

Missions.

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

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

A RECENT number of the Missionary Review says: "The frequent letters of Dr. Swinney, from Shanghai, China, as published in the SABBATH RECORDER, reveal abundant and most valuable labors, and the many exceedingly precious opportunities for making known Christ and the way of salvation, brought within her reach and improved by means of her medical services."

PROGRESS.

It has been well said that the fifty years of Queen Victoria's reign have been the period of missionary extension. During this period the eight British Foreign Missionary Societies have grown to 25, or including those in the Colonies to 31; the 7 in the United States to 39, and the 10 in Continental Europe to 30; while, to these must be added a large number of Bible and tract societies, women's societies, and independent missions, which are helping forward the great enterprise. In 1837 the income of all these British societies was not more than £300,000, and the number of their missionaries was about 760, with less than 400,000 converts and not a dozen ordained native ministers; while the Continental and American societies united had not more than one-half the income, the missionaries, and the converts of the British Societies. Now, the yearly income of the British, American, and Continental societies is about £2,000,000; there are 6,230 missionaries, 30,000 native evangelists, and 2,750,000 native converts. As one indication of the growth of colonial and missionary churches, fifty years ago there were only seven bishops of the English Church in foreign parts, now there are 75.

In India, fifty years ago, as a recent writer has observed, "the ashes of suttee might be said to be still smouldering, the cars of Juggernath were still rolling over the dead, and in one month, it was officially reported, that a breast of Calcutta alone, upwards of a thousand bodies of persons, afloat in the river, were seized and sunk, multitudes of whom were self-immolated." Now, suttee, infanticide, and human sacrifices are things of the past. Education, too, has made important progress, especially among women.

"Then," to use the words of the late Rev. Benjamin Rice at his own recent jubilee, "the education of girls was looked down upon with utter contempt. Now the education of the girls of India receives more attention than did that of the boys fifty years ago," and there are over 1,650 native Christian lady teachers. Then there were only two societies for promoting female education in India, now there are not less than 20. At the recent anniversary of the Indian Female Normal School and Instruction Society it was stated that seven things are now in operation in connection with female education in India which had not been commenced fifty years ago, namely: "normal schools, zenana missions, government aid, university degrees for women, medical missions, woman's public advocacy of the cause of her suffering sisters, and the desire among higher and middle-class ladies to become believers in Jesus Christ." Then there were only 180 missionaries in India, now there are over 600, while the number of native Christians has risen in Tinnevely alone from 8,693 to over 56,000.

The progress in China is yet more marked. In 1836 an Imperial decree was published "to forbid Christianity with vigor." Fifty years later another edict explained that "the Christian religion teaches men to do right, and should, therefore, be respected." In 1837 the London Missionary Society was the only one at work in China. There were but twelve Protestant missionaries for the whole Chinese Empire, and half of these were in the Straits of Malacca. The profession of Christianity was a capital offense, and there was not known to be a single convert. Now 32 missionary societies, with over 500 missionaries, are at work in different parts of the empire, there are 100,000 Chinese who profess Christianity; and over 1,400 native evangelists.

Half a century ago great part of Africa was unknown to Europeans, but when Dr. Krapf sailed, in 1837, a new impulse was given to geographical research as well as to missionary work. In the same year Henry Townsend, "a man strong in Christ and brave for Christ, went forth with his heart of fire and his soul of love to be the apostle of the Yoruba race." In 1841 Livingstone went to South Africa, and Crowther accompanied the first Niger expedition up that river. "Now," to quote from The Church Missionary Intelligencer, "the Niger, far up the Quorra branch, is occupied for Christ, and the Binue branch has been explored up some 500 miles for him, and found to swarm on both banks with a population which is crying for the gospel; and Lagos, then the great export station for slaves, is now held for Christ." Meanwhile Dr. Livingstone's pioneer work in Central Africa has been taken up by many of the great missionary societies. The Baptist churches of England and America are working steadily up the Congo, the American Board is approaching South Central Africa both from Benguela and Zululand, the

French Mission are pushing up the Zambesi, the Presbyterian Missions are settled near Lake Nyassa, the Universities Mission is extending itself between that Lake and Zanzibar, the London Mission are on Lake Tanganyika, while the story of the Church Mission by Lake Victoria Nyanza, with its noble army of martyrs, is familiar to us all. Townsend, Hinderer, Crowther, Moffat, Livingstone, Mackenzie, Krapf, Hannington, are but a few of the great names that have made Africa dear unto the churches during the past fifty years.

In 1836 the missionaries were expelled from Madagascar, and her first martyr suffered in the year of our Queen's accession. Now the Hovas are professedly a Christian nation. The second year of the Queen's reign witnessed that remarkable religious awakening in the Sandwich Islands that led to the final overthrow of heathenism there. What the American Board were the means of accomplishing in Hawaii, the Wesleyans brought about soon afterwards in the Friendly Islands and in cannibal Fiji. On many of the islands of the Pacific, where, fifty years ago, there was not a single Christian, there is now not one heathen left. In 1837 there were not 25 missionaries on the whole continent of America, North and South, and no bishop was even dreamed of where to-day 9 huge dioceses are vigorously administered. "Now," to quote from the Church Missionary Society's valuable Jubilee pamphlet, "from Hudson's Bay to the North Pacific the word of the truth of the gospel is preached, and from large parts of that district professed heathenism has been expelled, and the voice of praise is heard because under all circumstances the Christian Indian can say, 'I have God's sunlight in my heart.'" While the Church Missionary Society has thus made rapid progress in North America, the South American Missionary Society has been at work in the southern continent, where, however, as in Central Asia or the wide Soudan, so far as Protestant missions are concerned, there still remains very much land to be possessed.

During the fifty years under review the Church Missionary Society has sent out more than 900 missionaries, the number of its stations has risen from 81 to 271, and its native ordained missionaries from 5 to 261.

In 1836 there were 306 Wesleyan missionaries in 180 circuits; in 1886, 2,592 ministers and missionaries in 1,959 circuits, with nearly 11,000 chapels and preaching-places. An illustration of the rapid progress of that energetic mission, given at their recent anniversary in Exeter Hall, not six years ago they began their mission in the Transvaal with 3 missionaries and a few members. To-day they have 26 chapels and 73 other preaching-places, with 13 missionaries, 24 native evangelists, and 98 unpaid local preachers who preach twice every Sunday and several nights a week. It is almost impossible to tabulate the grand educational work that has been carried on by the Presbyterian Churches during the past fifty years, in which their 3 schools, then at work in India, have become 6 Christian colleges, and 255 schools in India, Africa, Syria, and the New Hebrides. The small space at our command, and the fear lest even figures indicating so much blessing may become wearisome, prevent our adding statistics from other societies, or dwelling on the work of the American and Continental Churches. We cannot, however, omit all reference to that great society which has done so much to help all others, the British and Foreign Bible Society. The year's issue of Bibles, fifty years ago, was 600,000; it is now 4,000,000. Then the cheapest Testament cost sixpence, while now the Shaftsbury edition may be had for a penny. Then the Bible was only circulated in 136 languages, now portions of the Scriptures are to be had in 325. It was remarked in a recent meeting that the progress made during the last fifty years in every department of foreign mission work affords the most striking evidence in our day of the power of the gospel.—The Friend of Mission.

The employment of medical missionaries is rapidly on the increase. Within little more than three months the Church of Scotland has sent out two additional medical missionaries—Dr. Macdonald to China, and Dr. Bowie to Blantyre. Now we learn that the London Missionary Society needs five for China, Mongolia, and Central Africa. The Church Missionary Society has several openings in Africa and elsewhere. Other fields are waiting for workers in this department of service. Meanwhile it is interesting to know from its Quarterly Paper that the Edinburgh Medical Missionary Society has twenty-six medical missionary students in training; though, in view of the widespread demand, it may still be said, "The harvest truly is plenteous, but the laborers are few, pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

"We should be disposed to think," says the Spectator, "that culture would very quickly outgrow Christianity, if Christianity did not positively prevent men from sitting still only to imbibe culture. If life were limited to the study of theology, the study of theology would soon become impossible. Christianity reveals its meaning not to the thinker as such, but to the man who is overwhelmed by the sense of the needs and miseries of his race, and who grasps at that power, as a power from on high, which will enable him to grapple with these. Its language is not 'Sit and be convinced,' but 'Rise and walk.' And already we seem to see evidence that in this age, as in other ages, we shall find our Christianity again

in the strenuous effort to meet the violence, the impurity, the wretchedness, the poverty, the squalor, the despair of the most miserable of our people. As Christianity wanes at the West End of London, it revives at the East. It flickers and goes out in the breast of the student, while it flames up in the heart of the man who is really attacking evil in its worst strongholds. Culture is a wet-blanket for Christian faith only so long as the attitude of the mind towards evil is passive. It becomes subservient to Christian faith in the heart of the man who is really following in the footsteps of his master."

ITEMS.

The dilatory men, who let The time for action pass away, Though long they seek can seldom get Another opportunity.

Christ says to every lost sinner, "Come," to every redeemed sinner, "Go."

If our religion is not true, we are bound to change it; if it is true, we are bound to propagate it.

The Russo-Greek Church in Japan has 205 congregations and 12,546 members.

Missions are the embodied courage of the church, the touchstone of her faith, and her unchanging hope.

At Cairo, the followers of Mohammed have the largest and oldest University in the world, with 10,000 scholars.

The value of kid gloves imported into New York, is ten times as much as is given by all the societies in America to foreign missions.

In fourteen years 700 Protestant chapels have been built in Madagascar, making the present number 1,200. There are 8,000 Protestant communicants, and all the churches self-supporting.

At Giyoda, in Japan, a society has been organized by the Buddhists to oppose Christianity, but by the way they vilified it, they lost the respect of the people, and their labors reacted to its advantage.

What a revelation there is in the fact that recently a meeting of Arabs was held in Cairo and addressed by native Egyptians, who denounced Europeans for introducing among them the curse of drink!

Protestant Christianity, as usually practiced, is a cheap religion. The pious Moslem and Hindu gave one fifth of all they possess for religious purposes. The rich Moslem, when buying an article of legitimate luxury, gives a like sum for a religious use.

Stanley, who is a man of long experience, says that he has noticed a very common tendency on the part of both white and black, that when they first come into contact they must despise each other; and he says that things never go right until each has discovered that the other is not such a fool as he at first took him to be.

It was thought, not many years ago, that the major part of the great state of Nebraska was useless, a barren desert, on account of some peculiar relation it holds to the Rocky Mountains. The writer well remembers hearing one of the best physical geographers of the day describing the physical causes of the hopeless barrenness of Nebraska. He has gone to his rest, and Nebraska, in spite of his theories, is fast becoming one of the grandest agricultural regions in the land.

Mr. Gladstone says: "I believe that the diffusion of the principles and practice of systematic beneficence will prove the moral specific in our age." This may seem too bold, yet one who has looked into this question will be ready to approve Dr. Bushnell's words: "The great problem we have now on hand is, the Christianizing of the money power of the world; what we wait for, and are looking hopefully to see, is the consecration of the vast money power of the world to the work and cause and kingdom of Jesus Christ. For that day, when it comes, is the morning, so to speak, of the new creation."

"It almost breaks my heart," says Miss A. M. Fields, "whenever I sit down among Chinese women for a mind to mind talk. Their lives are so full of woe, and the prospect of alleviation is so distant." A thousand springs of bitterness are closed, a thousand springs of happiness are opened, when a single heathen is brought to Christ. "The old life is hateful," said the natives of Melanesia to Bishop Patterson; "the new life is full of joy." We must be blind if we are not willing to spend and be spent that Christ may be made known to the world.

ALCOHOL IN AFRICA.—The evils caused by the introduction of the intoxicating liquors of civilization into Africa are so enormous and terrible, that some have been disposed to think that the people were better off in their barbarism, even with the slave-trade, than with the gospel and civilization, and the deadly liquors commerce brings, though the slave-trade may be suppressed. How far this may be true, it is not necessary to consider. Civilization is going into Africa. The liquor traffic is already vigorously pressing around the shores and into the interior from all sides. This much is fixed, and certain to increase. It remains for the Christian people to carry the gospel through all the open channels of African commerce, that, where death and sin are introduced by unscrupulous men, the antidote may also be presented.—Baptist Missionary Magazine.

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, Wis.

GO TELL.

BY MARY MOORE.

"The gospel of a risen Lord was first committed unto woman."—Matt. 28: 7, 10.

While yet tremulous pulsed the earth, Scarce loosed from the mighty throe, When Life triumphant sprang to birth From out the grave of gloom and woe, Unto the tomb, with haste and fear, Came woman—all of that's mortal, First the glorious truth to hear, First to view the risen portal.

And first to her by angel voice "Was this divine commission given, Go tell his own, bid them rejoice That from the dead the Lord has risen." Quick obedience brought swift reward— Lo, there his voice her ear did greet, Her eyes beheld the living Lord While reverent touch laid hold his feet.

How great the joy that then uprung Whence trembling fear fled at his word! Yet, joy increased when from his tongue Again that same command was heard. Oh, woman, first that voice to hear, Since in his body glorified, Still unto thee, who holds him dear, It comes, bide all for whom he died.

Go tell, a living Christ proclaim; Nor silence keep while yet there lives One who calls not upon his name, Nor knows the love he freely gives. So shall thy joy forever increase, Thy life divine within expand, If thou dost not thy striving cease, To quick obey thy Lord's command.

WHAT SHALL WE DO?

Concluded.

The temperance women mean the bringing in of the gospel of peace on earth, good will to men, and, upon bended knee, in many thousands of homes they pray for the advent of that day, and that it shall speedily come. God bless them in it. They mean a better observance of a Sabbath unto the Lord. God bless them for it, and in it. They do not mean persecution of us, nor for us. These things are true for every State Union which has put itself upon record upon Sabbath-observance work. These things are true of the National Union.

But they mean a Sunday Sabbath. Of course they do. They mean Sunday legislation. This we know; and Sunday legislation means crippling more or less, or should you choose it, less and more, for us or our children.

But, dear sisters, are we better than the persecuted for righteousness sake? Does the hastening of the day of persecution, with God upon the Seventh-day Sabbath, his only one, make a question of concern to us? Nay, rather of God's only, who holds the control thereof. The Christian force upon the face of the earth, of men and women, cannot, either organized or unorganized, force God to the acceptance of a Sunday Sabbath, neither now nor while the world and God's revealed Word stand, because God is not in any Sunday-Sabbath. They are working for an unappointed day of rest and worship, and must labor in vain to bring men to respect for such rest and worship, that day which God has set apart with five others for labor.

Many of the W. C. T. U. women are doing more, and, in some respects, better Sabbath-reform work than we ourselves. They remind us of "the unknown God whom ye ignorantly worship;" the unacknowledged Sabbath they are surely and slowly, though ignorantly, helping to reinstate.

Shame upon us for our neglectful attitude, for many of us at many times. God forgive us. God bless every Sunday-keeping woman who really helps, though it may perchance be unconsciously, the reinstating of God's holy day. God, wake us up to our privilege, to our opportunities, to our responsibilities, in the many and various ways in which intemperance lays its curse upon us; in which immorality makes us leprous, in which the training of the young shall bring to the next race of men and women purer church and state and home. God keep us from joining hands with them in sanctifying Sunday, but use us to the spreading of his Sabbath truth, in the firmness and faith of one in the right, but in the love, in the kindness, and in the tenderness of Christian sisterhood. May he help us to help those whose eyes are seeing the approach, whose ears are hearing the whisperings of the Holy Spirit in bringing back to their remembrance the "whatsoever I have said unto you," "even my fourth commandment, made for man."

