

The Sabbath Recorder.

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

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GLIMPSSES OF EUROPE.—No. 30.
BY PROF. H. M. MAXSON.

HOTEL DES INVALIDES, THE GRAND OPERA, AND THE CENTRAL MARKET.

Just below our hotel is the Madeleine, a church which within is entirely different from all other churches that we have seen. Its exterior is that of a Greek temple raised high upon a granite basement and approached by a series of broad steps. Not a window breaks its walls, but around them runs a portico of massive fluted columns like the ancient Parthenon. The Pediment, like the Parthenon, too, is adorned with a colossal group of statuary. Precious marble, rich gilding and brilliant paintings enrich the interior, which is made unique by its sides being divided into chapels by projecting buttresses, instead of in the usual fashion, by recesses.

One morning drive took us by the Vendome Column, dashed from its pedestal by the last Commune, but now restored, by the church St. Germain L'Auxerrois, from whose tower the bell rang out, three centuries ago, that ill-fated signal for the massacre of St. Bartholomew; then around the Hotel de Ville (City Hall) we went along the bank of the Seine until we stood before the majestic towers and flying buttresses of Notre Dame, one of the oldest and most impressive of churches, the church of Paris. Here Napoleon received his coronation; and here, too, the third Napoleon came for the ceremonial of his marriage with Eugenie. The interior is impressive, but not so much so as its exterior. The beautiful arched portals are completely covered with carvings of angels and saints, bishops and cardinals and other sculptures of exceeding delicacy. By toiling up its steps, two hundred feet, we reached the platform on the top of one of the towers, whence we had a good view of the city. In this tower hangs the great bell, famous as one of the greatest in existence, which has rung out for many an event famous in the history of the city.

Then away we go to Hotel Oluny, which contains a collection of furniture, pottery and other relics of Mediaeval times. The collection of *fayences* is very interesting, as is also the collection of carriages, sledges and trappings, that show us what was considered the acme of elegance in the seventeenth and eighteenth centuries. In the garden are the extensive remains of the old Roman Bath on whose site the antique building was erected. From Hotel Oluny it is but a short distance to the Pantheon where were buried Mirabeau, Voltaire and many another man whose name is cherished in the annals of France. We ride around it, gazing hard at its massive colonnades and lofty dome to stamp their

impress on our mental vision, but do not enter, for time flies and we must away to the Hotel des Invalides, which contains a tomb more famous than all these, the tomb of Napoleon.

The Hotel des Invalides is a huge building or collection of buildings intended as an asylum for old or disabled soldiers, and can accommodate several thousand, though there seem to be but few now in it. Each side of the entrance there are a number of interesting old cannon of very ancient date, and within is a very extensive collection of arms and armor, reaching back to pre-historic times, but the interest of the place really centers in Napoleon's tomb, in the church whose lofty gilded dome is prominent in any general view of the city, towering up as it does nearly 350 feet. In a large circular vault beneath this dome lies the body of the great Emperor, reposing in a sarcophagus made of a huge block of Finland granite highly polished. Near by are the bodies of two of his Marshals, and in the adjoining chapel are tombs of other members of the Bonaparte family. There seems always to be some one looking down at the famous tomb, but aside from its associations with Napoleon, the church is interesting for its beauty. Along the facade of the barracks are arranged gas pipes with hundreds of jets so that the whole could be grandly illuminated at short notice, though the expense would be considerable. This is one of the relics of imperialism, I suppose, under which so many thousands of dollars were spent in illuminations and fetes.

Not every visitor to Paris sees the markets, but he who does not misses a very interesting sight. Great markets have always had a lively interest for me, since the days when as a boy I used to wander through Washington and Fulton Markets in my visits to New York. So before breakfast one morning I started for the Halles Centrales, as the grand market of Paris is called. It consists of ten or twelve great markets separated by one street a hundred feet wide and fifty feet, high running lengthwise, and several cross streets of half this width, both markets and streets under one immense roof of glass, iron and zinc. It covers about twenty acres, and cost, including the site, twelve, or thirteen million dollars. All its appointments are most excellent. Each pavilion seems devoted to some special line of provision. One has nothing but cheese, butter and eggs; another live chickens, rabbits, etc. Here we work our way between great lines of sides of beef; then we see vegetables of all kinds piled high on each side of the walk. One pavilion delights the sense with the delicious fragrance of fruit; another with the all-pervading odor of cut flowers, while a third proclaims its business by the strong fishy smell that greets you as you approach. Like the fish in Venice, most of them here are unfamiliar; and even the lobsters, each one trussed up with strings so as to be easily carried in the hand, have a strange, prickly appearance.

Beneath the market are great vaults for storage of provisions, tanks for the live fish, and an underground connection with the various railways running into the city for the convenient delivery of provisions and for carrying away the refuse. Most of the little stalls, 4 feet by 10 feet into which the retail pavilions are divided, are presided over by pleasant-faced women, while the crowds of buyers are largely of the same class. The passage-ways are full of people, the streets are full, everything is full, each buyer is looking for a bargain, while now and then a hand-cart loaded with purchases, or a truck, slowly works its way through the crowd. Now and then a bell rings, the crowd grows denser about some particular point, and "the last of the lot" is sold out at auction. The cries of the small retailers continually rise above the continuous hum of voices and the roar of the traffic, and the laugh and the chaff of the broad brimmed porters add their mite to the liveliness of the scene. Anon, a prolonged squealing draws my attention, when my eyes fall upon the amusing sight of a man walking along with a pig under his arm, while a woman follows close at his heels with another in her apron. The sales in this place must be enormous, but there are also other smaller "Halles" in the other parts of the city.

Just back of the Halles is the quaint old Gothic church of St. Eustache, where the

funeral services were held over the remains of Mirabeau, and where a little later was held the fantastic Feast of Reason under the first Commune.

A little further down the street St. Antoine, the July common, bears aloft its Genius of Liberty marking the spot where stood the gloomy prison of La Bastille, whose capture was the first great blow in the insurrection of 1789. Still farther is the cemetery of Pere Lachaise, but our time does not permit our visiting it. That with many another interesting point must be reserved for the time "when we go abroad again."

EASTERN SEVENTH-DAY BAPTIST ASSOCIATION.

The Fifty-second Annual Session of the Eastern Seventh-day Baptist Association convened at 11 o'clock A. M., Fifth-day, May 31, 1888, with the Church in Berlin, N. Y.

The session was opened with a service of song, led by J. G. Burdick. Following this the Scriptures were read by I. L. Cottrell, and prayer was offered by E. A. Witter. The Introductory Sermon, by the Moderator, J. G. Burdick, was based on Prov. 4: 23: "Keep thy heart with all diligence, for out of it are the issues of life."

After singing by the congregation, the Moderator called the meeting to order for business. This however was introduced by a silent invocation by the congregation and the united offering of the Lord's Prayer.

A welcome to the delegates and other appropriate remarks were made by the pastor of the Berlin Church, B. F. Rogers. J. D. Spicer, Secretary, reported for the Executive Committee, and the programme was adopted subject to any necessary changes.

REPORT OF EXECUTIVE COMMITTEE.

Every church has reported to this body, generally very promptly, and the statistics furnished are more complete than at any previous session. Several, however, have failed to give us any information in relation to the general spiritual condition of their respective churches, but enough has been given to show that, as a whole, our churches are enjoying a healthy religious interest, and there is a general longing for more earnest zeal and greater faithfulness in our service for the Master.

As compared with last year, there has been a slight decrease in our membership, there having been a smaller number of additions by baptism and by letter, while the death roll has been increased, as has also the number of dismissions and rejections. The unusual number of excursions would tend to show that some of our churches have taken hold of the work of pruning, an example that may well be imitated by other churches.

The facts and figures contained in our statistics will be more readily presented to the eye of the reader by the following summary:

Number of churches	16
pastors	18
clergymen reported, not pastors	5
deacons	41
added by baptism	26
letter and experience	81
Total additions	57
Lost by death	46
dismission	33
excommunications	36
Total losses	105
Net decrease in membership	48
Resident members about	1,670
Non-resident	544
Total membership	2,214
Average church attendance	1,532
prayer-meeting	410
Sabbath-school	882

The following extracts from such letters as referred to the religious interests in the churches will give an idea of their tone:

Brooklyn.—"The usual appointments of the church are well attended, and there appears to be a general hopeful spiritual condition. The young people are much interested and appear to be loyal to the church and God's holy Sabbath."

First Hopkinton.—"Comparing the spiritual condition of our church with other years, it is very good; but compared with our ideal, it has something still to attain. The prayer-meeting has been for some months, or perhaps for the last year more largely attended than formerly. The Sabbath-school and Young People's Society of Christian Endeavor have increased their attendance, and there is about the usual attendance at church."

Silvonia.—"While we cannot report any special outpouring of God's spirit upon us, and while we regret the seeming coldness of some, we have the comforting assurance that there are those who, with their hearts full of love to God, are true and earnest workers in this branch of Christ's vineyard."

Berlin.—"There has been no unusual interest in religious matters amongst our people the last year. All our appointments for religious services have been ordinarily well attended, and a few seem anxious for spiritual advancement, and are willing to contribute their talents to that end. Our prayer is that the coming session of the Association may be blessed to the greatly quickening of our spiritual energies. To this we are looking forward with much hope."

Marboro.—"We think the past year has been one of great profit to us and we trust to Christ's Zion in general. Although but two have been added to our church book, yet the Holy Spirit is, and has been, striving with many of our young, and several of our old members have been brought to new activity."

Waterford.—"The church at present is in as good spiritual condition as I ever knew it, except during the time of special revival. The attendance good, considering the number in our society."

Second Hopkinton.—"There has been no special religious interest, still we hope the past year has been one of steady growth in all the Christian graces. We have the ministrations of the gospel, and are at peace and harmony amongst ourselves."

First Waterbury.—"We had no pastor until September 1st, when Bro. Witter commenced his labor with us, and there has been a good interest since. We feel that our spiritual strength is growing."

Plainfield.—"There is a deep and growing conviction on the part of many that the truths of the Bible are precious. This is evidenced by the deep hold our Sabbath-school lessons and exercises have taken upon both old and young. A good degree of harmony prevails, and there is a general desire that the work of the Lord may prosper in our hands."

Rockville.—"As a church we are not as active as our privileges demand, yet the regular appointments are well sustained and full of interest, although we have been without pastoral leadership nearly one-half year. We hope under God's blessing and the leadership of our pastor dect, Rev. Alexander McLearn, D. D., to go on to more efficient work in Christian living."

Watouatch.—"While the religious interest is quite active, we have had no unusual awakening or extra meetings. Our Society of Christian Endeavor is doing good work, holding regular meetings, and striving in many ways to keep up the attendance and interest."

New York City.—"Much of our church attendance is of people temporarily in the city, and our membership is too small and widely scattered to keep up weekly prayer-meetings. It is difficult to estimate spiritual growth. We trust the seed planted may germinate and bring forth much fruit. We are revising our church list and bringing its number to actual membership."

Greenmanville.—"The encouraging features in our church are that we yet have a goodly number that are faithful to their covenant vows; that some are evidently growing in grace, and that a good proportion of the young are regular attendants and participants in our Sixth-day evening meetings. We have some good workers, members of other churches, residing with us who are a great help."

Second Waterbury.—"Sept. 1, 1887, we secured the services of Rev. E. A. Witter as pastor, and under his efficient leadership, and through his untiring efforts, the church has been strengthened spiritually, and in the ties of Christian fellowship. Some extra meetings were held the past winter, resulting in the enkindling of new life in the membership, and the addition of one by baptism. There are others almost persuaded, and we believe will soon follow their Master in the same way."

The following report of exercises for this session has been presented by your committee:

FIFTH-DAY, MAY 31, 1888.

Morning Session.
10.00, Address by the Moderator, J. G. Burdick.
Appointment of committees.
Communications from churches.
12.00, Adjournment.

Afternoon Session.
2.00, Praise service, conducted by Arthur E. Greene.
2.15, Miscellaneous communications.
Reports of officers.
Reports of delegates to sister Associations.
3.00, Communications from corresponding bodies.
3.30, Prayer and conference.
4.00, Miscellaneous business.
4.30, Adjournment.

Evening Session.
7.30, Praise service, conducted by W. C. Daland.
8.00, Sermon by delegate from the South-Eastern Association.

SIXTH-DAY.

Morning Session.
9.30, Devotional exercises.
9.45, Reports of committees; miscellaneous business.

10.30, Paper, "Is there probation after death?" by B. F. Rogers.
11.00, Sermon by J. C. Bowen.
11.45, Devotional exercises.
12.00, Adjournment.

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

Evening Session.
7.30, Praise service, led by J. G. Burdick.
8.00, Prayer and conference meeting, led by L. F. Randolph.

SABBATH-DAY.

Morning Session.
10.30, Sermon by L. E. Livermore, delegate from the Western Association, followed by a joint collection for the Missionary and Tract Societies.

Afternoon Session.
2.30, Sabbath-school, conducted by the Superintendent of the Berlin school, Thomas E. Greenman.

Evening Session.
7.30, Praise service.
8.00, Sermon by delegate from the North-Western Association.

FIRST-DAY.

Morning Session.
10.00, Devotional exercises.
10.15, Educational conference, under direction of L. E. Livermore.
11.00, Sermon by W. C. Daland, delegate from the Central Association, followed by a joint collection for Tract and Missionary Societies.
12.00, Adjournment.

Afternoon Session.
2.00, Devotional exercises.
2.15, Consideration of the work of the Missionary and Tract Societies, under the direction of the Association.
4.00, Miscellaneous business.
4.30, Adjournment.

Evening Session.
7.30, Praise service, led by W. C. Daland.
8.00, Sermon by A. H. Lewis.
Adjournment.

The Moderator appointed L. E. Livermore Assistant Recording Secretary.

The Moderator appointed the following committees:

On Nominations—E. A. Witter, Frank S. Wells, Thos. S. Rogers.

On Relations—N. H. Langworthy, E. R. Green, I. D. Titworth.

On Finance—A. S. Babcock, Miss Harriet Carpenter, Sanford P. Stillman.

On Resolutions—A. H. Lewis, H. B. Lewis, O. S. Mills, W. C. Daland, J. T. Davis, L. E. Livermore.

The noon-hour having arrived, the Association adjourned after singing the Doxology, and benediction by L. E. Livermore.

AFTERNOON SESSION.

A praise service at 2 P. M. was conducted by Arthur E. Green, and prayer was offered by J. C. Bowen.

The letters from the churches were read by the Secretary, every church thus reporting.

In the absence of the Treasurer, A. S. Babcock was appointed Treasurer *pro tem*.

I. L. Cottrell, delegate to the last sessions of the Central, Western and North-Western Associations, presented the following report, which was adopted, and the financial part was referred to the Committee on Finance.

Your delegate to the Central, Western, and North-Western Associations would respectfully report that he attended the annual gatherings of those bodies for the year 1887, and received a cordial welcome, and was allotted a place in their councils and assigned a part on their programmes. Your delegate, by request of the Corresponding Secretary of the Missionary Society, also conducted the missionary conferences of said Associations. The meeting of the Central Association was held with the Church at Scott, N. Y., and was attended with spiritual power and interests surpassing ordinary occasions. Nine sermons were delivered and were well received by the people.

The Western Association convened with the church at Richburg, N. Y., the native church and home of your delegate. Sacred memories and scenes of earlier days were brought to our mind as we went to worship in the house where we first publicly espoused the cause of God. At this gathering the interests of the Educational, Tract and Missionary Societies were ably presented by different individuals and solicited much attention. The question of reinforcing the China mission, (at that time unsettled) was discussed as at the other Associations.

Alfred University being situated in this Association, the needs of this institution made a direct appeal to the people which was not limited to this meeting, but has extended, and, as a result of the year's agitation, about \$60,000 has been donated by friends of the school.

The North-Western Association met with our church at Dodge Centre, which is located in the center of the fertile county of Dodge, Minn., at the junction of two railroads. This meeting proved to be a refreshing season to our people, many of whom had taken much pains to attend by long journeys by private conveyance or coming long distances by the cars. The interests of the cause of Christ as our people understand them were thoroughly discussed. The work of the Woman's Auxiliary Board formed a conspicuous feature of interest at this meeting, as well as at the other Associations. Our mothers, wives, sisters and daughters, who are so true and faithful in their support of its proper use.

In the Western Association there was a net increase reported of sixty-four members, and in the North-Western from twenty-nine churches, reporting net increase of sixty-five. The subject of non-resident membership is awakening attention, we are glad to note, believing that there is an open field for improvement.

Your delegate is convinced that while we have occasion to rejoice over the advance of the denominational interests represented by our Societies, we need to accustom ourselves to the necessity and obligation of the several churches and individual members of Christ's body, to make such spiritual growth and attainment that by the combining of these living stones there may be evolved a spiritual temple of much beauty, through which God will come to the world with saving power. The expenses of your delegate chargeable to the Association were \$69 73, previously advanced by the Treasurer.

All of which are respectfully submitted.

