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For the SABBATH RECORDER.

"WHILE I SLEPT."

BY IDA FAIRFIELD.

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.

The father was kind and tender,
The daughter, a child of three,
Was lovely in form and feature,
As fair as a child could be.

The birds in the boughs sang sweetly,
And hushed was the drowsy air,
The father had left behind him
His burden of work and care.

And while the little one prattled,
And gathered the blossoms sweet,
(Great handfuls of snow-white daisies,)
And scattered them at his feet,

He slept: but his dreams were mingled
With voices of child and bird,
With rustle of lightest footsteps,
Or leaves by the soft wind stirred.

At length, he awoke in terror;—
A silence which seemed to chill,
Had pierced through the folds of slumber
And wakened his dormant will.

In haste and in fear he sought her,
Loud calling in tenderest tone,
"Come hither, my little daughter,
Oh, where has my dear one flown?"

But echoes alone gave answer,
And nothing of sight or sound,
Betrayed where the missing darling
Had wandered and might be found.

At last, in a distant corner,
Where sharply the bank fell down
To meet with the rapid river
Which hurried away to town,

He peered through the gathering shadows,
And saw on the rocks below
A tangle of silken tresses,
The gleam of a robe of snow.

He sprang down the bank and folded
The form, in his fond embrace,
And covered with frenzied kisses,
The pallid, but beautiful face.

In vain; love could not restore her,
And ever his cry, as he wept,
"She perished, my darling, my daughter;—
She perished, while idly I slept."

Oh, Christian, who slumbers serenely,
At ease in your pulpit or pew,
Can it be, that such bitter repining,
May come, at the last, unto you?

When the years of your dreaming are over,
Will you waken in sorrow to weep?
Are friends going down to perdition;—
Are souls being lost while you sleep?

ENLARGEMENT.

A paper read at the Young People's hour at the General Conference, by Boothe C. Davis.

By comparing hastily the statistics of the Seventh-day Baptist General Conference of the year 1803, with those of the year 1888, the net increase seems great, both in membership, (being over seven thousand) and in the number of ministers reported, (the increase being over eighty.)

But when we come to divide this increase by the eighty-five years that have elapsed between these dates of comparison, the increase in membership averages but little over eighty per year, and the increase of ministers does not average quite one per year.

Looking from this standpoint the increase does not seem so great.

But we do not call these figures to your minds to rebuke the workers. This would be unjust. Those who were the young people thirty or forty years ago are our fathers and mothers to-day, and rather would we commend their labors and devoutly thank God for the legacy of opportunity for work they are opening up for our hands.

But let us notice the reports for the past six or eight years since we young people have begun to look with an inquiring interest into denominational work, and what a uniformity of report do we find. So little net increase from year to year or possibly a decrease. The report of last year shows a decrease of ten persons from the previous year. Of course this is not to be charged entirely to the young people, but had they all within the bounds of the denomination established themselves in its work, how great might have been the increase rather than a decrease.

But since we, who enjoy this meeting, are only a few of the young people who are to work in unison of effort with our fathers and mothers in coming years for the enlargement of the denomination and the spread of Christian truth, it is the desire of this article to inspire in each young heart a deeper love for the denomination and its work, and a greater zeal in Christian loyalty. "To stir you up by putting you in remembrance" that when you return to your home churches you may disseminate through them new life and vigor in our work.