It is a blessed privilege we have, this holding a despised, dishonored law of God. Methers, do you hold your afflicted, crippled child less tenderly to your heart because of

its misfortunes? Answer. It may be you will never see that child out of special trouble. But that child of yours may yet hold to its own happy heart a healthy, happy child of its own. God's word will not return unto him void. God blesses us that he allows us to hold this truth for him, even should it take the generations yet unborn to hand it over to those who will accept it and honor his Sabbath truth.

We are not promised the rights and privileges of harvesters. We are the seed-sowers, the tillers of the soil, the gardeners. God will provide the harvest-men in the day of his harvest, should it be us or others. The command is go preach my gospel; the reward, not the conversion of men, but the "I'll am with you always."

Christian Seventh-day Baptist women, upon bended knee ask God's direction. With the persuasiveness of argument abiding in a God-inspired conscience, put yourselves into the work of the Woman's Christian Temperance Union where he shall direct you to work, as may seem best to him for you, in the aggressive or the defensive, for the up-building of the down-trodden law of God, and for the fallen child of God. Do not compromise God's holy Sabbath-day, but in the bonds of this mighty organized force stand for the oppressed, and by love and gentleness may the divine blessing rest upon us to make us in some way useful, in a spirit which is not bound by fear or trembling.

EXTRACT FROM MRS. FRYER'S LETTER.

SHANGHAI, China, March 16, 1888.

Miss Mary F. Bailey, Dear sister,—I was indeed happily surprised to receive your letter by last mail, and want to take this opportunity of thanking you for it. Another American mail left this morning, by which I send to your address some small pamphlets, some of which have grown out of our Shanghai W. C. T. U.; others are more especially connected with our own work among the Chinese, as you know our first duty is to the people of this great nation whom we came to help.

The leaflets in regard to "Prize Essays" and "Scientific Book Stores" are two of my husband's pet schemes, in which he has been working for years, providing all the means to carry on the work out of his own private income. Year after year he has worked quietly on, but during the past year or two the work has increased to such proportions, that many have become interested, and he was at last prevailed upon to write reports of the schemes for the public. This especially applied to the book-stores. It has only been a few years since the Chinese generally were willing to read about foreign sciences and things in general. But at last God's time seems to be coming, when the minds of this people are to open to grasp this truth in some of its forms. You would be surprised to see the letters that come from distant parts of this great Empire, asking my husband all sorts of questions about the simplest scientific things. All these things reveal more and more clearly the spirit that is stirring up minds and hearts to inquiry. Hitherto the learned Chinese have thought that what was not contained in their books of the "Classics" could not be worth knowing. Within the past year the subjects of mathematics and astronomy have been introduced into Chinese examinations, of which you have doubtless read. This shows how the government itself is feeling after Western light and knowledge, and makes those interested feel the importance of the present time to work.

I want to send you by next mail one of dear old Chung-Lau's photos. Mr. Fryer and I have taken up photography lately as a recreation. He was here sewing last week, and so we took him. I presume you recollect him when he was in America (before I knew about the Sabbath). He is a dear faithful old man. If all Christians, world over, were like him, the reign of peace would soon be ushered in. I want to send you also a photo of Lady Nieh's. She is sister of Marquis Tsing, who was our former minister of Great Britain and France for nine years. China has no higher people in rank and birth than the Tsing family. Lady Nieh with her family (a husband and five children) lives across the way from here. For the past two years she has been coming often to visit me, and we have grown to be fast friends. She does not know a word of English, and speaks only Mandarin; but I have been learning that dialect so I can speak to her. She is a devout Buddhist and fasts often, but is very lovely and sweet in her disposition. I think her almost purely unselfish. She is a model mother as far as I can see, and is kindness itself to her servants. In fact, to me she seems to lack nothing but to know how to love the one true God and his Son, our Saviour and her Saviour. Will you sometimes pray for her and for me, that I may be wise in my dealings with her. I am the only foreign lady she knows.

Mr. Davis' people are all well, and Dr. Swinney also.

Sabbath Rest

"Remember the Sabbath-day, to thy days shalt thou labor, and do all the seventh day is the Sabbath of the Lord thy God."

THE PARLIAMENTARY SABBATH

The following, from Rev. W. D., shows very conclusively that Britain the term Sabbath do Sunday, and that the Sunday kingdom have no reference to The people there show their calling, as the Bible does, the week the Sabbath. While nearly all other countries call of the week by this name, why do this country try to change time calling Sunday the Sabbath?

56 MILDMAY PARK, E. C. D. POTTER, M. D., Adams Centre

Dear Brother,—A recent extract from the Journals of the House of Commons, reveal in the Journals of the House of Commons to the close of Parliament in 1887, dated the sittings with the Lords the days of the week. The House on Sabbath. As soon as Friday is reached, the entry is "Sabbath, 30th die Junii, 1885," date, or with the beginning of the week the ordinary English name. The Journals for the House still uses the Latin names throughout 25th Septembris, 1886." Vol. 118.]

THE LOCAL-OPTION CASE

About the clearest statement of the theory that the Sabbath day in seven, is from the pen of day Brooks, lately President of College. It may be confident that the doctor means what he says. Having before us neither Jack-o-lantern, but a regular sano corpore, let us approach what he will say.

Dr. Brooks defines his position as follows:

1. The fourth commandment upon all men.
2. Since, owing to difference it is impossible for all the world the same day, the commandment requires one day in seven indefinitely.
3. The people of any community right to decide what day of the week will keep as the Sabbath.

I am very glad the writer is on the third point, for it molishes the plea that he is anyhow. Let us run off a few these stanzas.

1. Sunday-observance, as the of Christians to commemorate rection of Christ, is nowhere the whole landscape. We of which of our days he rose. For on one of our days. What day of the week? Any day that to consider such. It is purely local option. This simplification are done forever with the a ings "on the first day of the week with all that theorizing about work of redemption," and the the "glorious resurrection day." Thanks, Dr. Brooks, that reast vast amount of worrying. W Sunday; ergo, there is no Scition for us to do so.

2. Hence, if it should be longitude presents no real di general observance of the ought to observe the seventh the first. This pivot of le turning point upon which overted from the seventh day.

3. But most of the brethren we can observe a uniform Saturday is the seventh day. According to the logic of D ought to observe Saturday, without excuse for not doing

4. Much as he may object, trine of those who observe t his only objection to their p the community has chosen another day. If the commu who advocate the Sabbath s observe Saturday, Dr. Brook with the crowd, and observe

I might extend this survey I like to see a man stand like to see him self-contain join me in sovereign contem which can trace Sunday's world, and all through the after the lapse of a century, thousand miles of space, ca "Saturday from a peck of U.

REMARKS, IND., March 26,

The double inconsistency present objection to the claims that we do not know is self-destructive. If the known in the order of the Sunday is equally so; for it by its relation to the Sabbath he lost by change of day is swallowed in the

Sabbath Reform.

Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God.

THE PARLIAMENTARY SABBATH.

The following, from Rev. W. M. Jones, D. D., shows very conclusively that in Great Britain the term Sabbath does not mean Sunday, and that the Sunday laws of that kingdom have no reference to the Sabbath. The people there show their wisdom in still calling, as the Bible does, the seventh day of the week the Sabbath. While the people of nearly all other countries call the seventh day of the week by this name, why do the people of this country try to change times and laws by calling Sunday the Sabbath?

56 MILDMAY PARK, London, N.,
March 20, 1888.

C. D. POTTER, M. D., Adams Centre, N. Y.

Dear Brother,—A recent examination of the Journals of the House of Lords and of the House of Commons, reveals the fact that in the Journals of the House of Commons, up to the close of Parliament in 1865, the clerk dated the sittings with the Latin names of the days of the week. The House sits sometimes on Sabbath. As soon as midnight of Friday is reached, the entry is made thus: "Sabbati, 30^o die Junii, 1865." Since that date, or with the beginning of 1866, the clerk uses the ordinary English names, Monday, etc. The Journals for the House of Lords still uses the Latin names thus: "Die Sabbatis 25^o Septembris, 1886." [See page 382, Vol. 118.]

THE LOCAL-OPTION CALENDAR.

About the clearest statement I have met of the theory that the Sabbath is simply one day in seven, is from the pen of Dr. Kendall Brooks, lately President of Kalamazoo College. It may be confidently presumed that the doctor means what he says, whatever the consequences of his position may be. Having before us neither fiend nor Jack-o lantern, but a regular *sana mens in sano corpore*, let us approach and inquire what he will say.

Dr. Brooks defines his position substantially as follows:

1. The fourth commandment is binding upon all men.
2. Since, owing to difference of longitude, it is impossible for all the world to observe the same day, the commandment simply requires one day in seven indefinitely.
3. The people of any community have the right to decide what day of the week they will keep as the Sabbath.

I am very glad the writer speaks so clearly on the third point, for it effectually demolishes the plea that he means Sunday, anyhow. Let us run off a few lines from these stakes.

1. Sunday-observance, as the present duty of Christians to commemorate the resurrection of Christ, is nowhere to be found on the whole landscape. We cannot tell on which of our days he rose. He did not rise on one of our days. What day is the first day of the week? Any day the people choose to consider such. It is purely a question of local option. This simplifies things. We are done forever with the apostolic meetings "on the first day of the week," and with all that theorizing about the "greater work of redemption," and the rhetoric about the "glorious resurrection day," and so on. Thanks, Dr. Brooks, that relieves us of a vast amount of worrying. We can't all keep Sunday; ergo, there is no Scriptural obligation for us to do so.

2. Hence, if it should be discovered that longitude presents no real difficulty to the general observance of the same day, we ought to observe the seventh day rather than the first. This pivot of longitude is the turning point upon which obligation is diverted from the seventh day.

3. But most of the brethren think that we can observe a uniform day, and that Saturday is the seventh day of the week. According to the logic of Dr. Brooks, they ought to observe Saturday, and they are without excuse for not doing so.

4. Much as he may object to the doctrine of those who observe the seventh day, his only objection to their practice is, that the community has chosen to observe another day. If the community, convinced of the correctness of the reasoning of those who advocate the Sabbath should choose to observe Saturday, Dr. Brooks is ready to go with the crowd, and observe Saturday too.

I might extend this survey, but I refrain. I like to see a man stand his ground. I like to see him self-consistent. All will join me in sovereign contempt for that logic which can trace Sunday all around the world, and all through the ages; but which, after the lapse of a century of time or two thousand miles of space, cannot distinguish "Saturday from a peck of onions."

U. M. MCGUIRE.

RENSELAER, Ind., March 26, 1888.

The double inconsistency of that ever-present objection to the Sabbath, which claims that we do not know when it comes, is self-destructive. If the Sabbath is unknown in the order of the days of the week, Sunday is equally so; for it is known only by its relation to the Sabbath. If the Sabbath be lost by change of longitude, Sunday is swallowed in the same hopeless confusion.

These puerile assumptions are never heard except when men desire to evade or destroy the claims of the Sabbath; they are never heard of in business transactions, scientific investigations or the social experiences of men. In all these departments the truth is recognized that the apparent loss or gain of time in passing from point to point on the surface of the earth arises because the motions of the traveler and the motions of the earth are not uniform and synchronous. Hence science and business agree to "correct the reckoning," at a given and uninhabited point on the earth's surface. Thus doing, all trouble disappears. If the local option theory of Dr. Brooks be accepted, the case is made still worse for Sunday, since the option of Jehovah, as expressed in the Decalogue, compels the obedient heart to choose with him, and keep the Sabbath.

A. H. LEWIS.

SMALL CHANGE.

BY M. LOEH.

To many Israelites the reading of the Bible is not only insipid, but positively distasteful. Why? Because the Rabbis so seldom take their text from the Bible. They preach on Darwinism, Spencerism and other isms, and neglect the ten commandments, the observance of which concerns every man, woman and child throughout the length and breadth of the land; but not a word have the Rabbis to say on the ten commandments, and a great pity it is that these fundamental laws are getting so very much out of date, as the results are that all avenues leading to progress and real happiness are blasted with wrecks of immorality and corruption, who are an appalling sight, and it is fortunate that the penalty of corruption is a speedy demise and earth covers them out of sight. Covetousness is the great sin of this age. It causes young and old to neglect their duties which they owe to purity and noble manhood, it converts an honest man into a rogue, it corrupts the legislators and judges, fills our hospitals with wrecks, our prisons and our insane asylums brimfull, and opens the flood gates of anarchy, which means the sword, fire and pestilence. Yet not one minister has a word to say on the commandment: "Thou shalt not be covetous." What a pity that the modern ministers do not understand their calling. Instead of being the great teachers and preachers of sacred words, they degenerated to mere flatterers and comedians. No wonder that so many noble, stately-looking houses of worship are empty and deserted. Men who go to the house of the Lord, go there to become spiritually elevated and not to be amused; for that purpose they patronize the theatre.

Mourning and thoughtful walk the parents, who in their old days find themselves neglected by the love, veneration and dutiful attention of their children. Those parents resemble the trees who flourish and cover their leaves; it is their root that has produced all; but when the branches are loaded with flowers and with fruits, they yield nothing to the root. This is the image of those children who prefer their own amusements, and to game away the fortunes, than to give to their old parents the cares which they want.

The cemetery is an index to the life the community leads. If one observes many, many little mounds indicating the resting place of young children, if one reads on the tombstones that the majority averaged the life of twenty, one can place it as a safe basis that that community is not living as God has ordained that man should live, and an earnest examination into the causes of so many early deaths will reveal the fact that the non-observance of the Sabbath, the eager haste for the accumulation of wealth and honors undermines health and shortens life, through this crime. This is harsh, but the proper name for it; while families are swept out of existence, and that wealth which has been accumulated through such great sacrifices will go into the hands of strangers. Fathers and mothers, hold fast to the observance of the Sabbath, it is the anchor of your health, the anchor of your family existence, and that their inheritance shall not go into the hands of Delilahs, who will shear them of their strength and surrender them to the Philistines to grind in the prison-house. Make a halt in your rapid pursuits for great wealth. Pause and reason and resolve that you and your house shall keep the Sabbath holy.

Education.

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

EDUCATION AND CRIME.

The *Jewish Exponent*, of Philadelphia, gives some extracts from a recent address by the Rev. Dr. Philipson of that city on the above subject, which are worth many times repeating.

He remarked: "It has been well said, 'The best medicine for suffering, crime and all the evils of mankind is wisdom.' The spread of knowledge has diminished crime in every department of human life and activity; wisdom has lessened political crime; like a guilty thing, religious crime has hidden its face before the light of advancing knowl-

edge." This, Dr. Philipson freely illustrated by examples drawn from history and from life. "Man has traveled a long road, indeed, under the guidance of education, as far as the sanctity of human life is concerned. At the start, disregard for the life of others; no crime to kill, to slay, until he has reached a point where he hears, as it were, a voice of thunder; 'Thou shalt not kill'; on, on even from that to the thought that in inaction also there is crime; that not alone the direct deed of putting an end to others' lives is criminal, but the leaving them uncared for, that they might by this be deprived of life, is well nigh as great a wrong. Think of all the difference there is between the savage who trails the footsteps of a fellow-man with the hot desire for blood, and the gentle woman who, with noiseless step and sympathetic glance and tender hand, alleviates the pain of the nameless stranger who has been brought in from exposure and death, and you will conceive of education's great work not only in diminishing crime, but in preventing much that has the semblance thereof.

