WHILE I SLEPT

By IDA PARFIELD.

One day, in a wide, green meadow, a father and child sat down.

To rest, "neath a great tree's shadow, Apart from the busy town.

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Missions.

New blanks for the use of missionaries and missionary pastors, in making their reports, must be printed before we can supply them; but we will send them out as soon as practicable.

Our churches are the principal sources of supply for carrying forward the mission work. Whether the supply shall equal the demand, depends very largely upon the interest and efforts of pastors. The ways and possibilities of usefulness in the China mission, along the lines of evangelistic, educational and medical work, are steadily increasing. The Holland mission continues to be one of opportunity and promise. Gospel work for Jews, in our own and other lands, is called for by the Scriptures, by Christian obligations, by providentially opened "doors," and by the supply of laborers. The cause of home missions comes with an urgency of demand and a promise of good never before equaled. We cannot afford to neglect our feeble churches or to be indifferent respecting fields destined of the gospel; and the labors of the Tact Society in the successful publishing of Sabbath truth, are opening new fields that multiply the possibilities of the Missionary Society. The Scriptures and the divine Providence unite in pressing all these causes upon us, in the name of opportunity and duty. And the importance of our work for others is a demand for revivals of religion, growth in spiritual knowledge, and progress in righteousness, in our own churches and communities, for which we all ought unitedly and fervently to pray and work. The churches need to know of the work and claims of missions, and to be led in efforts therefor. Our pastors are the teachers and leaders of the churches. For their co-operation in an endeavor to bring our annual contributions for missions up to $20,000, we earnestly pray; and their helpers we also will try to be. They are also cordially requested to send to the Corresponding Secretary suggestions, advices and information, concerning any parts of the home or foreign fields, and the Board's relations to them, and in regard to any places of whose condition and needs they may personally have knowledge.

FROM DR. SWINNEY.

[The following interesting letter has crossed the Pacific to us, and the American Continant three times; but, for all that, it is just as good reading.]

SHANGHAI, CHINA, Feb. 18, 1880.

An hour of this morning was spent in diagnosing the case of a sick missionary who had come from a distance, and then my work began over in the dispensary.

The first patient was a man with scabies, covered from head to foot with the disease, he said, just as his hands were covered. "Help me, do help me if you can, for there are seven of us in my home to eat rice, and only myself to bring in any money," and afterward he bowed low and went away with a happy face.

The second was a child about three years old with the small-pox. I asked the mother how many days the little girl had been sick and she replied, "between ten and twenty days."

"Why do you bring her out when she is so ill?"

"Because it has gone from the surface and all settled in her eyes, and I fear she will never see again."

So I took her outside the door away from the others and examined her eyes, and found there was some hope for sight in one of them.

Then followed two elderly women, one with rheumatism of the left shoulder, and the other with dropsey from long continued malarial fever. The last named would not listen to any other treatment, nor enter into conversation on any other subject, but that of her own sufferings. The other after understanding the directions for taking her medicine, manifested a great interest in the doctrine, and on questions, saying she had never heard such things before. On leaving she promised to come to the preaching service next Sabbath.

Then we were pleased to see a Bible woman from another mission enter, and after prescrib­ ing for her, had a few minutes pleasant conversa­tion with her concerning her work. She re­solved until after the next patient entered and united in talking with him. He was a man fifty-five years of age and an opium take, judging from the tips of his fingers and the scent of his clothing. His were the usual sufferings incident upon long indulgence in this evil habit, namely: acities, dyspepsia, insomnia, and dyspepsia in an aggravated form.

"How long have you been taking opium?"

"Oh, a long, long time, thirty-two years." "How do you take it in a day?"

"Three times." "Why are your hands so unusually black?"

"From working in the opium and boiling it down; I have an opium shop of my own." "Have you sons to assist you?"

"No, none at all, my wife helps me." "Do you make a good living in your shop?"

"No, it is hard to get enough to eat." Then in speaking to him of a better way, and of one who loves all the creatures he has made, who can forgive, cleanse, and help him to break away from this habit, he suddenly remarked, "I know all of this, I know the Jesus doctrine well, for many years ago when I was young I attended the chapel at the South gate for three years, in company with a relative who was a Christian. I truly know that if I had followed the words I heard then, I would never have been where I am to-day."

"There is still a chance for you to turn about, and if you understand the gospel and trust in God's strength—not your own—you may yet lead a very different life."

"I am utterly unable to leave opium alone." "But try, the great God above can help you." "It is impossible for me to do it, I must have it."

Then noticing again his feebleness, his yellow, thin face, bright eyes and short breathing, coupled with his want of will power, I was fully convinced of his inability, in himself alone, to break loose from the chains that held him. Perspiring to buy a tract and study again the doctrine he hears, he promised, as he left, to pass out promising to come again next week.

Then one entered with a large abscess in the palm of the hand that required lancing, a woman with the early symptoms of beri-beri, some with eye diseases, others with paralysis of the limbs, and besides these I scarcely realize it, the hour of noon had arrived.

Feb. 20th. Several incidents in my talks with the patients to-day, reminded me of our recent visit into the country. On reaching a city Mr. Davis and Mr. Randolph would pass through the streets selling the gospels, while Mrs. Randolph and myself would generally go shorter distances, trying to talk to the women as we saw them then and then at their doors. At one time we passed down a street or two, but at last in an open place two or three women gathered about us from their doors, and I sat down upon a large square stone and read and talked to them awhile, the company in the meantime continually increasing. After some time Mr. Davis passed by and called to me from the edge of the crowd, that the people could not see nor hear me, and would I come to a better place. So we crossed the street and entered the open court of a temple, where there was at one side an ornamental terrace. He wished us to stand upon this that we might be heard, and then left us that he might compass the place as far as possible in the time allotted.

There in that open court with the temple devoted back and the idols but a little way from us, Mrs. Randolph and I stood with the women collected about us, and a large number of people in the paved court below listening and trying to catch my words. I read to them of the eleventh chapter of Luke, and then enlarged upon the manner in which they could receive the "words of life" which I brought to them that day. They might receive or refuse them like the sower's seed that was cast abroad, but yet the words of God were of great value, they could give or reject them, but yet the words of God were of great value, they could give or reject them, for they were the "words of life." Even so as I think of those faces—intelligent and earnest as many of them were—I cannot forget some of them, so deeply were they impressed upon my memory.

When we were about to return to the boat, Mrs. Randolph gave them tracts, and we fully realized the great eagerness of the Chinese for the printed page.

ANNUAL REPORT TO THE S. D. B. MISSIONARY SOCIETY.

HOME MISSIONS.

Like other great nations, America is a battlefield between good and evil, between things of blessing and of cursing. The character of our institutions and the extent of our territory; our wealth and power, and of our duty to them. Their frequent assent showed they were having something of an idea of my words and of the illustrations and I felt the responsibility of the hour, for we might never meet again, nor did I know that they would ever have a second opportunity to hear the gospel. Even so as I think of those faces—intelligent and earnest as many of them were—I cannot forget some of them, so deeply were they impressed upon my memory.

When we were about to return to the boat, Mrs. Randolph gave them tracts, and we fully realized the great eagerness of the Chinese for the printed page.

FIFTH AND SECOND WESTERN CHURCHES.

E. A. Witter, missionary pastor, reports a year’s work as follows. "Six preachers, 18 sermons. Average congregations of 36, only occasional prayer-meetings, because of the scattered condition of the people: 128 visits or calls, the distribution of 300 pages of tracts, besides copies distributed in other ways. November, December, January, February, and March. "I think," he says, "that the condition of the field is, in many respects, better than one year ago. There is a more lively..."
interest in church work; and with some there is a growing interest in the work of the denomination, especially so with reference to missions.

S. D. Davis, general missionary, reports a little labor among young persons who are school boys. He has been visiting the churches in the South-Eastern Association, and many neighboring points; 211 sermons, average congregations of over 81, 105 prayer-meetings, 283 visits, 47 addresses—32 after baptism, and the organization of the West Union Church. Several of our churches are without pastoral oversight and labor, and many places of interest invite the preaching of the gospel. No wonder that our missionary writes: "I am constrained to say, the harvest truly is plenteous and the laborers are few, but laborers are few who could occupy the fields that are opening to us! Let us pray that the Lord of the harvest will send more laborers into the harvest."

HOMETOWN CHURCH, BEER, W. Va.

O. S. Mills, missionary pastor, reports from his new field, 13 weeks of labor, 14 sermons, congregations of about 70, 4 prayer-meetings, 42 visits, 100 pages of tracts distributed, and 2 addresses. The church and Bible-school are believed to be in better working condition than for some time past. That many place a low value upon the church and its ordinances, is a discouraging feature; but the field is one of interest and promise, although much faithful work must go before harvest time.