I. L. COTTRELL, Delegate.

J. C. Bowen, delegate to the South-Eastern Association, made an interesting verbal report, which was adopted, and the part relating to finance was referred to the Committee on Finance. Mr. Bowen was requested to reduce the main points in his report to writing, which he did as follows:

Your delegate to South-Eastern Association would respectfully report that he attended that Association, held with the Lost Creek Church, W. Va., commencing on Fifth day, May 24, 1888. Your delegate was most cordially welcomed, and with the delegates from the other Associations, invited to participate in their deliberations. The attendance was large, especially on the Sabbath and on First-day.

The business of the Association was promptly attended to, which gave much time for preaching and other religious services. There was deep interest manifested in all the services, and in the various conference and prayer meetings many bore testimony to their love for the cause of Christ. And the interest taken by the young was a noticeable feature.

An hour was given to the "Woman's Board" during which, papers of interest were read. The Missionary and Tract Societies received a good share of attention. The interest manifested in the cause of education is greatly increasing, and resolutions were passed expressing the belief that a school for the better education of the young was needed, and it was voted to establish such a school somewhere in that locality. Bro. G. H. F. Randolph, who is soon to go to China as our missionary, being present, added much interest to the Association.

The church at Lost Creek, which was destroyed by fire last September, has been rebuilt, and was dedicated at the Association, and report was made that it was all paid for, which, to them, was a source of rejoicing. The people of West Virginia are warm-hearted, and gladly welcome the delegates from the other Associations, and feel that the plan of sending delegates is a great blessing to them. The expenses of your delegate were \$29 29.

J. C. BOWEN, Delegate.

H. B. Lewis, delegate from the South-Eastern Association, made an interesting statement of the spiritual condition of that Association, and spoke hopefully of certain educational movements now inaugurated.

W. C. Daland, delegate from the Central Association, spoke very encouragingly of the religious interests in his Association.

O. S. Mills, delegate from the Western Association, reported that the

(Continued on Fourth page.)

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JOB PRINTING.
This office is furnished with a supply of jobbing material, and will be added to the business and domestic work in that line can be executed with promptness.

Missions.

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

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

MEANWHILE the harvest waiteth for the reaping, God's patience hath not tired; Ye cannot say, extenuate of your sleeping— "We wait, for none hath hired."

Through the hushed noontide hour the Master call eth, Ye cannot choose but hear; Still sounding when the lengthening shadow falleth, "Why stand ye idle here?"

Up! for a while the pitying glory lingers! Work while it yet is day! Then rest the Sabbath rest! where angel singers Make melody for aye.

THE imperial commissioner, appointed by the Emperor of China, estimates that over 100,000 persons were drowned by the overflow of the Yellow River; and that, besides those who have fled to other districts, the number of destitute is about 1,800,000.

THE non-orthodox Christians in Russia, that is, those not of Greek faith, are strictly forbidden to preach their doctrines among the orthodox people, that is, those holding the Greek faith; and it is announced that the government has prohibited the distribution of Bibles by the British and Foreign or the American Bible Societies.

A MEETING was held in Tokyo, Japan, in February, to celebrate the completion of the translation of the Bible into the Japanese language, a work begun in 1878. It is believed that this version will both help to preserve the native tongue in its purity, and also lead many to speak the language of the kingdom of God.

BETWEEN 1851 and 1881 Protestant mission stations in Burmah and India were increased from 222 to 601; churches, or congregations, from 267 to 4,180; native Protestant Christians (adherents) from 91,092 to 492,882; communicants, from 14,661 to 138,254; pupils in mission schools, from 94,043 to 196,360; native ordained ministers from 21 to 557; and native lay preachers from 493 to 2,856.

MISSIONARY BOARDS need not any longer wait for open doors; the doors of usefulness are opening on every hand. They need not wait for men and women that are ready to enter the open doors and do efficient service; many are saying, "Send me." For what, then, is it necessary to wait? For the means of sending out the laborers. Where are these means? Let Christ's professed followers answer.

SIR WILLIAM HUNTER says there are 50,000,000 of human beings in India outside of Hinduism and Mohammedanism; that Christianity, to be effective in India, must enjoin total abstinence from intoxicants, taking high ground against the indulgence of the appetites, if it is to compete with Islamism or Hinduism; and that "missionary enterprise is the highest expression of the world-wide national life of our race."

THE RELIGION OF THE TAI-PINGS.

Thinking it might be of interest to the readers of the SABBATH RECORDER to know something more about the religion of this people, I give the information I have obtained from reading a history written in 1856 by Thomas Taylor Meadows.

The Tai-Pings, as nearly every one knows, were a political as well as a religious party that arose in China about the year 1850, and, had it not been for the interference of England, would doubtless have subdued the empire, and conquering would have demolished idolatry.

The religion of the Tai-Pings was founded on an early translation of the Old and New Testaments, as understood by Hung-Sen-Tsenen, the founder of the religious sect, and instigator of the rebellion. He, together with two officials, known as the eastern and western-princes, wielded great political and religious influence over the empire. Mr. Meadows does not agree that the Tai-Pings, or their leader, were ignorant men, above other Chinese, but were men who commanded the highest literary respect. They, like other educated men, had devoted themselves to the study of the Chinese sacred classics, which they believed to contain the philosophy of the universe, and moral religion. Hung-Sen-Tsenen was thirty-eight years of age when he began the study of Christianity. When he accepted Christianity, he did so without reserve, but he did not completely repudiate Confucianism. He saw in the

sacred Book of God a higher revelation of the dim shadow of truth in the sacred classics. The Christianity of the Tai-Ping must, of necessity, have been greatly modified by the influence of Confucian teaching. Although Christianity was accepted, they would be likely often to put a very different construction from the real meaning. One of their publications is said to open with these words: "The great origin of virtue is from heaven. The way of heaven is to punish the abandonment, and bless the good."

The Tai-Ping leader's conception of God was anthropomorphic—a doctrine deduced from the expression, "Let us make man in our own image." He believed in one God and Father, almighty, omniscient and omnipotent. Jesus Christ was held to be a created divine being, and hence not equal to God. He was the first begotten of the Father (this day have I begotten thee. Jesus was called the Heavenly Elder Brother, and Hung-Sen-Tsenen held that he himself was the second son of God, that he was summoned by the spirit into heaven and saw the Heavenly Father face to face, but since he was to rule over the world, i. e., on earth, he was called the Heavenly Prince. The Heavenly Father is the supreme and only true God. The Heavenly Father is the Holy Spirit in heaven. The Heavenly Elder Brother is the Holy Lord, the Saviour of the world. Only the Heavenly Father and the Heavenly Elder Brother are holy. The troops are to call us Lord, and not holy, lest they offend the Heavenly Father and the Elder Brother. The moral code of the Tai-Pings is given in a book called the "Heavenly Rules." This book begins with the ten commandments. These rules are not literally the ten commandments, as recorded in the Scriptures, but the substance of these commandments in abbreviated statements. They are 1st given as follows:

- 1. Thou shalt honor and worship Wang-Shang-Te, i. e., God.
2d. Thou shalt not worship false gods.
3d. Thou shalt have no other gods but me. Therefore, all besides me are false gods, deceivers and destroyers of mankind, which must on no account be worshipped. Whosoever worships any false gods is a violator of the Heavenly Rules.
4th. On the seventh day, the day of worship, thou shalt praise Wang-Shang-Te for his goodness.

The book of the Heavenly Rules describes the mode of formal acceptance of the new faith: "All men have violated the Heavenly Rules, and hitherto the manner of deliverance from the consequence has been unknown. But hereafter whosoever makes repentance of his guilt before God, and abstains from idolatry, depravity and breach of the Heavenly Ruler, will be permitted to ascend into heaven, and enjoy happiness to all eternity. Those who repent, should kneel before heaven and pray God to forgive their guilt, in doing which they may, if they please, use a written form. They are then to wash the body with water from a basin, or what is still better, to bathe in a river (i. e. they are to baptize themselves). From that time forth, they are to worship God morning and evening, to beseech him for protection and the gift of the Holy Spirit to reform their hearts, to thank him before meals; on the Seventh-day, to worship and praise him for his goodness, at all times, to obey the ten Heavenly Rules, and on no account to worship any of the false gods of the world; thus will they become sons and daughters of God. In life, they will enjoy his protection; after death, their souls will ascend into heaven, and there enjoy happiness forever. Let all the people in the world, whether Chinese or foreigners, men or women, do this, and they will be enabled to ascend into heaven." In opposition to a regulation of the existing Chinese religion state worship, which permits only the Emperor to adore Shang-Te, i. e., God, the religion of the Tai-Pings maintained the equal right of every worshiper to adore him.

The following is a stanza that was used in their worship:

We praise and glorify Shang-Te as the Heavenly Holy Father.
We praise and glorify Jesus as Saviour of the world, the Holy Lord.
We praise and glorify the Holy Spirit as the Holy Intelligence.
We praise and glorify the three persons as the united, true God.

Mr. Meadows says, "had the Tai-Pings been victorious, 480,000,000 of the human race out of 900,000,000 of the inhabitants on the earth would profess Christianity, and would have taken the Bible as their standard of faith, and these 480,000,000 would have comprised the most enlightened and most civilized half of the human race."

As we meditate on this portion of human history, and think of what might have been the condition of China to-day, it seems

strange that English powers were permitted to interfere and cause the defeat of these God-worshippers. Another strange thing is that the Tai-Pings were so completely dispersed, and their power so completely broken that they are almost entirely unknown at the present. Only very occasionally is a Tai-Ping found within the Empire of China. The history of God among the nations is very mysterious; we must wait for more light in which to read and understand it. D. H. DAVIS.

MISSIONS AND SCIENCE.

We have rarely seen a better exhibit of the contribution of missions to the interests of science and the social elevation of a people than is given in the following paragraph from the pen of Rev. Geo. E. Post, in the New York Evangelist, of March 8th: "It would take a long list to exhaust the religious, literary, and scientific contributions to the Arabic language from the missionaries in Syria. They include the translation of the Scriptures and the stereotyping of the same in numerous styles; the preparation of a Scripture guide, commentaries, a concordance, and a complete hymn and tune book; text-books in history, algebra, geometry, trigonometry, logarithms, astronomy, meteorology, botany, zoology, physics, chemistry, anatomy, physiology, hygiene, materia medica, practice of physic, surgery, and a periodical literature which has proved the stimulus to a very extensive native journalism. The Protestant converts of the mission, educated by the missionaries, have written elaborate works on history, poetry, grammar, arithmetic, natural science, and the standard dictionary of the language, and a cyclopaedia which will make a library by itself, consisting of about twenty volumes of from six hundred to eight hundred pages each."—Missionary Herald.

The following is the recent testimony of a veteran home missionary pioneer, as to the importance of training every church from the beginning of its history, to contribute to the work of foreign missions: "I made a mistake when I was a young pastor beginning a church. I said to myself: 'It is too soon to call the attention of the people to foreign missions, and if we undertake to make a contribution to that cause, it will be so small as to be insignificant.' It was a mistake; I see it now. The contribution would have been small, to be sure, but the benefit to ourselves of joining the great company of mission supporters, and giving our attention to the great facts of the missionary work, and the commanding motives which stir the Christian heart up to it—these things of themselves would be motive enough for enlisting in foreign missionary work from the very beginning. I did not see it exactly in this light then, but I do now."—Missionary Herald.

ENGLAND is hearing some very plain talk in these days as to her responsibility in permitting the exportation of intoxicating liquor to her colonies and to Africa. In the July number of The Contemporary Review Archdeacon Farrar has a stinging article on "Africa and the Drink Trade," in which he shows British officials that they can no longer plead ignorance as to the gigantic wrong now done to Africa through a trade which is destroying not only every other trade, but the people of the vast continent, and which is far more deleterious than the slave-trade itself. The Archbishop of Canterbury, in a sermon in Westminster Abbey, was most outspoken in denunciation of the traffic. The conscience of England and of the other nations, it would seem, must soon be aroused to action against this gigantic wrong. May God speed the day when this shall be so!—Missionary Herald.

NEWS comes from ice-bound Siberia of a gospel movement essentially the same as that of Rabinowitch. The leader is Jacob Scheinmann, a Polish Jew, who, twenty years ago, through independent thought, came to the conclusion that the Messiah, the Son of David, was the true Saviour. The strict Talmudic Jews got him transported to Siberia, where for fifteen years he labored, almost unheeded, to awaken faith in his fellow-exiles. Among the un-called-for mail matter which he found at Tomsk, where he was engaged in business, was a pamphlet by Rabinowitch, with whom he at once communicated. He has been busy disseminating his views through a pamphlet called "The Voice of One Crying in the Wilderness." Delitzsch's Hebrew translation of the New Testament is being eagerly read and studied by the Siberian Jews.—Friend of Missions.

COREA.—The King of Corea is remarkably progressive, and in spite of strong conservative influences is pushing his country forward in civilization. There is nothing to prevent the free circulation of the Scriptures in the open ports which comprise the larger cities of the kingdom. To all intents and purposes the country is as much open to mission work as Japan. The government is favorable, and the people are susceptible, as there is no deep-seated prejudice in favor of Buddhism or Confucianism. They also now recognize the distinction between Romanism and Protestantism. The population is 12,000,000. The people have gods for all the conditions of life, which they worship when starting on a journey, for protection from wild beasts, for rain, for freedom from sickness, etc.—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.

THE MASTER STILL SITS BY THE TREASURY.

The Master still sits by the treasury As he did in the temple of old. Though centuries long have glided Since the Pharisee cast in his gold. * * * * * And the widow still comes with her offering All fragrant with love and with prayer, And the Master accepts of the treasure The richest and sweetest that's there. And pours in the heart of the giver So much of his love and his grace, She goes forth to new-self-denials, Repaid by a glance of his face. * * * * * Mrs. Elder.

HOW USE THE MITE BOX.

Take the box home with you, to use it. Let it stand in some place where you cannot from its abiding place forget its presence. Acknowledge the mercies of to-day and to-day by the dropping into the box some piece of money, whatever you may choose to give to it. At some appointed time for the meeting, there may be a mite-box opening service, in which the boxes having been brought shall be opened, the contents counted and made known to the women there assembled, either with or without the giving of your name, preferably without; and to add to the pleasure and the profit of the occasion, let as many as will do so relate something of their experience in the giving of the thank-offering; the money to be appropriated to some specified object previously agreed upon. It is not necessary that the pieces of money shall be large; they are generally only one cent. This puts the giving within the reach of the poorest, and thus gives her the richness of experience of her financially more favored sister. Other exercises appropriate to the occasion may be added to the programme. An invitation should be cordially extended to all the women of the church and congregation, whether members of the Missionary Society or not, whether holders of boxes or not, to attend this meeting, which should be in all of its appointments carefully provided for. It is our hope that these boxes shall receive a cordial welcome from you, that the spirit of them shall be well understood and appreciated, and that upon the opening of another Conference year we shall be in the general possession of them, and that by unity of action in the use of them there shall be a union mite-box opening service at some time near the close of the year, the money to be applied through the Woman's Board, we would suggest, toward the teacher work for our China school.

RECEIVING AND GIVING.

Some one has said: "There are two things for live men and women to do: to receive from God, and to give out to their fellows." This receiving is not the simple consciousness of living and breathing at the will of God, but taking into the inner life of the fulness of God, and the consequent growth of the soul. This is truly receiving from him; then, as violets follow the spring's first breath, or golden fruits crown the season's growth, so surely will such receiving be followed by giving. Life's fulness of love and blessing will seek its outlet. This underlies every effort which looks to the elevation or amelioration of the race: "We have freely received, therefore, must we freely give." Men and women filled with that thought are God's right-hand workers in the world, pulling down strongholds of sin, carrying light into dark corners of the earth.

We all have our moments of depression, when we feel that we are of little force; that there is not much that we, with our small bank account, or perhaps none at all, can do to push forward the cause of Christ. But "the twelve were not wealthy, as the world counts wealth, and it was to them the words were spoken, freely ye have received, freely give." We dare not hide ourselves behind our poverty, close our lips or fold our hands. "In God's sight the individual counts"—the you or I, not the dollars in our pockets, and that which makes the you or I precious to the Master is what can be turned to account for the Master.

Let us shut ourselves up with God, and take an inventory of what we have received from him. Perhaps we shall find some talent we have been almost unconscious of; certainly, if we are God's children, we shall find some gift through which he would have us bless some other life.—Woman's Work.

WHEN Gideon Ouseley felt the call of God to preach the gospel, he conferred with flesh and blood, and sought to excuse himself on the ground of his weakness and ignorance; but the voice said to him, "You know the work of sin's disease in your own soul." "Yes," said Gideon; then said the

voice, "You know the remedy for sin's disease." "Yes," said Gideon, "I know the remedy," for he had found the uttermost salvation. Then said the voice, "Go tell the victims of sin's disease the gospel remedy," and Gideon said, "I will, Lord," and thousands were converted and saved.—Selected.

TREASURER'S REPORT.

MRS. W. H. INGHAM, Treasurer. In account with the WOMAN'S EXECUTIVE BOARD OF THE S. D. B. GENERAL CONFERENCE.