"As crime or criminal we must consider everything which can lead to harm or to suffering, such as criminal neglect. Crime lies not only in the committal, but also in the omission. Here education and knowledge have done more than in any other instance. Science has in the last years spoken its mighty word, and performed its great work silently. It has prevented crime, and the suffering entailed thereon to an extent which is marvellous. Is it not a crime if a man leaves the filth and the dirt in the corners of his house and in his yard when he is told that by having it removed his children may be saved from the epidemic which is raging around? Two centuries ago, London was visited by one of the most terrible plagues that the world has ever known, because London was filthy. The plague had ample opportunity to do its destructive work. A few years ago, when the cholera raged in the filthy portions of Italian and Spanish cities, and in towns of Southern France, Paris, though so very large, was saved from the scourge, and why? Paris is the cleanest city in the world; its municipal authorities have listened to the lesson of science, and the criminal neglect which, in southern cities produced death and suffering, had been remedied in the French metropolis.

"Is it not a crime to endanger the lives of men by the bad drainage of cities? Science has taught how it can be prevented. Is it not a crime to expose human beings to the small-pox? Science has taught how it can be prevented. Is it not a crime to endanger health by evil courses? Knowledge has taught how it can be prevented. Is it not a crime to poison the blood by food or drink which science has taught contains dangerous ingredients? Is it not worse than a crime to posterity, since science has taught that the physical evils of ancestors are inherited by their descendants?

"The most enlightened communities are those in which the fewest crimes are committed. In the backwoods each one takes the law into his own hands. Unprovoked murders are common, and crime is rampant, because there is no protection against it. Safety for one lies in safety for all, and safety for all lies in the perfection of the workings of society. And is not society growing nearer perfection with the advance of culture and education? Where are the dens of vice and the hot-beds of crime among men to-day? Are they not in the slums of the large cities? And do not the slums of the large cities contain the ignorance and the rabble of all classes and kinds? The greatest work of philanthropy to-day is to go into those very slums and force those lowest classes to become sharers in education of some sort. Educate a man, and you will make him self-respecting; educate his children, and they will remove farther and farther from the criminal classes."

FROM THE BAPTIST CONVENTION.

In education, above all things, God must be first and last. An education is not so much designed to teach a man something as to make him something. If organization is needed for other things, it is needed for improvement and advancement in education.—T. T. Eaton.

In twenty-two states, including Ohio and Missouri, there are twenty-nine institutions of learning under Baptist control, with 2,450 students, male and female, with 377 students for the ministry. They have real estate and endowments valued at \$3,000,000. These schools are doing good work notwithstanding their high sounding names and their small measure of means. The West can do more than it is doing, and the East ought to help more than it is helping.—G. C. Lorimer.

Notice first the magnitude of the material and financial interests of our educational enterprises. Here is an enormous educational "plant." We have seven institutions devoted chiefly or wholly to ministerial education, and thirteen others in which, to some extent, theological instruction is imparted. We have thirty-eight colleges and universities, not counting some so-called. We have eighty-six academies, seminaries and other institutions for secondary instruction. We have forty-one institutions, thirty-six of which are in the South, for the education of young women. Reckoning in Canada and Mexico we find more than one hundred and eighty institutions of learning, under Baptist auspices, on this continent. About one hundred and thirty of these are chartered institutions.

The property valuation with endowments of our theological seminaries is over \$3,000,000; of our colleges and universities over \$10,000,000; of other institutions over \$10,000,000, making an aggregate of at least \$23,000,000.

About 1,200 teachers are employed whose yearly salaries are estimated at not less than \$700,000. Other expenses carry the annual cost of maintaining these institutions to \$1,000,000.—Dr. Morehouse.

VICES OF OUR HOME AND SCHOOL EDUCATION

The Prussians have a saying that whatever you wish to have appear in the life of a nation you must put into its schools. Will the republic be ennobled, then, by the citizenship of a generation taught in childhood to believe that, as soon as children can be taught to go alone on their feet, they should be permitted to go alone in their judgment, their manners and their principles? A pleasant aphorism of a German poet, that a wise age reverences the dreams of its youth, appears to frighten parents from setting up a rule in their own houses. The children are consulted as to what they like, which is well enough; with the important limitation that a large part of the divinely appointed business of their fathers and mothers is to teach them what they ought to like. It is reckoned despotic to coerce nature, as if we did not bring into the world in our nature a great deal which, unless somebody does coerce it, ruins us. Earlier and earlier the reins are tossed on the neck of juvenile inclinations, till that whole period of beautiful and blessed subjection which Saxon homes once knew as boyhood and girlhood is eaten away by a premature and offensive self-assertion, and instead of boys and girls we have only little men and little women. Some futile attempts are made, too late, to hire or bribe the virtues which might have been healthily grown under a sturdier nature. Indulgence ends in misery. Sharper cruelty can hardly be done to a child than to leave him to himself in those things in which God ordains the parent to act over him and for him. Whenever we come to be a lawless land, as we certainly shall after four or five lawless generations have grown up in it, this "great country" will be a great grave of true freedom, of manly virtue, and a pure peace. Where the young are brought up to obey, not coaxed or supplicated to obey, in explicit allegiance to a dominion in the family, the foundation is laid for a solid social fabric. From this home legislation the first transfer is to school. The same firm hand of law, strict and merciful, and merciful because it is strict, is meant to take him up there too, holding him and guiding him. The whole apparatus of education, from top to bottom, fails unless it chastens and molds the mind to orderly methods. Not more self-reliance, but more intellectual humility, is now our national want. Orators forget that the reaction from mental tyranny finally achieves its object, and that it is small gain if we escape from the terrors of the single tyrant only to encounter the terrors of the mob. To create in the scholar a patient, modest and obedient action of the whole intellectual nature is a benefit that lasts on in the personal experience, and makes an abiding element in character, opening the soul to all the light of truth. Of two graduates from college, one carries out a store of things learned, the luggage of his mind. Another carries the secret how to learn, which is the better part of wisdom, and faculties set in the order of the Maker's plan. Which will be the master of his place and the master of other men in the fight of after years, who can doubt?—Forum.

Temperance.

"Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright."
"As fast it biteth like a serpent, and stingeth like an adder."

TOBACCO AND INTOXICATING LIQUORS.

Tobacco and intoxicating liquors, except as a medicine and for mechanical purposes, are an unmitigated curse. Tobacco is such a deadly poison that it may well be dispensed with for any purpose. And all alcoholic liquors might be; but classed and used only as a drug, and for mechanical purposes, may be a convenience.

The use of tobacco generally precedes that of intoxicating drinks; the prostrating effects, calling for the stimulating drinks, and thus drunkards are made as a general thing; the tobacco leading to the use of the liquors of various kinds, fermented and distilled, and these to disease, indolence, poverty and crime. Up to this time (1888), all efforts to stop the use of intoxicating liquors as a beverage have in a measure failed, and well they may, while the forerunner, and really worse evil, tobacco, is tolerated and used increasingly. This is proved by the fact that of two persons, one using intoxicating drinks and the other tobacco for a given time, the one that has used the liquor can quite readily abandon it and become a sober, decent, ably person, while the tobacco-user can bearly by the grace of God stop the use of tobacco. And why? It is only because the tobacco has done the more serious injury to the physical, intellectual and moral

powers, undoubtedly, destroying the will-power by its deadly poisonous effects. These being facts that cannot be gainsaid, it follows that any effort for the promotion of temperance must reach and include the root of the evil, tobacco. Anything short of this has been, and will doubtless continue to be, a failure.

Nor is it probable that while tobacco is allowed to be grown, and alcoholic liquors manufactured or imported into the United States, that any system of local or general legislation by counties or states will do much to hinder the use of either, as appears to have been the case, up to the present time. Means can generally be found to evade laws made to regulate the sale, however well intended. The tobacco has been freely sold; and alcoholic liquors, though taxed, quite as generally sold and used, as appears, in spite of the restrictions.

The United States Government has, undoubtedly, as clear a right to prohibit the growth of tobacco as well as the manufacture of alcoholic liquors, and the importation of both on account of their pernicious effects, as it has to prohibit dens of filth and the importation of cholera from the East, small-pox from Canada, and yellow fever from South America, etc. And it is no less a national duty on the grounds of preserving the lives and property of the citizens of the United States.

Let public opinion be educated up to this true standard by every possible means, and tobacco and intoxicating liquors be thus banished by national law, as we now banish anarchists and pestilence, except in so far as alcohol may be made, under the seal of government, for medicinal and mechanical purposes, and we shall have protection from a worse evil than anarchists, dens of filth, small-pox, cholera and other pestilential diseases. For, in getting rid of the tobacco and intoxicating liquors, the United States will have removed the principal causes, not only of all these evils, but also of a very large proportion of the indolence, poverty and crime, which blight and curse our national life, and seriously imperil our national existence, entailing taxation that might be turned to missions and other benevolent purposes, in this and other lands. God speed the day.

DR. E. R. MAXSON.

SYRACUSE, N. Y., May, 1888.

DISEASES OF WINE-TASTERS.

The diseases of wine-tasters were studied by Donnet, of Bordeaux, and Dr. C. Marandon, of Dijon. Wine-tasters are frequently suffering with disturbances similar to alcoholism, although the claret-tasters do not swallow the wine, but, on the contrary, reject it, and even rinse their mouths afterward. In one case of Dr. Donnet's a man 32 years old used to taste every day thirty or forty samples of wine, occasionally liquors and rum, without ever swallowing any part of them. After two years he became very excitable, lost his appetite, did not sleep well, and suffered with disturbances of sensibility, pains in the breast, a feeling of weakness, and difficulty in breathing. He improved after abandoning his profession, although a nervous debility still remained, as noticeable by the facility with which he was set in tears. Another statement made by Dr. Donnet is the great number of apoplexies in Bordeaux, where many persons drink one and a half liters of wine with each meal. This number exceeds the number of apoplexies in any city of the world. Dr. Marandon did not notice any symptoms of intoxication in Burgundy tasters, although some of them would swallow the samples. He remarks that tasters always swallow some tea, and this fact, he says, explains the nervous symptoms they are affected with.—*Deutsche Medizinical Zeitung*.

WHAT SHE SAID.

A fast young man decided to make to a young lady a formal offer of his hand and heart—all he was worth—hoping for a cordial reception. He cautiously prefaced his declarations with a few questions, for he had no intentions of "throwing himself away." Did she love him well enough to live in a cottage with him? Was she a good cook? Did she think it a wife's duty to make home happy? Would she consent his tastes and wishes concerning her associates and pursuits in life? Was she economical? Could she make her own clothes? The young lady said that before she answered his questions, she would assure him of some negative virtues she possessed. She never drank, smoked, or chewed; never owed a bill to her landlady or tailor; never stayed out all night playing billiards; never lounged on the street corners and ogled giddy girls; never stood in with the boys for cigar and wine suppers. "Now," said she, rising indignantly, "I am assured by those who know, that you do all these things, and it is rather absurd for you to expect all the virtues in me, while you do not possess any of them yourself. I can never be your wife; and she bowed him out and left him on the cold doorstep, a madder if not a wiser man.—*Health Journal*.

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

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He only does not live in vain, Who makes all means within his reach, His wealth, his work, his thought, his speech, Advance the good of other men."

Our local readers will be interested in an announcement made by our Alfred Centre Correspondent, in another column.

The editor acknowledges his indebtedness to Hon. A. B. Cottrell, for a copy of the Legislative Manual for the state of New York—1887-8.

The Bank of England is said to be the most extensive banking institution in the world. It employs over 1,000 clerks, and its buildings cover eight acres of ground.

Although the Methodist Conference decided not to admit women as delegates to its sessions, it did vote to constitute an order of decesses to help on the work of the church.

The local option law of Michigan has been declared unconstitutional. The ground for the decree is wholly technical; the title of the bill did not accurately describe its purpose.

It is reported that the American Board of Commissioners for Foreign Missions has received \$73,000 more in the past seven months than in the corresponding period last year. A similar gain in the receipts of our societies would be gratifying, and would help make up for this short year.

The remarkable statement is made that the receipts of the American Tract Society have been equal to \$900 for every business day since its organization; and that those of the American Bible Society have averaged over \$1000 per day for all its history. What a power for good in the world these great societies must be, with such sums of money, consecrated to God's service by the prayers of many earnest Christian hearts.

Attention has been recently directed, in magazine articles and otherwise, to the barbarism of the Russian system of exiling political prisoners and suspects to Siberia. Those who have been interested in these accounts, and, indeed, all lovers of justice and humanity, will be interested to know that the system is, by imperial authority, practically abolished. We publish in another column an extract from the New York Tribune on this subject.

The decision of the Methodist Conference against receiving women as lay delegates to that body, appears to have been based on legal technicalities. The result of the discussion, however, is that at every place of public worship held by Methodists in the United States, a vote is to be taken during the year 1890, on the question, and every member of the church over twenty-one years of age is to have a vote. This will bring the matter before the state conferences of 1891, and these, in turn, will thus be able to place it in due form before the next General Conference, which is to be at Omaha, Neb., in 1892.

HUNTING for happiness has been, not inaptly, compared to the search for a lost sheep in a wilderness. The sheep may be found, but it is pretty likely to be found a carcass or a skeleton. Happiness, sought for itself, is a delusive dream. If one would find real happiness, let him cease to think about it, or search for it, and give himself to the pursuit of some worthy aim. If that aim shall lie along the line of personal improvement, let it be to the end that the world be made wiser and better for that personal improvement. The only easy and sure condition of personal happiness is personal worthiness, and this is generally attained through unselfish effort for the good of others. If you would be happy, give yourself useful employment.

Those who are interested in the coming Commencement exercises of Milton College will find an announcement of the order of those exercises in our Special Notice column this week. These exercises ought to have an especial attraction for the Alumni and old students of the College, and the generous rates offered by the railroads ought to bring it within the reach of very many to attend. These annual gatherings grow in significance and importance as the institution grows in years.

Denominational Loyalty.

Some have thought that, in one way and another, we lay too much stress upon the duty of being loyal to our own denomination and work. For ourselves, we do not think it is possible to overestimate the importance of that which is thus insisted upon, or to insist upon it too strongly. If we do not stand by our own doctrines, organizations, and plans of work, pray who will? Of course, this all implies that we hold truths which are worth defending and propagating, and that our organizations and plans of work are well suited to that end. If this is not so, then we need to go further back and examine our foundations—the foundations of our faith and practice. Let us frequently turn on the light of God's Word, and in its clear revelations read our duty. We can stand the light, but idle indifference, half-formed conceptions of our faith and duty, and half-hearted performance of the duties we owe to ourselves, to others and to the cause of truth, will bring slow but sure disintegration and death. It is our first duty to know our foundations and bring them into perfect harmony with the Word and will of God, and then it is our duty to build upon those foundations in the fear of God, and in the love of souls. This is what we mean by denominational loyalty.

Others than ourselves have occasion to urge this very point upon the attention of their people. The following, from the Messenger and Visitor, a Baptist paper, is worthy of careful study:

The man who thinks all churches about alike, and all as good as his own, is little better than the man who has as warm a feeling toward all the families of his neighborhood as for his own, and therefore, shows all about equal attention. It is well for all to have a kindly feeling toward all; but this does not mean that he is not to reserve the holy of holies of his heart and the greatest share of his effort for those to whom he is bound by peculiar ties. Those who affect such great superiority, because they have no special denominational leadings, are usually of the class that have never given the truth enough study to convince them that any one people have more of it than any other, or they have so little sense of the value and claims of the truth that it does not bind their consciences and lives. Men of this careless class with inert consciences, do not claim our highest respect, while we honor him who thinks the truth of such worth that he will bestir himself to find it, and when he has satisfied himself, will hold to it with an iron grasp.