NORTH CAROLINA

D. N. Newton, general missionary and colporteur, reports 19 weeks of labor, 14 sermons, congregations from 8 to 120, 45 visits, 4 prayer-meetings, and over 4,000 pages of tracts distributed. The little church near Fayetteville held their annual meeting in the new meeting-house, June 1, 1889, with five members and two other persons present. He writes from Fayetteville:

If it was not the Lord, the Creator of the ends of the earth, faint not, neither be weary, I could have no hope of the success of our cause on this field. It looks as if the utmost we can do is to scatter here and there the seeds of truth, and patiently for a harvest among the rising generation.

To our regret, Bro. Newton resigns further work, on account of feeble health. He recommends the sending of a missionary from another state. This little company of converts to the Sabbath-school, after many trials, are deserving of our sympathy and encouragement.

LINCOLN AND OTHELIO, N. Y.

Mrs. Perie R. Burdick, missionary pastor, reports 52 weeks of labor as missionary pastor, 1 preaching station, 108 sermons, average congregations of 17 at Osceola and 35 at Lincoln, 4 prayer-meetings, 121 visits, and 4 addresses by baptism. She writes:

Both of these churches have, during the past year, been lessened by death and removals, and all the vacancies have not yet been filled. There has been but one addition in Lincoln, though there are some contemplating baptism and making a church home with us. There are two very fine girls here, total 24. They are at this time in the active Advent church, keeping the Sabbath; and although the church has run down, they have a deep interest in it. It is true, one of these girls, some of whom come occasionally to worship with us. There are also at this point several Seventh-day Baptist families, some of whom are members of the Wellsville Church. I look upon this as a promising field for us. The night after the last Sabbath, after dark, our church was full to hear the gospel message, and ten or more spoke after the sermon. We have established appointments here. We are encouraged by the interest in the past, and the encouraging prospects and gracious promises relating to the future. May all the lovers of Zion have continued prosperity of the work of God upon these fields.

(Woman's Work continued.)

WOMAN'S WORK.

NOTES FROM SOME MISSION SCHOOLS.

We give below a few extracts, and only a very few of the many that we might give, from letters and the reports of school work, and the work of Bible-women in foreign countries, under the care of lady missionaries. We call these more particularly for any, unless all such have ceased to be workers in behalf of these heathen countries, particularly amongst the little ones, is scarcely profitable work. There are those who would speak of the Medical Mission work in high terms, and we are glad they do, but not glad that they are so little. There is no work as profitable as the mission work to be undertaken and all this, by the way, as though the question were one of profitableness, and not of obedience to an explicit command of holy writ.

A lady working amongst the Telugus, speaks of going about with the little money she has that they were eagerly welcomed by all classes. It is a Mrs. Downie, of the Baptist church, who is telling the experience, and she says, "On these trips, I always feel so thankful to the Lord for giving us such an earnest worker and fearless talker as Krishnala. She never seems to tire of telling the "old, old story," wherever she can get a listener, and her earnestness cannot fail to impress those who come under her influence. She has been among the non-Christians for three months entirely, and the others complain that when they are all out, she often forgets the time, and they go without food until very late. We are always sure that wherever Juls and Krishnala are, there the gospel is being preached, and a nurse. Caring for sick missionaries, especially in our jungle stations, is as much a work of our trained women as preaching the gospel in the villages."

The presbytery recognizes the good the women do, and work for them is sent to special localities, where work is needed. Several came for baptism from the palmer near the compound, and several others are ready in villages waiting for the visit of the missionary.

Another, speaking of school-work, says, "that the number might be greatly increased if they would give up having the Bible taught daily in the schools," but adds, "heathen pupils do not object to attending morning and evening worship, but their parents dislike to have the Bible taught in their Sunday or half-day schools. Although all the pupils do not become professing Christians, they lose faith in their idols if they study in our schools a year or more."

Another writes, "The inspector of schools visited several schools and almost his first words were, I find a great prejudice against your school, because of the religion taught.· "Thank you," I replied, 'I regard my school complimented. I have been doing so little for the religious well-being of the pupils, that I have feared I was denying my Missionary Society." A Miss Watson, working amongst the Karens says, "During the many years of my connection with the school, many have been the proofs that the Lord's blessing attended my efforts for the good of these girls."

Another says, "In the teaching department of the school very fair efficiency has been maintained." A teacher in Japan writes, "In the girls' school, I have a most interesting class in physiology. There are seven girls in the school, and we have made the seventh the subject of special prayer. Please tell your young people of her, and pray earnestly for her success, that she may be brought into the light. One of the girls has not been baptized, but we are sure that she is ready. She is a most interesting girl. Her father wants to send her to America to study medicine."

Speaking of the work accomplished in a certain line A Presbyterian woman, in her report, says, "Not so impressive is it to us, that a Chinese girl has committed the four gospels to memory, as that she is willing to have her feet unbounded to enter our schools! Nor that women fly from homes where they know nothing but heathenism, and, entering an Advent church, as that six out of a class of ten, having finished their studies, devote themselves to missionary work. The heathen schools are the results for which we seek, for these mean that the conflict between superstition and intelligence has been wrested from the girls, and that she can get, . . ." One of the girls has not been baptized, but we are sure that she is ready. She is a most interesting girl. Her father wants to send her to America to study medicine."

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LESSON V.—DAVID'S REBELLIOUS SON.

For Sabbath-day, November 3, 1880.

SCRIPTURE LESSON—2 Sam. 3: 15-42.

INTRODUCTION.

"The captivity of Judah, narrated in 2 Sam. 12: 20-31, is by many regarded as placed out of its chronological order. "The history given in chapters 13 to 15 is a parallel reproduction." 2 Sam. 15: 1-18. "The sword shall not depart from thy house." "The crimes were such as might well occur in a polygamous household, especially after David's own sin." The subsequent flight of Absalom, the guilt of Joab in bringing about his return, and his final restoration to the king's presence are all narrated in detail. "The ungrateful return made by Absalom is the subject of the present lesson. He steals the hearts of the people from their lawful king and seeks to ingratiate himself into their good will, thus preparing the way to take the place of his father in the government. He then goes away under a pretense of paying a vow in Hebron, but really has for his purpose to perfect his conspiracy and take the kingship of Israel. The places of the events of this lesson were first Jerusalem and then Hebron. Geshur, Aram, and the hill country of Judah are also mentioned. The time of the lesson may probably be dated 1023 or 1025 B.C., about six or seven years before the events narrated in 1 Kings 1: 5-10."

EXPLANATORY NOTES.

V. 1. And it came to pass after this, that Absalom prepared him chariots and horsemen, and fifty men to ride before him. A series of antagonism had taken place between Absalom and his father, during which Absalom had been exiled for a few years, during which he was recalled, but still not permitted the freedom of the court until finally his father David, who could no longer endure this alienation, effected a reconciliation which was sealed by the kiss of peace. But during all this alienation Absalom had been conspiring with men throughout the kingdom against his father's government, and planning to take the scepter himself. Now after

THE SABBATH RECORDER.

VOL. XLIV. NO. 43.

LAVING ON OF HANDS.

What is the Scripture Doctrine of Laying on of Hands?

In my former paper I covered, as I think, the ground embraced in the question asked in the subject of this paper. But it seems to me desirable to carry the investigation farther. As we find in the examples of laying on of hands recorded in the New Testament, so we look for its practice in receiving members into church; connection; it seems proper to inquire: "What is the Scripture
doctrine of laying on of hands; especially so far as it may be practicable to the present circumstances of the church.

We have found that the recorded examples of this are varied in character, as regards the purpose for which the act was performed. Now may we not find in all these varied examples an element of unity, some underlying idea common to them all? And if so, may we not find in that underlying idea the clue which will lead us in our search for the doctrine of laying on of hands?

I will, in the following question, suggest what may possibly be the clue which we seek; and by following it up, we shall probably find whether it is the right one. Does not the significance of every act of laying on of hands, recorded in the Old and in the New Testament, lie in the idea of something imparted or transferred from him who lays on hands to the subject on which hands are laid? And when the subject of the imposition of hands is a person, which is the case in every example found in the New Testament, does not the act signify the imparting of something which we may express by the general term a gift? Beginning with the examples in the New Testament, we found:

1. That Jesus imparted his divine blessing to little children, through laying on of his hands.

2. That in seven cases the gift of healing was imparted in the laying on of his hands.

3. In another class of examples ministerial authority and spiritual qualifications were imparted by the imposition of hands.