Table with columns for donor names and amounts. Includes entries like 'From former Treasurer', 'Mrs. Albert Maxson', 'L. B. Soc., Ashaway, R. I.', etc., totaling \$851.41.

Sabbath Rest

"Remember the Sabbath day, six days shalt thou labor, and do the seventh day the Sabbath of the Lord thy God."

From Evangelist Herald THE SABBATH FUNDAMENTAL LAW.

In our last issue we showed money of Jesus, and from teachings, that the Sabbath is any such sense as that it was Jews only. There is another same question that has to some honest minds, and that the Sabbath law is not those types and ceremonies fulfillment in the work of Jesus, like them by the law at his death. This view, would leave the world, for Christ forward, Sabbathless. Testament certainly appoints bath, nor does it appoint any observance to take its place Sabbath, or what men call a pel dispensation, being entire origin, has no more divine existence, nor has it any than has the meeting-house build with their own hands of God.

Over against this destruction of Sabbathism, let us put Lord Jesus, "The Sabbath man," and the creed which makes necessary, viz: The not a ceremonial, but a fact, and from that point of view some passages of Scripture times quoted as being again

1. In Exodus 35: 3, the were forbidden to kindle a bath-day, throughout their this could be observed in the in which the Jews lived, but be done in a climate like of that the Sabbath command been limited to the Jews in however, does not follow, clear and sharp distinction mental law requiring a de those merely prudential reing the methods of observ the mode of punishment in tion. For example, in all murder is a crime. There on that subject; there can the nature of the case it been, and it always must mit murder. Hence the e shalt not kill," is a funde the other hand, the mode shall be punished is pu question. In the laws of punished by the death of others by life imprisonment by other methods. In th require the death of the mu the penalty is inflicted by times by beheading, and is a proposition to substit tricity. Now, clearly all are very different from law, "Thou shalt not kil New York should abolish for murder, as there of her doing, it would a crime. The law of the ly like that of murder in a fundamental law. W member the Sabbath-d six days shalt thou lab work, but the seventh d the Lord thy God," and the Decalogue in compa bidding idolatry, murder declared it to be a funde highest good of man, fo But when he prescribed the wilderness should n build a fire on the Sabb ever should do so shoul was making prudential forcing the fundamenta regulations might b circumstances might the least disturbing fundamental law. T passages proves nothing ity of the Sabbath. 2. Passages in the quoted to show that the away. Chief among etc. We publish elsew of the Herald an artic on this very passage; s length upon it here. A tion down as far as th to show the reader the mental law that is bei made of its admini

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 SABBATH FUNDAMENTAL.

In our last issue we showed from the testimony of Jesus, and from other Biblical teachings, that the Sabbath is not Jewish in any such sense as that it was given to the Jews only. There is another phase of this same question that has given trouble to some honest minds, and that is the belief that the Sabbath law is not different from those types and ceremonies which had their fulfillment in the work of Jesus, and so expired, like them by the law of limitation, at his death. This view, of course, if true, would leave the world, from the time of Christ forward, Sabbathless; for the New Testament certainly appoints no new Sabbath, nor does it appoint any weekly day of observance to take its place. And so the Sabbath, or what men call such, in the gospel dispensation, being entirely of human origin, has no more divine authority for its existence, nor has it any more sacredness than has the meeting-house which men build with their own hands for the worship of God.

Over against this destructive theory of no-Sabbathism, let us put the words of the Lord Jesus, "The Sabbath was made for man," and the creed which that statement makes necessary, viz: The Sabbath law is not a ceremonial, but a fundamental law; and from that point of view let us look at some passages of Scripture which are sometimes quoted as being against us.

1. In Exodus 35: 3, the children of Israel were forbidden to kindle a fire on the Sabbath-day, throughout their camps. Now as this could be observed in the milder climates in which the Jews lived, but could not well be done in a climate like ours, it is argued that the Sabbath commandment must have been limited to the Jews in Palestine. This, however, does not follow, since there is a clear and sharp distinction between a fundamental law requiring a definite thing, and those merely prudential regulations prescribing the methods of observing the law, and the mode of punishment in case of its violation. For example, in all civilized nations murder is a crime. There is only one voice on that subject; there can be no other; in the nature of the case it is, it always has been, and it always must be, a crime to commit murder. Hence the command, "Thou shalt not kill," is a fundamental one. On the other hand, the mode by which murder shall be punished is purely a prudential question. In the laws of some states it is punished by the death of the murderer, in others by life imprisonment, in still others by other methods. In those laws which require the death of the murderer, sometimes the penalty is inflicted by hanging, sometimes by beheading, and more recently there is a proposition to substitute the use of electricity. Now, clearly all these regulations are very different from the fundamental law, "Thou shalt not kill." If the state of New York should abolish the death penalty for murder, as there is sometimes talk of her doing, it would not make murder less a crime. The law of the Sabbath is precisely like that of murder in this respect. It is a fundamental law. When God said "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," and put this law into the Decalogue in company with the law forbidding idolatry, murder, adultery, etc., he declared it to be a fundamental law for the highest good of man, for whom it was made. But when he prescribed that the Jews in the wilderness should not pick up sticks or build a fire on the Sabbath, and that whosoever should do so should be put to death, he was making prudential regulations for enforcing the fundamental law, which prudential regulations might be done away with, as circumstances might require, without in the least disturbing the integrity of the fundamental law. Thus all this class of passages proves nothing against the perpetuity of the Sabbath.

2. Passages in the Epistles of Paul are quoted to show that the Sabbath was done away. Chief among these is 2 Cor. 3: 7, etc. We publish elsewhere in this number of the Herald an article, by an able scholar, on this very passage; so we will not dwell at length upon it here. A glance at the connection down as far as the eleventh verse ought to show the reader that it is not the fundamental law that is being done away, but the mode of its administration is changing.

The law is not changed, but in Christ its "ministration" is changed from a ministration of death to a ministration of righteousness. The former was glorious even though it was passing away; the latter, which remains, is much more glorious. This is the argument of Paul, who is here speaking of the ministration of the law, and not at all of the law itself. If it were the fundamental law that was passing away, then are idolatry and Sabbath-breaking, and murder, and adultery and the like, no longer crimes, for "where there is no law, there is no transgression."

Again, Gal. 3: 13 is cited. But will the reader kindly observe that this verse reads, "Christ hath redeemed us from the curse of the law," and not from the duty and privilege of obeying the law which is "holy, just and good." The integrity of the moral law is shown in this passage by the fact that none but Jesus himself could redeem us from the curse or condemnation of the law. If the law itself were passing away, why should God pay such a price to redeem us from its condemnation or curse? "Do we then make void the law through faith? God forbid: yea, we establish the law."

But, perhaps, Colossians 2: 16 is relied upon more than almost any other passage in the New Testament to prove that the Sabbath was done away in the Christian dispensation. But the careful reader will observe that the sabbath days spoken of in this verse cannot be the weekly Sabbath for they are enumerated in the midst of things that are purely ceremonial; and verse 17 describes the whole list as "a shadow of things to come," which the weekly Sabbath is never called. There is no reference, therefore, in this passage to the weekly Sabbath.

If we accept the doctrine that the Sabbath law, being a part of the Decalogue, was a fundamental law like all the other precepts of that code, and the words of Jesus as to the origin and purpose of the Sabbath leaves no room to question the doctrine, then all such references in both the Old and the New Testaments are easily explained. Why should men insist upon classing the Sabbath among the types and shadows of a passing dispensation, when God has placed it in the heart of the Decalogue, the universal moral law? Why should they persist in saying that the Sabbath was meant only for the Jews in Palestine, when Jesus has placed upon it the broadest generalization in the declaration that it was "made for man?"

Education.

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

THE MENTAL POWERS OF INSECTS.

Along with the introduction of scientific methods into psychology there was ushered in the comparative study of psychic phenomena. The interest was no longer exclusively concentrated upon human intellect, but the study of the minds of animals was shown able to contribute results of great value for many of the most important generalizations of a scientific psychology. Moreover, it has become recognized that we must not read into the actions of animals motives and conceptions suggested by our own conduct under analogous conditions, but must interpret the results objectively, and decide from the results whether our notions of the plan of animal behavior is valid or not, and to what extent. Among the problems included in such a scheme, the power of the senses is of fundamental importance; for these are the avenues of connection between the organism and the environment. The difficulty here is to devise tests that will yield a definite result. In ourselves we can always have recourse to the analysis of consciousness. Some recent attempts to shed further light on the senses of insects will indicate the scope and difficulties of the problem.

Forel, a Swiss naturalist and worthy follower of Huber, has added to his studies, of ants by testing their sensory powers. Among his observations are some tests of the sensibility to ultra violet rays. Do ants see these rays, or do they feel them (presumably as heat-sensations) through the skin? He blinded some ants by coating their eyes with a varnish, and found the behavior of such ants to be hardly distinguishable from that of normal ones. They probably retained some light-sensibility, for they preferred to remain in the bright parts of the nest. These ants are now put into a box with a glass top. On this top is placed a piece of 'cobalt-glass,' that transmits the ultra-violet rays of the spectrum, and next to it a frame with a glass bottom containing a solution of eucaline that absorbs the ultra-violet rays. In addition, there is a dish of water over one portion of the top to weaken the heat-rays, and over another portion a sheet of cardboard to give shade. The position of these objects is varied, and from the congregation of ants under one or other of them he draws the following conclusions: (1) the ants see light, and especially ultra violet, as Lubbock had shown; (2) they perceive it chiefly with their eyes, for when the eyes are

varnished they are indifferent to the ultra-violet, and react only to a bright sunlight; (3) the dermal sensations are not as important as had been believed.

Another interesting point concerns the power of ants to recognize one another after a long separation. In one species (*Camponotus ligniperdus*) the return of a number of its fellows to a nest after forty-one days' absence was followed by a fierce struggle, in which several of the new arrivals perished. After a few days, however, there was peace between them. It is to be noted that the blinded ants also took part in the attack. A second party was returned after eight days, and at once recognized and received as friends. But this is variable in the different species; cases being on record in which recognition took place after a year's absence, and again where the ants in the pupa stage, removed for only four days, were attacked.

The use of the antennae Forel believes to be mainly as organs of smell. If the antennae be cut off or coated with paraffine, the ants are incapable of pursuing their ordinary routine of life; while wasps, whose heads, including the eyes and pharynx, were removed, but with the antennae intact, sought and found honey, and even tried, though in vain, to eat it. In insects using their eyes in the main, the antennae are rudimentary, and such insects are inactive at night. Ants, too, have a sense of taste, preferring some substances to others, but are not able to distinguish poisonous substances. The effect of poisons varies in different insects. Arsenic kills gnats, while hundreds of *Myrmica scabrinodis* eat it without ill results. Strychnine does not produce cramps in ants, and they die of it slowly, while slight doses of morphine bring on severe convulsions. The sense of hearing, excluding the sense of jar, is very rudimentary, if it exists at all; while touch is highly developed, ants reacting to the slightest contact. The same is true of their temperature-sense, as the changing of the position of the larvae at different times of day indicates. Insects must be very insensitive to pain, or a spider would hardly eat up its own leg just after it had been cut off, as Forel observed. Ants are thus well supplied with senses, and, though their actions are largely instinctive, some control over the co-ordination of these instincts undoubtedly exists.

Another worker in the same field, Dr. H. C. McCook (*Proceedings of the Philadelphia Academy of Sciences*, part III., 1887), contributes a note on the sense of direction in ants. The species is the *Formica rufa* of Great Britain, and the observation was made in Scotland. These ants build mounds as much as three feet high and from six to seven feet in diameter at the base. From such a mound, roads are seen to radiate. These roads are stained dark, probably by the action of the formic acid which the ants secrete; and the leaves and grass over which the road passes are worn smooth by the constant action of innumerable legs. From one such mound three roads radiated, and were traced to their termini,—three oak-trees, on the branches of which were *Aphides*, the 'milk-cows' of the ants. The directness of these roads was remarkable. The first was twenty-one paces (about sixty-five feet) long, and was almost perfectly straight from the nest to the tree. The second was twenty-three paces (seventy feet) long, and varied less than three inches from a straight line if measured from the nest to a point within two feet of the tree, where an originally straight path had been abandoned for a detour. The third road was thirty-four paces long; for six paces it ran straight, then encountered an old stump that caused a deflection, but then went directly to the tree, across a foot-path, and, as it was, the deviation was not more than three feet from a straight line. The straightness of these roads cannot be attributed to chance; and the fact that ants can see only a little way off (and especially in this mass of bracken and other plants) opens up a real problem as to the nature of a sense of direction in ants. Dr. McCook adds the mention of the remarkable feat of a Texas ant making an almost perfectly straight path 669 feet long, 448 feet of which ran under ground at an average depth of 18 inches.—*Science*.

THE HEALTH OF SCHOOL-GIRLS.

Mrs. M. E. Blake, in the Boston Journal, makes an earnest and powerful protest against laying the blame of girls' ill health on the public school system. Every one who has watched the life of ordinary school-girls will agree with her in these points:

"It is not the schools which are answerable for the decay of vigor among our female population. Aside from the few cases of peculiar weakness and dullness which must always be found as exceptions to the mass, there is nothing required in our modern plan of study which should overtax the mental or material strength of any young person. Brought up, as she should be, on simple fare, in simple dress, with care for her hours of exercise and sleep, and kept religiously apart from the vanities and excitements of fashionable dissipation, there is no honest reason why her intellect, her nerves and her general welfare should not be fully and splendidly developed under the amount of brain work required of her.

"Where cases can be found in which the home life even approximates to healthful treatment, there will be no stain of physical or nervous decay found with the girls. There will be, instead, good digestion and clear eyes, straight backs and sturdy limbs, and an enjoyment of the simple pleasures of every-day life, which will be the best assurance of a capacity for innocent and lasting happiness afterward. The child will not

wear the outward semblance of the woman at fifteen; she will not have been delivered over to the outrageous distortion of the corset at the time when nature needs the freest use of her nerves and muscles in order to adjust fairly and strongly the delicate balance of maturity. She will not know the weights of bustles and heavy skirts dragging her out of the gay lightness of childhood into the weariness of backache and headache. She will not be familiar with the unhealthy brilliancy of the theatre or the unseasonable diversion of the ball-room, and her eyes will be as free as her soul from any stain of heaviness. She will not be coming home, on foot or in a carriage, at a time of night when she should be hours deep in peaceful slumber; with the further hindrance of dubious escort, and the climax of frivolous and worthless small talk, sweeping away the bloom of modesty and candor and that sweet audacious innocence which should be pride and crown of her nature. These are not the conditions to help a girl in preparing her tasks without weariness, and bringing a clear head to the solution of mathematical problems and Latin sentences. The modern child-woman has sometimes one, sometimes another, sometimes, alas! all of these make-weights to contend with. And the parent or guardian, or friend—who notes the beginning of nervous strain, the unnatural fluctuation between feverish vivacity and great lassitude, the energetic remonstrance of tortured head and stomach—cuts the Gordian knot of difficulty by blaming the school instead of his own weakness or wickedness."

GENERAL IGNORANCE.

I notice some of the newspapers are making no end of fun of a Harvard graduate who could not tell who discovered America. O, well, my son, that is one of the things you don't learn in college. I am like the Harvard graduate, I do not know who discovered America. If you know, or think you know a man who does know, I wish you would tell me. I would give some money to learn just that much. I am also away down in the spelling-class. I cannot spell Shaikspere as Shaikspere himself spelled it. I wish you would tell me the proper way of spelling that great man's name. I do not know why there are so many gray horses and no gray colts. I do not know whether the egg began with the hen or the hen started with the egg. I can't understand why we can't find the North Pole when we know right where it is. I don't know why a matinee should come in the afternoon. I don't know why a man wears buttons on the tail of his coat. I can't see what earthly use an elephant's tail is to him. I don't understand why people in town are always wild to go to the country, and people in the country are crazy to come to town. Why don't they change places at once and be done with it? I do wish I could somewhere hear of a wise man who would devote a few hours every century to teaching me a few simple things that every body ought to know, and that every body, except myself, seems to know already.—*Burdette*.

CLIPPINGS.

Professor G. F. Stanley Hall, of Johns Hopkins University, has accepted the presidency of Clark University, lately founded in Worcester, Mass.

George P. Bristol, A. M., assistant professor of Greek in Hamilton College, has accepted a call to a similar position in Cornell University, and will enter on his duties at the beginning of the next academic year.

McGill University of Montreal has just graduated the first class of women after the remarkably successful completion of a full college course. The influence of ladies has been found beneficial. The classes are distinct, however, the university having been so increased in endowment that it could furnish teaching to the additional classes. There will be a request for separate classes in medical study. At the university dinner, it was urged that a chair of elocution be established.

The annual tea and supper in connection with the Rev. C. H. Spurgeon's Pastors' College took place Wednesday, April 18th. The work of the college commenced thirty-two years ago with one young man, who was sent to Mr. Rogers (who is now in his 90th year) to be trained, since which time 765, exclusive of those now in the college, have been received. At present there are in the college 571—pastors, missionaries, and evangelists. The amount collected at the supper, including donations sent in, was \$5,644.

Temperance.

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

TALMAGE ON HIGH LICENSE.