Nevertheless, it is not mere denominational loyalty which is so much to be desired. This would only help to keep people in old beliefs, whether true or false. What is most imperatively demanded in this age is loyalty to the truth. Mere denominationalism is often a compound of ignorance and prejudice. Let us instill into our people and into the children the principle that they are under the highest obligations to God, to men, to themselves, first to seek and find the truth, then to obey it and give it the support of their hearts, minds, hands and lives. This will give them that firm moral fiber which will raise them above the spineless flabbiness of the sentimentalism of the time. If this loyalty to truth,—strong, stern and utter,—does not bring them into our churches and keep them there, then our denomination has not efficient justification for its existence, and deserves to be deserted. We pity a denomination which cannot say in all confidence to all, study the truth; where it takes you, go. Any hesitation or unwillingness to do this is so evident a proof of doubt about the soundness of its belief that it should lead all true men and women to give special heed to all these points. We are not afraid to have that tested which we are sure will bear the strain. Unwillingness to have the test applied is the surest evidence that the testing should take place.

Dedication at Lost Creek.

Our readers will be interested in the following announcement concerning the dedication of the Lost Creek church, which we clip from a local paper of that country. This service was held, we understand, in connection with the Association just held there. We presume official mention will be made of it in connection with the minutes of that meeting, but in the meantime give this excerpt:

Less than a year ago the Brick Church, near Lost Creek, of the Seventh-day Baptists was almost totally destroyed by fire. The ashes were hardly cold before active measures were inaugurated to erect a more hand-

some edifice upon the ruins. This prompt action is thoroughly characteristic of the enterprise of the members of this large and growing church. In accordance with the announcement, the dedication exercises were held in the new church, May 27th, and although the seating capacity of this house is said to be about five hundred, there were nearly a thousand people turned from the door. The sermon was delivered by Elder Huffman, and is spoken of by all who heard it in the most complimentary manner.

It is the custom at services of this character to hear the announcement that a collection is essential to liquidate debts. Upon this occasion, however, no such announcement was made. Every dollar of debt incurred in the construction of the new and handsome building has been paid. In addition to the large number who took advantage of the cheap excursion rates offered by the C. W. & G. R. R., there were hundreds who went in carriages, wagons and on horseback. It was said to have been the largest congregation of people that ever assembled on Lost Creek.

Communications.

Glimpses of Europe—No. 28.

By Prof. H. M. Maxson.

Geneva.

Wednesday morning, August 13th, we left Interlaken for Geneva, stopping another hour at Berne to wait for our train. It is really quite a satisfaction to ride on these Swiss railroads. The cars are very pleasant and you can pass from one compartment to another, inside the cars, and often two compartments are in effect thrown into one, so that it is easier to find seats. There is also, wonder of wonders, a water-tank in the one, which we rode to-day. Then, too, you are not locked in and can ride with the car door open if you wish and not have the guard forever in terror lest you shall somehow break your neck. It was really surprising what crowds of people were coming and going on the boats to Interlaken; our boat was full each way. Indeed, it is said that the visitors who pass through the country in summer will equal nearly a quarter of the number of inhabitants.

A notable omission in Switzerland is that of notice to the police of the name and business of each new guest which always had to be filled out immediately after our arrival at the hotels in the other countries. We arrived at the Hotel de Paix, Wednesday night, with the expectation of going to Paris by night train Thursday evening; but on our arrival we were so charmed with the delightful situation that we decided to stay several days and rest before taking a plunge into the sights and pleasures of Paris. It is certainly very cool and pleasant here, but there is not much of interest except the stores. Of course there are some historical associations, but one day suffices for a pretty good general view of the sights.

The city is built about the lower end of the lake, where its water pour out in a swift, cold, remorseless-looking river that moves as if nothing could stop or hinder it. The water has a bluish tinge, and is exceeding clear, furnishing an excellent water service for the city and a limitless "water privilege" for the washing-women in boats along the shore. As you walk along a bridge, a strong odor of soap forces its presence upon you and you discover moored by the bank of the stream a long, narrow scow covered by a wash-board built out over the water. In the spaces between them the women wash the clothes in the clear water of the stream, presenting a very busy sight in the early morning.

The river divides the city, the old part of which is clustered upon the hillsides, where the fortifications originally crowded the houses closely together, with narrow, steep and crooked streets between them. The fortifications are now gone and the tide of travel and the residence of so many foreigners has built spreading suburbs, with wide, handsome streets, fine churches, museums, schools and public buildings. The lake front and the banks of the river have been built up into fine quays, on which are broad drives lined on one side by imposing buildings and fine large hotels. The river is crossed by substantial bridges, one of them especially being a model of solidity and permanency. In the basin formed by a long breakwater which runs nearly across the lake a little above the city, lie numerous pleasure boats, and small vessels with their curious lateen-sails, and several steamers which ply about the lake. The Castle of Chillon, which Byron's poem has made so famous, is at the other end of the lake, and as it requires a day to make the trip we did not go.

The most famous sight is the Cathedral where Calvin preached when he sailed the

city with a rod of iron and even emulated the strictness and severity of the religious government of Florence under Savonarola. Rather a dreary time it would be for the Genevese to-day with no dancing, no singing and no playing, and I fear it would be rather crushing to its prosperity if no one could wear jewelry and the traveler could not leave his inn after supper. Strolling players are very frequent, and occasionally quite an orchestra halts before the hotel and gives some excellent music, while in the evening one cannot walk far without passing a company playing before some saloon. In these evening bands I notice women players are quite numerous.

One of the drives is out to the "Mingling of the Waters," where the Rhone is joined by the Arve. The Rhone is swift, bright and clear, while the Arve is sluggish and, being fresh from a glacier, is full of mud, so that for some distance the waters of the two streams are seen to flow unmixed. It must prove a very profitable thing for the owner of the neighboring bank, for a girl stands ready to receive the usual gratuity for walking down the path across his land to the river bank.

The lake is very beautiful, and I have spent much time strolling along its bank and watching the swans, the boats and the fishermen. But, after all, the stores are the great attraction, and we spent a very pleasant half-day in going the rounds and seeing the beautiful things. The jewelry seems to be largely solid gold, set with stones. The display of carved wood, Switzerland's speciality, of which she annually exports a million dollars worth, was not so good here as at Interlaken. Watches could be bought of all grades and at all prices. Music-boxes also were a speciality. Almost every store has some one in it who can speak English; "We sell so much to the English and Americans." This fact got a young man of our acquaintance into a curious blunder one day. A few hours strolling about the streets, looking into the windows and feeling that between you and every one about you there is the imperceptible barrier of a strange language puts one into a very queer state of mind. This young man had been spending an afternoon in that way when he stepped into a store to get a roll of chocolate, which he saw among the stock. As he picked it up he saw that the price was double what he had paid elsewhere, so he dropped it and started for the door. Just then a lady stepped forward and asked in English what he wanted. Supposing that she was going to address him in French he had his lips already to say, "I cannot speak French," and had partly spoken it before he realized that she had addressed him in English, when in his confusion he left off the word "French" merely saying, "I cannot speak." "You can't speak?" replied the lady, "No," he said, and disappeared, leaving her to wonder at his inconsistency.

The quay in front of our hotel is called the "Quay of Mt. Blanc" because from it one can get a fine view of that mountain; but all our attempts to find the mountain were fruitless until just at sunset when, as we stepped from our window onto the balcony, our eyes fell upon one of the most beautiful spectacles. Right there in the gap between two hills, where we had so often tried in vain to see a mountain, rose an immense peak whose snowy crown was bathed in rosy light from the setting sun, while on each side extended the range of peaks with their glaciers and masses of snow brought out by the soft light most beautifully.

To-night for the first time we are to take a night ride on the cars, and by one long flight in a sleeper find ourselves in Paris tomorrow morning.

ILLINOIS STATE SUNDAY-SCHOOL CONVENTION.

The state of Illinois seems to be in the lead in the matter of organization for Sunday-school work. It has a state Sunday-school association, and auxiliary county and town associations throughout the state. There are 102 counties in the state, and conventions have been held in every county during the past year. Each township also holds its annual conventions, and 1,007 township conventions are reported for the past year.

The State Association held its 30th annual convention last week in the city of Rockford, beginning on Tuesday afternoon, and closing Thursday evening. This was a remarkable convention in several respects, and some account of it may interest many readers of the SABBATH RECORDER. But I will first mention some of its accessories. Among these was that of a full railroad train running through nearly the whole length of the state, a distance of several hundred miles,

exclusively in the interest of the convention. As the meeting was to be held in the extreme northern part of the state, Mr. B. F. Jacobs, the Chairman of the Executive Committee, and W. B. Jacobs, the Statistical Secretary, conceived the project of running a Sunday-school train over the Illinois Central railroad, for the accommodation of delegates from the southern part of the state. For this purpose they chartered an engine, baggage-car, and five passenger coaches to run as a special train from Centralia through to Rockford, via Freeport. They sold tickets some time in advance, through the agency of the County Secretaries, to delegates at the uniform price of \$5 from Centralia, and points north, to Rockford and return. About one hundred and fifty delegates on different trains met at Centralia early Tuesday morning; among whom were Bro. B. F. Titaworth and the writer. On the arrival of the train from Cario, the delegates were met at the depot and escorted to the Opera House, where a bountiful breakfast was prepared by the citizens, free of cost. When breakfast was over, a half hour and more was spent in singing and listening to spirited speeches of welcome, response, etc. Among the speakers were two fine-looking men from Memphis, Tennessee—one a judge, the other a merchant, who had left the bench and the store to go to Rockford on this Sunday-school train, and to study the workings of the Illinois State Association with a view to the organization of a similar association in Tennessee. Both spoke in the convention at Rockford, and the judge offered a tender and touching prayer in the closing session, leaving the impression that he was a warm-hearted Christian as well as a judge. Another lawyer, who was also a delegate, spoke at the reception in Centralia. Mr. William Reynolds, of Peoria, in the employ of the International Sunday-school Convention as an organizer, and W. B. Jacobs, of Chicago, took charge of the train at Centralia, and through all the long day no railroad conductor was seen calling for tickets. Along the whole length of the five cars was stretched a placard bearing the words, "Illinois State Sunday-school Convention, Rockford, May 23d, 23d, 24th," in letters so large that they could be read from a long distance. The train attracted much attention all along the road, by reason of this placard on each side, and the singing of the delegates.

On reaching Mendota, about five o'clock P. M., we found a table set on the depot platform, said to be 200 feet long, and spread with a free lunch for the delegates. A sixth car had been added to the train at some point on the road, and there were nearly 400 delegates now on board. We reached Rockford after 10 o'clock P. M., and here another notable accessory appeared. A committee had come on board at Freeport, and passed through the train, assigning and ticketing delegates to homes in the city, where they were to be freely entertained during the Convention. Street cars, omnibuses and private carriages, and a reception committee were in waiting at the depot, and each street car was attended by boys engaged to pilot the passengers to their places of lodging.

Again, at the close of the session of Wednesday afternoon, we found about one hundred carriages in waiting to give delegates a ride through the city. "The drivers of these carriages represented the wealth, enterprise and culture of the city. Bankers, merchants, manufacturers and wealthy men of leisure sat on the boxes and handled the lines over the backs of their sleek spans or comfortable-looking single steeds." So said a Rockford paper the next morning. But so far as I observed, these drivers sat in social proximity to their passengers, so as to point out the places of interest and answer questions. The weather was fine and the drive was a delightful one, taking in the beautiful city on both sides of the river.

Remarks on the Convention itself will be reserved until next week. C. A. B.

SABBATH-DAY COLLECTIONS.

In a former article Matt. 12: 1-7 was quoted as showing that it was not so much the work the priests did as the object which made it objectionable or legitimate. So in the use of time or money, it may be a purely secular or a worshipful act. "Inquirer" asks for a command for collecting money on the Sabbath, to which we reply, "Where is a command not to take a collection? Certainly not in the words 'Thou shalt not do any work,' for the whole teaching and life of Christ and his disciples show that some work could be done lawfully on the Sabbath. But the thought is that work inconsistent with special worship and a due regard for the sacredness of the day is

prohibited. It is seen that most or other things are of themselves on the Sabbath than on a week days uses are different.

1 Cor. 16: 1, 2 has no reference to public collection on the day. It refers to a secular act. The First-day were to look over the and as God had given them in were to set aside, at home, justly belonging to God, so that came there would be no "gather is, no going over the field collect funds, or accounting then, to portion they could spare. They no time for it then. It was to ness; and who shall say that on if that were the day on which them, they could not hand it to Adam Clarke was quoted as practice or custom of the Jews ceived no rebuke from the Sa sin of the Jews, then, was not money in the contribution box of bath, but in their over-strictness called thus, in refusing to do t and necessary on that day.

Now we would not intend any man's conscience, and we will take offense if they look at from a principle, and not from To the principle we turn: Pay religious work and making of acts of worship. God's people money to the temple. Their included the paying of tithes. principle. So then, setting portion on the first or any other we carry it to the temple, or G worship on the Sabbath, and it erent offering, or payment of God, we show our devotion to accepts it as an act of worship keeping with the sacredness of Such Sabbath-day offerings consecration, and bring us int pathy with the good work intended to bring about. W is "Bible justification of the p H. I.

MINISTERIAL CONFERENCE.

The Ministerial Conference Meeting of Southern Wisconsin River, on May 25th to 27th. The Ministerial Conference and Quarterly Meeting were held, sermons, a session of the Sabbath communion service, and a meeting of Christian Endeavor.

The weather, which was somewhat, interfered, in a measure, tendance, but there was an ev upon the part of many to the Lord in the interests of sou glory of his kingdom.

There has been a commendation of the part of some of the men Church and College students to courage the brethren and sister Church, with apparent good society of Christian Endeavor. ized, help has been furnished school, and a part of the time been filled. Why cannot mo interest themselves in like weaker churches and smaller going where there are no ch erings for religious services, people together for the stud, prayer and religious conver this way be a means of grac enlarge their own souls? Th so small nor the laborers so many might not find opportu ness in the Lord's vineyard.

Owing to the fact that the time of holding the General brings the sessions of that be week in August that our Qu has met, we have postponed the last week in September agreement with the Milton whom, according to the re next Quarterly Meeting wou to meet at Walworth. Our ters not cognizant of the ch take notice.

The following is the program for the next Ministerial Conference. The subjects assigned to G. L. and R. Trowarth, which were of the programme for the recent used. Does the Bible teach the "Pos of Christ? An Exposition of the Scriptures Dives and Lazarus. Was day and what time of the over killed? and did Christ and recover before the regular time of Church Music: Our authority of religious worship, and what conditions to worship? American, or Bible-school work, and on Sunday. B. E. B.

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prohibited. It is seen that money or time or other things are of themselves no different on the Sabbath than on a week day, but their uses are different.

1 Cor. 16: 1, 2 has no reference to a public collection on the day mentioned. It refers to a secular act. The brethren on First-day were to look over their accounts, and as God had given them increase they were to set aside, at home, the portion justly belonging to God, so that when Paul came there would be no "gatherings;" that is, no going by the field collecting up the funds, or accounting then, to find what portion they could spare. There would be no time for it then. It was to be in readi- ness; and who shall say that on the Sabbath, if that were the day on which Paul met them, they could not hand it to him? Dr. Adam Clarke was quoted as showing a practice or custom of the Jews which received no rebuke from the Saviour. The sin of the Jews, then, was not in putting money in the contribution box on the Sab- bath, but in their over-strictness, if it may be called thus, in refusing to do things lawful and necessary on that day.