It is often said we are a small, weak people. True, ten thousand people scattered over a territory inhabited by sixty millions of people do seem few and weak. Within the past month the famous temperance lecturer—Mrs. Clara A. Hoffman, of Indiana, addressing Seventh-day Baptists, said: "You are so few and insignificant, that you have no right to claim protection from the measures of the 'Sunday-rest Bill.'" True, is it, under the constitution of a free and independent nation? Are not the civil rights of single individuals as precious in the eyes of law and justice as those of a multitude? And are thousands too few to demand a civil right, and that too, when it is commanded by the law of God? No! we are a mighty host if the Lord be our leader, and he who caused the walls of Jericho to crumble and fall, when they had been com-

passed seven days by the obedient Israelite, still leads his obedient children. That we have not grown faster should not be a discouragement, but should rather be an incentive to greater efforts in the future. Struggles and conflicts, too, should not discourage us, for by a law of nature, trials bravely met only make the endeavorer stronger. The little bird cannot fly until it has fallen to the ground in repeated effort. The great oak, which now seems to defy the storm, has many times bowed before the blast. The springtime of truth has come. Always there has been a voice from everything that could supply want or gratify curiosity, enlarge science or adorn life, from the flower on the earth and the star in the heavens, saying: "Be ye enlarged." But now that voice is heard in the alert sense of very many, and the Christian Church exclaims: "We must be enlarged." Not only in membership, but in faith, in spirit, in every good word and work.

Since, however, the church and denomination are composed of individuals, the enlargement we seek must be personal and individual enlargement. In this we reach the principal thought of our subject. No life is so narrow and dark as his, whom Jesus, the light of the world, has not enlarged. This is the reason for all Christian effort. It explains why the church is holding out its hands of sympathy and helpfulness to a sinful world. It is the reason our parents and friends have so tenderly led us within the fold of Christ. But young Christians, having accepted Christ and rejoicing in his love, sometimes fail to see that there is any need or even room for improvement.

This is a mistaken conception. For as in nature when the young child is born into the world, the walls that contain it are to it the limits of the universe; as of the wide plains, the high mountains, the broad ocean, of an infinite space with its countless suns and systems, of the multitudes of men, and the myriads of heavenly hosts he has no conception, but must be taught these; so the young heart that has accepted Christ has only come within the realm where it may expand and enlarge until, "being rooted and grounded in love it may be able to comprehend, with all saints, what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, and to be filled with all the fullness of God." It is this breadth of character and Christian integrity, accompanied by a proper intellectual culture and development, which should accompany it as naturally as the heat of the sun accompanies its light, that all young people should seek to acquire. It is this that makes industrious, thrifty business men. It is this that rears up Christian homes of culture and happiness. It is this that makes the pillars of the church, and such are the men and women that stand by it in times of trial and burden, in the dark hours of shadow as well as in the sunshine of prosperity. Of such come the denominational interest and support, which, though mingled with sacrifice, carries forward the work of the denomination of bearing truth and light to the dark places of the earth. With such an enlargement the preparation for life's work is complete.

In view, then, of what has been done for us, of what is expected of us, of the wants of a lost world; in view of our capacities, and the scope there is for them in the infinities that surround us; in view of the call of God himself, and of redeeming love, let us verify the injunction of Paul, when he said, "I speak as unto my children, be ye also enlarged."

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 equalled. We cannot afford to neglect our feeble churches or to be indifferent respecting fields destitute of the gospel; and the labors of the Tract Society in the successful publishing of Sabbath truth, are opening new fields that multiply the responsibilities 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, advice, or 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 Ocean and the American Continent three times; but, for all that, is just as good reading.]

SHANGHAI, China, Feb. 18, 1889.

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 dropsy from long continued malarial fever. The last named would not listen to our words 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, answering and asking 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 prescribing for her, had a few minutes pleasant conversation with her concerning her work. She remained until after the next patient entered and united in talking with him. He was a man fifty-five years of age and an opium taker, 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: ascites, dyspnoea, insomnia, and dyspepsia in an aggravated form.

"How long have you been taking opium?"

"Oh, a long, long time, thirty-two years."