4. In the same act the gift of the Holy Spirit was imparted.

Do we see that all the New Testament examples are alike, in one thing; viz., something imparted from an agent to a recipient; from which I conclude that the imposition of hands, in these cases, was intended to signify that very thing.

Lange says: "The Biblical custom of laying on of hands rests upon the conception of the hands as the organ of mediation and of transference."

Is this view of the significance and the purpose of imposition of hands supported by the instances recorded in the Old Testament?

The first instance of the rite recorded is found, I believe, in Judges 14:18. Joseph presented his sons, Ephraim and Manasseh, to his father, Jacob, to receive his dying blessing. In pronouncing his blessing he laid his right hand upon the head of Ephraim and his left upon the head of Manasseh. A comparison of verse 6 with 1 Chron. 6:1, shows that Jacob here adopted Joseph's two sons as his own, and transferred the birthright from Reuben to them; and he thus made Ephraim and Manasseh heads of two tribes in place of Joseph. This gift of adoption and birthright Jacob bestowed upon Ephraim and Manasseh by laying on of his hands, as is shown by the connection, and especially in the words, "and let my name be named on them and the name of my fathers, Abraham and Isaac."

So Joseph received the double portion belonging to the birthright in the persons of his two sons.

When Aaron and his sons were consecrated to the priesthood, the rites of purification—the external acts signifying internal cleansing from sin—embraced the offering of victims for sacrifice, upon which they laid their hands before the victim, as symbolizing the death of Christ. Various comments on this passage, Bush says: "By the ceremony of putting their hands upon the head of the victim was signified, (1) that the offerer had need of a sacrifice to atone for his sins; (2) that he symbolically transferred his sins to the victim," etc. (Italics are mine).

In the first chapter of Leviticus, directions are given for the burnt offerings. "And he shall put his hand upon the head of the burnt-offering; and it shall be accepted for him to make atonement for him." Here the idea seems to be that the victim is a substitute for the offerer, upon which he "symbolically transferred his sins" to it. We may observe that the same idea underlies the laying of hands upon the sin offerings, for which directions are given in the 4th chapter of Leviticus.

But the significance and purpose of the imposition of hands is more distinctly expressed where the disposition of the Levites is contemplated, as it is called in our common version, is described.

On the great day of atonement the high priest offered sacrifices, first to make atonement for himself and his house, and then for the people. Two goats were brought to the door of the tabernacle for a sin-offering. Aaron cast lots upon them, one lot for the Lord and the other for the scape-goat. One was sacrificed in the usual manner.

The disposition of the other is described as follows: "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, even all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness; and the goat shall bear upon him all their iniquities unto a land not inhabited." Lev. 16:21, 22. Here the idea of transferance by the imposition of hands is distinctly expressed.

In Num. 8:10 we have an example of different character. It is in connection with the consecration of the Levites to the tabernacle service. The Lord said to Moses, "And thou shalt bring the Levites before the Lord; and the children of Israel shall put their hands upon the Levites, and Aaron shall offer the Levites before the Lord for an offering of the children of Israel, that they may execute the service of the Lord." As this example corresponds with one class of examples in the Old Testament, and with custom still existing in the Christian church, I invite particular attention to it.

Observe (1), that it is evident that the whole great multitude of the people could not have laid hands on the Levites. It must have been some one or more persons in each tribe, that the Lord here received the Levites from among the children of Israel in place of the first-born of every family. "Instead of the first-born of all the children of Israel, have I taken them unto me." Verse 16. From this fact some suppose that those who laid hands on the Levites, in offering them to the Lord, were the first-born, "who," in the language of Jamieson, Faussett, and Brown, "by that act transferred their peculiar privilege of acting as God's ministers to the Levitical tribe. Bush, in his commentary, says: "The act of imposition of hands, in this instance, denoted a certain kind of transfer from one party to another of a right, function or prerogative, which originally pertained to the transferring party." He takes notice of the supposition that it was the first-born who laid on hands, but he prefers the view that he transfers the right of service to the whole body of the people. He says, "The Levites represented, typically, the ministers in the Christian church; and the transaction before us carries with it the implication that the functions which the first-born Levites heretofore exercised, a whole body to which they pertain, and that it was never intended that they should be absolutely and entirely alienated to a particular class, perpetuating itself by an ordination rite in which the people at large have no share." In either view of the case the imposition of hands signifies the transference of a right, a prerogative to the Levites, whether this be the first-born, or from the body of the people.

I will call attention to one more example of the practice of this rite. "And the Lord said unto Moses, 'Take the Joshua the son of Nun, a man in whom is the Spirit, and lay thine hand upon him.'" And thus shall his fame be on him, that all the congregation of the children of Israel may be obedient." Num. 27:18, 20, 23. In this instance the laying on of hands signifies the transference of the authority of leadership from Moses to Joshua as his successor. Bush says also, "The act of imparting spiritual qualifications for the office, according to Deut. 34:9. "And Joshua, the son of Nun, was full of the spirit of wisdom, for Moses had laid his hands upon him." I believe I have now referred to all the recorded instances of the imposition of hands found in the Bible except one. That is the case of the blespheimer, recorded in Lev. 24: 10-16. "And let all that heard him lay their hands upon his head, and let all the congregation stone him." On the day of the great day of atonement, in the Christian church, I invoke particular attention to it.

From all this examination we gather the following facts: (1) The laying on of hands, in a sense, a divine ordinance. In every case recorded in the Old Testament, the act was performed in obedience to a divine command, unless we except the case of Jacob laying hands on the sons of Joseph; and the context shows that Jacob was divinely guided, in the act. In all the cases found in the New Testament, the act was performed by Jesus, by apostles, or by others acting under divine direction, unless the person who, with Paul, laid hands on Timothy, should be an exception.

2. In the New Testament cases, and in some of the cases found in the Old Testament, some divine gift was imparted in the laying on of hands, either of blessing, of healing, of the Holy Spirit, etc. (2) The laying on of hands must have a relation to the impartation of some of these gifts, according to the divine will, and through the medium of persons divinely authorized thus to act.

Now, how far is this doctrine applicable to the present times? We have now no inspired apostles. Whatever of spiritual or ecclesiastical authority may still continue among men, it must rest in the church as the body of Christ. There is no doubt but that the church may delegate the function of laying on of hands to its public ministers as its representatives, with what benefit to the church, it may be safe to say, it would be intrusted. If the power to impart physical healing and the gift of the Holy Spirit still resides in the church, according to the examples, the imposition of hands may be practiced by its representatives to impart those gifts. There can be no question but that fund of power may represent Christ, to call out and ordain to its ministry those who give evidence of having received the same as a gift of grace, and who, with due regard to the will of the Lord, and as may be expedient, may not have laid divine power. If so, the laying on of hands is applicable to the present times.

But it is evident that the Scriptures give no authority for the imposition of hands, is applicable to any other purposes than those named in the Scripture examples.
EXCAVATION OF THE SITE OF DELPHI IN GREECE.

The Council of the Archeological Institute of America decided, at its Annual Meeting held May 11, 1888, in the city of New York, to undertake the excavation of this ancient memorable site. They propose that the work shall be conducted under the immediate management of the American School at Athens. The Council and Managers of the School embrace some of the most celebrated literary men and women in this country.

It seems that the village of Kastri is standing on this locality, and that not less than $75,000 are required for the purchase and excavation of the land which it occupies. The Greek Government has offered to the Institute this distinguished privilege, provided the money needed for the enterprise should be obtained before the first of December next. Two commissions of French and Greek engineers have made both surveys of the site and also estimates of the cost of exploration.

The American public are asked to contribute the money necessary for the work. The Council hopes for an immediate response to its appeal. They trust that every one interested in the progress of classical studies in America, every one who recognizes his own indebtedness to Greece for the development of civilization and the highest powers of our classical scholars what is incomparable genius of man ins, will recover what may now, with poetic wit and historic associations, be melted, Holy Ghost, to talk, being only fourteen. The church was formed in Central and Western New York, and from it many of our older people, in the West, have moved out.

About one year after the birth of Perry, as he was called at home, his parents caught the spirit of moving west, and they settled in Alfred, near what was early known as Baker's Bridge. Here he spent the other years of his young life. It was not easy for the children of the old church to subdue a forest in that new country, and on the hill-sides covered with stones and large trees. To the boy it was a severe exercise to fell the forest, roll the logs together and burn the brush, besides plowing among the stumps, roots, and stones, and ploughing with hoes a garden for the potatos. It was a severe exercise also to make a melon known by an eastern than by a western settler. The father being quite sickly more labor was required of the boys. The healthy and strong ones endured it fairly well, but Perry was too weak and slender to profit much by it. His experience at this time made a lasting impression on his mind, and he resolved that if ever he had a family of sons they should not work as hard as he had to do in his youth. For this reason he was, no doubt, lenient with his children in the latter part of his life.