Now we would not intentionally offend any man's conscience, and we are sure none will take offense if they look at this matter from a principle, and not from a "feeling." To the principle we turn: Paying tithes for religious work and making offerings were acts of worship. God's people carried this money to the temple. Their worship there included the paying of tithes. Here is the principle. So then, setting aside God's portion on the first or any other week day, we carry it to the temple, or God's house of worship on the Sabbath, and it being a reverent offering, or payment of just dues to God, we show our devotion to him and he accepts it as an act of worship every way in keeping with the sacredness of the day.

Such Sabbath-day offerings are aids to consecration, and bring us into active sym- pathy with the good work the money is intended to bring about. We think this is "Bible justification of the practice."

H. D. CLARKE.

MINISTERIAL CONFERENCE.

The Ministerial Conference and Quarterly Meeting of Southern Wisconsin met at Rock River, on May 25th to 27th. One session of the Ministerial Conference and seven of the Quarterly Meeting were held, embracing six sermons, a session of the Sabbath-school, the communion service, and a meeting of the Society of Christian Endeavor.

The weather, which was somewhat inclem- ent, interfered, in a measure, with the at- tendance, but there was an evident purpose upon the part of many to work with the Lord in the interests of souls and for the glory of his kingdom.

There has been a commendable effort upon the part of some of the members of Milton Church and College students to assist and en- courage the brethren and sisters of Rock River Church, with apparent good results. A so- ciety of Christian Endeavor has been organ- ized, help has been furnished in the Sabbath- school, and a part of the time the pulpit has been filled. Why cannot more of our laity interest themselves in like manner in our weaker churches and smaller societies, or in going where there are no churches or gath- erings for religious services, and gather the people together for the study of the Bible, prayer and religious conversation; and in this way be a means of grace to others, and enlarge their own souls? The field is neither so small nor the laborers so abundant that many might not find opportunity for useful- ness in the Lord's vineyard.

Owing to the fact that the change in the time of holding the General Conference brings the sessions of that body on the same week in August that our Quarterly Meeting has met, we have postponed the latter until the last week in September. Also, by an agreement with the Milton Church, with whom, according to the regular order, the next Quarterly Meeting would be held, it is to meet at Walworth. Our brethren and sis- ters not cognizant of the change will please take notice.

The following is the programme for the next Ministerial Conference:

The subjects assigned to S. L. Maxson, J. Clarke, and R. Trewartha, which were announced as a part of the programme for the recent session, are contin- ued.

Does the Bible teach the "Post Millennial" coming of Christ? J. W. Morton.

An Exposition of the Scripture Lesson concerning Dives and Lazarus. T. A. Sautters.

What day and what time of the day was the pas- senger killed? and did Christ and his disciples eat the Passover before the regular time? N. Wardner.

Church Music: Our authority for it as an element of religious worship; and what kind of music is most conducive to devotion? M. G. Stillman.

Are we, as a denomination, called upon to do evangelical or Bible-school work outside of our own denomination, and on Sunday, if necessary? S. H. Babcock.

S. H. BABCOCK, Secretary.

WASHINGTON LETTER.

(From our regular correspondent.)

WASHINGTON, June 1, 1888.

The talk at the Capital on Monday was Judge Thurman, of Ohio, and the Vice- Presidency. Some few members thought that the sudden prominence given to Mr. Thurman's name meant a out-and-dried con- vention. In other words, that the President has said he would like Mr. Thurman on the ticket and that the convention would act accordingly. "The office of Vice-President would not confer any additional honor on him," said Representative Campbell, of Ohio, and it does seem that Mr. Thurman's latest famous remark that "all he cared for now was a seat in heaven," would prove that he had gone entirely out of politics.

All is not well with the tariff bill. It will have a hard time if it gets through, and will come out, if it comes at all, in a battered condition. Doubtless the Democrats of the House, however, are tolerably well satisfied with their work as it is. In its main fea- tures the bill seems to be an acceptable measure. Naturally amendments are de- sired to suit particular localities, but even if these do cause delay and controversy, or even if the bill does not pass at the present session, it cannot be denied that the revenue reformers have done more in the direction suggested by the President's message, than has been done in many years.

The latest bill introduced by Senator Blair, regulates the observance of the Sab- bath [Sunday]. It prohibits any corporation or person from performing any duty on that day except works of necessity. It shall not be lawful for any person to receive pay for services rendered on that day; no mails shall be collected or transported except such letters as concern the life, health or peace of some one, and the Postmaster-General shall supply special deliveries for the same. He also proposes to amend the pool-selling bill, to extend its provisions so as to prevent betting of every kind in the whole District of Columbia. The present bill prohibits betting only in the cities of Washington and Georgetown, and of course the people have only to go across the city boundaries to pa- tronize the pool rooms still.

The Pension business is a perplexing one. Senators are puzzled over the widow busi- ness. Senator Cookwell, of Missouri, has been developing his mathematical faculty in discovering the curious fact that, while there are only 895 widows of the Mexican war veterans, there are 11,831 widows of veterans of the war of 1812. He says the farther we get from the war the more nu- merous the widows become. At the rate the 1812 widows are increasing there will be at least 20,000 of them by the end of the century.

Washington has always been the political center of the country, but within the last fortnight it became the center religiously. We had all the Baptists in the country here (extravagantly speaking) for about ten days; then Dr. Bullock was made Moderator of the Southern Presbyterian Assembly; Dr. Leonard, of Washington, was elected a Bishop in the Episcopal Church; Dr. New- man, General Grant's former pastor here, was made a Bishop in the Methodist Church, and the interests of the entire Catholic church of the world were centered in the laying of the corner stone of the Divinity school of their new university here, on last Thursday. If any other city can show such a record let it blow its trumpet.

Home News.

New York.

FIRST ALFRED.

Among the pleasant things of our busy little Centre during the past week, was the University Band Concert, Wednesday evening, under the leadership of Mr. Elisha D. Clarke. The Band played beautifully, and the soloists, invited to assist in the enter- tainment, performed their parts admirably. Altogether it was a great success.

On Thursday evening Prof. Williams gave the last of a series of piano recitals at his rooms in the Ladies' Hall, which was well attended and most successfully carried out. This series of recitals has run through two or three years and has embraced something like 150 different numbers, mostly instru- mental, and all from the very best compos- ers in the world. The object in giving them has been to give something of an idea of what such compositions are, and to ele- vate the musical taste of the school and the community. A great deal of work has been put upon them, and not without mani- fest good results. The Professor may well feel gratified at what has been accomplished.

On Thursday evening, June 7th, Miss Jessie L. Brown, who graduates from the Musical Department this year, will give her graduation recital, at the rooms of Prof. Williams, in the Hall.

The Rev. James Marvin, D. D., LL.D., a graduate of Alfred Academy in 1847, and some years later a teacher in the same in- stitution, but for years past Chancellor of the Kansas University at Lawrence, has been spending a few days in town. On Sabbath, June 2d, he preached a most excellent sermon for Pastor Williams, and on Sunday he preached in the chapel to the students. Dr. Marvin will always get a good hearing whenever he speaks in Alfred.

The B. Frank Maxson Post of the G. A. R. have made announcements of a concert to be given by the veritable, original "Fisk Jubilee Singers," on the evening of June 16th next. Those who have ever heard these people sing will not need a second notice of this their proposed appearance in our town, and those who have never yet heard them will certainly not want to let this opportunity slip. Anticipating a rush for tickets, the boys have already made ar- rangements by which tickets can be secured and seats located, at the Post-office, after Thursday noon (7th inst.), with no extra charge for reserved seats. E. R.

OUTLER HILL.

During the long, severe winter, no meet- ings were held in this church, but since spring has opened we are holding meetings once in two weeks. Last Sabbath, though a rainy day, an unusually large number were present, and arrangements were made to represent the church by letter and delegates at the coming Association. L. R. S.

DE BUYTER.

Decoration Day was more generally ob- served here than for many years. The ad- dress was delivered by Rev. Perie R. Burd- ick, and was an honor to the speaker and the occasion. In the evening the W. C. T. U. invited all to the new reading-rooms in the Jones' Block, where refreshments were served, with music by the orchestra and band. Surely the temperance reading-room has paid for itself already in its conservative, if not in its aggressive, influence.

In making up our church reports for the coming Association, one feature is very prom- inent, that death has invaded our ranks and taken away so many of the mothers. At least four homes have been thus saddened the past year, in our own church, and many more in the community. During twelve days we were called upon to preach six funeral sermons, and this, with no prevailing disease. May God bless these sad scenes to the good of the living. L. R. S.

MINNESOTA.

DODGE CENTRE.

Nothing from this place has appeared in the Home News column for some time. We are still alive. The winter was unusually long, and some days were severe. The regular Sabbath services were well sustained. Occasionally the congregation was small by reason of the drifting snow. All kept comfortable, with no serious results to man or beast in these parts. A good share of social pleasure was enjoyed. It is pleasant for a society to be at peace among themselves, and mingle together for the encouragement and good cheer of all. Birthday, Wedding, anniversary, and pastoral-donation surprises; Sabbath-school, temperance and missionary entertainments, supplemented by pleasant little socials to replenish treasures in church departments, have all had their place.

The snow left us and we soon had good roads, but the frequent rains for the past five weeks have made the mud deep. This and the fear of diphtheria have made the congregations small on several Sabbaths.

Children's Day is to occur next Sabbath, June 2d, it having been adjourned because of the death of a member of the Sabbath- school.

The rain still continues, keeping the ground wet and delaying the seeding, until the farmers are feeling serious about the results. Last year was dry, and the chinch bugs did much damage. There was a fear that this year they would ruin the crops. But that danger is past. The rains have settled the question against the bugs. We have great reason to rejoice that God, the Great Ruler, is our Father. "Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us." Ps. 67: 5, 6. S. R. W.

May 30, 1888.

Idaho.

TANAY.

The 19th of May was observed as Chil- dren's Day by our little church. The schol-

house, where we meet, was made beautiful by an abundance of wild flowers, evergreens, and cultivated flowers and plants. We met an hour earlier in the morning for Sabbath- school; after which, we went to the water, where five of our young people showed their loyalty to the Lord Jesus Christ, by taking upon themselves his name in the beautiful ordinance of baptism.

In the afternoon, at four o'clock, we met for a praise service, which was largely par- ticipated in by the young people of our society. We could all enter into the spirit of thanksgiving because of what God has done for us in giving to us our young people to work with us for the advancement of his kingdom in the earth.

Our meeting-house stands as it has for some months, ready for the roof. We hope the busy season will soon be past, so that we can complete it.

We have received considerable aid from the Missionary Society and from churches, which I think has never been publicly ac- knowledged. We received \$40 from the Missionary Society, \$13 50 from Milton and Milton Junction Churches in a joint collec- tion, \$10 from Dea. Philip Burdick, of Clifford, Penn., and \$8 50 from individuals in First Alfred Church. For all these gifts we are grateful, and I think it will enable us, with what we can do for ourselves, to make a pleasant and comfortable hewed-log building, 20x30 feet, which is large enough for our present necessities. O. D. W.

Condensed News.

Domestic.

The average salary of the Methodist min- isters in Vermont is about \$600 a year.

Immigration so far this year is largely in excess of that of last year in the same time.

Mr. Moody has held very successful meet- ings in Denver, Leadville and other places west of the Mississippi.

The Fifth Avenue Presbyterian Church, New York, is about to open a Seaside Home at Atlantic Highlands.

The month of May, just closed, has been the rainiest May of which the government bureau has any record.

It is semi-officially denied that Archbishop Corrigan, of New York, has referred the works of Henry George to the congregation of the holy office.

The Southern Presbyterian General As- sembly, at Baltimore, has adopted the report of the Committee on Bills and Overtures, in relation to organic union with the Northern Church.

Dr. A. L. Chapin, the venerable ex-Presi- dent of Beloit College, Wis., and one of the best known educators in the country, was stricken with paralysis May 31st, and lies in a critical condition.

The farm-house in which General Grant was born, has been floated down the river from Point Pleasant, Ohio, on a raft, and has been hauled up to Race and Canal streets, Cincinnati, where it is to be placed on ex- hibition under canvas.

A water-spout, which struck Beaufort, N. C., June 1st, capsized several small craft and fishing schooners. Fences and trees were torn down, the spire of the M. E. church was damaged and the end of a store torn off. No loss of life has been reported.

At Chicago preparations have been com- pleted for the "Carnival of Nations," which opens in the "Exposition building" June 4th. It promises to be one of the most elaborate affairs of the kind ever seen in the West. Booths presenting characteristic scenes from every country will fill the great hall.

On May 26th a bar of silver bullion valued at \$10,000 was stolen from a Wells Fargo truck at Daggett Depot, Cal., where it was carelessly left with several others for two hours. Tuesday night, May 29th, George W. Rice, a mining engineer, was arrested at Barstow, and the bullion, which weighed over 100 pounds, was found in his valise.

Foreign.

The county and city of Dublin have been proclaimed under the first section of the crimes act.

A London dispatch says that Mr. Bright is slightly better. His doctors are confident of his recovery.

The steamer Isham left Sidney, N. S. W., recently for Hong Kong, taking back 105 Chinamen who were not allowed to land.

The French syndicate, organized to take the new Russian loan, has abandoned the project on the news of Germany's tariff re- pials.

A London telegram says that Lord James Douglas, a brother of the Marquis of Queens- berry, has been sent to jail for annoying Miss Scott, an heiress, with his attentions.

All Jews excepting merchants of the first guild, have been ordered to quit Moscow within two weeks. Over 200 expelled Jews have passed through Oracow en route to America.

The Austrian Government has adopted the automatic Maxim gun, which is consid- ered the finest in existence. Thirty of the guns have been ordered to be delivered to fortify Oracow and Przemysl.

The Emperor of Germany and the Emperor of Brazil, two men whom the world respects, and in whose illness the world feels sym- pathetic interest, are both better. It is hoped, though without much basis in either case, that the improvement will be permanent.

A cablegram has been received by H. H. Warner, of Rochester, from H. Mosler, Par- is, saying that he has been awarded the grand medal of the Paris salon for his paint- ing, "The White Captive," one of the three \$25,000 paintings of American Indian life he was commissioned to paint by Mr. War- ner.

A special from Rome to the Daily News says, "The number of cardinals opposed to the papal rescript was larger than had been expected. The majority on the other side is doing its utmost to diminish the importance of the Irish demonstrations against the re- script.

The Rome correspondent of the News says: The Irish clergy will shortly receive orders from the episcopacy to make every ef- fort to attenuate the bad impression pro- duced by the rescript. Its purely religious character will be emphasized, and all politi- cal intention disclaimed.

June 1st, off Thunder Cape, Manitoba, Lake Superior, the schooner Maggie Mc- Creia was sunk by running into a heavy field of ice. She left Port Arthur on Wednesday night, May 27th, for Kingston, wheat laden, with the steam barge Bruno. The crew es- caped to the Bruno. The vessel was valued at \$10,000, cargo at \$20,000.

Books and Magazines.

THE approaching "heated term" renders an ar- ticle on "Summer Indigestion and Diarrhoea," in the current number of *Babyhood* particularly season- able. Of equal interest will be found an article on "Domestic Remedies." A novel feature is "The Father's Parliament," a department opened for the purpose of enabling the mothers' husbands to ex- press their opinions and air their grievances on a great variety of subjects. Other interesting topics, discussed under "Nursery Problems," are, "Care of an Excitable and Nervous Child," "Help in De- layed Teething," "The Cause of Bow Legs," "Sea Bathing for Young Children," etc. 15 cents a num- ber; \$1 50 a year. *Babyhood* Publishing Co., 5 Beekman Street, New York.