My subject is "High License, the Monopoly of Abomination." Do you not realize, as by mathematical demonstration, that one result of this high license movement, and the one result of the closing of all small establishments—if that were the result—and the opening of a few large establishments, will be to make rum selling and rum-drinking highly respectable? Do you not see that this high license movement strikes at the heart of the best homes in America; that it proposes the fattest lambs for its sacrifice; that

it is at war with the most beautiful domestic circles in America? Tell it to all the philanthropists who are trying to make the world better, and let journalists tell it by pen and by type that this day, in the presence of my Maker and my Judge, I stamp on this high license movement as the monopoly of abomination.

This high license movement is the "property qualification in the most offensive shape. Why do you not carry it out in other things? Why do you not stop all these bakeries until the bakers can pay a \$1,000 license? Why do you not shut up all the butchers' shops until the butchers can pay \$500 or \$1,000? Why do you not stop these thread-and-needle stores and the small dry goods establishments, except that a man pay \$500 or \$1,000? "Oh," you say, "that is different." "How is it different?" "Well," you say, "the sale of bread and meat and clothes does not damage, while the sale of whisky does damage." Ah, my brother, you have surrendered the whole subject! If rum-selling is right, let all have the right; and if it is wrong, \$500 or \$1,000 are only a bribe to government to give to a few men a privilege which it denies to the great masses of the people. Why do you not carry out this idea of licensing for only those who can pay a large license?—give them all the privilege?

"Oh," say some people, "you cannot execute a prohibitory law, and therefore you had better take this high license as a compromise." And there are people who say, "Half a loaf of bread is better than no bread at all." Well that depends entirely upon whether the half loaf is poisoned or not. You say half a pound of butter is better than no butter. That depends upon whether it is oleomargarine or not. Here is a bridge over a roaring stream. A fresher in the nighttime sweeps away half the railroad bridge. The first half of the bridge stands solidly. It is half-past seven o'clock at night, and the express train is coming. The watchman stands there with a lantern. He sees the bridge sound at that end, and he waves the lantern, "All is well," and at forty miles an hour the midnight express train sweeps on, and having passed the half of the bridge—crash, crash, crash! Two hundred souls gone into eternity. Better to have had no bridge at all; then the watchman would have swung his lantern of warning. Is half a bridge better than no bridge?

So they propose to compromise this matter. They say a prohibitory law cannot be executed, and, therefore, we had better not have any such law on the statute book. Will you tell me, my friends, which of our laws is fully executed? We have laws against blasphemy. Sometimes the air is lurid with imprecations. We have laws against theft, but you have highways and burglars filling your jails and penitentiaries, and thousands of people outside of jail who ought to be inside. You have laws against murder, yet we have three men in our Raymond Street jail for murder, and there are scores of them in the United States, and Cincinnati has her full share. Now, why not throw overboard these laws, if they are not executed fully, and let us give for a high license to a few men, all the privilege of swearing and stealing and murder? Now, let us have a high license for theft. We'll have \$5,000 or \$10,000 high license for theft. We must somehow put down these small criminals that are stealing door mats and postage stamps and chocolate drops. For high license we'll give to a few men all the privilege of running off with \$50,000 of the Newark Bank, of watering the stock in a railroad company, taking \$250,000 at one clip. Now I shall have this license very high, say \$10,000 for theft, and in that way we shall put to an end all these sneak thieves and tuppenny scoundrels and wharf rats, and all hail to the million-dollar rascals. You will never put down theft in this country until you give a few people for high license all the privileges of stealing.

Then there is the evil of blasphemy. Let us for a high license, say \$10,000 gather a hundred men in these cities, men of the hottest tempers and fiercest tongues, and the most spiteful against God and decency. Having gathered this precious group to do all the blasphemy of the country at high license, give them full sweep, and then just let us extinguish all these small swearers, who never have any genius at swearing, and who always swear on a small scale, and never get beyond "by George!" or "my stars!" or "darn it!" Extirpation for all small swearers. You will never put down blasphemy in this country except by high license.

And the sin of murder! Why, your law against it is a failure. Murder on Long Island, murder in Illinois, murder in Pennsylvania, murder all over. It is almost impossible to convict one of the desperadoes. He proves an alibi right away. Or he did it under emotional insanity. Court house full of sympathizers, and when he is cleared the crowd follow him down the street thinking he ought to be sent to Congress! Your law against murder is a failure. Now, we have got to stop these clumsy assassins who kill people with car-hooks, Paris green, and dull knives, and having a high license, say \$10,000 or \$20,000, give to a few men the privilege of genteelly and skillfully and gracefully putting their victims out of their worldly misfortunes. You will never stop murder in this country until you put a high license upon it, and let a few men do all the killing. But, my friends, all irony aside, you see that if rum selling is right, we all ought to have the right; and if it is wrong, five million dollars paid down in hard cash for one license ought to purchase no immunity.—*Messiah's Herald*.

You know the remedy for sin? "Yes," said Gideon, "I know it," for he had found the utterance. Then said the voice, "Go victims of sin's disease the gospel and Gideon said, "I will, Lord," and sands were converted and saved.

TREASURER'S REPORT.

I. INGHAM, Treasurer. In account with the EXECUTIVE BOARD OF THE S. D. B. G. CONFERENCE.

Table with columns for Name, Address, and Amount. Includes entries for Treasurer, Executive Board, and various individuals and churches across different states like New York, Wisconsin, and Illinois.

The Sabbath Recorder

Alfred Centre, N. Y., Fifth-day, June 21, 1888.

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

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

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

TERMS: \$3 per year in advance. Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, AGENT.

The sessions of the Western Association just closed at Little Genesee, N. Y., have been among the pleasantest we have ever attended.

AGAIN Germany is in mourning. A little over three months ago (March 9th) Emperor William I. passed away, after a long reign.

THE place of Christian growth is often in the secret place rather than in the public assembly, or in the active field of strife.

ONE of the deepest needs of the church of to-day is heart-life. We have a great many good people in the world whose theories of religion are faultlessly correct, whose faith, intellectually, is of the most orthodox kind.

CHRISTIANITY in the hearts and lives of individuals is the only element of permanent prosperity in national life. Christianity incorporated in the state as the basis of her civil laws is sure to work persecution, disintegration and death.

"SPEAKING THE TRUTH IN LOVE"

A short time since we clipped from the Central Baptist an article under the above heading, which it was our first intention to reprint in our miscellanies, with proper credit, and laid it aside for that purpose.

"the Bible only as the rule of faith and practice" has made us Seventh-day Baptists, and by so much more has it set us in array against those who admit to their creed the traditions of men.

Those whose faith is the closest approach to the embodiment of truth, ought to manifest in its highest form genuine love for those who differ with them.

This view of the case may not fairly represent public judgment, and yet it is not a total misrepresentation. There is a sort of unwritten opinion that when a man believes something, he holds along with that belief a certain quantity of ill-will to all who are of a different belief.

Possibly the conflicts and debates over contested theories have engendered unholly feelings, until there is too much ground for the public notion referred to.

Baptists have nothing to complain of in this line; they receive only their share of this general charge. But, because they hold and maintain a positive and aggressive faith, they have fallen heir to a large portion of the charge of bigotry and selfishness.

Others may hold their creed as a matter of convenience or of preference; we hold ours as the Word of God. With us it is this faith or no faith; there is not another next best.

A positive belief creates conflict. To have an independent motion is to antagonize every other object, moving or stationary. The driftwood has no opposition.

The truth ought not, however, to make its possessor less charitable and loving. The perfection of gentleness and of good manners and of a sweet spirit ought to accompany a belief of the truth.

Nor is it any less than actual dishonor of the truth to defend it in a spirit of bitterness. God's Word is not honored by dressing it and arming it in the garb of passion and pride.

We are to win men—to persuade them. A proper appreciation of the meaning and results of the truth, to say nothing of the motives it inspires, prompts its utterance and its enforcement in gentle firmness and earnest kindness.

There is not too much denominational teaching among us. Through fear of giving offense we have refrained too often from setting forth the full truth.

EASTERN SEVENTH-DAY BAPTIST ASSOCIATION.

[Continued from First page.]

Association, endorsed what had been said by other delegates respecting the work in that Association, and spoke more particularly of the hopeful condition of its educational work in Alfred University.

J. T. Davis, delegate from the North-Western Association, spoke briefly and

warmly of the many precious interests in that large field of Christian labor.

On motion of A. H. Lewis, the delegates from sister Associations were cordially welcomed and invited to participate in all the deliberations of this Association.

One half hour was then spent in earnest prayer and precious testimonies, the service being conducted by A. H. Lewis.

Upon the resumption of the business order, it was voted that all visiting brethren be invited to participate in the deliberations of these sessions.

After singing, and benediction by J. T. Davis, the meeting adjourned.

EVENING SESSION.

The first half hour was spent in a praise service, conducted by W. C. Daland.

After the praise service, J. T. Davis read the Scriptures and offered prayer preceding the sermon by H. B. Lewis, delegate from the South-Eastern Association.

These services closed after singing by the congregation, and benediction by E. A. Witter.

SIXTH-DAY—MORNING SESSION.

Devotional exercises were conducted by W. C. Daland, and, after prayer by N. H. Langworthy the business session was opened.

The Committee on Resolutions reported progress. The Committee on Finance reported as far as able, and was authorized, in the absence of the Treasurer's report, to settle all bills presented as far as possible.

Your Committee have not examined the Treasurer's report, no report from the Treasurer having come to hand to date. We report the following assessments for the year 1888.

Table with 2 columns: Location and Amount. Includes New Market, First Hopkinton, Shiloh, Berlin, Waterford, Marlboro, Second Hopkinton, Rockville, First Westerly, Plainfield, New York, Greenmanville, Pawcatuck, Second Westerly, Woodville.

Respectfully submitted, A. S. BABCOCK, H. W. CARPENTER, THOS. E. GREENMAN, Sec. Com.

BERLIN, N. Y., June 1, 1888.

The roll of delegates was read and corrected.

The remaining fifteen minutes before time for the presentation of the paper by Bro. Rogers, were spent in devotional exercises, conducted by O. S. Mills.

At this point Rev. S. J. Douglas, pastor of the Baptist Church, and Rev. J. P. Haller, pastor of the Methodist Church, of Berlin, were introduced by B. F. Rogers to the Moderator, and by the Moderator to the congregation, the entire congregation arising in recognition of the introduction.

On motion, these brethren were cordially invited to participate in the deliberations of the Association.

B. F. Rogers then presented a paper on the question, "Is there probation after death?"

On motion, it was voted that the paper of Bro. Rogers be the subject of discussion in five minute speeches as long as shall seem wise. Remarks were made by A. H. Lewis, J. P. Haller, S. J. Douglas, I. L. Cottrell.

On motion of L. E. Livermore, it was voted to request a copy of the paper of Bro. Rogers for publication in the SABBATH RECORDER.

J. C. Bowen then preached from John 1:29, "Behold the Lamb of God that taketh away the sin of the world."

After benediction by Rev. J. P. Haller, the Association adjourned.

AFTERNOON SESSION.

The devotional services were conducted by E. A. Witter.

The subject of Church Work was discussed in five minute speeches as follows: 1. Non-resident Members, by I. L. Cottrell. 2. How to Interest Young People in Church Work, by A. H. Lewis. 3. Young People's Society of Christian Endeavor, Miss Harriet W. Carpenter. 4. Prayer-meetings, L. E. Livermore. 5. Song Service, W. C. Daland. 6. Feeble Churches, H. B. Lewis.

After the presentation of each of the above topics, opportunity was given for questions and answers pertinent to the theme, which led to many interesting and practical suggestions.

The Committee on Resolutions reported through the Chairman, A. H. Lewis, as follows:

Resolved, That we hereby acknowledge the abundant goodness of God towards us during the past year; and that we will strive to render continued thanksgiving by consecrated lives and devoted service.

Resolved, That we recognize personal holiness of heart and life as the highest evidence of faith in Christ, and as the only source of success in his service.

Resolved, That we rejoice in the rapid increase of interest and agitation concerning the Sabbath question in the United States; that we see in this the fruitage of the work of the American Sabbath Tract Society in spreading Sabbath truth, through the great channels of public thought; and that, commending the work of that Society in the past, we pledge ourselves to a still more liberal and hearty support of its work in the future.

Resolved, That we find great pleasure in the fact that several members of this and other Associations are about to represent the Seventh-day Baptist Missionary Society at the World's Missionary Conference in London; that we rejoice in the re-enforcement of our China mission by the sending of Bro. G. H. F. Randolph and wife to that field; and we pledge ourselves to a hearty support of our mission work at home and abroad.

Resolved, That we hereby pledge our support of all moral reforms, especially emphasizing the cause of temperance, and the cause of social purity.

Resolved, That we earnestly recommend to each church the adoption of a plan of systematic benevolence, using the envelope system, based upon the financial ability of the membership, according as God has prospered us.

Resolved, That while we are in hearty sympathy with all true civil and religious reforms, we will not cease to raise our most earnest protest against every attempt by ecclesiastical, political or reformatory organizations toward the enforcement of religious doctrine, as in the so-called "Sabbath legislation."

Resolved, That we believe that the Scripture prophecies point to the ultimate conversion to the Messiah of God's ancient chosen people, the Jews, and that we regard with confidence and favor the establishment, by our people, of a Jewish mission in New York and also in Galicia.

On motion, it was voted that the resolutions be considered item by item.

The first resolutions was read and, after remarks by A. H. Lewis, and a moment of silent prayer, was adopted.

The second resolution was read and adopted, after remarks by O. S. Mills, I. D. Tittsworth and H. B. Lewis.

The third resolution was read and adopted, after remarks by A. H. Lewis and I. L. Cottrell.

The fourth resolution was read and adopted, after remarks by A. H. Lewis, J. D. Spicer, I. D. Tittsworth, Horace Satterlee, L. E. Livermore, H. B. Lewis and J. G. Burdick.

The fifth resolution was read, and remarks were made by A. H. Lewis and J. T. Davis.

Pending the consideration of this resolution, the hour for adjournment having arrived, it was voted to make the further consideration of the resolutions a special order for First-day afternoon, at 2.15.

After giving notices, and singing the Doxology, the Association adjourned.

EVENING SESSION.

The praise service was conducted by J. G. Burdick, and the prayer and conference meeting by I. L. Cottrell. Both of these services were deeply interesting.

SABBATH-DAY—MORNING SESSION.

The sermon by L. E. Livermore on the Doctrine and Duty of Forgiveness, was founded on Matt. 6: 12, "Forgive us our debts as we forgive our debtors." The joint collection for the Missionary and Tract Societies amounted to \$33. The Lord's Supper was administered by W. C. Daland, H. B. Lewis and J. T. Davis, and the deacons of the Berlin Church assisted by the deacons from sister churches.

AFTERNOON SESSION.

Thomas E. Greenman, Superintendent of the Berlin Sabbath-school, conducted the services, which consisted of the usual order of Sabbath-school exercises at the opening. The whole congregation was divided into classes, and visiting brethren and sisters were appointed teachers. L. E. Livermore reviewed the lesson, and A. H. Lewis made the application.

EVENING SESSION.

A service of song, led by J. G. Burdick, was followed by the sermon by J. T. Davis, delegate of the North-Western Association, assisted by H. B. Lewis and I. L. Cottrell. The text, Gal. 6: 2, "Bear ye one another's burdens and so fulfill the law of Christ."

FIRST-DAY—MORNING SESSION.

Devotional exercises were conducted by J. C. Bowen.

An Educational Conference was conducted by L. E. Livermore, with the following outline:

- 1. J. G. Burdick spoke of education in general, (1) defining it and (2) answering the question, "What should we aim to accomplish educationally?" 2. E. A. Witter then spoke to the question, "What are our present educational facilities?" 3. B. F. Rogers spoke to the question, "What is our most pressing need?" 4. A. H. Lewis answered the question, "How shall we accomplish that which has thus been shown to be our aim and our need?"

W. C. Daland preached from the text (Eph. 3: 19), "And to know the love of Christ which passeth knowledge."

A joint collection for the Tract and Missionary Societies amounted to \$25 28. After singing, the Committee on Nominations reported as follows:

Your Committee on Nominations would submit the following report: Moderator—Wm. L. Clarke. Recording Secretary—J. D. Spicer. Assistant Recording Secretary—I. L. Cottrell. Corresponding Secretary—O. D. Sherman. Treasurer—Albert S. Babcock. Engrossing Clerk—L. E. Livermore.

Executive Committee—New Market, H. V. Dunham; First Hopkinton, H. L. Crandall; Second Hopkinton, B. P. Langworthy; Rockville, Silas Saunders; Woodville, Horace Satterlee; Pawcatuck, O. U. Whitford; First Westerly, Gideon T. Collins; Second Westerly, A. W. Crandall; Greenmanville, O. D. Sherman; Waterford, Oliver Maxson; New York, Stephen Babcock; Plainfield, A. H. Lewis; Shiloh, T. L. Gardiner; Marlboro, J. C. Bowen; Daytona, David D. Rogers; Berlin, B. F. Rogers. Delegates to sister Associations for 1889: South-Eastern, T. L. Gardiner; alternate, I. L. Cottrell; Central, Western and North-Western, B. F. Rogers; alternate, O. U. Whitford.

