whether Jew or Gentile.

FRIENDSHIP, N. Y., April 30, 1888.

# Miscellany.

MEMORIAL DAY.

BY ELIZABETH STUART PHELPS.

Who keepeth what is his, alway; We lay the violets on the sod, We lay our hearts to yours to-day.

Oh, take them, broken and unmeet For that high faith you used to have! The trembling hand, the faltering feet We turn to you, across the grave.

The fine resolve, the lofty part
That perished like a sun-smote flower; The silent coward in the heart; The memory of the weakest hour

The thing we are not-meant to be-And still go begging grief to make Us, for the love we bear to ye— Oh, take them all, for Love's dear sake!

Who else in earth or heaven can know? Like the dear dead, who can forgive? Again, because we love you so-Be patient. Teach us how to live.

This once again, the scorching tear And aching lips we bring, we trust. Dearer to us the treasure here Than all that stirs above the dust.

Oh, happy dead who went to God! Hold, hold us in your love alway. We lay the violets on the sod, We lay our hearts to yours to-day.

### WHAT IS FAITH!

So asked an unbelieving physician of his friend, a merchant, in whose room both were quietly sitting during an evening. "Yes, what is faith?" And the tone of his question involuntarily called to mind Pilate's question, "What is truth?" "My boy." said the merchant smiling to his son, a merry little lad of eight years who had with much pains arranged a whole army of leaden soldiers, and now as an important general in his own estimation stood up to command them to engage in battle. "My boy, carry back your hussars to the barrack box and go to bed; and be quick and do it without objection: it is high time." The poor boy! It came so hard upon him to leave his favorite threw a beseeching glance towards his father. but at once he saw unbending sternness on his countenance. He swallowed down his tears, carried the soldiers back to their quarters, embraced his father and went. "See, doctor, that is faith," said the merchant. Then calling back his child, he whispered in his ear, "Listen, my child, since assurance now is as good as a permission when the time comes, I will take you with me to the autumn fair at Hamburg." Exulting for joy, the lad left the room. It came to him by anticipation as though he were already on the way to Hamburg. For a long time after they heard him singing in his sleeping chamber. And again the father said, addressing his friend, "that is called faith, doctor. In this boy is planted the germ of faith in man. May he yield himself to his Heavenly Father with like humility and love, with like obedience and trust, and his faith will be as complete as the faith of Abraham, the father of the believing ones!" The doctor was clearly answered. After a moment of silence he said: "Now I know more of faith than I had learned from many preachers."—De Concordia.

## A DIVIDED BIBLE.

A colporteur of the American Tract Society reports: "In my work I found a little neighborhood far from any church. By denying myself and saving up a little money. I bought a Bible and set up a little society for God. The Bible was given to a big black fellow that could read a little; he was made a local preacher. I had occasion to visit the same place some weeks after. There was no Bible at hand. I had left mine at home and I could not find one among the people. The thought of the Bible I gave William caused me to send him home for it, a mile and a half away. When he returned I was surprised, mortified, indignant, to find that all the Bible was gone except the New Testament. On questioning him, he, with tears in his eyes, told me that his auntie and brother had visited him. One lived five miles away, the other nine, prayed over the Bible and got up and divided it. He, being unwilling to part with the New Testament, divided equally the Old Testament between his aunt and brother. After service I found his brother and wanted to know what he had done with different Psalms to me, then the chapter of Isaiah telling of how Jesus 'was led as a lamb to the slaughter.' I rejoiced with him. Afterwards I called on old Aunt Mary She started at the marriage of Jacob and told me straight through the story of Joshua's host walking around Jericho. I then blessed God that the Bible had been divided, for each of these persons now teach hors."—Messiah's Herald

COMING.

So I am watching quietly Whenever the sun shines brightly I rise and say, Surely it is the shining of His face! And look unto the gates of His bigi Beyond the sea; For I know he is coming shortly To summon me.

And when a shadow falls across th Where I am working my appointed I lift my head to watch the door-If He is come; And an angel answers sweetly In my home, "Only a few more shadows, And He will come!" -Rev. Wm. Aik

HOW THE DAY GREW BRIC

Mildred Payne's windows as she sleepy eyes because of little Be tious importunity. It seemed to if the period of her awakening covered a half hour, although i had been scarcely five minutes. "I want to be dressed; get begged Bessie. Mildred arose languidly, saying

It was a stormy Friday mor

wind and snow beat perempto

that I must confess was slight "Get up, then, and dress you big enough to do so," beginning her own clothing. "I ain't very big," Bessie dec ing herself back on her pillow,

ing out her limbs to the fullest can't touch the footboard." "Well, you're big enough to shoes and stockings, anyway,

you to do it," decidedly. minute, Bessie." The child obeyed reluctantly,

figuring her pretty face. Sh stockings on and off and on ag last they suited. Mildred dr hastily, and was hurriedly pur skirts over her head when her appeared. "Button up my dress, ple

she demanded, somewhat impa ing her back for that purpose.
Mildred complied, saying, provingly, "Will you not ever

ton your own dress, Nellie?" "Yes, when I can wear then in front like yours. 'Tisn't thing in the world to reach aro old buttons half a mile out of t "Sister," said Bruce, the on Hayne household, appearing

"papa's in a great hurry for b Dinah save you're to cook the got her hands in the bread." "She's no business to have bread when they're wanted son

crossly, adding more gently, will be right down, Nellie," as with her message, "put on B brush her hair, and come right As Mildred passed rapidly upper hall she glanced into I catching a glimpse of a text w had illuminated one rainy day mother's sickness, which had death. It was a very rude or ing, as it most assuredly did touch: but Bruce would not

removal, and it set Mildred's quiver just now. "What is a mother?" the motto ask indeed!" her tired soul echoe to the text. "A wearisome I feel as if I should like to fi thinking anxiously of the d for her young hands to do. Dinah would be cross, pro of the Friday's baking; Bruc

of the storm, would stay inde around the house, with Beppe ging every step he took, or e feet. She would have to swe room, and dust the whole h Bessie her bath, and—but sh the dining-room, and for forgot the enumeration of th in greeting her father. "Good morning, daughter, with a smile, "Good morning sorry to have kept you waitin only be a few minutes longer

Unfortunately the frown r brow as she entered Dinah's hands and face grew hot as making toast, posching eggs however, from the effort in c borrowed trouble, wondering to get through with the day get who said, "My strength During the busy morn nounced a caller,—"Ole Missie Millie"

"You must excuse me, see Mrs. Dobson this busy m "But you must, chile," tone that implied her decision ble as the laws of the Mede "Your mother allus stopp see Mis' Dobson, 'cause she allus brighter arter seein' Missie Millie," with a loo "ain't so bright as it might eberlastin, pestiferin wo Mis' Dobson can make the better let her, honey." With a sigh and a smile,

esced, realizing that the old with the privilege of an ervant, had given her goo ing off her apron, she went "I know you must be

religious movement among the Jews outhern Russia and other parts of Eu. We await the turn of events with solinterest, and commend the Song of to the careful attention of every Bible nt. whether Jew or Gentile. undship, N. Y., April 30, 1888.

# Miscellany.

### MEMORIAL DAY.

BY ELIZABETH STUART PHELPS.

Ye happy dead we gave to God. Who keepeth what is his, alway: We lay the violets on the sod. We lay our hearts to yours to-day.

Oh, take them, broken and unmeet For that high faith you used to have! The trembling hand, the faltering feet We turn to you, across the grave.

The fine resolve, the lefty part

That perished like a sun smote flower; The silent coward in the heart; The memory of the weakest hour:

The thing we are not—meant to be— And still go begging grief to make Us, for the love we bear to ye-Oh, take them all, for Love's dear sake!