THE following is a list of the topics treated in the *Forum* for June: "The next American Univer- sity," A. D. White; "What Negro Supremacy Means," Wade Hampton; "Poverty, Sympathy and Economics," W. H. Mallock; "Revolutionizing the Revenue System," Judge W. D. Kelley; "Changes of Level of the Great Lakes," G. K. Gilbert; "Rem- edies for Railway Troubles," A. T. Hadley; "The Haste to be Rich," Howard Crosby; "A Universal Language," Prof. F. A. March; "What shall the Public School's Teach?" Bishop R. Gilmore; "Men, Women and Money," Julia Ward Howe; "Government Regulation of Railways," J. F. Wil- son. The *Forum* Publishing Co., 253, Fifth Ave., New York.

THE leading article with frontispiece, in the *Cent- ury* for June, is "Plains and Prisons of Western Siberia," illustrated. The article gives some touch- ing pictures of the sufferings of those who, for po- litical opinions, are forced into perpetual exile. The reader will be glad to know that the system is now virtually abolished. The number is unusually rich in story, poetry, history, science, etc. Topics of the Time, Open Letters, and Bric a brac combine to give a valuable and interesting number. The *Century* Co., 38 East 17th Street, New York.

Good Health is a monthly journal of hygiene, de- voted to physical, mental and moral culture. Pub- lished by Good Health Publishing Company, Battle Creek, Mich. The June number, now before us, is an interesting and instructive number.

ROMAN CATHOLIC INTOLERANCE.

The relentless determination of the Rom- ish Church to force her own people to support her parochial schools received illustration lately in the immediate vicinity of Phil- adelphia. In St. Agnes Roman Catholic Church, Westchester, the Rev. Father Spaulding announced from the altar that William S. Bowen and Philip Maguire would hereafter be forbidden a seat in the church and that they would be refused the sacra- ments, living or dead. This action on the part of the priest was caused by the two gen- tlemen named refusing to send their chil- dren to the parochial school. Mr. Maguire sends his son to the State Normal School here, and Mr. Bowen's son attends the pub- lic High School. Father Spaulding some weeks ago told Mr. Maguire and Mr. Bowen that this action would be taken if they did not take their children from the public schools and send them to the parochial school. The parents refused and wrote to Archbishop Ryan, asking if Father Spauld- ing had this power. The archbishop wrote back that the head of the church there could do as he thought proper. Both the gen- tlemen stand well in the community. Mr. Bowen is assistant manager of the West Chester Gas Company, and Mr. Maguire is one of the editors of the *Daily News*.

The programme of the Jesuits is very plain. They exclaim against a "godless education;" to give more color to the charge they join hands with infidels in driving the Bible out of public schools; then they found parochial schools, and compel their people to support and attend them; then they de- mand a share of the public money for the support of these schools, which are not pub- lic schools at all but engines for advancing the interests of the papacy. These are well planned successive steps towards the subju- gation of the United States under the Roman Pontiff. Americans will be wise if they re- sist them in season.—*Christian Statesman*.

Miscellany.

THE LITTLE DAIRY MAID.

Bright little Betty, Blithesome and pretty, Lightly she trips thro' the sweet scented clover, Rosy cheeks, ruby lips, Delicately shaped finger tips, Sweet little mouth as one'er could discover.

Lithely she skips along, Trilling her carol song, Calling the kine from the mead o'er the water; Loving and dutiful, Modest and beautiful, She is a dairy-man's little daughter.

Trim little dairy maid, Mother's own merry maid, Scarcely she knows she is winsome and pretty; Who would not be as she, Willingly, cheerily, Loving and helping all—sweet little Betty? —Robert Ogden Fowler, in Our Little Ones.

HOW JOHNNIE BROWN PAID THE TAX.

The Browns were rather poor. They lived in their own small house, but you will guess that it was not much of a place when I tell you that the tax on it was just two dollars.

Widow Brown lived by washing for her richer neighbors, and supported her two children, Johnnie and Daisy.

Last year Johnnie, being past ten years old, and a strong boy, undertook to pay the tax himself.

The bill came in November, and was due about the middle of December.

Johnnie had been saving every penny he could earn, and had already eighty-seven cents put away in a tiny old pewter pitcher on the high shelf of the cupboard.

He had, moreover, a job on hand that was likely to last long enough to make up the whole sum. Deacon DeWitt's old storehouse had been pulled down, and was to be rebuilt on the opposite side of the road, and there was a great pile of bricks to be moved over, and Johnnie was moving them in his own little wooden cart.

Back and forth, back and forth, he went in the mornings before school hours, and after school was out at night, his wooden wheels creak, creaking under their load, the pile of bricks steadily growing smaller on one side of the road and larger on the other, and the pile of nickels and pennies as steadily increasing.

There were two mornings in each week that Johnnie could not work; the days that his mother was away at her washing he must stay at home and take care of little Daisy. So he had but four working days in each week.

The mornings grew shorter and colder. December came in, and the air was frosty to Johnnie's nose when he put it out at the door before the sun was up, and the bricks were frosted to his fingers, and they wore out his mittens so fast that there was nearly always a hole in them, and Johnnie's ardor began to cool, and he cuddled down under the blankets for "one more little snooze" so many mornings that it began to be doubtful about the tax-money being ready in time.

Every night he worked as late as his mother would allow him to stay out, and went in resolving to be up and at it early next morning; and the next morning his ardor was as cool as the weather, and he couldn't seem to get it rekindled till the sun was well up.

"What shall I do to make myself get up the minute I wake? Ma, I wish you would make me," he often said.

And the little wise mother as often replied, "You'll never be a man unless you make yourself do the right things, my Johnnie! I'm not going to pull you out of bed mornings, and you past ten, and you the only man about the house!"

And then Johnnie would beat his knees with his fists, and say, "I will! I WILL get up!"

And perhaps the next morning he would, but after that he fell back into the old way again. And the days went by steadily, and the money wasn't accumulating fast enough.

"I guess you won't manage to get it all, Johnnie," his mother said one evening. "I shall have to save a quarter or so to make it up."

And Johnnie felt rather than heard in the words a shade of disrespect for "the only man about the house."

"How many days are there left before tax day?" he asked.

"Only six that you can work," replied his mother.

"Only six!" repeated Johnnie. "Only six! I didn't think it was quite so near. Why won't you let me stay out longer nights, ma?"

"You do stay out about as long as you can see. I don't think it is best for you to be out after dark. You may get up in the morning as early as you choose, but evenings you must be in the house."

Johnnie went to bed that night in rather low spirits. He feared his best efforts would not now make up for those lost morning hours.

"The old moon doesn't give a very bright light," he muttered between his chattering teeth, "but I guess I can see to move bricks."

He ran around the DeWitt corner with his little cart creaking behind him, and fell to work so vigorously that he was soon warm enough.

When the deacon came and counted the tiers of bricks that night, his eyes twinkled as he picked out the nickels from his purse, and he said, "I guess you didn't lie about this morning, sonny?"

And Johnnie, laughing, answered, "No sir!" and ran home and dropped his money into the pewter pitcher with a triumphant clink.

Six mornings saw Johnnie at work "terrible early" as he had said, and the evening before tax-day he poured out and counted his earnings, and they amounted to two dollars and one cent.

The next day he went and paid his taxes like a man. He brought the receipt and laid it in his mother's lap, and he knew, by the glow on her cheek and the light in her eye, that she was pleased and proud, though she only said, "You'll make a man, Johnnie!" —Joy Allison, in Youth's Companion.

THE FEET OF JUDAS.

BY WILLIAM BANCROFT.

There was serious trouble in the church at Sparta, and Dea. Sankey and Squire Silas Hardstone were the cause of it. The deacon was poor, the squire was rich; the deacon was zealous, the squire was conservative; the deacon was hasty of speech, the squire was quick to take offense and slow to forgive. So trouble might be expected.

It came in this way: Over in Heathen Corner—for Sparta, like most country places, has its heathen corner—the deacon started a Sabbath-school. It seemed rather a forlorn enterprise at first. Two or three spinster sisters, in whose bosoms a mild missionary sentiment had replaced more youthful emotions, volunteered as teachers; an obliging neighbor gave the use of his horse and wagon for their Sabbath-day's journey, and the district committee allowed the school to meet in the school-house, with the frugal stipulation that the deacon should furnish firewood. The children did not respond very readily to the advances of the deacon and his allies; but a few came from curiosity, a few because they could do nothing else, and a few, as the spinsters found to their sorrow, because they were capable of doing a great many things else.

Rather a forlorn enterprise it seemed to every one but the deacon. His heart was in it; and to him it ranked among the great evangelical movements of the century. He read his missionary journal with new relish, because every allusion to the needs of our country or to the dangers from ignorance and godlessness seemed penned with special reference to that school at the corner.

The deacon's enthusiasm and perseverance were rewarded, and the number of scholars increased. Then, naturally enough, for it is the experience of all mission workers, he began to feel the need of funds. He wanted to buy more lesson papers; he had longings after a supply of hymn-books; and deep in his heart was an untold vision of a melodeon. His wants were greater than his meagre purse, so he looked about among his richer brethren for aid, and his gaze fell upon Squire Silas.

Shrewd was too mild a term, so the deacon fancied, to express his advances upon the Squire. "Wise as a serpent," he quoted to himself with many a chuckle, moderating any undue elation over his masterly manipulation of poor, glib human nature by adding, apologetically, "and harmless as a dove." I need not describe the way in which he worked on Silas, the hours that were spent in consulting him upon various matters pertaining to the school, the gently persistent invitation to visit it, the class which the Squire took for one Sabbath, and then for another, until he was finally enlisted as a regular teacher. You understand all these steps. Enough to say that the deacon was successful; Silas did grow genuinely interested in the school, and presently began to give his time liberally, and his money sparingly, for its advancement.

Then arose the trouble. No man can serve two masters; no school can have two heads. And the question was, whether Silas or the deacon should be the controlling power. It certainly seemed as if the deacon had all the rights of the case. The school was his by discovery, or invention, or first possession, or accretion, or any other legal title you may fancy. But, doubtless, Silas was honest in his belief that the welfare of the school demanded a change, and that he himself was the proper man to be its superintendent. It is exceedingly easy to see the hand of duty pointing straight to the path of inclination.

Silas accordingly began to do some scheming in his turn. He easily persuaded the deacon that the school ought to have a recognized position in the church, and regular aid from the church funds. "The best thing you can do, Dea. Sankey," said he, "is to ask the church to take charge of the school, enroll the scholars among their own, and appoint a superintendent for it. Of course they will appoint you, and the work will go on just as at present. But this will put things on a permanent basis, and give us all more confidence in the continuance of the school, if anything should happen to you, you know. In fact, if I could see things put on such a permanent basis, I would give the money for that melodeon we have talked about."

Whether Silas likewise said anything to

the church officials, I do not know; but a very slight hint about a needed change in the school, or what he could do if he were superintendent, would be seed in fertile soil. Certain it is, that when the deacon followed out the suggestion, and requested the church to assume oversight of his school, and to appoint a superintendent, his request was promptly complied with, but Squire Hardstone was the man appointed. The deacon's astonishment was unspeakable; but his wrath when Silas, after a humble expression of unworthiness, accepted the office, was by no means unspoken. The outburst, so I have been told, was terrific. The deacon saw how he had been duped, and he told Silas what he thought of it and of him in words which were like thunderbolts. The troubled church officers tried to calm the storm, but it was impossible. The deacon felt that he had been betrayed with a kiss, wounded in the house of a friend. "Silas Hardstone," he said, as they parted, "your name ought to be Judas Iscariot."

So there was trouble in the church at Sparta, serious trouble. Some of the congregation sided with Silas, some with the deacon. The old teachers left the mission school when the new superintendent began his work there, and Silas' friends retaliated by ignoring the contribution-box, in church, whenever the deacon passed it. It was said that some even refused the sacrament, because the deacon was allowed to distribute the bread and wine. I trust that is an exaggeration, but certainly the feeling of bitterness made many of them most unworthy communicants. The church prayer-meetings suffered most of all. Sparta had always found them delightful, with a large attendance, a ready participation, and a devotional spirit which impressed every one. But now many staid away entirely, and those who came went home unprofitably. The spirit of strife cropped out so plainly in remarks and prayers and everywhere, that the Spirit of God was forgotten.

So matters stood all through the winter, and when the time for the May communion came around, it looked as if the church at Sparta was on the point of dissolution. The pastor had tried every means to bring about harmony between the rival factions, but it seemed as far away as at the beginning, and his heart was heavy. In his preparatory lecture before that communion service, it happened,—if happen is the right word to use in speaking of God's arrangements,—that he dwelt upon the scenes before the Last Supper, and especially upon the Saviour's rebuke of the disciples' strife. Among other things, he said, "Christ washed the feet of Judas! Did you ever think of that? He knew the dark purpose hidden in Judas' heart, he knew the bargain with the priests, he knew all the ingratitude and treachery of the man who had followed him in close companionship through Galilee and Judea; yet, with all this knowledge, he stooped and silently washed the traitor's feet. Think of that, beloved, and see what it means for each one of you, if you are trying to imitate your Lord."

Late that night, as the deacon lay sleepless in bed, he turned to his wife and said, "Mary, what does it mean?" "What does what mean?" "That washing of Judas' feet?" "I think it means," she answered quietly, "that you should apologize to Silas Hardstone."

"No it don't either," said the deacon, shortly, and turned away.

The deacon did not sleep well that night, nor enjoy his work the next day. A picture haunted him, and he could not banish it, however much he tried,—the picture of a person lying upon a couch beside a supper table, and another, girded with a towel, bending behind him washing his feet. The face of the first is visible, and the expression upon it is a horrible study of blended surprise, uneasiness and hate; the face of the other is turned away, but a halo seems to surround it, and you know instinctively its expression is of heaven and not of earth. This picture followed the deacon everywhere, and seemed to grow plainer at every step. And the most awful thing about it was that the face of the reclining figure grew more and more like his own, while a voice kept sounding in his ears, "If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." The deacon was miserable.

That night, long after his wife thought he was asleep, he broke the silence with the question, "Mary?"

"Well."

"Do you suppose it would do any good if I went to Silas, and you know, washed his feet?"

"It would do you good at any rate."

That was all that was said.

Sabbath morning came, and the deacon was unusually silent all through his preparations for church. At Sparta they have an old custom of meeting in the lecture-room an hour before the communion service for a prayer-meeting of the communicants. The minister reads an appropriate selection of Scripture, but makes few or no remarks, and the time is taken up with prayer. From this service one goes with peculiarly tender feelings to the communion.

This morning there were more persons than usual at this prayer-meeting; in fact, it seemed as if all the church was present. But when the pastor had ended his Scripture lesson, there was utter silence. No one rose to offer prayer, for all felt that the church quarrel made the celebration of the Lord's Supper a mockery. Conscience were busy, and lips were closed. Suddenly the deacon rose, and to the surprise of all, made his way across the room to where Squire Hardstone was sitting.

"Silas Hardstone," said he, and his voice trembled a little, "I cannot go to the Lord's table until I have said to you what is in my heart. All the church know that we have quarrelled, and why we did so. All the church know that I called you a Judas. Perhaps I had reason to say it, perhaps I hadn't; God knows. But I feel that I had no right to speak such words, and I ask your forgiveness for them. If you have wronged me, I ought not to pass judgment upon it; I need mercy from the Great Judge too much myself. If you have not wronged me, I have wronged you by thinking and saying so. I want to bury all the past to-day, if you will help me. I have acted wrong, and I can't ask God's forgiveness until I have asked yours."

I need not describe the scene that followed. Silas might be slow to forgive, but he could not resist such an appeal in such a place and hour. And the example of the two leaders was followed by the rest. A good Methodist brother met me the next day, and said, "I hear you had a love-feast up to your church, yesterday;" and I replied, "That was exactly what it was."