E. A. WITTER, THOMAS S. ROGERS, FRANK S. WELLS, Com.

The report was adopted. The Committee on Petitions was read and adopted as follows:

Your Committee on Petitions would recommend that the next session of this body be held in the church at Plainfield, N. J., by the request of the delegates.

N. H. LANGWORTHY, I. D. TITTSWORTH, E. R. GREEN, Com.

On motion, L. E. Livermore was elected Corresponding Secretary pro tem.

The list of delegates was read and corrected.

The Corresponding Secretary read the letter to sister Associations as follows:

The Eastern Seventh-day Baptist Association to Sister Associations, Greeting:

Dear Brethren,—As we are about closing our Fifty-second Annual Session, held with the church in Berlin, N. Y., May 31 to June 3, 1888, we are glad to state that our meetings throughout have been marked by the utmost harmony and unmistakable evidences of the divine presence and favor.

The various lines of our denominational work have been faithfully presented, while the devotional meetings and the preaching of the Word have seemed more than usually spiritual.

In consequence of the isolated location of the Berlin Church, and the absence of several faithful Christian workers in Europe, the attendance and collections appear unusually small.

We have been greatly aided and encouraged by the presence and counsels of your delegates, brethren W. C. Daland of the Central, O. S. Mills of the Western, J. T. Davis of the North-Western, and H. B. Lewis of the South-Eastern Associations. We take pleasure in reciprocating your Christian courtesy by sending to the coming sessions of your respective bodies as our delegates, A. H. Lewis, and to the South-Eastern Association in 1889, T. L. Gardiner with I. C. Cottrell, alternate.

To these brethren we refer you for any information respecting the spiritual condition and religious work of our Association.

Trusting that God will graciously bless you in all your labors, and build you up into strong and eminently efficient Christian bodies, we remain yours in gospel bonds.

In behalf of the Association, L. E. LIVERMORE, Cor. Sec., pro tem.

After benediction by B. F. Rogers, the Association adjourned.

AFTERNOON SESSION.

Upon suggestion of I. L. Cottrell, and on motion, it was voted to reconsider the adoption of the Report of the Committee on Nominations.

On motion, the report was amended by substituting the name of L. E. Livermore in place of I. L. Cottrell for Assistant Recording Secretary, and the report was adopted as amended.

On motion, it was voted that, in case there shall be a South-Western Association formed previous to the next meeting of this body, the question of sending a delegate from this Association be referred to the Executive Board.

On motion, it was voted that our delegate to sister Associations this year be authorized to extend his tour to the South-Western field, if in his judgment such a tour shall seem to be important to the interests of the people in that locality.

Voted that the publication and distribution of the minutes of this Association be left with the Moderator and Secretaries.

Voted that the next session of this Association convene with the Church in Plainfield, N. J., on the Fifth-day preceding the first Sabbath in June, 1889, at 10:30 A. M.

On motion of A. H. Lewis, it was voted that we extend our sincere thanks to the church and society of Berlin for the untiring and generous hospitality with which we have been welcomed and entertained.

On resuming the consideration of the resolutions, which was made the special order, remarks were made on the fifth resolution by H. B. Lewis, I. L. Cottrell, and E. A. Witter, and the resolution was adopted.

The sixth resolution was read and, after remarks by W. C. Daland and J. D. Spicer, the latter made a motion to amend the resolution by inserting the words "according as God has prospered us" instead of "as estimated proportionately by a committee appointed by the church."

On the motion to amend, remarks were made by H. B. Lewis, O. S. Mills, J. D. Spicer, J. T. Davis, B. F. Rogers, N. H. Langworthy, L. E. Livermore, I. D. Tittsworth, A. H. Lewis, E. R. Green, I. L. Cottrell, and the amendment was carried. The resolution as amended was adopted.

The seventh resolution was read and adopted after remarks by A. H. Lewis.

On motion, A. H. Lewis was requested to place this resolution with any remarks to the case, he may think best in the book, the Light of Home and in a way to bring it before the public.

The eight resolution was read and, after remarks by I. L. Cottrell, W. C. Daland, I. D. Tittsworth, L. E. Livermore, A. Witter and O. S. Mills.

A. H. Lewis occupied fifteen minutes presenting the interests of the Tract Society in its reformatory work.

After the reading and approval of the minutes, the Association adjourned on the evening.

EVENING SESSION.

W. C. Daland gave a half-hour on the "Hebrew Hymnal" or the "Hebrew Hymn." This address was very interesting and instructive.

At 8 o'clock, A. H. Lewis preached from Isa. 58: 12: "And they that shall build the old waste places: they shall raise up the foundations of many generations; and thou shalt be called, the repairer of the breach, the restorer of paths to a habitation, giving a history of the Sabbath from the first centuries of the Christian era down to the present. This closing was the largest in attendance of a friends from neighboring churches present.

All who attended the sessions agreed in pronouncing them of uncommon and spiritual excellence.

There are two excellent bands in Berlin, and on two evenings the inside were preceded by very pleasing ensembles by these respective bands in the church. Their music was much appreciated, and after short address by Moderator, J. G. Burdick, and the thoughtful Berlin ladies expressed appreciation by passing cake to the

After the sermon by Dr. Lewis by the congregation, and benediction by E. Livermore, the Association adjourned at Plainfield, N. J., on Friday fore the first Sabbath in June, 1888.

J. G. BURDICK, Moderator.

J. D. SPICER, L. E. LIVERMORE, Secretaries.

Communications

IN MEMORIAM.

Dr. Henry Newton Crandall

At Westerly, R. I., May 31, 1888, of with complications. Dr. Henry Newton aged 89 years, 10 months and 18 days.

About one mile north from the DeRayter, N. Y., situated on a knoll, is a spacious farm-house, the old New England style, when it was the fashion, and open to the rule. The old students of DeRayter have reason to remember with the kindly glow the kindles in the heart of joys once now forever flown. To go up to the Henry Crandall's, by the one, or a dozen, for a call, a visit, or always in order; and it made no how few, or how many, the welcome, and the cheer abundant.

"old folks" went down into the life's declining day, Clark and did not draw in the latch-string was ever on the outside, the welcome just as warm and the kindly or wise abated. To them came in summer time their first born, named Henry Newton, after his grandfathers.

His early life was spent on the in attending school, receiving in building into character, the influence of the noble men and women been connected with DeRayter. Chasing the medical profession work, he entered the Jefferson College at Philadelphia, some the age of eighteen. The writing conversation had with him, entering college, when, with the of boyhood, he freely told of his and aspirations. It is with pleasure call that duty was his watchword. Substantially, he pressed it, "to be a good and a physician would be a great benefit." Graduating with the second class, after six months of hospitalizing the office of Dr. W. While living there he married Lewis, his widowed wife.

In 1874, Dr. Crandall removed to E. I. Entering heartily in need, he soon attained, and leading position in the medical

Committee on Nominations would submit report: Wm. L. Clarke, Secretary—J. D. Spicer, Recording Secretary—L. L. Cottrell, Secretary—O. D. Sherman, Albert S. Babcock.

On motion, A. H. Lewis was requested to place this resolution with any remarks suited to the case he may think best in the Outlook, the Light of Home and in any other way to bring it before the public.

The eight resolution was read and adopted after remarks by I. L. Cottrell, W. C. Daland, I. D. Titworth, L. E. Livermore, E. A. Witter and O. S. Mills.

A. H. Lewis occupied fifteen minutes in presenting the interests of the Tract Society in its reformatory work.

After the reading and approval of the minutes, the Association adjourned until evening.

W. C. Daland gave a half-hour lecture on the "Hebrew Hymnal" or the Psalms. This address was very interesting and instructive.

At 8 o'clock, A. H. Lewis preached from Isa. 58: 12: "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, the repairer of the breach, the restorer of paths to dwell in."

giving a history of the Sabbath from the first centuries of the Christian era down to the present. This closing session was the largest in attendance of any, many friends from neighboring churches being present.

All who attended the sessions seemed to agree in pronouncing them of unusual harmony and spiritual excellence.

There are two excellent bands of music in Berlin, and on two evenings the sessions inside were preceded by very pleasant sermons by these respective bands in front of the church. Their music was much appreciated, and after short addresses by the Moderator, J. G. Burdick, and Dr. Lewis, the thoughtful Berlin ladies expressed their appreciation by passing cake to the musicians.

After the sermon by Dr. Lewis, singing by the congregation, and benediction by L. E. Livermore, the Association adjourned to meet at Plainfield, N. J., on Fifth-day before the first Sabbath in June, 1889.

J. G. BURDICK, Moderator. J. D. SPICER, L. E. LIVERMORE, Secretaries.

Communications.

IN MEMORIAM.

Dr. Henry Newton Crandall.

At Westery, R. I., May 31, 1888, of pneumonia with complications, Dr. HENRY NEWTON CRANDALL, aged 59 years, 10 months and 18 days.

About one mile north from the village of DeRuyter, N. Y., situated on a little eminence, is a capacious farm-house, built after the old New England style, when large families were the fashion, and open hospitality the rule. The old students of DeRuyter Institute have reason to remember this mansion with the kindly joys that memory kindles in the heart of joys once tasted, but now forever flown.

To go up to Uncle Henry Crandall's, by the one, two, three, or a dozen, for a call, a visit, or a party, was always in order; and it made no difference how few, or how many, the welcome was the same, and the cheer abundant. When the "old folks" went down into the shadows of life's declining day, Clark and Samantha did not draw in the latch-string one bit; it was ever on the outside, the welcome was just as warm and the kindly offices in no wise abated. To them came in the golden summer time their first born, whom they named Henry Newton, after his paternal grandfathers.

His early life was spent on the farm and in attending school, receiving into life, and building into character, the molding influence of the noble men and women who have been connected with DeRuyter Institute. Choosing the medical profession for his life-work, he entered the Jefferson Medical College at Philadelphia, somewhere about the age of eighteen. The writer recalls a conversation had with him, just before entering college, when, with the open heart of boyhood, he freely told of his plans, hopes and aspirations. It is with pleasure we recall that duty was his watchword, and excellence his aim. Substantially, as he expressed it, "to be a good and skillful physician would be a great benefit to the world."

Graduating with the second honors of his class, after six months of Hospital practice, in 1872 he came to Stonington, Conn., entering the office of Dr. William Hyde. While living there he married Miss Clara D. Lewis, his widowed wife.

In 1874, Dr. Crandall removed to Westery, R. I. Entering heartily into his business, he soon attained, and ever held, a leading position in the medical fraternity of

his town and county. Enterprising and public spirited, he has done much to help the growth of Westery. He has transformed some waste and rocky places into habitations of beauty and comfort. Not sparing himself in the arduous labors of a physician, for some time past his system had been undergoing a decline; so that his last illness was rapid in its progress, and from the first betokened a fatal termination. Seemingly it did not take him by surprise. From the first he forecast the end, and strange to say, the ties of earth held him loosely. With a clear and calm mind, he closed up his business matters, arranged for the future of his family, and then,

"Not like the quarry slave at night Scoured to his dungeon, but sustained and soothed, By an unfeeling trust, approached his grave, Like one, who wraps the drapery of his couch About him, and lies down to pleasant dreams!"

Dr. Crandall leaves a wife and three children. The oldest thirteen years, and the youngest a few weeks. He made a profession of religion in early life, and was a member of the Pawcatuck Seventh-day Baptist Church. When he was taken sick, his father and mother were on the way with horse and carriage to DeRuyter. The lighting messenger found them at Clarksville, N. Y. The wings of steam brought them quickly back. His brother Barney also came from DeRuyter, so that the whole family were around his dying bed. When death takes childhood to himself, we say, "taken from the evil to come." When old age is stricken down, we say, "like a shock of corn fully ripe for the harvest." But when manhood in its prime, ere its midday sun has hardly touched the zenith, when all the fields of the world are opening fair and wide for the harvest, is laid low, we can only say,

"God moves in a mysterious way His wonders to perform. He plants his footsteps on the sea, And rides upon the storm."

O. D. S.

George Irish

At his home, in West Genesee, Allegany Co., N. Y., June 2, 1888, Mr. GEORGE IRISH, aged 78 years, 8 months and 26 days.

The deceased was born in Stonington, Conn., and was the second child of a family of eight, four sons and four daughters, children of George and Martha Irish. Three brothers and one sister survive: Rev. James R. Irish, D. D., of Rockville, R. I.; Mr. Daniel B. Irish, of Farina, Ill.; and Mr. Oliver B. Irish, of Hammond, La.; and Mrs. Mary Stillman, of Hope Valley, R. I.

As early as 1830, the subject of this notice left his native state, and came to New York state, locating at West Genesee. In 1837 he was married to Miss Maria Potter, who died in the spring of 1844. Two children, the fruit of this marriage, are still living: Mr. Edgar W. Irish, of Hammond, La., and Mrs. Sarah Maria, wife of Stanley Potter, of Farina, Ill. Another son, George Hadley Irish, entered the army of the Union, and died in Andersonville prison.

The subject of this notice was married to Miss Mary Adams, of Allegany county, N. Y., Dec. 27, 1845. Seven children the fruit, of this marriage, survive: N. Wardner and Myron C. Irish, of Allegany county, N. Y.; Mrs. Mary Elizabeth, wife of Byron Alford, of Eldred, Pa.; Mrs. Martha A., wife of Silas G. Burdick, of Centralia, Ill.; Viola S., wife of Guy Carpenter, of Bemont, Ill.; Flora Belle, wife of Harvey L. Crandall, of Farmington, Conn.; and Albertine S., wife of Emmett Slocum, of Watertown, Dak. All these, except Mr. Crandall and Mr. and Mrs. Slocum, were present at the funeral. The deceased was buried on the farm which he had occupied for fifty-eight years; he was the oldest settler in this part of the country.

The deceased was a man of excellent abilities and attainments; he was an experienced land surveyor; and in early life a successful school-teacher. He was of a philosophical turn of mind, and an excellent mathematician, an original and independent thinker. He was social in his nature, and friendly to all who were disposed to be friendly; obliging to his neighbors, and remarkably considerate of the needy, whom it was his delight to help. His testimony when rendered was always in favor of the Bible, and of the Christian religion which he professed, though during some years of trial and adversity, his religious experience was somewhat clouded; but he died as we have reason to believe, at peace with God and with man.

On June 5th, at two o'clock, P. M., the funeral of the deceased was attended at his late residence, but the capacious rooms could not hold the people who gathered to pay their last respects to the mortal remains of a friend well beloved, and to show their sympathy and regard for the afflicted family and connection. The widow of the deceased,

on account of feeble health, was not able to be present at the funeral. The sons and sons-in-law served as bearers, and a company of aged men, selected from a large number present, acted as pall-bearers. The writer of this notice conducted the religious services, discarding from the text (Prov. 14: 32), "The righteous hath hope in his death." L. C. R.

SOUTHERN CALIFORNIA.

To the Editor of the SABBATH RECORDER.

I have been asked to answer an article in the RECORDER of April 19th, taken from an El Paso (Texas) paper, in Elder Clarke's Wayside Notes of that date, about Southern California. It misrepresents this county and illustrates the disposition of a great many papers, to boom their own county by running down others. It is true that the climate does not agree with all consumptives, near the coast, but they can take the foot-hills or the desert, and find almost any climate they wish within forty miles. Although it has been quite sickly here the past winter, I think the number of deaths has been comparatively few here in the county in proportion to the number of inhabitants. But as a great many have just come here from the East, a large proportion of those who die here are sent back for burial, and a great many come as a last resort. It will not cure every one to come to California, although it helps a great many. It has seemed impossible to keep the cities in a very healthy condition on account of the rush of immigration, some of them having more than doubled in population within a year; but great improvements are being made in this respect.

The climate here one year ago this past winter was as fine as any I ever saw during summer in the East, so it did not look very unreasonable when people wrote about the perfect and delightful climate; but during the past winter, when people came here and found it damp and cool, and most of them had nothing to do, and but few houses had any stoves except for cooking, it is no wonder they got sick and became disgusted with the county, pronouncing it a notorious fraud.

Again, a great many mechanics have been influenced to come here by the high wages paid, and are now out of work. One said to me the other day that he was homesick, and wanted to go back where he could get work at his trade, still he said it was the nicest country he was ever in, if anyone was able to live here. I could not advise a poor man to sell and move here, as I could do a year ago, still I think a person, who is able and willing to work at anything, can get a start here as well as anywhere. The only thing at present that would induce me to move back, would be to get into a Seventh-day community, as it is not pleasant to live so far from our denomination. We have a Sabbath-school of eleven members. There are places in Southern California that are as healthful and as pleasant, the year around, as any in the United States. L. C. THOMAS.

TUSTIN, Cal., May 27, 1888.

LEADINGS OF THE SPIRIT.

What are we to understand by the leadings of the Spirit?