Who else in earth or heaven can know? Like the dear dead, who can forgive? Again, because we love you so-Be patient. Teach us how to live.

This once again, the scorching tear And aching lips we bring, we trust. Dearer to us the treasure here Than all that stirs above the dust.

Oh, happy dead who went to God! Hold, hold us in your love alway. We lay the violets on the sod. We lay our hearts to yours to-day.

### WHAT IS FAITH!

asked an unbelieving physician of his d, a merchant, in whose room both quietly sitting during an evening. s, what is faith?" And the tone of his ion involuntarily called to mind Pilate's tion, "What is truth?" "My boy," the merchant smiling to his son, a y little lad of eight years who had with h pains arranged a whole army of leaden ers, and now as an important general in wn estimation stood up to command to engage in battle. "My boy, carry your hussars to the barrack box and go d; and be quick and do it without obon; it is high time." The poor boy! It

so hard upon him to leave his favorite Who could blame him for it! He a beseeching glance towards his father, once he saw unbending sternness on ountenance. He swallowed down his carried the soldiers back to their quarembraced his father and went. "See. or, that is faith," said the merchant. calling back his child, he whispered in ar, "Listen, my child, since assurance is as good as a permission when the time s, I will take you with me to the anfair at Hamburg." Exulting for joy, ad left the room. It came to him by ipation as though he were already on way to Hamburg. For a long time after heard him singing in his sleeping ber. And again the father said, ading his friend, "that is called faith, or. In this boy is planted the germ of in man. May he yield himself to his enly Father with like humility and love, like obedience and trust, and his faith be as complete as the faith of Abraham, ather of the believing ones!" The docas clearly answered. After a moment ence he said: "Now I know more of than I had learned from many preach-—De Concordia.

## A DIVIDED BIBLE.

colporteur of the American Tract Soreports: "In my work I found a little iborhood far from any church. By demyself and saving up a little money. I ht a Bible and set up a little society od. The Bible was given to a big a local preacher. I had occasion to the same place some weeks after. e was no Bible at hand. I had left at home and I could not find one g the people. The thought of the I gave William caused me to send him for it, a mile and a half away. When turned I was surprised, mortified, inint, to find that all the Bible was gone t the New Testament. On questioning he, with tears in his eyes, told me that intie and brother had visited him. ived five miles away, the other nine, each one wanted the Bible. They d over the Bible and got up and diit. He, being unwilling to part with New Testament, divided equally the Testament between his aunt and er. After service I found his brother ranted to know what he had done with sare of the Bible. He repeated seven ent Psalms to me, then the chapter ish telling of how Jesus was led as a to the slaughter.' I rejoiced with him. wards I called on old Aunt Mary. tarted at the marriage of Jacob and me straight through the story of a's host walking around Jericho. I blessed God that the Bible had been ed, for each of these persons now teach lessons to their less fortunate neigh-Messiah's Herald

COMING.

So I am watching quietly Every day! Whenever the sun shines brightly I rise and say, Surely it is the shining of His face! And look unto the gates of His high place Beyond the sea: For I know he is coming shortly To summon me.

And when a shadow falls across the window Of my room, Where I am working my appointed task. lift my head to watch the door-and ask If He is come; And an angel answers sweetly

In my home, "Only a few more shadows. And He will come!" -Rev. Wm. Aikman, D. D.

now the day grew bright.

It was a stormy Friday morning. The wind and snow beat peremptorily against Mildred Payne's windows as she opened her sleepy eyes because of little Bessie's vexatious importunity. It seemed to Mildred as

covered a half hour, although in reality it had been scarcely five minutes. "I want to be dressed; get up, sister,"

if the period of her awakening state had

begged Bessie. Mildred arose languidly, saying in a tone that I must confess was slightly irritable. "Get up, then, and dress yourself; you're big enough to do so," beginning to put on

her own clothing. "I ain't very big," Bessie declared, throwing herself back on her pillow, and stretchcan't touch the footboard."

"Well, you're big enough to put on your shoes and stockings, anyway, and I want minute. Bessie."

The child obeyed reluctantly, a frown disfiguring her pretty face. She pulled the stockings on and off and on again, until at last they suited. Mildred dressed herself hastily, and was hurriedly putting Bessie's skirts over her head when her sister Nellie appeared.

"Button up my dress, please, sister!" she demanded, somewhat impatiently, turning her back for that purpose.

Mildred complied, saying, however, reprovingly, "Will you not ever learn to button your own dress, Nellie?"

"Yes, when I can wear them buttoned up in front like yours. 'Tisn't the easiest thing in the world to reach around to these old buttons half a mile out of the way." "Sister." said Bruce, the only son of the

Hayne household, appearing at the door, "papa's in a great hurry for breakfast, and Dinah says you're to cook the eggs. She's got her hands in the bread." "She's no business to have them in the

bread when they're wanted somewhere else." crossly, adding more gently, "Tell papa" will be right down, Nellie," as Bruce ran off with her message, "put on Bessie's apron, brush her hair, and come right down."

As Mildred passed rapidly through the upper hall she glanced into Bruce's room, catching a glimpse of a text which the boy had illuminated one rainy day before their mother's sickness, which had ended in her death. It was a very rude ornament, lacking, as it most assuredly did, any artistic touch: but Bruce would not consent to its removal, and it set Mildred's nerves all in a quiver just now. "What is home without a mother?" the motto asked. "What. indeed!" her tired soul echoed, responding to the text. "A wearisome place, truly. I feel as if I should like to fly somewhere,' thinking anxiously of the duties awaiting for her young hands to do.

Dinah would be cross, probably, because of the Friday's baking; Bruce, on account of the storm, would stay indoors, lounging around the house, with Beppo, his dog, tagging every step he took, or else under her feet. She would have to sweep the sittingroom, and dust the whole house, and give Bessie her bath, and—but she had reached the dining-room, and for a moment she forgot the enumeration of things to be done in greeting her father. To his pleasant "Good morning, daughter," she responded with a smile, "Good morning, papa, I am sorry to have kept you waiting, but it will only be a few minutes longer."

Unfortunately the frown returned to her brow as she entered Dinah's precincts. Her hands and face grew hot as she flew about, making toast, poaching eggs, not so much however, from the effort in cooking as from borrowed trouble, wondering how she was to get through with the day. Did she forget who said, "My strength is sufficient?" During the busy morning Dinah an-

nounced a caller,—"Ole Mis' Dobson." Missie Millie" "You must excuse me, Dinah. I can't

see Mrs. Dobson this busy morning."

ble as the laws of the Medes and Persians. "Your mother allus stopped her work to see Mis' Dobson, 'cause she said the day was allus brighter arter seein' her. Your day, Missie Millie," with a look of sympathy, "ain't so bright as it might be, wid all dese eberlastin,' pestiferin worriments, an' if Mis' Dobson can make the day brighter, you better let her, honey."

With a sigh and a smile, Mildred acqui-

you would," approvingly.

quite discouraged sometimes."

learn it after awhile. Have patience."

"Patience seems to be lacking in my composition," Mildred spoke in a down-cast tone.

"It is lacking in the composition of the whole human family, I think," Mrs. Dobson replied with a smile. "It must be acquired. Let patience have her perfect work, you know. How are the children, dear? I would like to have them all over to tea this afternoon, if agreeable to you."

"All over to tea?" lifting her eyes in surprise. "Why, Mrs. Dobson, you can't mean it. They would drive you distracted."