It was at Alfred that he became a Christian. In 1827 Elder John Greene held a protracted meeting in the church there, and both Varnum and Perry were among the converts. Their father was deeply affected over this event, and appeared uneasy and troubled. He said to his son, in these words: "Get up, father, and pour it off, and you will feel better." Being only fourteen years old, and quite small, he was frequently placed on a chair or a desk, so he could be seen and heard when he delivered his earnest exhortations. He was converted almost as eloquently as a minister. Many then thought that they saw in him a preacher in the future.

He remained at Alfred until he was grown to manhood. His opportunities for an education were quite limited. Schools were not then, as now, within easy reach of every child. He attended one in his district some winters, which was nothing but a falsity. In his last year here, he was favored by being a member of the first school taught by Bethnel C. Church. As is well known, this school was the beginning of the University at that place. This on his school-days. The year is 1837. Perry met Miss Emma A. Davis, of Alfred, and in the fall of that year he moved to Illinois with a part of his father's family. He became a member of another part of the family who had emigrated the previous spring. They all finally made their home on a farm near in the vicinity of Falkon Co., in that state. Their neighbors were from Indiana, Kentucky, and other portions of the West. It is a story of the wilder kind of pioneers, the old white line of partition was broken down between them, so that they all seemed like one people. It made the little differences of denominational designation in their minds.

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Sabbath Reform

Persecution of Jews.

The Congregationalist of Boston reports the following, concerning the arrest and punishment of Jews in that city:

Some arrests in this city have just been tried, and several of them fined, for working at their trade on Sunday. Several others offered the defense that they had abstained from work on Saturday, their Sabbath, as the law of God could not disprove this, and as their Sunday labor could not be shown to have annoyed any body, they were discharged. The prosecution was at the instance of the Sunday Jerusalem Congregational Association, which very properly is attempting to put a stop to Sunday labor, although from only humanitarian motive. It is to be feared that the prosecution, so far as follows the direction of the charge, is as thoroughly faulty in point of logic in such a morass. The cause of God is not served in putting a stop to business on Sunday for many years, upholds him. Brethren, is not the Sunday Sabbath rested by the law of God, as a new institution? In God's household paper apostleship he has confirmed it by reading the same in all Sunday papers in Boston. He has also confirmed it by reading the same from the same pulpit that the Sabbath is not the day from uses subversive of its complete dignity. All this activity is certainly not the fruit of an honest desire of the government to prevent business on the part of the people for church expenses — the funds necessary to maintain, in spite of the suppression of state endowment, the scholar­ships in the seminaries connected with our two theological faculties at Paris and Montauban, which are in full prosperity, with a remarkable staff of teachers and many students.

French Protestantism largely supports all evangelical work, Bible societies, tract soci­eties, evangelization societies. It develops year by year its evangelical mission society, which has exceeded the old fields of its missionary labors in the Basuto country, and extended its ac­tivity to the banks of the Zambezi, and to most of the African colonies. Protestant charitable institu­tions are innumerable, orphan asylums, deaf and dumb institutions, lafores, asy­lums for the insane, and deaconesses' institute, homes for fallen women, the penitentiary establishment of St. Foy, help for prisoners and convicts, large subventions for the amount of expenses — the budget of this charity is all-sufficient.

Let us note finally the attention paid to so­cial questions by the Protestant as well as by the Catholic Church. A vast association has just been formed with a view to uniting all ten­dencies in this connection. The deaconesses, with these matters in a Christianly liberal spirit.

All this activity is certainly not lost for the good of the Jews. It is to be seen that the Jews are more and more drawn in with our people, that the gospel of liberty is announced — whether in popular meetings, of which a devout Evangelical Christian, the Jew, has taken the initiative with marked success, or be­fore cultivated audiences in some lecture-room, the reception is almost always favorable. With greater resources, more zeal, a wider develop­ment, and a more ardent spirit of conquest, the evangelical apostleship would have immense effect on our troubled and obscure end of this nineteenth century. Nothing, we believe, would be more advantageous to this effort than the exemption of the church of


The Iff School of Theology

The Rocky Mountain Christian Advocate gives a full account of the contributions by Mrs. Bishop Warren, of $100,000 to found a school of theology in connection with Denver University, and of a further gift of $50,000 from her son, W. S. llff, for the erection of a suitable building for the school. The school will be worthy of all praise, and, besides found­ing a school of theology for the central west, the example ought to be followed in the various parts of the healthy body of the Church. Better move in the right direction, the need of the day, than to confine the operation to the most healthy parts of the body, and get a little closer to God than to flounder about in such a morass.

Church and State in France—Protestant Activity to-day.

It is certain that if the government of the re­public holds its own and grows stronger, the day is not far distant when the State will number the churches of the faith. The budget commission of the Chamber of Deputies has already a majority to demand the report of the facts for the religious purpose of public worship. Nothing would be more foolish than to settle such an important question by a compromise. It is very desirable — the liberal and moderate party should study the means of providing the neces­sary transition, for, unless a royalist or Cesar­ian reaction takes place, it is undoubtedly only logical that the Republican government should complete the secularization of the state by breaking all bonds of union with the various churches. Let us hope that this innovation will not be accomplished by authoritarian and irreligious radicalism, for it would certainly compromise our success, the church has nothing to lose by this emancipation; on the contrary, it will gain in dignity and power, and the faith of its followers all the resources necessary for its continuance and its growth.

We have a part in the fine development of Protestant activity in all spheres. In the first place, the churches found immediately the funds necessary to maintain, in spite of the suppression of state endowment, the scholar­ships in the seminaries connected with our two theological faculties at Paris and Montauban, which are in full prosperity, with a remarkable staff of teachers and many students.

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There is not much nicotine in the perfume business. The flower petals are spread over glasses which have previously been covered with a double inch with licked edges; the glasses are then shut tightly into wooden frames, and before long the fat absorbs all the perfume. The fat is then melted into small pieces and put these in alcohol. The perfume at once deserts its oily protector and unites with the alcohol. It is then fit for the market.
THE SABBATH RECORDER.

L. A. PLATTN, D. D., - Editor.

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Rex, W. C. D. Landale, Louisville, N. Y., Young People's Work.

JOE P. MOGGER, Business Manager, Alfred Centre, N. Y.

Tuesday grown brief; the afternoon is fleeting; to waste is no time to waste. If you have any need of good for planting, the sun must, you must make haste.

At the elections preparatory to statehood, both the Dakotas adopted constitutions which forbid the manufacture, sale, and use of intoxicating liquors as a beverage. In Washington and Montana constitutional prohibition was defeated.

The Minutes of the late Anniversaries are nearly all ready for the mail. They make a pamphlet of 192 pages. The annual reports to the General Conference were unusually lengthy, and for this reason they have been given in the minutes after the minutes, and the contents of the whole are given at the beginning; a page of contents has also been placed at the beginning of each of the Society's records, which adds to the convenience and attractiveness of the pamphlet.

It is reported that the emperor of China is contemplating the propriety of sending out of the country all Americans employed by Chinese, and of placing greater restrictions upon the presence of Americans in treaty ports. We hope this is only a rumor, and yet who could blame the emperor if he were to carry out, to the full extent, the rumored threat? The treatment of the Chinese by our government is such that we could not reasonably expect anything else.

We learn, with pleasure, that the Babcock & Wilcox boilers received the "Grand Prize," or the "Diplomate Honour," at the Paris Exposition, the highest award given to any exhibit. This company does a business many times larger than any other company of its kind in the world, and their boilers are in use in every country on the globe.

The story of children being carried away by wild animals and suckled by them are transformed into legends and fables. In the African story, it is a tawdry chase of a child, and the narrative of the Creation; but in the Christian story, it is a confession that they had incurred the displeasure of the author of the story. My mother spent many times to see the state of the world for resolving what was necessary to be done to a child of her own; and where I should be better outside. For obeying my mother and disobeying the authorities I have suffered. The American protests to the Church what has been done for the masses in Wales?