There is no unerring state attainable in this life. Finite and fallen creatures are always liable to misjudge and lapse into mistakes. The Holy Spirit is promised and given to all true believers, and is a sure and infallible guide in all the affairs of life, great and small. The faithful believer who seeks light and guidance through the divinely appointed way, may reach a point of moral certainty in all essential spiritual truth and experience. There is no dispute as to the witness of the Spirit to adoption; that precious truth is universally accepted, but the doubtful questions are these: Do the leadings of the Spirit extend to the practical duties of life, and are the Spirit's teachings so explicit and particular as to make it morally certain that his career in general, and his acts in particular, are ordered by the Lord?

I am compelled to take the affirmative of this question, that the Holy Spirit will direct in the routine of daily life if we will seek his influence, that the blessed Spirit will direct and guide even in the little things of life; for David says, "Thou compassed my path and my lying down, and art acquainted with all my ways." Psa. 139. Again, "I will instruct thee in the way which thou shalt go. I will guide thee with mine eye." Psa. 32: 9. The most distinguishing feature is that the Christian is led by the Spirit in opposition to being led by the flesh, and not to be led by Spirit is not to be a Christian; to be led by the Spirit is the test of the Christian character. It is said that there are 30,000 promises in the Bible to Christians. Oh, what encouragement to strive to live a Christian life. I lack two days of being four score and

three years of age, and I can say with Patriarch Jacob to Pharaoh, "few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers, in the days of their pilgrimage." I. D. TITWORTH. DUNELLEN, N. J., June 10, 1888.

TRACT BOARD MEETING.

The Tract Board held its regular monthly meeting in the Seventh day Baptist church, Plainfield, N. J., on Sunday, June 10, 1888, at 2 P. M.

Vice President, I. D. Titworth, presided. Prayer by Dea. H. V. Dunham. Eight members present.

After reading the minutes of the preceding meeting, correspondence was presented with L. A. Platts, concerning RECORDER.

With E. P. Saunders, in relation to new type and general affairs pertaining to Publishing House.

The Publishing Agent was instructed to purchase 200 pounds of new type. L. E. Livermore was elected to fill the office of Corresponding Secretary for the unexpired term of Geo. H. Babcock, resigned.

The Treasurer presented his third quarterly report, which was adopted. He also reported bills due to the amount of \$535 94, which were ordered paid.

Minutes read and approved, and the Board adjourned. RECORDING SECRETARY.

THE TRACT SOCIETY.

Third Quarterly Report.

J. F. HUBBARD, Treasurer. In account with THE AMERICAN SABBATH TRACT SOCIETY. GENERAL FUND.

Table with financial data: Balance from last report... \$ 785 44. Cash received since as follows: March, as published... \$612 89. April... \$49 90. May... \$19 03—1,781 82. Total... \$2,567 26.

By cash paid out as follows: J. B. Clarke, salary three months, \$199 98. J. B. Clarke, expenses, \$29, \$7 48, \$9 85... 45 81. E. P. Saunders, Agent: Outlook, \$20 23, \$88 14, \$24 45, \$1 89, \$36 89, \$51 88, \$51 27... 139 98. Light of Home, \$58 31, \$54 18, \$37 89... 180 85. Tract Society account... 127 11. Tract Depository account... 23 72. James Bailey's Book... 62 43. E. E. Bartholomew, 5,000 Leaflets, "Bible and Sabbath"... 70 30. G. Velthuisen, Holland, \$50, \$50, \$50... 150 00. Exchange... 1 65. D. Appleton & Co., "Critical History of Sunday Laws"... 169 75. Woman's Executive Board, L. of H. List, \$25, \$100, \$100, \$25 00—\$2,034 60. Balance to new account... 533 68. Total... \$2,567 26.

INDEBTEDNESS.

Loans as previously reported... \$1,000 00. HEBREW PAPER FUND.

Dr. Balance from last report... \$320 87. Cash received as follows: Receipts of March... \$28 75. April... 17 00—45 75. Total... \$366 62.

Cash paid: E. P. Saunders, Ag't, in March... \$75 70. April... 38 10—113 80. Balance to new account... 252 82. Total... \$366 62.

E. & O. E. J. F. HUBBARD, Treasurer. PLAINFIELD, N. J., June 1, 1888. Examined by the vouchers, and found correct. H. V. DUNHAM, J. D. SPICER, Aud. Com.

ORDINATION AT DE WITT, ARK.

By request of our church, I report to the SABBATH RECORDER the ordination of Bro. J. L. Hull to the ministry and pastorate, and of Bros. T. H. Monroe and Isaac Parish to the deaconship of this church, Elds. J. F. Shaw and J. B. Clarke acting as presbytery. The ordination sermon was preached by Eld. J. B. Clarke, followed by prayer of consecration and charge to the candidate by Eld. J. F. Shaw. This occurred upon the last Sunday in May, in Bro. Hull's neighborhood.

Upon the first Sunday in June, the church met at the residence of Bro. R. Booty, to attend to his ordination as evangelist and elder in our denomination, Elds. J. B. Clarke, J. F. Shaw and J. L. Hull acting as presbytery; also the deacons of this church were invited to sit in this council. As in the case of Bro. Hull, the council was satisfied with the answers of the candidate, and he was recommended for ordination. The exercises consisted of a sermon by Eld. Shaw, prayer by Eld. Hull, and charge to the candidate by Eld. Clarke. These exercises were well attended in the

two neighborhoods, both by our people and by the observers of Sunday. They listened attentively, and seemed deeply impressed by the services.

We have now had in our midst, Elds. S. R. Wheeler, A. E. Main, J. F. Shaw and J. B. Clarke, all of whom have very favorably impressed the people among which we live, and after leaving us they are inquired as to when they will return, etc., expressing a wish to hear them again. With grateful hearts, we Sabbath-keepers attended these services.

Commencing with one lone Sabbath-keeper, we now have a membership of nineteen, with a pastor, elder and other officers. With the exception of three families, our members are converts to the Sabbath. Brethren, pray for us, that as our numbers and strength increase, we may show a proportionate advancement in our Master's cause. A. S. DAVIS. De Witt, Ark., June 6, 1888.

Home News.

New York. FIRST ALFRED.

One of the saddest occurrences of the year in our quiet town is the death, by drowning, of O. J. Green, son of Thomas H. Green. He was a young man of great promise, having graduated from the University in the class of 1887, and having been a post-graduate in Cornell ever since. He was bathing in Fall Creek when he was taken with a cramp, and sank immediately. His companions hastened to his assistance as soon as possible, but life was extinct. His body was brought home and buried on Tuesday, the 12th, the sad accident having occurred at Ithaca the Sunday previous.

Among the visitors in town the past week were Dr. A. H. Lewis, of Plainfield, N. J., Rev. J. T. Davis, of Welton, Iowa, and Rev. H. B. Lewis, of Borea, West Virginia, all delegates from other Associations to the Western Association, which has just been held at Little Genesee.

Dr. Lewis met the class in Theology two or three times, closing up his course of lectures on Church History, which had been given principally by correspondence.

Condensed News.

Domestic.

General Sheridan is reported to be improving. The 12th annual convention of the Millers' National Association met in Music Hall, Buffalo, June 12th. About 200 members of the craft were present.

The rector of Folkestone asks for such alteration in the prayer book as will make the saying of the Athanasian creed optional. He protests against its "monstrous dogmas of the Dark Ages."

At a meeting of the Albany Woman's Christian Temperance Union, on last Thursday, Mrs. Jump, the president, offered and had adopted resolutions deploring the increasing use of chewing gum.

From January 1st to June 1st, 1888, according to the Railway Age, 2,271 miles of railway track have been laid. Almost 13,000 miles of track were laid in 1887, the year of greatest construction ever known.

The President has nominated William B. Franklin of Connecticut to be Commissioner General of the United States to the International Exposition to be held in Paris in 1889, and Somerville P. Tuck of New York to be United States Assistant Commissioner General to the Paris Exposition.

The alumni of Williams College of central and western New York met to the number of thirty, at Rochester, on the evening of the 12th, and organized an association, to be known as the Williams College Alumni Association of Central and Western New York. Articles of association were adopted, and officers were elected.

Lindsay Mare, a colored messenger in the navy department, died at Washington the past week of old age. He had the distinction of being the oldest employee in the government service. He was appointed a messenger in the navy department in 1828, and served there continuously in that capacity to the day of his death.

The New York State Sunday-school Association convened at Rochester June 12th. Over 500 delegates were present at the opening session. Mr. Sankey was in attendance, and led in song; he also delivered an address. The reports from counties showed a lively interest in Sunday-school affairs throughout the state.

Foreign.

The Emperor of Brazil is improving rapidly in health. A London dispatch announces that John Bright is gaining slowly. He is troubled with insomnia.

The duchess of Edinburgh has been robbed of a quantity of jewelry, the articles being stolen from her buggy, between Cordova and Granada, Spain. It is curious to read about the burning alive of a woman at La Liberated, Peru, on the ground that she was a witch. The world seems to move backwards, in some places.

Miscellany.

SABBATH LINES.

BY ADDISON BRAINARD.

Treasured pleasant places In life's thorny way, Are the weekly visits Of the Sabbath-day. Heaven's gracious emblem, Traced in lines of love, Of the rest eternal In the home above, Where, in sacred measure, With an angel throng, We shall swell the chorus Of the glad new song. As our choicest blessings, Stand in bright array, Fair as peaceful Eden, Is the Sabbath day. —Christian Secretary.

MIRIAM'S SECRET.

BY ESTHER CONVERSE.

When Miriam Stone was eleven years old she went to New York to spend the winter with her aunt. Miriam had two brothers and three sisters. Aunt Margaret's four boys had no sister, and that was why Miriam had been invited to spend the winter in her aunt's beautiful home.

"I wish my boys to learn to be kind and polite to girls," said Aunt Margaret.

Perhaps Miriam's mamma understood from this remark that the four boys were not kind and polite, but Miriam thought of nothing but her aunt's invitation.

When she had been there five weeks she wrote to her mother: "I have a secret; I am learning something that I think will be very useful; I am not going to tell you what it is until I have learned it."

If Miriam could have known how curious the two brothers and three sisters would have been about this secret, she would never have written this. Every letter that came from home contained a request from Charley or Bertha or Sophy about it.

"Mabel wishes to know if you are learning to paint?" wrote papa.

"Johnny hopes you have lessons in drawing," wrote mamma.

"Bertha says she is sure you will make her chocolate caramels when you come home," wrote Charley in a postscript.

Had Miriam said nothing more, perhaps the children would have forgotten it; but she wrote Johnny, "I shall bring my secret with me; you have not guessed it yet."

Johnny and Charley and Mabel and Bertha and Sophy were not discouraged. Every letter contained some new conjecture, and after Miriam had laughed over each with Aunt Margaret, who alone knew the secret, she always asked, "Do you think they will ever guess it, Annie?"

And Aunt Margaret always replied, "Not until you go home, dear."

At the end of eight months Miriam went home.

"Now tell us your secret, Mim," demanded the two brothers.

"Please don't tease us any longer," begged the three sisters.

But Miriam said, "Secrets are better guessed than told: let us see who will find it out."

"Miriam has learned a lovely way to dress paper dolls," said little Sophy. "I think that is her secret."

"Pooh!" replied Charley. And no one seemed to think it necessary for Miriam to notice little Sophy's conjecture.

"I am sure this is Mim's secret," said Mabel, as she put on the toboggan cap that Miriam had just finished.

"You are wrong," laughed Miriam. "It is something more useful than knitting toboggan caps."

"Miriam has learned to play ball," said Johnny, at the tea-table. "That's her secret."

"Don't deny it, Mim, it's too foolish," declared Mabel.

When Johnny heard her whistle softly to herself in the flower garden one day, he was sure he had discovered it; and when Bertha found her arranging flowers for mamma, she was equally sure.

"You foolish children," laughed Miriam. "I said it was something useful."

Two months had passed since Miriam's return, and neither boys nor girls had been successful in guessing. Their curiosity seemed to increase as time passed, and repeated failure brought no discouragement. One evening Miriam sat rocking little Sophy, who was recovering from illness.

"Please tell me a story," begged Sophy. "Un rat de ville invita un jour," began Miriam.

"French!" shouted Johnny. "Now we know, Mim."

"No, indeed!" declared Miriam. "You all know that I learned French with the boys."

"Let's make a list of things she learned," said Charley. "Perhaps she hasn't denied everything."

"Toboggan caps," said Mabel. "To play ball and sew on buttons," said Johnny. "French, to braid her own hair, and make chocolate caramels," suggested Bertha. "To whistle, and dress paper dolls," added Sophy. "You haven't guessed," said Miriam. "It's something better than all you have mentioned." Papa looked over the top of his paper. Charley thought he was going to say, "What can the child mean?" but he only said, "she has learned to speak in riddles." Mamma said not a word.

A few days after Charley exclaimed, "Mamma, do you notice how patiently Mim bears our teasing? She never gets angry now. She used to cry and fret if I took her things; but I haven't seen her cross since she came home. She's learned—oh, mamma! I do believe that's her secret."

"Ask her," replied mamma, smiling. That evening, when papa and mamma and the two brothers and three sisters were gathered in the sitting-room, Charley said, "Mim, I've guessed it at last. You learned to control your temper."

Miriam's eyes filled with tears. "Have I, mamma?" she asked, "Have I learned?"

"Yes, dear," replied mamma, "I think you have."

"Oh!" cried Johnny in disappointment, "that isn't better than French and all the other things!"

"Johnny," asked papa, "who said 'He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city.'" —The Congregationalist.

SET THE CLOCK RIGHT.

In one of the daily papers there lately appeared the story of a colored man, who came to a watch-maker, and gave him the two hands of a clock, saying:

"I want yer to fix up 'dese han's. Dey jess doan keep no mo' 'kores' time for mo' den six munfs."

"Where is the clock?" answered the watch-maker.

"Out at de house on Injun Creek."

"But I must have the clock."

"Didn't I tell yer dar's uffin de matter wid de clock 'ceptin' de han's and I done brought 'em to you? You jess want de clock so you can tinkler wid it and charge me a big price. Gimme back dem han's." And so saying, he went off to find some reasonable watch-maker.

Foolish as he was, his action was very like that of those who try to regulate their conduct without being made right on the inside. They go wrong, but refuse to believe that the trouble is in their hearts. They are sure that it is not the clock, but the hands that are out of order. They know no more of the need of a change in their spiritual condition than the poor negro did the works of his clock. They are unwilling to give themselves over into the hands of the great Artificer, who will set their works right, so that they may keep time with the great clock of the universe, and no longer attempt to set themselves according to the incorrect time of the world. And their reason for not putting themselves into the hands of the Lord is very similar to the reason the colored man gave. They are afraid the price will be too great. They say: "We only wish to avoid this or that bad habit." But the great Clock-maker says: "I cannot regulate the hands unless I have the clock. I must have the clock." —The Sower.

FOLLER THE BLAZES, JIMMIE!

BY THE REV. EDWARD A. RAND.

"Jimmie! Jimmie! Jim-meel!" Jimmie Weeks was cutting wood amid the pines back of the house; but when he heard that call coming to him in the great forest, he exclaimed, "I must stop; for that is grandmother. She is worried about the brook!"

He ran to the house. At an open window his grandmother stood and called? No, she sat in her big arm-chair, which rested on wheels. Grandmother Weeks had not been able to walk for two years. Her son, John Weeks, wheeled her in this chair from place to place. By her side was a motherless babe, Elsie. With Jimmie's help she cared for little one-year old Elsie.

"I'll be legs for Elsie, grandmother," Jimmie had said, "and you can be eyes and hands and head."

"We will get along, Jimmy," Grandmother Weeks replied cheerfully. She did not feel cheerful, this afternoon of our story, for Bear Mountain Brook was behaving badly. It threatened to stir up and get together a freshet that would go tearing and howling and wasting down through the valley. It would try to take the Weeks's home with it, and what would grandmother and Elsie do then? John Weeks was in the heart of the mountain forest cutting wood, expecting to pass the night there in a logging camp.

"Mother," said John Weeks, "if the brook outs up any mischief, or looks as if it would, send me word by Thomas."

Thomas was in a worse condition than the valley ravaged by Bear Mountain Brook. A freshet of temptation had come along and swept weak Thomas off on a drunken spree. What would or could Grandmother Weeks do?

"Is the brook doing any better?" she now asked Jimmie.

He very soberly shook his head, and Grandmother Weeks shook her head soberly in reply. Elsie, who was contentedly sucking her thumb, would have shared in the general anxiety if she had known a freshet might be coming after her.

"That wicked Thomas!" exclaimed the grandmother. "He could have told your father, if he had kept sober. Your father told him."

"Grandmother, I'll go and tell father," cried Jimmie.

"But you don't know the way to the camp."

"Father blazed the path through the woods. I can take the lantern when it gets dark, and I suppose it will be dark soon."

"Yes," said Grandmother Weeks soberly. Already the shadows were deepening in the forest, and Bear Mountain Brook seemed to splash and dash and crash louder than ever.

"I can go by the blazes, grandmother."

"But—but—" "Yes, I am going. I am not afraid."

There seemed to be no other way. Oh that Thomas! If he had only done his duty, and kept sober, he could have warned Farmer Weeks. Before leaving to give the warning, he could have carried grandmother and Elsie in his strong arms up to the barn on a slope above the reach of any freshet.