"It would take more than a group of ed," laughed the cheery woman, "but I a bamboo is also fastened longitudinally must have them even if it should make me a candidate for the lunatic asylum. I have a little granddaughter visiting me. I want the children to visit her. I wish you could come, too; couldn't vou?"

"I couldn't possibly," regretfully. "I have ever so many things to do; but the children can come. They will be half wild with delight."

After Mrs. Dobson went out, the work ing out her limbs to the fullest extent. "I seemed light, for a whispered prayer had gone up to God to help her.

"I shall learn that lesson that Mrs. Dobson spoke of," she said to herself," to lean you to do it," decidedly. "Get up this on his strength. I forgot to ask God to help me this morning. I think that is the reason everything seemed so hard."

> The busy hours passed by, and it was time for the children to go to Mrs. Dobson's. Weary, but smiling, the patient sister put the last touches. As she tied Bruce's neckribbon, he kissed her check, saying earnestly:

> "Somehow it seems to-day almost as if we had a mother again."—Religious Tele

### CHRISTIAN SYMPATHY.

There are times when adversity, affliction, bereavement, and the like, place us where sympathy is worth more to us than anything earth can afford. There is no suffering like soul-suffering. An old divine thus expresses it: "The suffering of the soul is the soul of suffering," its very depths. In a time of deep affliction, who can estimate the balm of sympathy? How it lightens the burden of our woe! To "visit the fatherless and the widow in their affliction." the apostle says, is "pure and undefiled religion," its very nature and intent. To "bear one another's burdens" is to "fulfill the law of Christ," for only in this way can we express the tenderness of our love to Christ and to our brethren. We have all passed through scenes of suffering, when the very sight of a sympathizing friend, or a cheering letter from a distant brother or sister in Christ would alleviate our sadness, and throw a streak of sunshine over the cloud that encompassed us. Kindness shown to us in such an hour as this will live in our memories while life shall last. It has grown into a proverb that "prosperity makes friends but adversity tries them."-Christian Index.

## A TRUE IDEA OF SIN.

It is much to be hoped that all who just at present are seeking Christ, or entering upon the Christian life, will be directed in their reflections so wisely that they may gain a correct idea of sin. A generation or two ago a deep conviction of personal guilt before God was a general, if not an almost uniform, element in conversion. But of late it has become much less common, if it has not disappeared altogether, except in instances which peculiar conditions have shaped. It ought to be desired and cultivated again, not so much because it was believed in so strongly by our fathers—although that is a valid reason for desiring it -as because it is good and right and useful

The best practical theory of conversion, or of anything else, is that which is most fully in accord with the divine idea of it. But, if God's opinion of sin be studied, whether in the Bible, in nature, or in human life, it is found to involve abhorrence. Plain as is the love of the infinite Father for each of his earthly children, no matter how guilty, it is not more plain than the fact that sin "But you must, chile," said Dinah, in a is no trifling thing in the divine eyes. It is tone that implied her decision was as inflexi- a terrible, deadly evil, which he would have all men loathe, shrink from, and resist to the death. As it often has been said-and it hardly can be said too often—sin is such an awful, fatal thing, that the very death of the divine Son himself was necessary in order to render possible our escape from it and its consequences.

This is true of sin as a principle—self-will and rebellion against God—and also as illustrated in action, in falsehood, impurity or esced, realizing that the old colored woman, covetousness. It is true of our personal sins, with the privilege of an old and faithful of which we must repent, and which, by the servant, had given her good advice. Tak- Holy Spirit's aid, we must forsake. This ing off her apron, she went to see the caller, truth ought to be burned indelibly, so to "I know you must be very busy this speak, into our consciences. It ought to be THE SARBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. morning, and I don't want to hinder you, insisted upon, tenderly yet firmly, by every ismo. 288 pp. Fine Cloth, \$1 25.

dear. It isn't-just the time to call, but I one who tries to lead others to the Lamb of this volume is an earnest and able pro

had an errand out, and somehow I felt as if God. Nobody realizes what his spiritual I couldn't pass the house." Mrs. Dobson | danger really is until he has gained a vivid said kindly. "You are doing nobly in your sense of his sinfulness in God's sight. Nor three volumes, as follows: new duties, your father tells me. I felt sure does he appreciate the magnitude of the Vol. I.—Biblical Trackines concerning the Sarbath and redemption offered him through Jesus Christ. "Not very nobly, Mrs. Dobson," Mildred or the joy of being saved, or the obligation answered honestly. "I get very cross and which rests upon him to be faithful. A "skin deep conversion" is not apt to lead to "All perfectly natural, my dear," com- any high sense of Christian privilege, or to forted the woman of experience. "You any large measure of Christian efficiency; have not perfectly learned the lesson that it and no conversion can be considered thoris His strength, not your own, that is suffi | ough which does not involve a keen and cient to carry you on safely. But you will humbling consciousness of personal guilt .-Congregationalist.

# Hoyular Science.

It has been proposed to utilize bicycles as ambulances, by removing the trailing-wheels from two machines and connecting them at that point by a pole fixed to the curved bars which carried the trailing wheels. This keeps the two remaining wheels apart, and unites them into one vehicle. A hammock is then slung from the seats of the bicycles happy young children to drive me distract. by means of proper cross-pieces with hooks; above the seats, and straps are employed to make all secure.

> INSECT PESTS.—Dr., J. A. Lintner, the well known entomologist, of New York, says there are in the world 320,000 species of insects: 25,000 of these belong to the United States, and about 25,000 prey upon the productions of man; 7,000 or 8,000 of 16 pp these could be considered as being fruit pests. On the apple alone 210 species are known, and probably more extended investigation will increase the number to 300. The future successful fruit grower should study entomology, and be acquainted with the in sects and their habits, so as to be able to tell friends from foes. Professor Lintner recommends the study of feeding and habits as a guide to the use of insecticides, which should also receive notice.—Scientific American.

ELECTRICAL PREVENTION OF RAILWAY ACCIDENTS.—The Electrical Review gives an account of an invention of an Austrian engineer, by which a sort of pilot is made to run before every railway train, being maintained always at a fixed, but adjustable, distance in front. by the force of an electric current, transmitted along the rails from a dynamo on the engine. The current is conducted through mercury, contained in glass tubes on the pilot truck. If, therefore, the truck comes into collision. the tubes are broken and the current consequently destroyed. The interruption of the current instantly and automatically applies the brakes on the following train. It is claimed by the inventor that two express trains, fitted with this system, might with impunity be set to run at full speed toward each other. The collision of their pilot trucks would arrest the progress of both trains before they could meet. The element of human fallibility is accordingly entirely eliminated, and drivers may dash through a whole series of danger signals without risk, being automatically arrested the moment they reach the spot that is really dangerous.

AN IMPROVED PRONY BRAKE.—In an ordinary Prony brake, in which the work of a machine is absorbed by the friction of its pulley between two clamps fitting over it, and where the power is calculated from the moment of the force tending to turn the clamps, and the revolutions of the pulley, there are many difficulties. The friction between the clamps and the surface of the pulley varies from different causes, -changes in lubrication, change of pressure due to heating, etc., -and the readings are most irregular. M. E. Meylan has described a new form of brake, simple of use and construction, that will measure with considerable accuracy powers from five-horse power upward. The improvement consists in an automatic arrangement by which the pressure between the clamps is adjusted to compensate for clamps are connected by a system of levers, of the Jews. so arranged, that, if there is a tendency for the whole system to revolve in the direction of revolution of the pulley, the pressure between the clamps is decreased; if it begins to move in the other direction, the pressure increases. This seems a great improvement over the ordinary Prony brake, and will be useful in measuring the efficiency of steam engines, large electric motors, gas-engines, etc. It cannot, however, replace transmission dynamometers for many purposes, and it is probably not so efficient as the best of the latter class; the Tatham dynamometer, for example. It is an instrument that can be cheaply made, and no doubt will be extensively used.—Science.