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building for the Catholics. These three churches are built, not by the Church as an institution, but by the landlords, and from money made out of Royalty rents and tribute paid by the people, money made by the sweat of the brow of the Welsh colonists. As the Welsh poet says:—

\[\text{Gwron dwy, anturiaw dywll}
\]

\[\text{Yn hwyffroedd y tynydd a mawr}
\]

\[\text{Yw y glo drellafio'r fwyd}
\]

\[\text{Holl dyled y Tyfder mawr.} \]

[\text{[Cheers and laughter.]} You supply me with another argument. You laughed at my language, and still you want to teach me and my fellow countrymen a religion, an unknown tongue. You have tried to Anglicise us for many years, and you have failed. Certainly you have failed. If you are as wise as I am, it is with the money produced by the hard work of the Welsh colonists that those churches you now call the Church of England were built. When a disestablishment comes, then you will say it would be robbery to take those churches back, created from the ains of the Welsh, and not be permitted to let the Welsh keep all that; if you disestablish the Church. Give us religious equality, you can keep all the fabrics, and we can build fabrics of our own. We are told that now the Church is beginning to mend its ways, and is following the footsteps of the Nonconformists, and therefore the Church should not be disestablished, but I am afraid, my honourable friend, we are not far enough. We are not prepared to wait much longer, and we appeal to you, our English brother—Wales is your little sister, and appeals to your big brother. Then you will see and in a few verses contradict it? I cannot see this in the quotation, unless it may be in being crucified with Christ. The emperor threatened him with banishment if he still remained a Christian. Chrysostom replied, "Thou canst not, for the world is my father's house; thou canst not banish me."

"But I will slay thee," said the emperor. "Nay, but thou canst not," said the noble champion of the faith again, "for my life is hid with Christ in God."

"Go then, I will take away thy treasures."

"Now that thou canst not," was the retort, "for, in the first place, I have none that knowest of. My treasure is in heaven, and my heart is there." "But I will drive thee away from man and thou shalt have no friend left."

"Nay, and thou canst not," said the faith's witness, "for I have a friend in heaven, from whom thou canst not separate me. I defy thee; there is nothing thou canst do to hurt me." Luke 21:12-15.

Conflicts Within.

An Indian asked for a little tobacco to smoke, and one, having some in his pocket, gave him a handful. The Indian came back, inquiring for the donor, saying he had found a quarter among the tobacco. Being told to keep it, he answered, pointing to his heart, "I got a good man and a bad man here; the good man say, 'not mine,' the bad man say, 'he gave it you and it is yours.'" The good man say, the 'tobacco is yours, not the money.' But, if you get away from all, if you get it, go buy drum; good man say, 'no, you must not.' I don't know what to do. I go to sleep, but the good man and bad man talk all night and trouble me, and now I bring the money back and feel good." Rom. 7:15-20.

Self Torture.

"But she was to learn in common with the great host of the sinning and the suffering, how little change of place has to do with change of feeling. We take memory and character with us from land to land, from youth to old age, from this world to the next, from time to eternity. Sad, then, is the lot of those who here carry the elements of their own torture with them." E. P. Roe in "Barriers Burned Away." Ps. 42:5.

Self Depredation.

Mr. Merry, being in company with a person who was paying him some compliments on accounts of his writings, said to him, "You have a hand on your breast. 'O, sir, you would not strike the sparks of applause, if you knew how much corrupted finder I have within.'" Luke 17:10, Rom. 12:3.

Philanthropy.

I expect to pass this world but once; if, therefore, there be any kindness I can show, or any good thing I can do, to any fellow human being, let me do it now. Let me not put it off nor neglect it, for I shall not pass this way again.

"That man but lasts, but never lives Who much receives and little gives, Whom none can praise, whom none can thank Creation's blot, sin's name's blank.

But he who marks from day to day With generous acts his radiant way, Treades the same path the Saviour trod, The path to glory and to God."


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Young People's Work.

The theme presented in our leading article this week is one which is, for many reasons, important to us as young people.

It is important because self-denial is needed in order to the growth of our Christian character. "If any man will follow me, let him deny himself." If we wish to grow Christlike, we must not shrink from this first duty. If we refuse we will not follow our Master, nor become like him.

Self-denial is needful because it is the best means of avoiding and also of adjusting those little difficulties, those petty differences, little jealousies, quarrels and troubles between young Christians, and old ones, too, which prevent the exercise of those graces which should mark the intercourse of followers of Jesus. Let every young Christian start out some fine morning, and whenever occasion offers itself, deny himself the pleasure of getting offended, of answering back, of feeling hurt, for the sake of the Master, and abuse in silence. The day would be the first of that time of peace which of old filled the Prophet's eye, when he wrote: "Ye shall go out with joy, and be led forth with peace."

Self-denial, too, is the best possible solution of all those problems which beset the young in the matter of amusements and other pursuits which cannot perhaps be condemned as absolutely sinful in themselves, which involve no infractions of the Decalogue, and yet whose influence is almost invariably detrimental to a spiritual life. Such questions as, "May I dance?" "May I play cards?" "May I attend the theater?" "May I smoke?" "May I drink a glass of wine or beer?" and countless others are best answered by the application of this principle of self-denial, for the sake of the Master, and for the sake of others. This principle is opposed to pressing one's own rights as to liberty and privilege to the utmost, and would gladly and joyfully, as to Christ, prefer a voluntary curtailment of what might possibly be claimed as a personal right, rather than to insist on the least real or imaginary harm of one's own spiritual life or causing a companion to stumble and fall. The true Christian is a self-denying Christian by nature, by his renewed nature in Christ. The true Christian never will ask such questions as the above; he answers them by this principle before they arise in his mind.

SELF-DENIAL.

By Miss Ethel A. Haven.

Our Saviour tells us that we must deny ourselves, take up our cross and follow him, if we would be his disciples. Then the Christian life is to be one of self-sacrifice, giving up our own way, our own hopes, our own lives, to the service of others. This seems hard, and for a time we hesitate, but when we measure our small sacrifices by the measure of Christ's sacrifice how it shames us that we ever had one rebellious thought. Deny ourselves! But where? Oh! there are plenty of ways every day, if we will only see them. The trouble is, we are always looking ahead to some time when we shall be seen and praised. The great chances come only to few; so it is not best to be looking too eagerly into the future, for while we do we are forgetting that the present is all we are sure of, and we are missing the small opportunities which come. When a real cross comes we shall know it, and be better able to sustain it, if we learn to bear the crosses which we meet every day. We are all familiar with these little trials, which though they may seem so annoying to us, we all know of those places where we can insist on our own way, or quietly give up to others; and of those times when a hot word rises to our lips which must be suppressed, and a smile and gentle word take its place. Self-denial is helpful to ourselves as well as others, and though it be passed by one, heeded by others, we may assure ourselves, "God knows." Yes, he knows and marks every triumph of right over wrong, however small, and we have his approving smile; and if God knows what matters it that others know not it.

We see around us every day, lives full of the power and beauty of patient, silent self-denial. A sweet helpfulness pervades every word and act. That is the dew of the meek, quiet spirit within never proclaims its good deeds upon the housetop, but rather hides them, and to such is the promise: "Thy Father which seeth in secret himself shall reward thee openly." The self-denial of the Pharisee is by comparison but a shadow, yet there are some who follow that model instead of the gentle spirit of Christ.

But our time and patience is not all that we can sacrifice. Jesus said to the young man who came to him: "Go and sell that thou hast and give to the poor . . . and come and follow me." There is a hint in that for us, for while we may not be called on to give all we have, we are not exempt from giving somewhat of our worldly goods. That is a part, and no small part of our sacrifices, and if we shrink we are no better than the young man who "went sorrowful, for he had great possessions," and now that the young people have a definite object there is no reason why we should not aid it, and if we must deny ourselves some little pleasure to do our part, let us not complain but cheerfully give, for such is our command.

The origin of words.

Etymology, though a exact and pains-taking science, is absorbing and, contrary to general theory, very fruitful. What may be called its popular determinations, the School Journal has recently published.

There was an old practice, in the years agoe, that a wife should never be married until she had herself spun a set of coarse linen. The first vessel of schooner rig is said to have been built in Gloucester about the year 1713. When she went out of the stocks into the water a bystander cried, "Aha, sea captain!" The builder instantly replied, "A sooner let her be;" and from that time vessels thus rigged have gone by the term. The word "schooner" is popularly used in some parts of New England to denote the act of making stones skip along the surface of the water. It is said by the author of the "Queen of England" that the people of Cumnor Forest, when they cut wood, had "a person at a distance call out not "hallo!" but "hallup!"" This he imagines is a survival of times when men used to campaign. A "loup!" or "hallup!" as, or we would now say, "Wolf! wolf!"

"Hurrah," is derived from the Slavonic hura, "to Paradise," which signifies that all soldiers who fell fighting valiantly went straight to heaven. "Prithee" is obviously a corruption of "I pray thee," while "marry" was originally a method of swearing by the Virgin Mary.

Some of the words "official," "constituent," consist of those who traced their lineage back to the time before the Moorish conquest. These words were used still.-Examiner.

Our mirror.