"Jimmy, afore you go," said grandmother, "you might put the baby up in my arms, or you wheel me where the cradle is, and I can take her."

She did not say why she did this, for she kept this thought with a shadow to herself: "If the water comes, baby will be higher up in my arms than down in the cradle."

Off trotted Jimmie, the old barn-lantern in his hand.

"Hark! She is calling me!" thought Jimmie. He turned back to an opened window.

"Foller the blazes, Jimmie! Be sure and do it, Jimmy!" urged grandmother.

For a little while he could see the fresh marks of his father's hatchet where he had chipped the trees now on this side, then on that; and the scars were like little guide-boards saying, "This is the way to the logging-camp."

Soon he lighted his lantern. He was now in the depths of the forest. What did he feel? A splash of rain on his hand!

"Oh the rain is coming again, and the brook!" sighed Jimmie.

It seemed to him as if he could see that brook raging like a great dragon, its mouth full of white foam. On and on he hurried, now forced to halt and held up his lantern to see the white scars of his father's strokes against the trees, then traveling easily because the blazes were lower and larger.

"Ah! there it is," he cried at last, catching the gleam, sharp and golden, from some light ahead. "That is the camp!"

Farmer Weeks was busily cooking his supper. An odor of ham frying in the pan on the stove filled the little log house in the great, lonely woods.

"Hul-lo, father!"

"Why, why, Jimmie Stars! this you? Why, where did you come from?"

"Home, father?"

"Anything the matter?"

"The brook, father."

"Is rising?"

"Yes, and grandmother wants you."

"Where's that Thomas?"

"He's gone off on a spree."

"The reskell! Just a minute, and I'll be ready."

He left the ham to fry, and burn, and become a cinder on the stove, gripped Jimmie's hand, and then away they went. They traversed speedily the winding path. They reached the lonely farm-house. In five minutes more, Farmer Weeks had borne his old mother and the babe Elsie to the barn, Jimmie following with all the blankets and quilts his arms could hold. There in the barn, they safely passed the night, heard the fresher chafing and fretting around the farm-house like a savage beast disappointed because its prey had escaped. But the house was not swept away. It survived the flood; and ere the shadows deepened and darkened again, the farmer's family was back again in the old home, baby Elsie cooing in her cradle, Grandmother Weeks bending over it and smiling with all the warmth of her loving heart.

Jimmie was sick a short time after that.

"Must have taken cold going in the rain, the night of the freshet," said the father, gently stroking the boy's locks.

Jimmie was just the boy to enjoy the old family Bible with its many pictures, and he sat a long while contentedly looking at pictures in Genesis.

"Grandmother," said Jimmie, "it says Abraham left the home where he had been brought up, and he went into a strange country, away off. Now I shouldn't have thought he would have known which way to go."

"But you know God, his father, called him."

"Yes, grandmother."

"Well, when your father made that path through the woods, he blazed the trees; didn't he?"

"Yes, grandmother."

"Well, Abraham's heavenly Father gave him some promises. Those were the blazes that led him on, you know. He just follered the blazes, Jimmie."

"I see, I see."

In a few days there was a very sick little fellow in the house. The doctor came, looked puzzled, shook his head, did his best, and then said, in a low tone, "No hope."

The doctor was right. To another and a beautiful country, God was now calling out a little pilgrim.

"You—you 'fraid, Jimmie?" sobbed grandmother.

"N-n-o, but I sort of wish I knew the way better."

Then grandmother read the beautiful twenty-third Psalm and the words of Jesus calling all the children to himself.

"O grandmother!" said Jimmie in his thin, weak voice, "I—I—can see the way! There are the blazes, grandmother!"

When he was crossing the valley into the other country, dear old grandmother bent down to his white face, and as from the window that night he trudged off into the forest, she called, but softly now, "Jimmie, you—you—foller the blazes!"

A bright, a golden, a triumphant light

swept across his face, for a little pilgrim was going by a sure road into the other country. —S. S. Times.

THE MEKEST MAN.

"Who was the meekest man?" was another of the old catechetical questions on which the children of the last generation were brought up. And the ready answer used to come, "Moses." Again we must revise a child's common understanding of the word, or he gets a wrong idea of the man who has been thus labeled, not to say libeled.

With many people, to-day, meek is almost synonymous with mean-spirited. Uriah Heep is not only "umble," but "meek."

But we find that the patriarch who has gained the distinction of being the meekest, is a man of strong and even terrible passions.

Who slew the oppressive Egyptian in the field? The meekest man. Who spurned the luxurious life of a pampered prince, and trod under his feet "the pleasures of Egypt?" The meekest man. Who angrily smote the rock in the wilderness? The meekest man.

Who dashed the tables of stone out of his hand? The meekest man. Strong, vigorous, passionate above most great men of history was this "meekest" man. And yet the epithet, if understood, is not misapplied.

Never did there live a man more submissively obedient to God than this strong warrior. Never lived there a man more ready to put aside his own preferences and to accept God's will.

And that is true meekness, not lack of spirit, not softness of disposition, not flexible yielding to a stronger human will, but a great readiness to do God's will, and to bow before his good pleasure, whether it involves obscurity in the wilderness, or a conspicuous place among the world's leaders. True meekness is involved in the second petition of the Lord's Prayer, "Thy will be done." Such meekness is blessed. It inherits the earth. —Golden Rule.

TWO LITTLE FEET.

Two little feet went pattering by, Years ago! They wandered of to the sunny sky, Years ago!

Two little socks well wrinkled and worn, Moved me to tears with their memories born, Years ago!

Dear little feet that ran here and there, Years ago! Creeping, climbing about everywhere, Years ago!

Crept never back to the love they left, Climbed never more into arms bereft, Years ago!

Again I'll hear little feet Pattering by! Their music a thousand-fold more sweet, In the sky!

I joy to think of the Father's care, That holds them safe till I meet them there, By-and-by!

BENNY'S CRUSADE.

BY RUTH CLAYTON.

It was a warm day in June, and Benny had played in the sun until he was tired; so he sat down on the edge of the porch to rest.

Consin Nell had just come over, and was telling Eva about the wonderful phrenologist in the village, who could tell a person's character by examining his head. Nell meant to go to-morrow and see for herself whether there was any truth in it.

Benny was thinking about the little wagon Dick had promised to make for him, and how he would teach Trip to draw it, so he did not listen to what the girls were saying. Still the word "bumps," which they used quite often, attracted his attention.

He had a practical acquaintance with that word, having in his four years of active, baby life frequently met the painful fact which it represented. He had bumped his head three times already that day, and he was sure he felt sorry for Eva and Nell if their heads were as sore as his.

Just then a butterfly went sailing lazily past, and Benny thought, "B'lieve I'll catch it and s'prise Dick; 'cause he said I couldn't catch a lightning-bug."

And he went, and the butterfly flew around and around, but kept out of his reach. At last, away down in the corner of the yard, it settled on a weed behind the little, old, wild crab-apple tree. Benny's hat was in his hand, and around the tree he darted, expecting to secure his captive; but alas! the little, old tree had sometime sent out a low branch which had been broken off, leaving its stub just high enough for Benny's head to strike.

The butterfly flew away, while its pursuer lay upon the ground quite still for a moment, and then began to cry. Eva and Nell came running, and as Eva picked him up Nell remarked laughing, "He has plenty of bumps anyway."

Benny didn't see any reason for laughing, so he cried the harder until Eva said, "We'll get the hatchet and cut off that naughty stick, shall we?" He agreed, and watched the operation with interest. Then Nell went home; Eva went to the garden to gather peas for supper; and Benny sat down under the big maple tree because his head felt queer when he walked.

Dick, Eva, and Benny lived alone on the little farm. More than a year before, Mr. Knight had been drowned—no one knew just how—in the neighboring creek, and just two weeks later his wife had died of brain fever, leaving the three children orphans, indeed. Uncle Wilbur was near to help and counsel, and Dick and Eva worked bravely, though sometimes with heavy hearts. Baby Ben was too young to share their troubles, and now he seldom asked for the

father and mother he had missed so much, seeming content in the love of his brother and sister.

He had not sat long before he saw Dick come from the field and go down cellar. Dick went down cellar quite often lately; but no one thought anything of that. After a while he came up, and Benny thought he did not walk just right as he went toward the barn.

"Guess his head feels like mine. Wonder if he bumped it on somethin' down there; b'lieve I'll go and see; ev'body's gettin' bumped to day."

Down stairs he went and looked around cautiously. He had not been in the cellar very often, and did not know what might be there. Being full of his purpose, he soon found something which might have bumped Dick's head. At least, so he thought. There was a keg laid on its side upon a box and in the head of the keg was a wooden faucet. Now, to Benny's eyes, this faucet looked much the size of the crab-tree stick on which he had bumped his head. It was just the right height too, he said, forgetting that Dick's head was somewhat higher than his own busy pate. No doubt Dick had run against this very thing, and now he would fix it as Eva had fixed that branch of the tree. Up stairs he toiled, found the hatchet where Eva had left it, went down again and began work. The hatchet was heavy, and he had to stop to rest several times. At last he heard the "stick" crack, and gathering all his tiny strength he dealt it a triumphant blow. It broke, and as it went down Benny went with it, the hatchet just missing Trip who had come to see what was going on.

Benny had another bump on his head now, but he had no time to think of that, for there was something pouring out of that keg, drenching him and running all over the cellar floor. Trip howled. Benny screamed, and Eva from the kitchen and Dick from the barn arrived together. Benny had scrambled to his feet and with dripping garments was watching the nearly exhausted stream from the broken faucet.

"What made you do that?" asked Dick. "For 'cause you won't bump your head, an' walk good, an' I didn't get the butterfly neiver," sobbed our hero.

Two hours later Master Benny went happily to bed, having fully explained his reason for attacking the cider faucet. Then Dick, with flaming face, confessed to Eva that his head had not always been steady when he came from that cellar, and promised that the baby should not again have cause to complain that his big brother did not "walk good."

He never had, and after Uncle Wilbur heard the story, he concluded to banish the cider-barrel from his cellar, also; so Benny's crusade accomplished more good than the young crusader knew. —Morning Star.

THE HOME OF THE BLIZZARD.

Where is its cradle, its home? The Arctic regions. The papers talk about a blizzard having started from Manitoba, but that is not its home, its starting point. Manitoba is only its half-way house. Why do blizzards come by the way of Manitoba, and make themselves most felt upon the west side of the Mississippi River? Why do we never hear of blizzards in Canada, New England and the Middle States? Because the Laurentian range of mountains stretch westward from Labrador along the southern line of British America 3,000 miles, skirting the north shore of Lake Superior, and tapering out in North-eastern Minnesota, furnishing a protecting wall of solid rock 4,000 feet high against blizzards for all the regions south of it. Geologists tell us that this range is formed of the oldest silurian or sedimentary rock to be found upon the globe, and that it extends 30,000 feet below the surface. From North-eastern Manitoba to the Rocky Mountains is an open, treeless plateau—a great door-way 1,000 miles wide, through which the ice king rushes. From that line southward is, in the main, the same treeless prairie all the way to the Gulf of Mexico, forming west of the Mississippi River, the royal toboggan slide 3,000 miles long, upon which his ice-crowned majesty, the blizzard, sweeps in all his jeweled robes to swoon in the arms of the tropical sun. The Texas norther is only the frayed fringes of the blizzard king's mantle as he whirls past.

RELATIVE NUMBER OF CHRISTIANS.

The number of Christians has increased century by century until now they far outnumber the adherents of any other faith. The ordinary statistics by which Buddhists are made to outnumber Christians are totally misleading. The difference between Quakerism and the Church of Rome is trifling as compared with the difference between sects who are all classed together as Buddhists, but who have almost nothing in common except the name and a few merely outward and material resemblances. To call all Mohammedans Christians would be very much more reasonable than to consider as adherents of one religion all who call themselves Buddhists. And this is not all, for in China, which contains most of the adherents of Buddhism, this is only one belief among many, and the same man is often Buddhist, Taoist, Confucianist and the "ancestor-worshiper" all in one. Taking Christians and Mohammedans together it is probable that there are from five to six hundred millions of people who believe in one God, Creator and Governor of the world, who has revealed himself in Jesus Christ, while it is extremely improbable that even a third as many are so agreed on any other creed. —Church Review.

MOTHERS OF FAMOUS MEN.

Concerning many of those world knows much, but of the world is ignorant. The mother of Louis the scientist, was the wife of a student clergyman; and lived to age. Louis was her favorite son. He was trained him with the greatest care in 1857, Prof. Siliman, of Yale visited her, he found her at an "tall, erect and dignified woman" mated address and cultivated. When she was assured by her grandson's adopted country loved him proud of him, her strong frame and her voice trembled with emotion flowing tears told the sad story of heart.

The day that Prof. Siliman left a long way in the rain to bid his wife farewell. Presenting them bouquet of pansies, she bade the son, "pensees were all for him." French means both pansy and the fifth birthday of Agassiz's Club, of Boston, celebrated it with at which Longfellow, Holmes read poems. In the poem of allusion was made to the natural mourning over the fact that the Nature, had driven her son from when she wished to keep him.

And the mother at home says For his voice I listen and yearn It is growing late and dark, And my boy does not return.

Agassiz's head was bent during the poem, but when all mother was made, his ruddy with restrained feeling, tears gazed eyes, and as the last line was dropped slowly down his cheeks another.

The childhood of Dickens was owed by poverty, and his sensitive aginative mind was so keenly position, that it was hardly possible could draw an absolutely impartial of his parents. His mother had a precision of the droll and of and likewise considerable dra She was a comely little woman, some bright eyes, and a gentle person.

From her Dickens undoubtedly his temperament and intellect possessed an extraordinary and her power of something astonishing. Her quick, and she unconsciously thing that came under her observing describing ridiculous occurrence and gesture would be inimitable manner was of the quietest. clared that to her he owed his for knowledge, and his earliest reading was awakened by his taught him not only the first English, but also a little of Latin saddened and darkened many life, and her children were early to leave her and earn their own they all honored and loved her served. —Woman's Argosy.

LOST OPPORTUNITIES.

A gentle, gracious old lady lately told the following incident grandchildren. We give, as possible, her own words:

"I drove out one day, my young girl, to the park. Sor occurred to irritate me; a dress or carriage, and bidding the co on, sat down on a bench near their nurses looking on. I tried to control my own ill thought, why should I not if I chose? I was alone, it co body."

"A man stood near me, in a tree. He attracted my attention his clothes were of fine quality and ragged. There was something in his air and manner, too, which gentle breeding. He turned looking at him, and apparent sudden impulse, came up and work. I was not frightened, was perfectly respectful, but being annoyed by a stranger.

"What work could I have said. "That is true." He bowed away. I sat by the river for then went to meet the carriage returning.

"The man again stopped me, young," he said. "You are mercy than the world. I am ed man. If you would use could you not get me work?"

"His voice was so hoarse had been drinking. I hurried speaking. The coachman with his whip, seeing that I went home, but the man haunted me all the night."

"The next morning my friend the paper: 'The body of a last night in the river above proved to be a Virginian, who had been struggling with health in the city for months, working to every man he met.' was to me. A kind word have saved him. It was a Fifty years have passed since and I was at night with

and mother he had missed so much, containing in the love of his brother sister. had not sat long before he saw Dick from the field and go down cellar, went down cellar quite often lately; so one thought anything of that. After he came up, and Benny thought he not walk just right as he went toward barn.

MOTHERS OF FAMOUS MEN.

Concerning many of those women the world knows much, but of the majority it is ignorant. The mother of Louis Agassiz, the scientist, was the wife of a Swiss Protestant clergyman, and lived to a good old age. Louis was her favorite son, and she trained him with the greatest care. When, in 1857, Prof. Siliman, of Yale College, visited her, he found her at four-score, a "tall, erect and dignified woman," with animated address and cultivated manners.

before me." The consequences of our careless neglect of the poor are not often brought to us in such a way. Yet we may be certain that every time we turn away from a needy brother, we leave him to evil influences which we might have changed into good ones.

THE LOVE OF GOD.

We are often ready to say that we are left to our own resources in all the matters that pertain to this life, but such is not the case. God cares for his people, and is ready to aid them when they call upon him. His word has gone forth that "no good thing will be withheld from those that walk uprightly," and his love has been manifested by the gift of his Son Jesus Christ, that those who come to him might have a sure refuge in time of need.

God has devised a plan of salvation, by which he offered to us his Son to deliver us from our iniquity and sin. Therefore we are under obligations to love and serve him. We are surrounded with so many evidences of God's love toward us that we have ceased to notice them, and we fail to appreciate God's solicitude and care for us.

There is no tie so strong as love. Man's love for his fellow-man will move him to deeds of daring and renown, and the man who has no love for humanity is degraded and debased. He fails to exercise one of the grandest functions of his being, but the man who loves his fellow-men and strives to elevate their condition is obeying the injunction that God has given him to love his neighbor as himself.

BUT ONE WAY.