ATALOGUE OF BOOKS AND TRACTS PUBLISHED BY THE

AMERICAN SABBATH TRACT SOCIETY ALFRED CENTRE, N. Y.

NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, D. D., late missionary at Shanghai, China, subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents.

Sabbath question, argumentatively and historically. This edition of this work is nearly exhausted; but it has been revised by the author, and enlarged, and is published in

THE SUMDAY, Price, in fine muslin, 60 cents. Paper, 30 cents. 166 pages.

First edition almost exhausted. Second edition is in process of publication. Vol. II.—A CRITICAL HISTORY OF THE SABRATE AND THE SUNDAY IN THE CHRISTIAN CHURCH. Price, in muslin. \$1.25. Twenty-five per cent discount to clergymen. 563

Vol. III.—A CRITICAL HISTORY OF SUNDAY LEGISLATION, FROM A. D. 321 TO 1888 12mo, cloth. Price, \$1 25. Published by D. Appleton & Co., New York.

THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SARBATH. By the late Rev. Thos. B. Brown. Second Edition 125 pp. Fine Cloth, 35 cents. Paper, 10 cents.

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

VINDICATION OF THE TRUE SABRATH, in 2 parts. Part First, Narrative of Recent Events. Part Second, Divine Ap-pointment of the Seventh Day. By Rev. J. W. Morton formerly Missionary of the Reformed Presbyterian Church. 66 pp. Paper, 5 cents.

The first edition is practically exhausted, but the second edition will be out soon.

THE ROYAL LAW CONTENDED FOR. By Edward Stennet. First printed in London, in 1658. 64 pp. Paper, 10 cents. LIFE AND DEATH. By the late Rev. Alexander Campbell, of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Price, 6 cents.

COMMUNION, OR LORD'S SUFFEE. A Sermon delivered at Milton Junction, Wis., June 15, 1878. By Rev. N. Ward-ner, D. D. 20 pp.

THE SARBATH QUESTION CONSIDERED. A review of a series of articles in the American Baptist Flag. By Rev. S. R. Wheeler, A. M. 32 pp. 7 cents A PASTOR'S LETTER TO AN ABSENT MEMBER, on the Abrogation of the Moral Law. By Rev. Nathan Wardner, D. B. Spp. 2 cents.

SUNDAY: ISIT Gon's SARRATH OR MAN'S? A letter addresse to Chicago Ministers. By Rev. E. Ronayne. 13 pp.

THE BIBLE AND THE SABBATH, containing Scripture passages bearing on the Sabbath. Price, 2 cents; 50 or more copies at the rate of \$1 50 per hundred. Religious Liberty Endangered by Legislative Enactments

An Appeal for the Restoration of the Bible Sabbath.

The Sabbath and its Lord. 28 pp.

The True Sabbath Embraced and Observed. 16 pp. The Bible Doctrine of the Weekly Sabbath. 20 pp.

Torical Series.—By Rev. James Bailey.—No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 3, The Sabbath under Christ, 16 pp.; No. 4, The Sabbath under the Apostles, 12 pp.; No. 5, Time of Commencing the Sabbath, 4 pp.; No. 6, The Sanctification of the Sabbath, 20 pp.; No. 7, The Day of the Sabbath, 24 pp.

Why Sunday is observed as the Sabbath. By C. D. Potter, M. D., 4 pp. Apostolic Example. By C. D. Potter, M. D., 4 pp.

The First vs. the Seventh Day. By Geo. W. McCready. 4 pp. FOUR-PAGE SERIES.—By Rev. N. Wardner, D. D.—The Sabbath: A Seventh Day or The Seventh Day; Which?

The Lord's-day, or Christian Sabbath. Did Christ or his Apostles Change the Sabbath from the seventh Day to the First Day of the Week!

Constantine and the Sunday. The New Testament Sabbath. Did Christ Abolish the Sabbath of the Decalogue?

Are the Ten Commandments binding alike upon Jew and

Which Day of the Week did Christians Keep as the Sab bath during 500 years after Christ? GERMAN TRACTS,-The series by Dr. Wardner, as above,

Swapism Thaors.—The True Sabbath Embraced and Observed. 16 pp. The Bible Doctrine of the Weekly Sabbath. 20 pp.

A Biblical History of the Sabbath. 24 pp. The Reason why I do not keep Sunday; and, Why I keep the Seventh Day. 1 page each.

Tracts are sent by mail postpaid at the rate of 800 pages for \$1. Annual members of the Tract Society are entitled to tracts equal in value to one-half the amount of their annual contributions to the Society. Life Members are entitled to 1,000 pages annually. Sample packages will be sent, on application, to all who wish to investigate the subject. Address American Sabbath Tract Society, Alfred

### OUR SABBATH VISITOR Is Published Weekly at ALFRED CENTRE, N. Y.

Single Copies, per year..... 60 cents Ten Copies and upwards, per copy.... 50 cents. CURRESPONDENCE.

All communications relating to business should be addressed to Our Sarrate Visitor.
All communications for the Editor should be addressed to MRS. L. T. STANTON, Alfred Centre N. Y.

TTELPING HAND BIBLE SCHOOL WORK.

A 82-page quarterly, containing carefully prepared helps on the International Lessons. Conducted by L. A. Platts. Published at the RECORDER office. Price 25 cents a copy per year; 7 cents a quarter. Address all orders to the AMERICAN SABBATH TRACT SOCIETY, Alfred Centre, N. Y.

ערות. לישראל. ("WITNESS TO ISRAEL.")]

A SIXTEEN PAGE MONTHLY,

HE LIGHT OF HOME.

Published by the AMERICAN SABBATH TRACT SO-CIETY, Alfred Centre, N. Y. CH. TH. LUCKY, Editor.

AN EIGHT PAGE MONTHLY FOR THE FAMILY. 

 Single copies
 \$ 10

 12 copies to one address
 1 00

 30
 \$ 00

Published by the AMERICAN SABBATH TRACT SOCIA
TY, Alfred Centre, N. Y.
A. H. Lewis, D. D., Editor, Plainfield, N. J.
C. D. POTTER, M. D., Associate Editor, Adams Centre, N. Y. Business letters should be addressed to the publishers.
Communications regarding literary matter should be addressed to the Editor

UTLOOK AND SABBATH QUARTERLY.

A THIRTY-TWO PAGE RELIGIOUS QUARTERLY.

Published by the AMERICAN SABBATH TRACT SOCIE-TY, Alfred Centre, N. Y. A. H. LEWIS, D. D., Editor, Plainfield, N. J. C. D. Potter, M. D., Associate Editor, Adams Centre, N. Y.

CORRESPONDENCE. Business letters should be addressed to the publishers, as Communications regarding literary matter should be addressed to the Editor, as above.

## A NEW MAP

OF THE

CITY OF ST. ANDREWS BAY.

First edition just published, showing about four miles of coastline from Dyer's Point, taking in the pld town site of St. Andrews, showing the location of every public bulness place, and private residences, docks, etc. Every lot in each block and the adjoining addition to the Company's lands, with a full description of the place. The size of the map is 30x50 inches. Limited number now for sale at \$4 00 each.

ELIAS AYERS, PUBLISHER.

St. Andrews Bay, Washington Co., Fla.

D R BOODSCHAPPER,

A SIXTEEN-PAGE RELIGIOUS MONTHLY -IN THE-

HOLLAND LANGUAGE.