N. B.—Items of news, although not sent to the corresponding editorial office at Lebanonville, N. Y., but if it is desirable to make insertion, they may be sent to the Lebanonville office of the Sabbath Recorder, Alfred Centre, N. Y. This applies to items of news only.

On the evening of Sept. 26th, the Societies of Christian Endeavor of the villages of Westerly and Ashaway, R. I., composing the Local Union, held their quarterly meeting and social with the Society of the First Baptist Church in Westerly. The weather was unfavorable, yet the meeting was a good attendance. A most excellent address was given by the Rev. Dr. Nordell, of New London, Conn., upon "What the Christian Endeavor Societies are doing for the Church." The social was very pleasant and enjoyable.

This second meeting of the District Convention of the Y. P. S. C. E., embracing the counties of Allegany and Steuben, N. Y., was held Saturday, the 16th instant. A large number of delegates were present, and the exercises throughout were inspiring, instructive and helpful.

The local society of the First Alfred Church was well represented in the assembly and on the programme. Orro Rogers had an excellent paper on the "Character," and Dr. and Mrs. J. A. Platts was chosen chairman of the convention.

The next session is to be held at Bath, Steuben county, in May.

Parental gloom.

Boys and girls are often spoiled by parental gloom. The father never understands. The mother's rhyming rhymes so she says, a little boy can never laugh. Childish curiosity is denounced as impertinence. The parlor is a parliament, and everything in everlasting order. Balls and toys in his house are a nuisance, and the tap that the boy is expected to relish is geometry, a little sweetened with the chalk of blackboards.

For cheerful reading the following are recommended: "Young Night Thoughts" and Harvey's "A Thousand Points of Light." At the first chance the boy will break loose. With one grand leap he will clear the oceoth. He will burst away into all riotous living. He will be ready to get out of Egypt that he will jump into the Red Sea. The hardest cloths to catch are those that have a long while been locked up. Restraints are not needed, to be sure. An outlet. Too high a dam will overflow all the meadows.—Rev. T. De Witt Talmage in New York Observer.

Nova Scotia is remarkable for its old past and its number of converts, than any other country, there being one to every 19,000 inhabitants, while England has only one to every 200,000. The country is chiefly of the farming class, in comfortable circumstances, accustomed to exercise in the open air, plain food and plenty of it, with good inherited constitution.
is that all the education gained in it will be used for the furtherance of sound morality and practical Christianity, both in daily life and in the work of media; a course of Bible instruction and advanced methods in Christian work, which is what the founders say that all who go from the school, whether they choose to be clerics or laymen, will be able to apply; those who are thoroughly trained in the art of teaching, and having a knowledge of the church, or wherever opportunity is given for doing good. Mr. Reed believes that one of the greatest needs of our times is trained schoolmasters; those who have a thorough training in the secondary schools, will attract many college graduates, who have special talents in this direction. Those men with this training will be able to teach in the primary schools, and along with their technical duties encourage the development of a still higher type of work, in an intellectual, moral, religious and practical direction; and the skilled workmen with whom they may come in contact.

AUNT DINAH AND THE CAMERA.

"Speaking of Aunt Dinah," says a writer, "reminds me of Ben's photograph. Aunt Dinah was a Christian. Her family had been wholly taken, they suddenly thought of Aunt Dinah, and rushed into the kitchen to get her out of the way. She seemed well with delight at the suggestion, but said, in a sort of shamfaced way, 'No, honey! you don't want tuk an old body like me.'"

"Yes, yes, we do; come, Aunt Dinah! come right along! shouted all the children, in her ears.

"'He! he! ' chuckled the delighted Aunt Dinah, beginning to divest herself of her kitchen apron. She had been making a pair of stockings for her family; it was to be put on by a wife, and a pair of stockings. The hands of the one were to be two to one, and the middle one was just opened and bought by Mr. Reed."

"For the last eight years or so, have been looking in another direction, and have been looking in another direction, and are always looking in another direction, and are always looking in another direction, and are always looking in another direction."

"Done knock every thing all to muffins!"

**Popular Science**

**About Eloquence.**—Charles Scribner's Sons, the New York publishers, print in a neat little folder the following interesting and instructive letters:

What is the longest distance over which conversation by telephone is daily maintained? About 750 miles, from Portland, Maine, to New York City.

What is the fastest time made by an electric railway? A mile a minute, by a small experimental car. Twenty miles an hour on street railway system.

How many miles of submarine cable are there in operation? Over 100,000 miles, or enough to girdle the earth four times.

What is the maximum power generated by an electric railway? Six thousand horse power. Experiments indicate that one hundred horse power will soon be reached.

How is it done in a submarine cable located? By means of the electricity needed to change the remaining unbroken part.

How many miles of submarine wire in operation in the United States? About 175,000, or which 3,000,000 messages are sent daily.

What is the greatest candle power of arc light used in a light-house? Two million in light-house at Honolulu, Danmark.

What are the largest distances between different counties and towns? Liverpool in England.

How many messages can be transferred over a wire at one time? Four, by the quadruplex system now in daily use.

How is telegraphing from a moving train accomplished? By means of the electricity needed to change the remaining unbroken part.

How many telephone wires are in use in the United States? About 500,000.

What war vessel has the most complete electrical plant? United States man-of-war Chicago.

What is the average cost of one Trans-Atlantic submarine cable? About $1,000,000.

How many miles of electric railway are there in operation in the United States? About 400 miles, and much more under construction.
COMMUNICATIONS.

A DIFFICULT QUESTION.

The Baptist Ministers' Conference, at a session held October 7th, in Philadelphia, had under consideration the subject of Sunday travel. It was presented in a paper, which said, "that the general objection to Sunday travel ought to be more carefully analyzed. The conditions of the question have been changed, and, hence, we need a revision of views in regard to it. We can not state the question broadly, as Sunday travel is not the question.

Rev. R. H. Conwell remarked that "the question was very difficult." "In one instance," he said, "when I was getting up a Sunday meeting, I summoned on Sunday several speakers by tele- graph, to come to the meeting by Sunday train, to protest against Sunday desecration.

E. H. Johnson, D. D., said, "the only solution of the question of Sunday travel is for every church member to go to meeting on a bicycle." These remarks were reported by the National Baptist, and therefore may be taken as authentic and reliable.

Dr. Johnson's "only solution of the question" shows his conviction, that the stopping of Sunday travel is no more possible than the conveyance to meeting of all church-goers on bicycles, so long as we are satisfied with the support of this form of Sunday desecration. Such utterances inspire the expectation that many who clamor for Sunday laws will, after all, be tolerant toward some secular infringement upon the observance of the day, if the business is popular, though it may be noisy and widespread. And in pushing Sunday legislation they will meet with other difficult questions which may not, perhaps, be so readily disposed of as this one which Dr. Johnson relates to bicycle riders.

TRACT BOARD MEETING.

The Tract Board met in regular monthly meeting in Plainfield, N. J., on Sunday, Oct. 13, 1889, at 2 P. M., the President in the chair. Prayer by Dr. A. H. Lewis. Fifteen members and one visitor were present.

J. F. Hubbard, who at the last meeting was unanimously requested to accept the position of Treasurer for the current year, and who returned his decision till this meeting, yielded to the wishes of the brethren, and though contrary to his own judgment and desires, announced his acceptance of the position.

G. H. Babcock, who was also unanimously requested to serve as Corresponding Secretary, stated that while he had not changed his views at all as expressed at Conference, as to his being able to serve for the entire year, he would accede to the request for the present.

The Committee appointed to confer with the Missionary Board in relation to the putting into operation the proposed weekly contributions for the two Societies, reported that two of the Committee met with the brethren of the Missionary Board, who appointed a joint committee to work with them, and that the joint committee had made arrangements to furnish pledge cards, envelopes, and account books for the churches, in furnishers of the pledge cards and the cards for the churches to employ J. B. Clarke as agent of the two Societies conjointly, in this and other matters for the coming year. The details of this work have already appeared in part, in the Recorder, and more is to follow. It is to be hoped that the people may take a determined and united effort to make the proposed plan a success, and a potent factor in furthering God's work. A letter was read from J. B. Clarke, in connection with this report, outlining in a measure, his plans for the work.

The declination of A. H. Lewis and J. A. Hubbard to fill the place of Treasurer was reported to the Board, at the annual meeting, last vacancy in the Board, and these two brethren were unanimously chosen to fill such vacancies.

Correspondence was read from J. P. Mosher in reference to general office matters.

From L. A. Poland and J. W. Morton concerning Evangelist Harold, expressing the opinion that the publication was too important to be dropped, and outlining a plan for future work. The suggestion was referred to Dr. Platts with power. The Board voted an appropriation of $90 for this purpose.