"How often now 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. Persuading him to buy a tract and study again the doctrine he knew so well in years gone by, he passed 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 before we could 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 place, talking and selling tracts and gospels, while Mrs. Randolph and myself would generally go shorter distances, trying to talk to the women as we saw them now 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 doors thrown 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 "sower that went forth to sow," 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 peace and joy to their hearts in this world, and life everlasting in the world to come. Then, too, I was constrained to speak much about this one great God above; and of his power and love, and of our duty to him. 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 now 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 battle-field between good and evil, between things of blessing and of cursing. The character of our institutions and the extent of our territory; our place and power among the nations; and our almost unlimited possibilities for promoting the weal or woe of mankind, combine to render the conflict intense in spirit and of vast importance. Shall the church and school, or the saloon and kindred evils, prevail? Shall the religion of the Bible and the precepts of Jesus of Nazareth shape the nation's life, or the teachings and influence of those who, in one form and another, array themselves against our God and home and native land? In the answering of these questions, home mission work is a most important factor—the work of planting and sustaining Christian institutions over all the land.

FIRST AND SECOND WESTERLY CHURCHES, R. I.

E. A. Witter, missionary pastor, reports a year's work, 6 preaching places, 155 sermons, average congregations of 36, only occasional prayer-meetings, because of the scattered condition of the people; 125 visits or calls, the distribution of 600 pages of tracts, besides copies of the RECORDER, *Light of Home*, and *Outlook*; and one addition. "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."

WEST VIRGINIA AND SOUTHERN PENNSYLVANIA.

S. D. Davis, general missionary, reports a little over 36 weeks of labor, he having visited all the churches in the South-Eastern Association, and many neighboring points; 211 sermons, average congregations of over 81, 105 prayer-meetings, 283 visits, 47 additions—32 after baptism, and the organization of the West Union Church. Several of our churches there 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 fields white, but laborers are few. Oh, that we 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."

RITCHIE CHURCH, BERE A, 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 additions. The church and Bible-school are believed to be in better working condition than for some time past. That many place a low estimate 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 3,000 pages of tracts distributed. The little church near Fayetteville held their first service in the new meeting-house, June 1, 1889, with five members and two other persons present. He writes from Fayetteville:

If it was not that the Lord, the Creator of the ends of the earth, faints not, neither is 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 wait 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, with their many trials, are deserving of our sympathy and encouragement.

LINCKLAEN AND OTSELIC, 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 Otselic and 35 at Lincklaen, 40 prayer meetings, 171 visits or talks, and 1 addition 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 at Lincklaen, though there are some contemplating baptism and making a church home with us. There are two very fine families among us who have embraced the Sabbath. They are with us in belief, and we hope soon will be in practice. There is considerable religious interest among the people of North Pitcher, where I have been preaching First-day afternoons for eight months. One missionary address was given, after which a collection was taken for our China school, amounting to \$6 70.

HORNELLVILLE CHURCH, N. Y.

L. A. Platts reports as follows:

I filled the appointment regularly on the Sabbath day, preaching once each Sabbath and conducting the Bible class. My congregations, counting children who are old enough to be in the

Sabbath-school classes, averaged 27 or 28. They are as attentive and as appreciative a congregation as I ever preached to. There was no change in the membership or in the make-up of the congregation. Our statistical report to the coming Conference will show, resident members 16, non-resident 8; total, 24. There are two or three young persons who are seriously inclined, and who, I think, will, before long, profess Christ publicly. On the increase of my responsibilities at the RECORDER office, I felt constrained to resign my position in connection with the church. They have called Elder Joshua Clarke, and have some hope that satisfactory arrangements can be made with him.

ANDOVER CHURCH, N. Y.

E. H. Socwell, before removing to Garwin, Ia., reported 6 weeks of labor, 5 sermons, congregations of 35, 2 prayer-meetings, and numerous visits.

O. S. Mills, now of Berea, W. Va., also reports 6 weeks of labor, 6 sermons, congregations of about 45, 5 prayer-meetings, about 20 visits, and 3 additions.

ANDOVER AND WELLSVILLE CHURCHES, N. Y.