And the deacon, when he told me the whole story of his inward struggles, ended, "I set out that morning to wash the feet of Judas, but I'm sure they were the feet of Simon Peter, after all." —Golden Rule.

NOT MY WAY.

Thy way, not mine, O Lord, However dark it be; Lead me by thine own hand, Choose out the path for me.

Smooth let it be, or rough, It will be still the best; Winding or straight it matters not, It leads me to thy rest.

I dare not choose my lot; I would not if I might, Choose thou for me, my Lord, So shall I walk aright.

—Benar.

SIBERIAN EXILE ABOLISHED.

Reforms in Russia are accomplished without agitation after long periods of inaction and torpor. The announcement of the speedy abolition of exile to Siberia has the effect of a startling surprise. For two hundred years political prisoners have been banished by the thousand to work in the mines of the Ural, Stanovoi and Altai mountains with the wickedest and meanest criminals. The first exiles to Siberia were dissenters from the Orthodox Russian Church, who formed populous and prosperous settlements there during the seventeenth and the early part of the eighteenth centuries. They were not deprived of liberty or political privileges, but were allowed to live where they pleased and to choose their own callings. The success of these colonists in developing the mineral and agricultural resources of the country led to the importation of a great host of political dissenters who were either classed with criminals and condemned to labor in coal and salt pits or in gold, silver, copper and iron mines, or else were drafted as recruits for the Siberian army of convict-guards. Three-fourths of the population to-day are Russian exiles and their descendants. Half a million of these political suspects have been banished beyond the Ural Mountains since the present century opened, the majority of them doomed to lives of privation and suffering and to premature death. Nothing in modern annals has been more arbitrary and cruel than this hideous system of punishment, which has deservedly brought lasting reproach upon the Russian name. Alexander the Liberator, while he enfranchised the serfs and introduced a great series of reforms, did nothing to prevent the exportation of suspects to Siberia. Twenty-five years have passed and this abhorrent penal system is now virtually abandoned.

The impulse required for accomplishing this reform has come from the throne. The administrative council of the Penitentiary Department, acting in compliance with instructions from the Czar's official advisers, has adopted a series of recommendations for the abolition of transportation to Siberia. While some objections have been raised by the Minister of Finance and the decrees have not been officially proclaimed, it is known that the movement in favor of abolition has received the hearty approval of the Czar, and consequently that the delay in proclaiming the new policy will be only momentary. The Island of Sakhalien is to be designated as a small penal settlement for criminals—not political prisoners—but with this exception there will be no further banishments to Siberia. Communes are to be deprived of the privilege of issuing decrees of perpetual exile, and the costly system of transporting prisoners to the mines and guarding them there is to be abandoned. Criminals and political prisoners are to be confined hereafter in fortresses and penal institutions, and not to be sentenced to Siberia to drag out there the remnant of their degraded and baffled lives.

The motives which have led to this crowning work of Russian reform are probably of a mixed character. Siberian transportation has long been recognized by Russian officials to be a most improvident and unsatisfactory method of disposing of prisoners, and has been condemned on economic grounds. The projected Siberian railway across Asia to the Pacific Ocean promises to attract large classes of Russian colonists, if the penal system be abandoned and popular prejudice against the country as the abode of the languishing and despairing exiles be overcome. Criticism against the Autocracy, at home

and abroad, is directed mainly against arbitrary arrests and perpetual banishments, and the Czar and his advisers probably appreciate the advantages which they will derive from stopping outrages against inhuman methods of punishing political prisoners in the Siberian mines. These and many other considerations have influenced them in reaching this important decision. The final result is a great gain for civilization. Horrible as will be the fate of suspects and criminals condemned to long terms of confinement in the filthy, overcrowded and mismanaged prisons of Russia, the abolition of Siberian exile will be an earnest of a better day to come, when the whole penal system with its manifold abuses can be reformed from the bottom. —Tribune.

DOCTRINAL PREACHING.

It is often proclaimed in these days that doctrinal preaching is a thing of the past. Sometimes this is said in accents of congratulation, at other times with a sigh of condolence. The truth or falsity of this frequently repeated statement depends upon what is meant by doctrinal preaching. If by this phrase is meant such dreary disquisitions as the schoolmen frequently indulged in or the metaphysical discussions which were more in vogue a century ago than they are to-day, discussions in which the theoretical side of the question was wholly dwelt upon, and its bearings upon every-day life ignored, if this is doctrinal preaching, let us thank God that doctrinal preaching has had its day and been discarded. But if by doctrinal preaching is meant the thorough doctrinal and practical enforcement of theology, the science of God, then we do not believe that doctrinal preaching is waning or ever will wane while there is a Christian pulpit or a Christian preacher in the land. There was never a sermon made worth listening to that was not in this sense a doctrinal sermon. When we consider the points of contact between the science of God and the every-day life of man, we see what a wonderfully many-sided science theology is. It shows the day laborer how to work in the fields. It shows the philosopher how to work in his study. It teaches the child how to obey its parents. It teaches the aged disciple how to fall asleep in the arms of Jesus. It tells a man how to conduct himself behind the counter of his store. It teaches him how to conduct himself before the judgment bar of God. Yet all these truths are the enforcement of some one of the doctrines of the many-sided science of theology which some people wisely (?) are no longer needed. No, there is no danger that doctrinal preaching will cease while men have hopes and aspirations and longings that are satisfied only by the science of God. —Golden Rule.

A PLEA FOR FATHERS.

Let every wife and mother fully understand that the road along which the man of business travels is not a macadamized one, nor does it ordinarily lead through pleasant scenes and by well-spring of delight. On the contrary, it is a rough and rugged path, beset with "wait-a-bits" thorns, and full of pitfalls, which can only be avoided by the watchful care of circumspection. After every day's journey over this worse than rough turnpike road the wayfarer needs something more than rest; he requires solace and deserves it. He is weary of the dull prose of life and athirst for the poetry. Happy is the husband who can find that solace and that poetry at home. Warm greetings from loving hearts, fond glances from bright eyes, the welcome shouts of children, the many thousand little arrangements for our comfort and enjoyment, that silently tell of thoughtful and expectant love, the gentle ministrations that disengage us into an old easy seat before we are aware of it; these and like tokens of affection and sympathy constitute the poetry which reconciles us to the prose of life. Think of this, ye wives and daughters of business-men! Think of the toils, the anxieties, the mortifications and wear that fathers undergo to secure for you comfortable homes, and then compensate them for their trials by making them happy by their own firesides.

IMPROVEMENT IN CHARACTER.

Probably there never was a time when more attention was paid to improving the physical condition and surroundings of men and women than the present. Healthful agitation of the subject has obtained for the working people and for the middle classes of society, which, after all, constitute its very bone and sinew, better wages, more comfortable houses, larger opportunities for reading, amusement and self-culture. But Christians should keep constantly in mind that any improvement in a person's condition which leaves his character untouched amounts to very little. It is something for a man to be well clad, well fed and well paid for the honest labor of hand or brain; but if these leave him without any knowledge of God as his Father, of Christ as his Saviour from sin, and of the Holy Spirit as a sanctifying power, how much more is his life really worth when weighed in the eternal balances? Philanthropy is not the gospel, though we believe most earnestly that the gospel should be philanthropic. By all means let us have more homes for the sick, the needy, the unfortunate; but let us, as wise master-builders, insist upon having the Lord Jesus Christ as the chief corner-stone. —Congregationalist.

DEBATED HOMES.

I'd rather see an empty bough— A dreary, weary bough that hung As boughs will hang with those As mated birds has ever sung; No mated bird has ever sung; Far rather than to see an empty nest The sadness of an empty nest Where joy has been, but is not now. Where love has been, but is not now. There is no sadness in the world, No other like it here or there— The sadness of deserted homes In nests, or hearts, or anywhere. —Elizabeth Stue

THOUGHTS FOR THE THOUGHTFUL.

The good St. Francis of Assisi of old down into the cloisters of his monastery laying his hand on the shoulder of a monk said, "Brother, let us go to the town and preach." So they the venerable father and the young And they walked along upon their feet as they went. They were going down the principle streets, lowly alleys and lanes and even to the skirts of the town; and to the vill till they found themselves back in a monastery again. Then said the young man, "Father, when shall we begin to preach?" And the father looked kindly at his son and said, "My child, we are preaching; we are preaching, we are preaching; we have been seen walking. Our behavior has been remarked; our behavior has been remarked; we have delivered a morning sermon to himself, it is of no use that we walk preach unless we preach as we walk." —ton Hood.

A GUILTY CONSCIENCE.

Late one night Dr. Elliott, moved to visit a sick person in his parish, went for his horse which was at some distance from his sonage. Just as he was about to hear some one coming out, he heard someone himself behind him bush in the lane, hiding his face in his cloak. Presently the wide swung open and a man appeared under an immense load of hay, which he had thrust his arms, and the huge mass like a peddler's doctor suffered this theiving him. Taking the candle from him, he crept slowly forward and saw hay, then again concealed himself moment the moving haycock was cracking blaze, and the thief cries, was frantically flinging his head and back. He succeeded in getting himself without help, although pursued by fiends, over the fence. Some months after this doctor's study a pale, thin looking man, who, after much tation, expressed a desire to be forgiven of sin. With a serious manner, yet with, I suspect, in his eye, the minister set him down. "I've had a dreadful load science, doctor, for a considerable time, doctor, for a considerable time it does seem as if 'twould nearly dead now." "Ah! is it possible? What done? You are a respectable church member," replied the seeming surprise. "Yes; I joined the church ago," said the old farmer, the voice to an awesome, confident continued. "But I'm a dread all that, doctor; and bein' a clerk my sin, you see, was of too too me was winked at, and judgment after it. O, dear, O!" "Pray, tell me your trouble." "Well, doctor, it concerns an 'indeed!'" "Yes. One time last winter short of fodder, and I thought how you had more'n enough for and so one night the devil tem over to your barn, and to— "And to help yourself to surplus hay, eh?" "Yes, doctor, jes so! Be home with that ere hay. Let me do it. I had a load and was carryin' it away, when it burst into a blaze about my "Struck by lightning?" "No, doctor, it was a cle just made up my mind that down from heaven and kind." "Was a judgment and a w afeared a sort of fore-runner of hell; I haint had no peace of felt like eatin' a good meal last I thought I might feel I'd jost own up to you, an' an' your prayers." "To the astonishment of the the minister laughed out. Then he said, "Be comfort your little thieving operation such consequence to Heaven was I who caught you at it, the hay from my lantern, you yelled lustily and ran br of your years. Why didn't wanted hay? Now go home well, and steal no more." "You, doctor, be you sure fire to that ere bundle of ha "Yes, quite sure; that was bonfire. I hope it didn't see I noticed when you come next Sunday that your b stung. As for the flames o that's your own lookout. time to repentation yet?" "So, so, it was you did it

DESERTED HOMES.

I'd rather see an empty bough—
A dreary, weary bough that hung
As boughs will hang within whose arms
No mated bird has ever sung;

THOUGHTS FOR THE THOUGHTFUL.

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down into the cloisters of his monastery, and
laying his hand on the shoulder of a young
monk said, "Brother, let us go down into
the town and preach."

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Late one night Dr. Elliott, being summoned
to visit a sick person in a neighboring
parish, went for his horse to his barn,
which was at some distance from his parsonage.

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doctrinal preaching is a thing of the past,
times this is said in accents of congratulation,
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the road along which the man of
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IMPROVEMENT IN CHARACTER.

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moral condition and surroundings of men
more than the present.

be praised!" exclaimed the old farmer
ferently. "It raly is an amazin' relief; and
my old woman was right, for she says, 'go
to the minister and confess,' says she, 'and
that'll lift the biggest heft of the sin off your
conscience, an' be better than doctor's stuff,'
says she. An' so you did it! Well, folks
say you're a master man for a joke; but this
ere one was more solemn than a sermon to
me, and more effectual, doctor, I do believe."

HOW THE JEW'S HARP GREW.

A Jew's-harp is not a harp at all. It belongs
to that class of musical instruments
which play by means of a reed; the simplest
form a penny trumpet or a harmonicon, the
grandest a church organ.

It has come to be the opinion of educated
people that things grow up very much as we
do; and they speak of the infancy, youth,
maturity, and decay of arts, machines,
customs, fashions, or nations as though they
were trees or men.

Many improvements were made in this
rude, nature-taught harp before musicians
reached the lowest grade in our pictured
stairway, on the lowest step of which stands
a specimen from New Guinea, made of
hard wood or bamboo.

The French have named this instrument
the play-trump, but there have been distinguished
musicians who played on this toy.

Popular Science.

To SECURE the flap of an envelope so that it
may not be readily opened without betraying
the fact that it had been tampered with, has
been the ambition of a good many inventors.

THE FLOUR PRODUCT OF A WEEK.—According
to the Northwestern Miller of May
11th, the Minneapolis mills made 168,600
barrels of flour that week, and shipped 168,665
barrels, of which 47,800 barrels went
abroad. The market is unsettled and dull,
with prices higher. The St. Louis mills

made 63,750 barrels that week. The market
if fairly firm, but rather dull. The two
largest mills at Winona, Minn., are temporarily
idle, owing to high water in the Mississippi.
The Indiana State Convention was held
at Indianapolis, with a large attendance,
and decided to join the National Association.
The millers of the west-central Illinois district
met at Springfield recently, and formed
a strong district organization. Thirty leading
firms were enrolled and signed an agreement
to work in harmony.

THE PERFECTED PHONOGRAPH.—The improvements
in the phonograph have now been
carried to such a degree of perfection, that
the instrument is practically ready for general
introduction. Undoubtedly, means will
be hit upon from time to time to enhance
the value and efficiency of the phonograph,
but it stands to-day, in our opinion, far more
practical and complete than was the typewriter
when first brought out and placed on
the market. Back of all the tall talk and
exaggeration on the subject, for which the
daily press is chiefly responsible—certainly
not those who are introducing it—is a machine
of admirable performance, whose utility
is so wide and various that it is hard to
determine just which work will give it the
largest fields of employment. And then,
too, aside from the practical use, is the wonder—
for wonder it is—that not only can the
human voice be registered, but it can be
duplicated in countless electrotypes. We
may be wrong, but not greatly, in believing
that this century will be memorable above others
because it is that which first preserved articulate
speech for after time. All poetry, of
every age, is full of the yearning, one of the
deepest in human nature, for the voice whose
gentle greeting could be heard no more, and
yet this tender sentiment will be gratified,
and each elusive tone and accent now has
conferred on it a perpetuity that is not an
attribute of even the graven stone or brass.—
Electrical World.