From Dr. Potter, from the committee on disposition of back numbers of Outlooks remaining at the publishing house, suggesting that they be bound in book form and sent to the press. This matter was referred to the committee for further advices.

From J. B. Clarke in reference to his work for the Society during the month of September.

From D. H. Davis, Shanghai, in reference to publishing in Chinese, a tract of Eld. Warder's, for which purpose he solicited an appropriation of not less than $15 or $20. Bro. Davis also expressed his deep interest in the work of the Society.

From W. C. Daland, concerning Fecular People, and enclosing letters from Ch. Th. Lucky and Johannes Muller, concerning Lucky's work among the South Americans.

From G. Veltusyn in reference to tracts and papers for his use in his work in Haarlem. This was referred to the Recording Secretary with power.

The Treasurer brought before the Board the subject of rebuffing, with notes on the argument by Dr. Lewis, the book of Nicholas Bond, which was originally published in 1605, and which was first enunciated the doctrine of the change of the day of the Sabbath from the seventh to the first day of the week, known as the Puritan Theory.

Dr. Lewis brought before the Board the subject of republishing, with notes on the argument by Dr. Lewis, the book of Nicholas Bond, which was originally published in 1605, and which was first enunciated the doctrine of the change of the day of the Sabbath from the seventh to the first day of the week, known as the Puritan Theory.

Dr. Lewis was requested to find out probable cost of publication and best method of doing it, and report at next meeting.

From C. D. Potter in reference to Light of the House.

The Treasurer presented statement of finances, showing receipts from Sept. 1st to date, $104 13; and balance on hand; general fund $291 77; and Hebrew paper fund, $29 92. Bills were reported due and ordered paid to the amount of $1,163 96.

The President and Treasurer were authorized to make loans sufficient for the payment of bills. After approving the minutes the Board adjourned.

RECORDING SECRETARY.

WASHINGTON LETTER.

(Written by Special Correspondent.)

WASHINGTON, D. C., Oct. 18, 1889.

The Maritime Conference being held here this week is an event of far-reaching importance to the seafarers and merchant marine of all the world. Twenty-one governments are represented by specially accredited officials. The objects, as set forth by Dr. Basset, are the improvement of the civil rights and their equitable distribution, including a fair opportunity of employment.

Other matters of life nature will come before the convention, and it is hoped that the result of the deliberations will be of universal value to humanity.

The personnel of the conference is far above the average. Every nation has sent men of marked ability. England, which has the largest interest at stake, is represented by a half dozen of her most noted naval experts, together with representatives of her merchant marine. Our country is amply represented. The work, that we might give to ourselves credit for a magnificent and disinterested regard for the welfare of others.

The handshaking and receiving done by the President during one day is enough to entitle him to a暖气 in any country. On Saturday afternoon there was a public reception, all the members of a big Pennsylvania excursion being in the throng. As he was about to escape from this duty, the President was called out on the porch to review the procession of local colored Odd Fellows, who by zealous mismanagement were enabled to prolong the torture to an undeniable length. The President finally escaped to his private apartments to lunch and just as he was about to take his departure, wisely wipping Baby McKees' face with his bib, the committee representing the Newboy's National Association were announced. The ring leader had an address concealed on his person, which, after reading he carefully handed to Mr. Harrison as being a choice bit of correspondence. At last, the President said that he might like to place on his private files. After this amount of receiving the President is supposed to return to his study and there in the silent watches of the night, help Lije Hale with the manuscript the next day.

In the meantime there should be a committee of Kiskickoo Indians or the representatives of the United Female Base-batllists drop around after supper he will find pleasure in placing his good right hand on exhibition and allowing people to shake it in a vice, or between his teeth, or otherwise as may occur to them as desirable.

The Pan-American visitors, as might have been expected and as is made evident in the reports of Mr. Curtis to Secretary Blaine, are already surfeited with banquets and displays. It is said that they are unanimous in their desire to see no more factories. The high-living, easy-going South Americans are easily satisfied, not to say wearied, by the display they saw in New England. Mr. Blaine favors an almost entire withdrawal from banquets for two weeks in order to give the guests a chance to recuperate. He thinks that a sad mistake has been made in supposing that the affair was properly a gigantic wining and dining.

Postmaster-General Wanamaker's forth coming report will make tremendous demands on the postal service for the care of the sick of the sickness of the Secretary, G. W. Hills, G. W. Lewis was elected Secretary pro temp. Three items of the programme were not present, but

MINISTERIAL CONFERENCE.

According to previous arrangements the Ministerial Conference of the Western Association convened for its annual session with the Andover Church, on Monday evening, Oct. 14, 1888, and continued through the week. Several remonstrances were received from the press in the course of the week, and used as a means for the discussion of various questions.

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with those that were, together with the usual remarks, questions, criticisms, and experiences, the ocasion was one of profit to all in attendance, if rightly appreciated in future labors. Though the attendance was not large, we had the pleasure of relieving three new members, Jacob Brinkerhoff, J. A. Platts, and W. L. Burdick.

An interesting programme was arranged for the next session, which will be announced in due time. It was thought best to continue the next session through the second evening in order that more time might be given to prayer and social conference, together with preaching service. The sellers for the ensuing year are J. Clarke, Moderator; Jacob Brinkerhoff, Vice-Moderator; G. W. Lewis, Secretary.

The next session is to be held with the Church at Little Genesee, beginning Tuesday evening, March 18, 1890.

G. W. Lewis, Secretary, pro tem.

HOME NEWS.

Rhode Island.

WESTERLY.—As you have received nothing from here since Conference we will note a few items for Home News. An account of Conference and the interests which received the greatest share of our attention. The Officers for the ensuing year are J. Clarke, Moderator; Jacob Brinkerhoff, Vice-Moderator; G. W. Lewis, Secretary.

Some of you remember a sermon of Robert son, of Brighton, entitled “Obedience the Organ of Virtue.” A very striking and important title. The organ of knowledge is not nearly so much mind as the organ Christ used—namely, obedience; and that was the organ he himself inculcated when he said, “He that attendeth to do his will shall know of the doctrine whether it be of God.” (Revised Version). It doesn’t read, “He that attendeth to do his will;” but if any man be simply willing to do his will, if he has an absolutely undivided mind, he will know that true obedience is, and what falsehood is. Christ said, “Sanctify them by thy truth; thy word is truth.” Now, gentlemen, any theological question depends upon whether it has a sanctifying influence. If it has not, don’t bother about it. Don’t let it disturb your mind until you have exhausted all truths that have sanctification within them. The commonest things we hear said now-a-days by young men is, “What about the future?” and we would say to a man that God is the father of evolution. It pushes a man farther on. It takes him where nature left him, and carries him on to heights which, on the plane of nature, he could never reach. That is evolution. “Lead me to the Rock that is higher than I.”

Sanctification! There is one method which is as simple and effectual as the others are useless. It is laid down in a single verse in the Bible, and a man can apply it to his own life, and as certain in its action as a law of nature. Revised Version, 2 Cor. 3:18: “We all with unveiled face, reflect­ing in a mirror the glory that is, character) of the Lord, are changed into the same image from glory to glory, even as by the Lord the Spirit.” But the character: Stand in Christ’s presence and mirror his character, and you will be changed in spite of yourself, and unknown to him into the same image from character to character.

Make Christ your most constant companion. My fellow-student, five minutes spent in the companionship of Christ every morning—say, two minutes, if it be face to face and heart to heart—will change your whole day, will make you feel that you are enabled and you do things for his sake that you would not have done for your own sake, or for any one’s sake.

Faith! As far as I can see, there is one only way in which faith is got, and it is the same in the religious world as in the world of men and nations, so far as I know you, and neither more or less. The way to trust Christ is to know him. You cannot help trusting him then, you are changed. By knowing him faith is begotten in you, as cause and effect. —Professor Henry Drummond.

THINGS OF THE PRESENT TENDENCY.

The Christian life of an age in the history of the church is generally characterized by some special tendency. Our age may be said to express itself by a tendency toward an aggressive, militant type of Christianity. It is the missionary, the evangelistic epoch. It is the period of numerical growth, of conflict, of struggle against outward dangers, its imperative necessities—both rising out of its prevailing tendencies. They lie along the line of defensive or offensive, of inner or outer effort, of passive or active procedure. These conquests into helpful elements of larger progress. Is not the study of the Bible, an earnest, faithful, broad, honest, scientific study of the whole Bible on a high plane by all the people, a prominent necessity as well as a noble ideal to which we may look forward? "That is a period of the present age? Should not all wise and true friends of the church unite for the pushing forward, not means, but this, not only that the present may be more fruitful in blessings of prosperity, but also that the future may be delivered from burdens which we could not have borne when we were free to realize all those marvellous possibilities of growth which are beginning to appear even in the church and its mission work. While we are in the duty of the hour, what is it, if not to concentrate energy upon popular and higher biblical study in the Christian church. —Old and New Testament Student.