Some years ago I met a friend on Boston Common. We were both coming that night to New York—I by the Fall River boat, he by the Shore Line Railroad. We presently fell into an earnest conversation on religious matters. He was one of those men who professed greatly to admire the life and character of Jesus Christ and the system of ethics he taught in the Sermon on the Mount, but he utterly rejected the statement that he was saved by the blood of Christ.

the way. 'No man cometh to the Father but by me.' 'No man knoweth the Father save the Son, and he to whom the Son shall reveal him.' And the apostle says, 'Neither is there salvation in any other.' 'For there is one God and one Mediator between God and man, the man Christ Jesus,'—Words and Weapons.

Popular Science.

A NEW FLAMELESS EXPLOSIVE.—A new variety of "securite" has been prepared by Herr Schoeneweg, which is said to be flameless when exploded, and will, it is expected, be of especial value as a substitute for ordinary blasting powder and other explosives in fiery coal mines.

FIRE ESCAPE FOR SCHOOL BUILDINGS.—A novel system of fire escape for school buildings has been suggested by Captain Reagan, assistant chief of the Boston fire department, which upon its face looks as if it might prove of considerable practical value. His idea is to utilize the large yard area to be found about nearly every school-house in Boston, and erect an ornamental iron tower a short distance from the building.

ELECTRICITY IN PLACE OF HORSES.—The Fourth Avenue street railway cars are soon to be propelled by electric motors propelled by storage batteries carried on the cars. About one-fourth of the building of the 85th Street stables has been appropriated to the operations of the Julien Company, and there are masons and machinists at work on the ground floor putting up steam boilers and machinery.

THE DIRECTION OF SOUNDS.—The average child, returning from school, on entering the house calls "Mamma!" The mother, perhaps, replies, "Yes!" "Where are you?" is the next question, and the reply informs the child not only as to the floor, but as to the room in which the mother can be found. The child cannot determine its mother's location by the sound of her voice.

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ferent directions, before hitting the right one. The deer, on being startled by the hunter's unseen tread, is not always right in his selection of the route to get out of harm's way. A flock of geese, ducks or other birds, on hearing a gun is as likely to fly toward as from the sportsman, if he has kept entirely out of sight and the flash of the piece has not been seen.—Popular Science Monthly.

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THE HOME OF THE BLIZZARD.

LOST OPPORTUNITIES.

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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.

- THIRD QUARTER. June 30. God's Covenant with Israel. Ex. 24: 1-12. July 7. The Golden Calves. Ex. 32: 1-25. July 14. God's Presence Promised. Ex. 33: 12-23. July 21. Free Gifts for the Tabernacle. Ex. 35: 20-29. July 28. The Tabernacle. Ex. 40: 1-16. Aug. 4. The Burnt Offering. Lev. 1: 1-9. Aug. 11. The Day of Atonement. Lev. 16: 1-16. Aug. 18. The Feast of Tabernacles. Lev. 23: 33-44. Aug. 25. The Pillar of Cloud and of Fire. Num. 9: 15-23. Sept. 1. The Spies Sent into Canaan. Num. 13: 17-33. Sept. 8. The Unbelief of the People. Num. 14: 1-10. Sept. 15. The Smitten Rock. Num. 20: 1-13. Sept. 22. Death and Burial of Moses. Deut. 34: 1-12. Sept. 29. Review Service.

LESSON I.—GOD'S COVENANT WITH ISRAEL.

FROM THE HELPING HAND.

For Sabbath-day, June 30, 1888.

SCRIPTURE LESSON.—Exodus 24: 1-12.

1. And he said unto Moses, come up unto the Lord, thou and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off. 2. And Moses shall come near the Lord; but they shall not come near: neither shall the people go up with him. 3. And Moses came and told the people all the words of the Lord, and all the judgments; and all the people answered with one voice, and said, All the words which the Lord hath said will we do. 4. And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. 5. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord. 6. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. 7. And he took the book of the covenant, and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient. 8. And Moses took the blood, and sprinkled it on the people, and said, Behold, the blood of the covenant, which the Lord hath made with you concerning all these words. 9. Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel. 10. And they saw the God of Israel; and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. 11. And upon the nobles of the children of Israel he laid not his hand; also they saw God, and did eat and drink. 12. And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

GOLDEN TEXT.—I will be to them a God, and they shall be to me a people. Heb. 8: 10.

PLACE.—The plain Er Rahah (rest) north of Sinai. The law was certainly proclaimed from Ras Sufefe (willow head), the northern peak of the Sinai group of mountains. Tradition makes the southern peak, Jebel Musa (Mount of Moses), the place of the giving of the law. But the conditions of the narrative are by no means so well satisfied as by the northern peak, with the broad plain of Er Rahah, two miles long and one-half a mile wide, amply sufficient to accommodate the camp of the two millions of the Israelites, all in full view of the mountain. No other place so well suits the conditions described. It would have been impossible for the Israelites to have gathered together before Jebel Musa.

TIME.—May, 1491, B. C., according to the common chronology of Archbishop Usher. But according to Egyptian chronology, it would be 1317 B. C. Nothing in the way of identification of ancient monarchs with Biblical characters is more certain than that of the Pharaoh of Joseph with Seti I., the Pharaoh of the oppression with Rameses II., and the Pharaoh of the Exodus with Menepthah I. On the other hand, hardly anything is more uncertain than Old Testament chronology. But Egyptian chronology is in scarcely more definite shape. So until more light is given us we cannot be too dogmatic.

PERSONS.—Moses. (Hebrew, "drawn out;") Egyptian, "saved from the water," Ex. 2: 10; the prophet of God, and chosen deliverer of Israel. Aaron, "mountainous;" his elder brother. Ex. 6: 20, 7: 7. Nadab "liberal," and Abihu, "he, i. e., God, is my father," sons of Aaron. Ex. 6: 23. Seventy elders, representing the people of Israel.

OUTLINE.

- I. God's injunction to worship. v. 1, 2. II. The assent of the people to the covenant. v. 8. III. The covenant made. v. 4-8. IV. The vision of God and the feast of the covenant. v. 9-11. V. The law. v. 12.

INTRODUCTION.

Our study is now resumed in the Book of Exodus at about where it closed in June, 1887. Our last lesson was upon the ten commandments. Without entering into the critical problem, we may say that of the whole Pentateuch, the Book of Exodus bears perhaps the most certain marks of Mosaic authorship. At least it is most certain that its subject matter comes to us from Moses. We read in our lesson (vs. 4 and 7) that Moses wrote the Book of the Covenant (Ex. 20: 22; 23: 19, etc.), and it is plain from Ex. 24: 27 that he also wrote the Lesser Book of the Covenant. Ex. 34: 10-28. In Ex. 17: 14 a reference is made to Moses as the writer of the matter of Amezah, "In the Book" (Hebrew), which evidently had contained other records. After the account of the giving of the ten commandments, there follows the Book of the Covenant, a series of laws and ordinances transmitted to Moses for the children of Israel as a basis of the covenant. After this (Ex. 23: 20-33) are given the promises which God made to Israel, and certain further injunctions. Then follows our lesson, the account of the solemn ratification of the covenant between God and Israel.

EXPLANATORY NOTES.

V. 1. "And he said unto Moses." Compare the opening of the Book of the Covenant. Ex. 20: 25; W. at was there spoken was for the people, through Moses. This is for Moses himself, although doubt-

less he was to tell the people of it. v. 1, 2. "Come up unto the Lord," etc. Moses had withdrawn into "thick darkness" (Ex. 20: 21), but had evidently not gone up upon the mountain. Now, an ascending to Jehovah is enjoined with distinctions. Moses alone is permitted to come up to God; he, as prophet, is admitted to the awful presence of Jehovah himself. Aaron, Nadab and Abihu, representing the priesthood, must stop at the foot of the mountain. Also the seventy elders, representing the people of Israel, must likewise stop. The priests and elders seem to occupy a position midway between the prophet, who is with Jehovah, and the people below. v. 3. "And Moses came and told the people," etc., i. e., told them all that God had previously said, for things including the ten commandments, though they had previously heard; but at any rate, he told them all the words (Ex. 20: 22-26), and all the judgments. Ex. 21: 1, etc. The word judgment means rather a law or statute. "All the words . . . will we do." This is the assent of the people unanimously to the laws of God. Compare the previous promise of compliance. Ex. 19: 8. This assent is the basis of ratification of the covenant now solemnly to be made. v. 4. "And Moses wrote." Either a provisional copy of the law, or the Book of the Covenant, or both. He then arose early in the morning and built an altar to Jehovah. "And twelve pillars." These were stones of significance or memorial. Compare Gen. 28: 18; 31: 45, and Josh. 4: 1-9. v. 5. "Young men." Different reasons are supposed for the selection of young men. But they were evidently strong, vigorous men, simply Moses' assistants, and we need not seek any hidden meaning in his choice. "Burnt offerings." Indicating devotion and dedication of the worshiper to God. The victim is consumed and ascends to God as an offering. "Peace offering," in which only a portion is consumed, indicating communion and reconciliation between God and the people sacrificing. See Lev. 3. "Oxen." Or bullocks. No lesser animals would be so appropriate upon so awful an occasion. v. 6. "Half of the blood." The division of the blood indicates the same difference of idea involved in the division of the peace offering. Part is a sacrifice, and part has perhaps a typically sacramental use. v. 7. "And he took the book." This is the more solemn ratification; hence the words are read instead of being informally stated as in v. 3. Now, the people again reiterate the promise of obedience. y. 8. "And Moses took the blood," etc. A sacramental use of the blood, indicating that the covenant is efficacious for the people. "The blood of the covenant," i. e., the blood representing sacramentally the covenant. Compare Heb. 9: 19 ff. Note Christ's words in Matt. 26: 28 v. 9. "These went up." According to the injunction of v. 1. There must be the feast of the covenant as well as the sacrifice. The Lord's Supper is the feast of the new covenant. The sacrifice was offered on Calvary. The bread, wine and table are only representatively body, blood and altar. Compare Matt. 26: 26, 28, and Heb. 13: 10. v. 10. "And they saw the God of Israel." A singular statement. What it means is not clear. Evidently, however, it does not mean that they literally saw the very person of Jehovah. For we are told in John 1: 18 that "no man hath seen God (i. e., as he is) at any time." Even Moses, who saw more of God than any other man (Ex. 33: 11, Num. 12: 8), only saw a part, and that an unworthy part, of the divine glory. Ex. 33: 17-23. "A sapphire stone." Sky-blue in color. This, evidently, is a vision of the heavenly glory; notice that no description of God himself is attempted. v. 11. "And upon the nobles." The elders representing the people. "He laid not his hand." They received no injury. "They saw God and did eat and drink." They did not die, as one might expect, on account of their nearer approach to Jehovah, but they participated in the feast of the covenant. v. 12. "Come up to me." Moses is now summoned to Jehovah in the mountain, to receive the law and other instructions. He remained in the mount forty days. v. 18. The giving of the tables of stone is recorded in Ex. 31; 18.

RESOLUTIONS.

The following resolutions were written by the order of the Marlboro (N. J.) Sabbath-school because of the death of our dear friend and fellow-worker, Lizzie L. Schaible: WHEREAS, God in his infinite mercy has seen fit to remove from our Sabbath school, by death, our dearly loved friend, LIZZIE SCHAIBLE; therefore, Resolved, That we have lost a loving and sympathizing friend, one who by her kindness won the hearts of all. Our loss is her gain. Resolved, That in her death we lose a voice of bird-like melody, which she was always willing to use for our pleasure and God's praise. The Lord loveth a cheerful giver. Resolved, That in the death of our fellow teacher we have lost one who had the well being of those entrusted to her instruction at heart, and by her perseverance and loving kindness endeared herself to them all. Not lost but gone before. Resolved, That from the unselfish life of our loved one we learn these lessons: "Whatever thy hand findeth to do, do it with thy might, as unto the Lord." And to say with her: "Father, not my will, but thine be done." Resolved, That we tender our heart-felt sympathy to the bereaved family, remembering that God is our refuge and our strength; a very present help in time of trouble. "Each day has its trials and cares, Each day has its help for my need, Each pathway its thorns and its snares; But I sing, while his promise I read, Sufficient for me. His grace so abundant and free. In sorrow or pain, This joy shall remain, His grace is sufficient for me." Resolved, That the officers and teachers of the Sabbath-school wear, each Sabbath during the remainder of this year, an emblem of mourning for the deceased. Resolved, That a copy of these resolutions be entered on the minutes of the Sabbath school and sent to the SABBATH RECORDER for publication: to her father, Mr. Louis Schaible, Sr. and to Mrs. Mary Willis, by the secretary of the Sabbath-school. SUSIE HOFFMAN, JENNIE FOMLINGTON, LIZZIE FISHER, Com.

THE following resolutions were adopted at a regular session of the Adams Centre Sabbath-school, held May 26, 1888: WHEREAS, the Adams Centre Sabbath-school has suffered the loss of a faithful member, in the death of FRED A. GRAVES; therefore, Resolved, That we as a society, have lost a true hearted, earnest member, one whose actions have proven that the Word of God was his guide. Resolved, That while we miss and mourn for him, we will rejoice in the fact that he lived the life and set the example he did before us. Resolved, That we will strive to follow his example of manliness, integrity, and conscientiousness. Resolved, That we deeply sympathize with the bereaved family of the deceased, and commend them to Him who has special regard for the widow and fatherless, assuring them that the grief is not theirs alone, but ours in part. Resolved, That a copy of these resolutions be presented to the afflicted family, also to the SABBATH RECORDER with a request for publication.

WHEREAS, in view of the loss the Sabbath school and church have sustained by the decease of our friend and associate, Miss EMMA J. MAIN, and of the still heavier loss sustained by those who were nearest and dearest to her; therefore, Resolved, That it is but a just tribute to the memory of the departed to say that in regretting her removal from our midst, we mourn for one who was, in every way worthy of our respect and regard. Resolved, That in our deep sorrow for the loss of so faithful a sister in Christ Jesus, we find consolation in the belief that it is well with her for whom we mourn. Resolved, That we sincerely sympathize with the mother of the deceased in the bereavement with which it has pleased Divine Providence to afflict her and commend her to him who orders all things for the best. Resolved, That these resolutions be presented to the mother of the deceased, in token of our respect and regard for the departed, and also be forwarded to the SABBATH RECORDER for publication.

MARRIED.

In Alfred Centre, N. Y., May 29, 1888, CORA MAE DAVIS and GEORGE W. TRUMAN. In Ceres Pa., June 11, 1888, by Eld J. Kenyon, MOSS MERRICK, of Corydon, Pa., and Miss ALLIE IOLA BARBER, daughter of Mr. Frank Barber. At Milton Junction, Wis., on June 6, 1888, by Rev. N. Wardner, Mr. FRANK L. MARVOTT and Miss MARY L. BARNES, both of Milton Junction.

DIED.

In Pawcatuck, Conn., May 31, 1888, of heart disease, Mr. GEORGE C. STILLMAN, aged 75 years, 2 months and 11 days. He was the son of the late Phineas Stillman, of Potter Hill, R. I. In early life he confessed Christ and became a member of the First Seventh-day Baptist Church of Hopkinton, Utah, moving out of this community to Waterford, Conn., he united with the Waterford Seventh-day Baptist Church, and there retained his membership during a period of about twenty years, and then, moving with his family to Westery, R. I., he became a member of the Pawcatuck Church where he retained his membership till death. He was an honored member of society, respected by all who knew him. He was ever genial and helpful and a living witness in the church of Christ; and his death was only a transfer from the church militant to the church triumphant. "Blessed are the dead which die in the Lord." H. S.

We desire to express our heartfelt thanks for the many expressions of sympathy, and for the kind assistance of friends rendered in the hour of our sudden bereavement. THOMAS H. GREEN AND FAMILY.

BEQUESTS TO TRACT SOCIETY.

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

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

SPECIAL NOTICES.

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 Society. 4. Sunday evening, June 24th, Baccalaureate Sermon, by Pres. Whitford. 5. Tuesday afternoon, June 26th, 2 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 9 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 corneter, assisted by Emma Von Elson, 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 double 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.

AGENTS WANTED in each Association to sell Dr. A. H. Lewis's new book: "A Critical History of Sunday Legislation, from A. D. 321 to 1888." Terms to agents will be given, on inquiry, by E. P. Saunders, Ag't., Alfred Centre, N. Y.

THE WOMAN'S EXECUTIVE BOARD having decided to undertake the work of providing a missionary outfit for Bro. Randolph's family preparatory to their departure for China, have appointed the following committee to arrange for carrying out their plans: Eastern Association—Mrs. I. L. Cottrell. Central Association—Mrs. L. R. Swinney. South Eastern Association—Mrs. J. L. Huffman. North Western Association—Mrs. E. M. Dunn. Western Association—Mrs. C. M. Lewis.

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

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THERE WILL BE A SOLO CONCERT AT Alfred University, Sabbath Evening, June 23, 1888. THIS IS THE ANNUAL CONCERT OF Commencement Week. AN INTERESTING PROGRAMME WILL BE PRESENTED. Reserved seats may be secured by addressing the Postmaster at Alfred Centre, N. Y. Reserved seat tickets, 35 cents.

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