Subscription price...... 75 cents per year PURLICHED BY

G. VELTHUYSEN, HAARLEN, HOLLAND

DE BOODSCHAFFER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc., and is an excellent paper to place in the hands of Hol-landers in this country, to call their attention to these im-portant truths.

TA VANGELII HAROLD A FOUR-PAGE RELIGIOUS MONTHLY

- FOR THE -

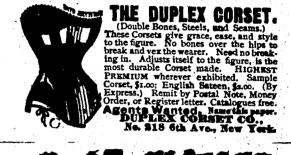
SWEDES OF AMERICA.

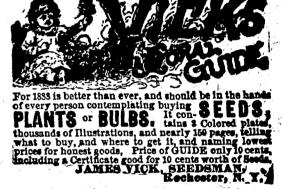
TERMS. 

Single copy..... Published by the AMERICAN SABBATH TRACT SOCIETY, Alfred Centre, N. Y. L. A. PLATTS, Editor.

Subscriptions to the paper, and contributions to the fund for its publication, are solicited.

Persons having the names and addresses of Sweden who do not take this paper will please send them to this of fice, that sample copies may be furnished.





tain Patents in less time than those remote from WASHINGTON. Send MODEL, DRAWING or PHOTO of invention. We advise as to patentability free of charge and we make NO CHARGE UNLESS PATENT IS SECURED

For circular, advice, terms and references to actual clients in your own State, County, City or Town, write to

Town, write to CA SNOW & CU Opposite Patent Office, Washington, D. C.



# THE AMERICAN MAGAZINE

Beautifully Illustrated. 25 cts.,\$3 a Year.

gives preference to national topics and scenes, and its literature and art are of the highest standard. Famous Averican writers fill us pages with a wide variety of interesting sketches of travel and adventure, cerial and short stories, descriptive accounts of our famous countrymen and women, brief essays on the foremost problems of the period, and, in short, this Magazine is

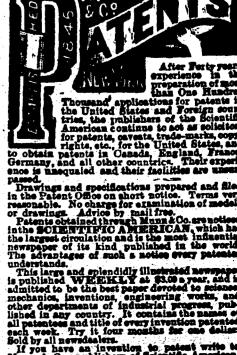
Distinctively Representative of American Thought and Progress-It is acknowledged by the press and public to be the most popular and entertaining of the high-class monthiles.

IMPORTANT A Specimen Illustrated Premium List, and Special Inducements in Cash or Valuable Promiums to Club Haisers, will be sent on receipt of 15c., if this paper is mentioned.

13 Responsible and energetic persons wanted to solicit subscriptions. Write at once for exclusive territory.

THE AMERICAN MAGAZINE CO..

749 Broadway, New York



After Ferty years' experience in the preparation of more than One Hundred the United States and Foreign sountries, the publishers of the Scientifie American continue to act as solicitors for patents, cavesta, trade-marks, copyrights, etc., for the United States, and to obtain patents in Oanada, England, France, Germany, and all other countries. Their experience is unequaled and their facilities are unsurpassed.

Drawings and specifications prepared and filed in the Patent Office on short notice. Terms very reasonable. No charge for examination of medels or drawings. Advice by mail free.

Patents obtained through Hunn 2 Co. are noticed in the SCIENTIFIC A MERRICAN, which has the largest circulation and is the most influential newspaper of its kind published in the world. The advantages of such a notice every patentes understands. This large and splendidly illneireted newspaper is published WEEKLY at \$3.00 a year, and is admitted to be the best paper devoted to science, mechanics, inventions, engineering works, and other departments of industrial progress, published in any country. It contains the names of all patentees and title of every invention patented each week. Try it four months for one delice. Sold by all newscalers.

If you have an investion to patent write to Munn & Oo., publishers of Scientific American. SEI Broadway, New York.

# The Sabbath School.

"Search the Scriptures; for in them ye think we have eternal life; and they are they which testify of

### INTERNATIONAL LESSONS, 1888.

SECOND QUARTER.

March 31. The Marriage Feast. Matt. 22.1-14. April 7. Christ's Last Warning: Matt. 23: 27-39. April 14. Christian Watchfulness. Matt. 24: 42-51. April 21. The Ten Virgins. Matt. 25: 1-13. April 28. The Talents. Matt. 25:14-30. May 5. The Judgment. Matt. 25: 81-46. May 12. The Lord's Supper. Matt. 26: 17-80. May 19. Jesus in Gethsemane. Matt. 26: 36-46. May 26. Peter's Denial. Matt. 26: 67-75. June 2. Jesus Crucified. Matt. 27: 83-50.

June 9. Jesus Risen. Matt. 28: 1-15.

June 23. Review Service.

June 16. The Great Commission. Matt. 28: 16-20.

LESSON XI.--JESUS RISEN.

Taken from the Helping Hand. For Sabbath-day, June 9, 1888.

SCRIPTURE LESSON .-- MATTHEW 28: 1-15 1. In the end of the Sabbath, as it began to dawn toward

the first day of the week, came Mary Magdalene, and the other Mary to see the sepulchre.

2. And behold, there was a great earthquake: for the ange of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3. His countenance was like lightning, and his raiment white as snow.4. And for fear of him, the keepers did shake, and became

5. And the angel answered, and said unto the women, Fear not ye: for I know that ye seek Jesus, which was cru-6. He is not here: for he is risen as he said. Come, see the

6. He is not here: for he is risen as he said. Come, see the place where the Lord lay.

7. And go quickly, and tell his disciples, that he is risen from the dead, and behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8. And they departed quickly from the sepulchre, with fear and great joy; and did run to bring his disciples word.

9. And as they went to tell his disciples behold, Jesus met them, saying, All hail. And they came and held him by the feet and worshiped him.

by the feet, and worshiped him.

10. Then said Jesus unto them, Be not afraid: go tell my brethren, that they go into Galilee, and there they shall se 11. Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done.

12. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, 13. Saying, Say ye, His disciples came by night, and stole him away while we slept.

14. And if this come to the governor's ears; we will per

suade him, and secure you. 15. So they took the money, and did as they were taught; and this saying is commonly reported among the Jews until

GOLDEN TEXT.-But now is Christ risen from the dead, and become the first fruits of them that slept. 1 Cor. 15:20.

PLACE.—A garden near Calvary. TIME.—April, A. D. 30.

PERSONS.—The women, the guards, the angel, the risen Jesus, dishonest members of the council.

I. Visit of the women to the sepulchre. v. 1. II. The resurrection, v. 2-4.

III. The angel's announcement. v. 5-7. IV. Jesus' appearance. v. 8-10.

V. Testimony of his enemies. v. 11-15.

## INTRODUCTION.

When Jesus died, the great veil, or curtain, in the temple, which separated the sanctuary into two parts—the holy from the most holy place—was rent from top to bottom, and rocks were rent, and tombs were opened by an earthquake. These terrible wonders convinced the centurion and those with him that Jesus was the Son of God. The Jews, not wishing that the crucified ones should remain on the cross over the Sabbath, proposed to hasten their death by breaking their legs. But when they came to Jesus, they found him dead already. But to make sure, one of the soldiers, with a spear, pierced his side, from which poured blood and water, leaving no doubt of his death. Joseph of Arimathæa, having received permission from Pilate, took the body of Jesus from the cross, and assisted by Nico: demus, wrapped it in a linen cloth with a hundred pounds of myrrh and aloes, and laid it in Joseph's new tomb, which they closed with a great stone rolled to the door. The women, who, from a dis tance, had watched Jesus on the cross, followed, and saw where the body was placed, then "returned and prepared spices and ointments" for its embalming, and "rested the Sabbath-day according to the commandment." Luke 23: 56. The next day the chief priests secured a guard of soldiers for the sepulchre, and had the stone sealed, to make sure that the body could not be stolen.