A SUBSTITUTE FOR GUM ARABIC.—The high
price of gum acacia has led Trojanowsky
to seek for a substitute. This he believes
may be found in the mucilage of flax-seed.
By boiling the seed with water and precipitating
the strained decoction with twice its
volume of alcohol, he obtained a substance
which, after drying, consisted of opaque,
yellowish-brown, irregular fragments, somewhat
brittle, but not easily reduced to powder,
dissolving in water to a turbid mucilaginous
solution. Of this five grains were sufficient
to emulsionize an ounce of cod liver oil.
The large quantity of alcohol required for
the precipitation, and the difficulty of drying
the adhesive product are, however, serious
objections to this product. The author,
therefore, pursued his study of the subject
further, and believes that he has satisfactorily
solved the problem. He still employs
flax-seed as the source of the mucilage, but
by treatment with sulphuric acid he converts
this into a gum more resembling acacia. He
directs to boil one part of flax seed with eight
of dilute sulphuric acid and eight parts of
water until the mixture, which at first thickens,
becomes quite fluid. The mixture is then
strained through muslin, and to the strained
fluid is added four times its volume of
strong alcohol. The precipitate is collected
on a filter, washed with alcohol, and then
dried. The alcohol, after neutralizing with
chalk, may be recovered by distillation, or
it may be used for many purposes without
distillation. The gum thus obtained is in
the form of translucent, grayish-brown, brittle
fragments, easily pulverized, and without
odor or taste. Thirty grains of this gum will
emulsionize an ounce of cod-liver oil; and
the product resembles exactly that made by the
use of acacia. Another substitute for acacia,
made from starch, has been recently patented
in Germany by Schumann. Two hundred
parts of starch are boiled under a pressure of
two to three atmospheres with 1,000 parts of
water and one part of sulphuric or nitric
acid, until the mixture begins to be fluid.
The acid is then neutralized, and the mixture
is again treated under a pressure of three
to four atmospheres, until the starch is completely
converted into gum-like substances.
After filtering through animal charcoal, the
solution is evaporated at a low temperature.
The product is a transparent, colorless substance,
which is non-hydroscopic, and has
essentially the same useful properties as gum
arabic.—Pharm. Era.

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The Sabbath School.

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

INTERNATIONAL LESSONS, 1888.

- SECOND QUARTER. March 31. The Marriage Feast. Matt. 22: 1-14. April 7. Christ's Last Warning. Matt. 23: 27-35. 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: 31-46. May 12. The Lord's Supper. Matt. 26: 17-30. May 19. Jesus in Gethsemane. Matt. 26: 36-46. May 26. Peter's Denial. Matt. 26: 67-75. June 2. Jesus Crucified. Matt. 27: 33-50. June 9. Jesus Risen. Matt. 28: 1-15. June 16. The Great Commission. Matt. 28: 16-20. June 23. Review Service.

LESSON XII.—THE GREAT COMMISSION.

BY REV. THOMAS R. WILLIAMS, D. D.

For Sabbath-day, June 16, 1888.

SCRIPTURE LESSON.—MATTHEW 28: 16-20

16. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. 17. And when they saw him, they worshipped him; but some doubted. 18. And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen.

GOLDEN TEXT.—The Lord gave the word great was the company of those that published it. Isa. 68: 11.

PLACE.—On a mountain in Galilee. TIME.—A. D. 30, after April 16th, and before May 18th.

PARALLEL ACCOUNTS.—Mark 16: 15-20, Luke 24: 36-48, John 21: 1-24, Acts. 1: 8-11, 1 Cor. 15: 6.

BIBLE READINGS.

- Sunday.—Exercising sovereignty. Matt. 28: 16-20. Monday.—Sovereignty exercised. Mark 16: 14-20. Tuesday.—Sovereignty appointed. Psa. 2: 1-12. Wednesday.—Sovereignty recognized. Heb. 1: 1-14. Thursday.—Sovereignty resisted. Matt. 21: 38-46. Friday.—Sovereignty over all. Matt. 25: 31-46. Sabbath.—Sovereignty confessed. Phil. 2: 1-11.

OUTLINE.

- I. The meeting with his disciples. v. 16, 17. II. The power and authority of the risen Saviour. v. 18. III. The great commission. v. 21, 20.

EXPLANATORY NOTES.

V. 16. Then the eleven disciples went away into Galilee into a mountain where Jesus had appointed them. After the resurrection, our Lord, according to the records, appeared unto his disciples under varying circumstances several times during the space of forty days. He gave notice to his disciples to meet him in Galilee. It would seem that this notice came to each of them, and that they all accepted the invitation and met Jesus at the place appointed. Some writers have supposed that this place was on the same mountain where he had before delivered the sermon recorded in Matt. 5-7.

V. 17. And when they saw him, they worshipped him; but some doubted. This indicates that the disciples recognized the risen Lord, and clearly professed their recognition by this formal mode of worshiping him. The doubt spoken of in this verse probably refers to the question in some of their minds as to how they should worship him, whether as formally or in some more devotional way, on account of the fact of his now appearing to them in his resurrected body.

V. 18. And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth. This statement of the Lord had reference to the doubt, and was designed to dispell any question that might be in their minds relative to his present state as compared with his former condition; his present body as compared with his body before the crucifixion. He seems to affirm here that he is no longer in the condition of suffering and sacrifice, no longer in the power of his enemies, but his atoning work is now completed. He is now invested with all power and authority, both in heaven and in earth.

V. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. In this expression, "go ye therefore," he bestows his command for its authority on the ground that all power is given unto him; there is no authority above him; his power and authority is infinite. "Teach all nations." This is a positive command; it is not limited, it is not conditioned, but it has the precedence of all other obligations that can possibly rest upon the discipleship of Christ. "Baptizing them," etc. This indicates that they are not only to teach, but they are to require a separation of the discipleship from the world who refused to be taught or to accept Christ. Baptizing or being baptized is a marked expression of belief in the death and resurrection of Christ; an expression of personal identity of life and character with Christ, as far as that can be expressed by an outward act.

V. 20. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen. The teaching which they are commanded to do is not to be discontinued after a single proclamation, but it is to be continuous a life work constantly bringing to mankind the exhaustless words and precepts of the Lord. They may not have their full effect at first, they must be repeated, illustrated, and repeated again and again, until the very spirit of his commands shall take possession of the hearts of the children of men. The promise given here: "I am with you unto the end of the world," is a promise of great significance. It is the promise of one to whom all power is given in heaven and in earth; it is a

promise given to the disciples who are to go forth on this great mission to the lost world; it is a promise of the personal presence of this infinite Son of God with his disciples in all the coming ages of their service, and in every condition of that service. Though they may be utter weakness, infinite power shall be with them in the personal presence of him to whom all power is given.

MARRIED.

In Cuyler, N. Y., May 24, 1888, by Rev. L. R. Swinney, Mr. FRANK W. GLENN, of Mt. Vernon, Ohio, and Miss MARY A. JONES, of Cuyler.

DIED.

In Alfred Centre, N. Y., May 31, 1888, after a very brief illness, EDDIE E. SHERMAN, aged 28 years, 4 months and 18 days. He leaves his young wife, his father and mother, and two sisters to mourn their loss. His funeral was attended at the home of his father by a very large assembly of sympathizing friends. The services were conducted by the pastor of the church, assisted by the former pastor, W. C. Titaworth.

Mrs. EUNICE CRANDALL STILLMAN, daughter of Saunders Crandall, was born in the town of Brookfield, N. Y., Oct. 23, 1826, and died at her home near West Edmeston, May 17, 1888. In early years she found the Saviour, and was baptized by the Rev. Samuel B. Crandall, and united with the Seventh-day Baptist Church at West Edmeston, then known as the Third Brookfield Church. On her eighteenth birthday she was united in matrimony to Dea. Ransom T. Stillman, with whom she has lived happily for the past forty-four years. Two sons and two daughters have grown up to them during this time. For many years the subject of this sketch had been afflicted with that dread scourge, consumption. At times she was a great sufferer from it, but through it all she passed uncomplainingly. Friends and neighbors as well as relatives have viewed the beauty of her life and feel a loss in her death. Her funeral service was held Sunday, May 20th, and was attended by a large concourse of relatives and friends.

We mourn for the loss that now we shall feel. But we joy for her gain, we are glad for her weal. For we know by the proof that we have from God's Word, Our sister is blessed, for she died "in the Lord."

C. A. B.

In Salem, N. J., at the home of a sister, Miss LIZZIE L. SCHAELE, of Marlboro, May 18, 1888, in the 24th year of her age. The funeral took place on First-day afternoon, May 20th, at Marlboro. The services were conducted by Rev. J. C. Bowen. Text, 1 Cor. 15: 57. "But thanks be to God which giveth us the victory through our Lord Jesus Christ." The funeral was probably the largest held in this section of country for a long time, showing the high esteem in which she was held. She professed Christ when quite young, and was ready for every good work. She was a teacher in the Sabbath school, and a faithful member of the choir, in which she took deep interest. Having received at Union Academy a good education, she chose teaching for her work, in which she was very successful. Amid many tears she was laid quietly to rest near the close of that beautiful afternoon. We trust that our loss is her eternal gain.

ALBERT F. RANDOLPH was born in Plainfield, N. J., August 1, 1838. He passed to the heavenly rest from Morris Plains, N. J., May 25, 1888. He traveled much during the earlier years of life, both by sea and land. He was for a time in the United States naval service, and also in active service in the infantry during the late civil war. At the close of the war he settled in Plainfield, the place of his birth. He received baptism at the hands of Rev. D. E. Maxson, D. D., in 1872, and united with the Seventh-day Baptist Church at Plainfield, of which he remained a member until called to the church above. Since the autumn of 1883, he had been withdrawn from active business life, through ill-health. The immediate cause of his death was acute heart disease. Brother Randolph was a man of great earnestness in everything he undertook. He was an enthusiastic patriot, a man of large charity in all respects, and one who was abundantly helpful, wherever, and whenever it was possible for him, to aid others. Added to the comfort which comes to those who "mourn not as those without hope," there is cause for increased thankfulness that to a life burdened with disease, and broken by physical weakness, the Father granteth rest and "giveth his beloved sleep."

GILBERT STANTON, son of Dea. Daniel and Sarah Franklin Stanton, was born in Charleston, R. I., Dec. 30, 1800, and died in Newport, May 8, 1888. He was the last one of a family of twelve children. He leaves two daughters, Mrs. Charles Saunders and Mrs. Wm. M. Brownell, of New York City; also eight grandchildren and eight great-grandchildren. He was very patient and appeared like one watching and waiting for his change to come. He never united with any church, but always held the Friends in high esteem. His funeral was attended by Eld. Jacob, pastor of the Friends Church in Newport, Text, Isaiah 5: 15. "But I am the Lord thy God, that divided the sea, whose waves roared. The Lord of hosts is his name."

In the town of Hopkinton, R. I., May 19, 1888, MARY E. LANGWORTHY, wife of J. Courland Langworthy, in the 47th year of her age. Mrs. Langworthy was a member of the Second Hopkinton Church, and had striven to keep her covenant relations by an exemplary life. She had a kind and tender heart, and was a good neighbor and faithful wife and mother. She died leaving behind her the clearest evidence that she desired the salvation of others, especially her family, and that she had an abiding trust in the promises of God.

At Milton, Wis., May 9, 1888, of pneumonia, WHITFORD BLISS, infant son of E. D. and Maggie Bliss, aged 1 month and 16 days. One less on earth, one more in heaven.

At Dodge Centre, Minn., April 30, 1888, of diphtheria, STELLA, oldest daughter of Elias A. and E. J. Sanford, aged 11 years, 10 months and 11 days. Stella was a good girl, a faithful member of the Sabbath school, a good scholar in the public school, and gave promise of usefulness in life. Her sickness was short and her death very unexpected. The parents and family are in deep sorrow because of this severe affliction. The Sabbath school passed resolutions and sympathy of respect which are to appear in the Sabbath Visitor.

In Newton, Kansas, May 18, of lung fever, HAROLD EDWARD, only child of Albert C. and Louie H. Whitford, aged two years and two months. "Suffer the little children to come unto me."

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. M. Huffman. North Western Association—Mrs. E. M. Dunn. Western Association—Mrs. C. M. Lewis.

Will all benevolent societies, and individuals desirous of helping in this good work, please report to the committee in their Association? Mrs. G. M. Lewis, Chairman of Committee.

At a meeting of the Executive Committee of the Western Association, held May 9th, the following programme was arranged for the coming session, to convene at Little Geneva, June 14, 1888.

FIFTH-DAY.

Morning Session. 10 o'clock, Introductory Sermon, H. D. Clarke; call to order by the Moderator; report of the Executive Committee, and notices.

Afternoon Session.

2. Devotional exercises. 2.15. Communications from churches and corresponding bodies; annual reports; reports of delegates; miscellaneous business.

Evening Session.

7.45. Devotionals. 8. Sermon, by J. T. Davis, delegate from the North-Western Association.

SIXTH-DAY.

Morning Session.

9.15. Devotionals. 9.30. Reports of committees; miscellaneous business. 10.30. Essay, "The Relation of Original Sin to Personal Transgression," G. W. Burdick.

Afternoon Session.

2. Devotionals. 2.15. Report of committees; unfinished business. 2.45. Essay, "The work of the Minister as preacher and pastor," D. E. Maxson; followed by the Education Society's Hour.

Evening Session.

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

SABBATH-DAY.

Morning Session.

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

Afternoon Session.

2.30. Sabbath-school, conducted by the Superintendent of the Sabbath-school of the First Geneva 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. 9.30. Roll call of delegates; miscellaneous business. 10. American Sabbath Tract Society's Hour.

11. Sermon by the delegate from the Central Association, followed by a joint collection for Missionary and Tract Societies.

Afternoon Session.

2. Miscellaneous business. 3. Seventh-day Baptist Missionary Society's Hour.

Evening Session.

7.45. Sermon, by G. H. F. Randolph, followed by closing conference. D. R. STILLMAN, Moderator. G. W. LEWIS, Secretary.

PERSONS desiring conveyance from the railroad 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., 3.37 and 6.24, P. M.; going west, 8.18 and 11.37, A. M., and 3.07, and 7.08 P. M. All persons desiring conveyance at other times will be met by writing to H. W. Palmier, E. S. Bennett, or J. F. Stillson. J. F. STILLSON, Chairman Com. GREENWAY, N. Y.

COMMENCEMENT WEEK.—The following is the order of exercises at Milton College, for Commencement Week, June 21-27, 1888:

- 1. Thursday, June 21st, Field-day Exercises. 2. Friday evening, June 22d, 6 o'clock, Annual Sermon before the Christian Association. 3. Seventh-day and Monday evenings, June 23d and 25th, Public Sessions of the Literary Societies. 4. Sunday evening, June 24th, Baccalaureate Sermon, by Pres. Whitford. 5. Tuesday afternoon, June 26th, 3 o'clock, Mid-day Concert, under the direction of Dr. J. M. Stillman. 6. Tuesday evening, Annual Address before the Literary Societies. 7. Wednesday morning, June 27th, at 10 o'clock, Commencement Exercises. 8. Wednesday afternoon, at 3 o'clock, Annual Meeting of the Alumni Association. Address by Prof. A. R. Crandall, of the Kentucky University, Lexington, Ky. 9. Wednesday evening, Senior Concert, by Hugo Turpe, the celebrated cornetist, assisted by Emma Von Eison, of Chicago.

Person attending the Commencement Exercises, in paying full fare in coming to Milton on the Chicago, Milwaukee and St. Paul, and the Chicago and North Western Railways, will return for one-third fare, provided they procure receipts from the agents of whom they purchased tickets when coming. Other roads will doubtless grant the same favor. MILTON, Wis., May 31, 1888.

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 3, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. (Take elevator.) Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service.

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

THE Hornellville Seventh-day Baptist Church holds regular services in the Hall of the Royal Templars, over the Boston Store (Nast Brothers); entrance between the Boston Store and that of M. A. Tuttle, on Main Street, every Sabbath, at 10.30 o'clock A. M. The Sabbath school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellville are especially invited to attend. All strangers will be most cordially welcomed.

AGENTS WANTED in each Association to sell Dr. A. H. Lewis's new book: "A Critical History of Sunday Legislation, from A. D. 891 to 1888." Terms to agents will be given, on inquiry, by E. P. Saunders, Ag't, Alfred Centre, N. Y.

REQUESTS TO TRACT SOCIETY.

The generous purpose of some persons to add 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.

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

SUMMER TOURS.

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



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