BOOKS AND MAGAZINES.

The National Magazine, for November, will contain announcements of articles: "On the Scholasticus by Professor Schoe de Vere, Ph. D., J. D. U. D., of the University of Virginia; "Political Science," by Professor Raymond; "Shakespeare as a Shakespearian," by F. W. Hackins, Ph. D., Chancellor of the new National University of Chicago, whose instruction by himself and that of the non-residents, who now meet with such favor, will also be explained in this number. In future numbers will appear a Summary of notes on the statements giving their opinions on leading questions, such as "Darwin’s Theory," "The Chinese Question," "Socialism," and "Immigration."" Restricted?

SPIRITUAL repentance is that deep and radical change whereby a sinner turns from the influence of an evil spirit to God, and devotes every movement of the inner and outer man to the captivity of his obedience — Chalmers.
Hatty, SABBATH

"There's no fun like a picnic!" declared Allie. "That's why I agreed," agreed her friend Lulu; "there's nothing in the world like being out under the trees, and picking wild flowers, and hearing the birds sing!"

"Where are you going, little girls?" some one asked the six little lassies, who came in a fast to the table, and picked-wild flowers, and cakes with frosting on them; and plenty for the girls. Apanese napkins, and then the feast was passed around.

"O, we're going on a picnic!'

"Just a little bit of a picnic!'

"And we're pinched in our baskets.'

"And a little bit of sewing for our dolls, to do when we're tired, and all sit down together!"

They passed a poor-looking little house, and saw a poor-looking little girl, who gazed wistfully after them, as they went on.

"Let's ask Nanny to go—can't we?" whispered Lulu, in a rather doubtful tone, as if she half owned it.

"O, I think it would be nice to be by ourselves," said Hatty. "She isn't used to going with us." She isn't used to going with anybody—she or Bessy; and I guess it's because they're not,?

"Can't Bessy come too?"

"No; she can't walk. She fell down a week ago, when she was carrying some hot water, and scalded her foot, and she has to sit still all the time."

"That's too bad," said Allie. "It's very nice of you to ask me," said Nanny, as the girls walked on.

"O dear!" said Lulu, "how dreadful it must be to have to keep still on such a fine day."

"Let's go in and see Bessy for just a few minutes," said Amy.

There was a little discussion about it, but they finally turned back toward the poor little house.

"I tell you what let's do," said Allie; "'s go and have a picnic with Bessy!'

"A picnic in a house!" exclaimed Hatty.

"Yes; why not? Just think how glad it would make Bessy."

"And we'll have our lunch for supper, and play it was a party," said Amy.

"So we could," said Lulu. "Do let's do it, girls."

A picnic in a poor-looking little house did not seem half so pleasant as one out in the woods, but no one had the heart to say so, when they came in sight of Bessy's window, and saw her pale little face looking out. She could scarcely believe there in front of the house. She knew that it was a picnic, and they never have things proper and regular at picnics. They're going to put things on our basket, and gather around Bessy's feet."

Lulu took from her basket some gayly colored Japanese napkins, and then the feast was passed around. The lively girls indulged in gingerbread and pineapple cakes, and sweet crackers and bananas, and little round cakes with frosting on them; and plenty for the two who had not been expected to share in them, and enough left over for Bessy's breakfast the next morning.

"I don't want you to make you so kind, coming to see me," said Bessy, when they wished her good-bye.

"I guess it was because Allie remembered about little children loving one another," said Hatty, in a half-whisper.

"Wait!" said Nanny, running after them after they had left the house. "You have all forgotten your work!"

"No, we didn't forget it," said Lulu; "we left it for Bessy."

"Some of it isn't finished!" explained Amy; "but it will be fun for Bessy to finish when it is all done."

"I'm glad we did it," said Hatty, as they walked on.

"So am I," said Lulu; "it's the best picnic I ever was at."

"Picnic!" said Hatty. "I think it was more like a surprise picnic!"

"I think it was like a sewing society," said Amy.

"What can we call it, any way?" said Lulu.

"I think it was a sewing-surprise-picnic-society party, said Allie.

"O, what a name!" laughed the others.

"Whatsoever it is called," said Hatty, "I think it was nice to do it, and I wish more little girls would try to have one."

"I wish so, too. Perhaps you know of some little one to whom you could make just such a visit, carrying with you gladness and sweetness and which would make a bright spot in some poor room which was not bright before—Sunday-School Times."

THE VALUE OF A HOLY CHARACTER.

We naturally reply, when asked what the value of a holy character in happiness, because its possessor, however humble, has the right to believe that he is at peace with the Almighty Father; in usefulness, because those who observe it are often caused to admire and to

-blend in我们

In our Lord Jesus Christ, and in the example of His holy character, and in the fellowship of His saints, we can find strength to bear up under trials and temptations, and to do good to all men, and to love our enemies.

On this subject our dear Lord taught us thus: "If ye love them that love you, what reward have ye? do not even the publicans that? But love your enemies, and do good, and lend, hoping for nothing again. And ye shall be blessed; for they shall call you the children of God. For this is the charity of God which abideth in him who keepeth his commandments."

We have seen that the value of a holy character is not confined to the immediate circle of those who know and love it, but that it has a far more extensive influence, not only upon the individual, but upon society at large. It is a light that shines in the darkness of ignorance and error, and points the way to truth and righteousness.

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THE SEVENTH-DAY BAPTIST MEMORIAL BOARD.

W. C. -, S. F.3 "PJainjleld, .•.

WESTERLY, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

G. W. CRANDALL, President, Vice President, E. B. F. Peabody, N. J.

MILTON, Wis.

P. CLARK, R. E. G. BRYSON, Jr., Secretary.

WOMEN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President, Mrs. S. J. Clark, Milton, Wis.

TO ORDER: Milton, Wis.

W. C. -, S. F.3 "PJainjleld, .•.

THE SABBATH MATERIALS

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**Domestic.**

It is estimated that there are 300 cases of typhoid fever in Boston, 200 in New York, and 1,000 in Philadelphia. Specials from various points in the Mohawk valley report the unusual prevalence of diphtheria.

The weekly receipts at thirty of the larger post-offices in the United States during the quarter ending September 30th, as reported by the Post Office Department to the Treasury, show an increase of 8 per cent compared with the corresponding quarter last year.

An oil well has been struck at Charters, whom she had a

**WILLIAMS-STILLMAN.** At the town of Cagliari, at the Pit River, only eleven of whom

The whisky seized

The whisky seized

**Fisher.** At Brookfield, N. Y., Oct. 15, 1888, Mrs. Laura Arrow, aged 82 years and 8 months.

Mrs. Rogers, whose maiden name was Carter, was born in Sangamon, Ill., April 1, 1828; she married her first husband, Geo. R. Rogers, in 1853, to whom she had a

Two of her daughters, Pot, and Mary, had a

Mrs. Rogers claimed, that her last hours should also 'pass there. The arrangements are being received for competent accommodations at Bryan and Stratton's Shortland School, Buffalo, N. Y., than can be made at any time in the last place to learn. Write for particulars.

**Donations Parties.**

**OPiUM.** Herbs powdered. (Quinate Smoking Cut.)

**ROYAL BAKING POWDER**

Absolutely Pure.

This powder never varies. A granule of powder brought and weighed on the balance in competition with the multitude of cheap, short, false and.

ROYAL BAKING POWDER CO., 150 Wall Street, New York.

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**FISH.** In the Rock Creek U. Church, text, I. S. 31: 15.

**THE SABBATH RECORDER.**

[Oct. 24, 1885.]

---p---

** meine's Cocoa.**

**SHEEP.** In Brooklyn, Oct. 10, Mr. and Mrs. Thomas H. Tucker.

---p---

**Buckeye Bell Foundry.**

**R. H. TREAT'S Catalogue of Railroad Engineer's and Carpenters' Tools.**

**THE HOUSEWIFE----JEWEL TEA SET.**

---p---

**Cincinnati Bell Foundry.**

---p---

**A. R. TREAT'S Catalogue of Railroad Engineer's and Carpenters' Tools.**

---p---

**DIESEL.** In Bayard, N. Y., Sept. 30, 1888, from the ruins of whose church, Charles L. Griffith, editor of the Bayard Press, aged one year and 10 months.

---p---

**Buckeye Bell Foundry.**

---p---

**NEW YORK.**

---p---

**SABBATH RECORDER.**

---p---

**GRATEFUL-COMFORTING.**

---p---

**SABBATH RECORDER.**

---p---