WORDS EXPLAINED .- v. 1, "In the end of the Sabbath." Late on the Sabbath—Rev. Ver., The word translated end is, in the original, an adverb, and when used concerning a day refers to the evening. It is the word rendered even in Mark 11:19, and 18: 35, "Began to dawn toward," This expression means draw on toward. Thus the original word is rendered in Luke 23: 54, where it is said. "The Sabbath drew on." "First day of the week." The Sabbath, the last day of the week, closed at sun set, and the first day of the week commenced-drew on. "Mary Magdalene." That is, Mary of Magdala, on the Sea of Galilee. "The other Mary:" The mother of James and Joses. "Came to see the sepulchre." The visit which Mark and Luke tell us the women made to the sepulchre very early in the morning of the first day of the week, was for the purpose of anointing the body of Jesus. Was this visit of which Matthew here speaks, a previous one, made late on the Sabbath, merely to see the sepulchre? So many think. v. 2, "Behold, there was a great earthquake." There had been one at his death, now another at his resurrection. "An angel of the Lord." A messenger from heaven now rolls the stone from the door and sits upon it. There can be no human agency about the removal or disappearance of the body. v. 3, "His countenance." His appearance in general, not merely his face, was so bright as to resemble lightning. "His raiment white as snow." Celestial beings are usually represented as clad in white, which is an emblem of purity. v. 4, "For fear of him the keepers did shake."

shining angel, which had so frightened the keepers, fear. The occasion was one for rejoicing to them and to all who shall at any time seek Jesus. v. 6. 'He is not here, for he is risen." This information

shows plainly that the women did not witness the resurrection, but that it had already taken place when they arrived. "Come, see the place where the Lord lay." See that it is vacant, be convinced that he is risen. v. 7. "Go quickly and tell his disciples." Mark adds also to tell Peter. The glad news will raise the spirits and hopes of the desponding disciples, and Peter seems to be especially mentioned that he may know that, notwithstanding his denial, the Lord still recognized him as a disci ple. "He goeth before you into Galilee." An important appointment, which Jesus had before made Chap. 26, v. 32. v. 8, "With fear and great joy." "Fear at what they had seen, and joy at what they had heard."-Schaff. v. 9, "Jesus met them, say

ing. All hail!" It was a joyful salutation. All hail is an English expression shortened form all health but the original word means rejoice. "Held him by the feet." They made sure it was the Lord, and clung to him in loving devotion. They also paid him divine honors in worship, v. 10, "Be not afraid." He would not have them stand in awe of him, because he had come back from the dead, but he would have them realize that as the risen Lord. he is the same Jesus, whom they can as confiden tially approach now as before his death. "Tell my brethren." They are again reminded of that important appointment in Galilee. v. 11. "The watch . . showed unto the chief priests." The guard, whom the enemies of Jesus set to watch the tomb

now testify to the resurrection. v. 12. "They gave

large money unto the soldiers." They said when he

was on the cross, if he would come down, they would believe him, but now, with clear evidence that he is risen from the dead, they bribe the witnesses to hide that infinitely more wonderful act and glorious fact. v. 13, "Saying, Say ye." The story they put into the mouths of the soldiers is a most bungling one. If the guard were asleep, how could they know that his disciples came and stole the body? And it would have been impossible for the desciples to have rolled away the heavy stone without awakening the guards, had they been so reckless as to their duty as to sleep on their watch. Then the disheartened disciples were not expecting his resurrection, and would not be likely to put forth such a claim fraudulently. v. 14, "If this come to the governor's ears." The penalty for such an of fense as by this story they were pleading guilty to, was death. But Pilate might not hear of it, and if he should, they promise the soldiers that they will persuade him and secure them from harm. v. 15. "This saying." This story which the soldiers were hired to tell. "Unto this day." Until this Gospel by Matthew was written at least, probably thirty or

CENTRAL TRUTH.—"The Lord is risen indeed."

orty years after the resurrection.

Doctrines.—1. The divinity of Jesus proven by his taking his life again after having laid it down. 2. His resurrection proves that the spirit lives after the body dies. For how could he take his life again as he said he would, if there were no soul or spirit to do it? 3. We have here the assurance of our own resurrection and eternal life. 4. His conquering death and the grave is a pledge that he can and will conquer all our foes. 5. The Sabbath is recognized as the last day of the week.

DUTIES.—We should rest the Sabbath day according to the commandment. 2. We should seek Jesus and not be afraid. 3. If we have found the living Saviour, we should, with fear and great joy, quickly impart the tidings to others. 4. If we believe on the risen Christ, we should be "planted in the likeness of his death, that we may be also in the like ness of his resurrection," in the rite of baptism.

SUGGESTED THOUGHTS.—1. The resurrection of Christ is an all important fact, fundamental to the Christian religion. Says Paul, "If Christ be not risen, then is our preaching vain, and your faith is vain; ye are yet in your sins." It is the crowning proof that Jesus is the Son of God, the almighty Saviour and Lord. 2. The time of the resurrection, the day on which it occurred, has been much discussed. Different individuals, in investigating the question, have reached different conclusions with more or less plausibility. But as the inspired record nowhere explicitly states the day, much less intimates that any honors should be paid it, we must conclude that God regarded the question as of no practical consequence to us. We are directed to celebrate the event, of which much is said in the Scriptures, in the rite of baptism, but never to celebrate the time, which is no even expressly stated in the Scriptures.

## Books and Magazines.

THE June number of the Treasury for pastor and people is promptly at hand. The young preacher, Rev. John Rhey Thompson, whose portrait is given, furnishes the first sermon on, "The Rank of Preaching in the Plan of Jesus." A sketch of his life and a view of the church in which he ministers that of the Washington Square Methodist Episcopal Church, N. Y., is also furnished. There is a full sermon by Dr. J. H. Burrows, and one by President Culross of Bristol, England. There is a view also of the Young Men's Christian Association Building, N. Y., and a sketch of its history. The Leading Thoughts of Sermons, are by Revs. Dray, Docking, Roger, Gower, Lawson, Daniels, Nash and Prof. Bruce. What Romanism Is, by Dr. Kellogg, ought to be well considered by all. Helps to ward Participation in the Prayer-meeting, by Rev. S. W. Adriance, will prove helpful to many, as will Light on the International Lessons, by Dr. Moment. Every department is full, the editorials deserving special mention. Yearly, \$2 50. Clergyman, \$2. Single copies, 25 cents. E. B. Treat, Publisher, 771 Broadway, New York.

THE music in the May issue of North's Philadelphia Musical Journal will be found especially interesting A. Tuttle, on Main Street, every Sabbath, at 10.30 inasmuch as there is something to suit all tastes. o'clock A. M. The Sabbath school follows the The guards detailed to see that the body remained

The letter press portion contains a portrait and preaching service. Sabbath-keepers spending the SABBATH-ECHOOL BOARD OF GENERAL CONFERENCE. undisturbed are powerless, through fear of this ausketch of Mr. Fred T. Baker, the eminent composer, Sabbath in Hornellsville are especially invited to H. C. Coon, President, Alfred Cent gust being, as though they were dead men. v. 5, and the usual amount of articles of value and inter- attend. All strangers will be most cordially wel- T. R. WILLIAMS, Cor. Sec., Alfred Centre, N. Y. "The angel said unto the women, Fear not ye." est to music teachers and pupils. Every person sub-

The fearfully shaking earth and the presence of the scribing to the Journal previous to July 1, 1888, will receive \$2 worth of sheet music as a premium. was what the angel said to the women they need not Subscription, \$1 a year; specimen copy, 10 cents. Address, North's Musical Journal, 1308 Chestnut St., Philadelphia, Pa.

### 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 the gift is intended to be made. It is necessary for this purpose that both the Society and the property, 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 Sabbath Tract Society, a body corporate and politic under 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.

THE WOMAN'S EXECUTIVE BOARD having decided to undertake the work of providing a missionary outfit for Bro. Randolph's family preparatory to their departure for China, have appointed the following committee to arrange for carrying out their plans:

Eastern Association-Mrs. I. L. Cottrell. Central Association-Mrs. L. R. Swinney. South Eastern Association-Mrs. J. L. Huffman. North Western Association—Mrs. E. M. Dunn. Western Association-Mrs. C. M. Lewis.

Will all benevolent societies, and individuals de sirous of helping in this good work, please report to the committee in their Association?

MRS. C. M. LEWIS, Chairman of Committee.

AT a meeting of the Executive Committee of he Western Association, held May 9th, the following programme was arranged for the coming session, to convene at Little Genesce, 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 Seeson.

9.15. Devotionals. 9.30. Reports of committees; miscellaneous busi-

10.80. Essay, "The Relation of Original Sin to Personal Transgression," G. W. Burdick. Afternoon Session.

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

2.15. Report of committees: unfinished business.

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

2. Devotionals.

SABBATH-DAY. Morning Session.

10.80. 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 Superinendent of the Sabbath-school of the First Geneses Church.

Evening Session.

7.45. Woman's Work. 8.15. Sermon by the delegate from the South-Eastern Association. FIRST-DAY.

Morning Session.

9.15. Devotionals. 9.80. Roll call of delegates; miscellaneous busi-

10. American Sabbath Tract Society's Hour. 11. Sermon by the delegate from the Central Association, followed by a joint collection for Mission-

ary and Tract Societies. Afternoon Session.

2. Miscellaneous business. 3. Seventh day Baptist Missionary Society's Evening Session.

7.45. Sermon, by G. H. F. Randelph, followed by closing conference. D. R. STILLMAN, Moderator.

G. W. LEWIS, Secretary. Persons desiring conveyance from the rail-

coad to the Central Association, to be held with the First Verona Seventh-day Baptist Church, June, 7-10, 1888, will find teams in readiness to convey them from Green's Corners depot, on Fourth day, June 6, 1888, from the morning and afternoon trains, which are due as follows: Going east; 8.48, A. M., 8.37 and 6.24, P. M.; going west, 8.18 and 11.97, A. M., and 3.07, and 7.02 P. M. All persons desiring conveyance at other times will be met by writing to H. W. Palmiter, E. S. Bennett, or J. F. Stilson. J. F. STILSON, Chairman Com.

GREENWAY, N. Y.

THE semi-annual meeting of the Minnesota Churches will be held with the church at Trenton. beginning on Sixth-day before the second Sabbath in June (June 8). Eld. S. R. Wheeler, of Dodge Centre, is to preach the Introductory sermon. full attendance of the brethren and sisters is greatly desired.

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.

AGENTS WANTED in each Association to sell Dr. A. H. Lewis's new book: "A Critical History 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 following is a list of Jurors drawn to serve at a Circuit Court and Court of Oyer and Terminer. to be held at the Court House, in the village of Belmont, commencing on Monday, June 11, 1888.

GRAND JUBORS.

Amity-E. I. Davis. Alfred-Noel B. Smith, Lorenzo D. Collins. Andover-Nathan L. Beebs. Clarksville-R. J. Jordan, M. M. Congdon. Ouba-John Adams, George Amsden. Friendship-William J. Todd, Herman Rice,

Robert A Scott. Genesee-Andrew J. Robinson. Independence-E. R. Allen, Francis Bassett, E. C. Ainsworth.

Scio-Cyrus A. Bissell, James Culbert, J. E. Middaugh, E. Harris.

Wellsville-Leroy D. Champlin, William Osborne. Rathbone Wells, Charles Day. Wirt-George Ballard.

TRIAL JURY.

Amity-Charles Greenman, Wm. P. Clark. E. A Potter. N. E. Hornern, John Dyke. Alfred-Jeremiah K. Reading, Henry Allen. Alma-H. H. Hanchett. Andover-G. M. Barney, W. H. Cobb. John

Casey.

Bolivar—C. C. Allen, L. C. Chapel. Clarksville-Geo. L. Swarthout, Horace Foster Rufus Carnihan. Cuba-S. C. Drew, H. W. Moulton, Carter H.

Morgan. Friendship-C. S. Clarke, Baldwin Merriman. Genesce-Joseph C. Maxson, Sibeus B. Coon. Independence-H. A. Richmond, Lewis Halbert, Jr., Ransom Fish, J. H. Rose.

Scio-Francis O'Brien, John Vassler. Wellsville-S. A. Wescott, Abram Genoung, Wm. Wirt-Henry Pierce, S. L. Staunton. Willing-H. J. Rogers, Marlin Graves.



the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall St. New York.

# Business Directory.

It is desired to make this as complete a directory as possible, so that it may become a DENOMINATIONAL DIREC-TORY. Price of Cards (3 lines), per annum, \$3.

Alfred Centre, N. Y.

A LFRED UNIVERSITY, ALFRED CENTRE, N. Y. Equal privileges for Gentlemen and Ladies. COMMENCEMENT, Thursday, June 28, 1888. REV. J. ALLEN, D. D., LL.D., PH. D.,

TNIVERSITY BANK, ALFRED CERTRE. N. Y.

E. S. BLISS, President, WILL, H. CRANDALL, Vice President,

E. E. HAMILTON, Cashier. This Institution offers to the public absolute secur-

ity, is prepared to do a general banking business, and invites accounts from all desiring such accommodations. New York correspondent, Importers and Traders National Bank.

W. COON, D. D. S., ALFRED CENTRE,
DENTIST.
OFFICE HOURS.—9 A. M. to 12 M.; 1 to 4 P. M.

SILAS C. BURDICK, Books, Stationery, Drugs, Groceries, etc. Canned MAPLE SYRUP a Specialty.

A. SHAW, JEWELER, AND DRALER IN WATCHES, SILVER WARE, JEWELRY, &c.

TOURDICK AND GREEN. Manufacturers of D'Tinware, and Dealers in Stoves, Agricultural Implements, and Hardware.

Models and Experimental Machinery.

Alfred Centre, N. Y. DUSINESS DEPARTMENT, ALFRED UNIVER-

HERBERT ROGERS, PRACTICAL MACHINIST.

SITY. A thorough Business Course for Ladies and Gentlemen. For circular, address T. M. Davis TTHE ALFRED SUN, Published at Alfred Cen-

L tre, Allegany County, N. Y. Devoted to University and local news. Terms: \$1 per year. SEVENTH-DAY BAPTIST EDUCATION SO-CIETY.

L. E. LIVERMORE, President, Alfred Centre, N. Y. WM. C. WHITFORD, Corresponding Secretary, Milton, Wis. W. C. TITSWORTH, Recording Secretary, Alfred Centre, N. Y. W. C. BURDICK Treasurer, Alfred Centre, N. Y.

E. S. Blins, Treasurer, Alfred Centre, N. Y.

Alfred, N. Y.

C. BURDICK. WATCHMAKER and ENGRAVER AURORA WATCHES A SPECIALTY.

Andever, N. Y.

B. WOODARD, DENTIST, IS MAKING A Rubber Plates by a new process. His own invention. The best thing out. Send for circular. A. COTTRELL, Breeder of Percheron A. COTTRELL, Dreeder of Ferenceon Horses. Six State Fair premiums out of

Berlin, N. Y.

R. GREEN & SON. DRALERS IN GENERAL MERCHANDIST Drugs and Paints.

eight exhibits.

New York City.

THE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers. GEO. H. BABCOUR, Pres. 30 Cortlandt 81

R. M. TITS WORTH, MAIN OF THE OF CHAIN OF THE OLOTHING. Custom Work a Specially, 300 Canal St.

POTTER, JR. & CO. PRINTING PRESSES. 12 & 14 Spruce St. C. POTTER, JR. H. W. FISH. JOS. M. TITSWORTS.

Leonardsville, N. Y. A RMSTRONG HEATER, LIME EXTRACTOR, and CONDENSER for Steam Engines. ARMSTRONG HEATER Co., Leonardsville, N.Y.

Plainfield, N. J.

MERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. C. POTTER, Pres., J. F. HUBBARD, Treas G. H. BARCOCK, Cor. Sec. D. E. TITSWOTHH, Sec., Plainfield, N. J. Plainfield, N. J. Regular meeting of the Board, at Plainfield, N J.. the second First-day of each month, at 2 P. M

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD. CHAS. POTTER, President, Plainfield, N. J., E. R. POPE, Treasurer, Plainfield, N. J., J. F. HUBBARD, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited Prompt payment of all obligations requested.

DOTTER PRESS WORKS. Builders of Printing Presses. C. POTTER, JR., & Co., - - - Proprietors

W. M. STILLMAN, ATTORNEY AT LAW. Supreme Court Commissioner, etc.

Westerly, B. I.

L. BARBOUR & CO., DRUGGISTS AND PHARMACISTS. No. 1, Bridge Block.

F STILLMAN & SON,

N. DENISON & CO., JEWELERS. RELIABLE GOODS AT FAIR PRICES Finest Repairing Solicited. Please try us.

F STILLMAN & BUN,
MANUFACTURERS OF STILLMAN'S AXLE OIL The only axle oil made which is ENTIRELY FREE from gumming substances. THE SEVENTH-DAY BAPTIST MISSION

This powder never varies. A marvel of purity, GEORGE GREENMAN, President, Mystic Bridge, Ct. strength and wholesomeness. More economical than O. U. WHITFORD, Recording Secretary, Westerly

A. E. MAIN, Corresponding Secretary, Ashaway, R.I. ALBERT L. CHESTER, Treasurer, Westerly, R. I.

Chicago, Ill.

ORDWAY & CO., ANT TAILORS 205 West Madison St.

C. B. COTTRELL & SONS, CYLINDER PRINTING PRESSES, for Hand and Steam Power. 112 Monroe St Factory at Westerly, R. I.

Milton, Wis.

D M. GREEN, DEALER IN • Lumber, Sash, Doors, Blinds, Salt, Cement, Coal and Building Material.

MILTON COLLEGE, Milton, Wis. The Spring Term opens March 14, 1888. REV. W. C. WHITFORD, D. D., President.

P. CLARK REGISTE Post-Office Building, P. CLARKE. REGISTERED PHARMACIST.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE. President, Mrs. S. J. Clarke, Milton, Wis. Scoretary, Miss Mary F. Bailey. " Treasurer, Mrs. W. H. Ingham,

Sceretary, Eastern Association, Mrs. O. U. Whitford, Westerly, R. I. South-Eastern Association, Mrs. J. L. Huffman, Lost Creek, W. Va.

Central Association, Mrs. P. R. Burdick, Lincklaen, N. Y. Western Association, Mrs. E. T. Platts, Alfred Centre, N. Y. North-Western Association, Mrs. Eliza

Babcock, Albion, Wis, Milton Junction, Wis.

T. ROGERS,
Notary Public, Conseyancer, and Town Clerk.
Office at residence, Milton Junction, Wis.

## The Sabbath Becorder, PUBLISHED WEEKLY

AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION, Papers to foreign countries will be charged 50 cents ad No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT.

Transient advertisements will be inserted for 76 cents and inch for the first insertion; subsequent insertions in succession, 30 cents per inch. Special contracts made with parties advertising extensively, or for long terms.

Legal advertisements inserted at legal rates.

Yearly advertisers may have their advertisements changed quarterly without artire changes. quarterly without extra charge.

No advertisements of objectionable character will be admitted.

JOB PRINTING. The office is furnished with a supply of jobbing material, and more will be added as the business may demand, so that all work in that line can be executed with neatness and dispatch.

All communications, whether on business of for publication, should be addressed to "THE SABBATH RECORDER Alfred Centre, Allegany Co., N. Y."

LIERR BY THE AMERICAN

VOL. XLIV.-NO. 28.

office at Alfred Centre, N. Y

Gentle Words—Postry.
The Help Men Need

Mountains in the Moon.
Two Examples in Subtraction
The Moet Patient Man.

Light in the Darkness Light in the Darkness.... Christ my Rock.—Poetry.
The Husband's Duty.
Unity in Diversity: In all Things Charity.
Eloquence not Talkativeness.

MISSIONS. WOMAN'S WORK.

SABBATE REFORM. The Parliamentary Sabbath.....

The Local-Option Calendar..... EDUCATION. 

TEMPERANCE. Tobacco and Intoxicating Liquors....
Diseases of Wine-Tasters.....
What She Said. EDITORIALS. Editorial Paragraphs.....

Denominational Loyalty.....
Dedication at Lost Creek..... COMMUNICATIONS. ference..... Ministerial Co ashington Letter ..... HOME NEWS.

First Alfred, N. Y..... CONDENSED NEWS..... BOOKS AND MAGAZINES..... MINCELLANY.

The Little Dairy Maid.—Poetry...... How Johnnie Brown Paid the Tax..... Toe Feet of Judas..... Not My Way.—Poetry.:. Siberian Exile Abolished Doctrinal Preaching......A Plea for Father..... Improvement in Character..... Described Homes.—Poetry.......
Thoughts for the Thoughtful......

POPULAR SCIENCE ..... CATALOGUE OF PUBLICATIONS, THE BARRATE-SCHOOL....

SPECIAL NOTICES..... BUSINESS DIRECTORY ..... CENTLE WORK

BY D. E. LIVERMO

Gentle words, how tenderly With sympathy they linger What pleasing lines on mem Like golden filling in the we

Kind words, oh, speak them And let our thoughts in plea Let not our words defile this Nor let its sacred interests be

Gentle words, they make us As our earthly journey we p Manifest our love for one a And sometimes save an erri

Kind words adorn these live As earth is decked with sun A smile, like perfume on th Is love's bright message to Kind words, they smooth o They make us happier day

A treasure it is ours to give And makes us feel it's good Sweet, gentle words of nobl Marked our Saviour's stay As his example here we so May we his humble follower

INDEPENDENCE, N. Y.

THE RELP MEN

The lame man at the to of Peter and John an al they gave him healing, ga to earn his own living and no alms. Instead of givin is better to give him the a

We sometimes hear a m that such a one, who has dollars, would give him But it would be better for millionaire should impart and ability to make a mi It is hardly a wise tend for his son, to endeavor to the money he is ever were better to give him th ing by virtue of which money for himself. So t poorer neighbor may no but to put him in the

"Thou shalt love thy self." That does not nece the money which you by dence have accumulated to him who has none. as well off as yourself if him your industry and pi shall make for himself as been able to procura.

One way to make men

from the one who has me The has less. Another to train the one who has acquire the ability to ob-