Joshua Clarke, missionary pastor and general missionary, reports 39 weeks of labor, 5 preaching places, 152 sermons and 7 addresses, congregations from 30 to 100, 36 prayer-meetings, 339 visits, and 28 additions—8 by baptism. He writes:

Attendance upon the public worship of God, on both these fields, has been good, considering the scattered condition of these churches. The interest is, and has been, good at the outposts. At one of them, although no series of meetings was held, a good degree of revival interest was manifest, and several professed conversion. The Niles Hill field is some four miles west of Wellsville. At one time there was, at this place, an active Advent church, keeping the Sabbath; and although the church has run down, they have a meeting house, and several families remain keeping the Sabbath, 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, although dark, this 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 fruitage gathered in the past, and the encouraging prospects and gracious promises relating to the future. May all the lovers of Zion pray for the continued prosperity of the work of God upon these fields.

(To be 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 cull these more particularly for any, unless all such have ceased to be, who seem to feel that school work in heathen countries, particularly amongst the little ones, is scarcely profitable work. There are those who will speak of the Medical Mission work in high terms, and we are glad they do, but not glad when they conceive of it, as the only profitable foreign 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 Bible-women, and saw 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 Krishnal. 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 forgets herself entirely, and the other women 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 Julia and Krishnal are, there the gospel is being preached. Krishnal is often in demand as 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 preachers recognize the good the women do, and ask for them to be sent to special localities, where work is needed. Several came for baptism from the palem 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 as one of their studies. It is a fact that, although all the pupils do not become professed Christians, they lose faith in their idols if they study in our schools a year or more."

Another writes, "The inspector of schools visited us, 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 Master.'

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 girl's school, I have a most interesting class in physiology. Six of the seven girls are Christians, and we have made the seventh the subject of special prayer. Please tell your young people of her, and ask them to pray earnestly 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 by Presbyterian women, in their schools, one 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 unbound to enter our schools! Nor that women fly from homes where they know nothing but abuse, imploring admission to a Christian school, as that six out of a class of ten, having finished their studies, devote themselves to missionary work among their own country women. These are the results for which we look, for these mean that the conflict between superstition and intelligence has been waged, and intelligence has won."

My sisters, the records of women's work in heathen countries, is full of inspiring thought, is rich, and is absolutely bound to incite you to greater love for the Master's cause along this line of work, if only you will give a little heed to it, and this literature, which unfolds to a reading public the personal record of cheerful service to those who have not yet heard of Christ, is very easy of access. True, there are also recorded many longings for greater gains, for release from oppositions and trials; but the unfaltering faith in the cause, and the belief that this line of work is right, goes with it all. Read them, read them much before you decry school-room work in the heathen countries.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1889

October 5	The Tribes United Under David.....	2 Sam. 5: 1-12.
October 12	The Ark Brought to Zion.....	2 Sam. 6: 1-12.
October 19	David's Thanksgiving Prayer.....	2 Sam. 7: 18-29.
October 26	Sin, Forgiveness and Peace.....	Psa. 32: 1-11
November 2	David's Rebellious Son.....	2 Sam. 15: 1-12.
November 9	David's Grief for Absalom.....	2 Sam. 18: 18-33.
November 16	David's Last Words.....	2 Sam. 23: 1-7.
November 23	Solomon's Wise Choice.....	1 Kings 3: 5-15.
November 30	The Temple Dedicated.....	1 Kings 8: 54-63.
December 7	Solomon and the Queen of Sheba.....	1 Kings 10: 1-13.
December 14	Solomon's Fall.....	1 Kings 11: 4-13.
December 21	Close of Solomon's Reign.....	1 Kings 11: 26-43.
December 28	Review.	

LESSON V.—DAVID'S REBELLIOUS SON.

For Sabbath-day, November 2, 1889.

SCRIPTURE LESSON—2 SAM. 15: 1-12.

1. And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him.
2. And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel.
3. And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee.
4. Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!
5. And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand and took him and kissed him.
6. And on this matter did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.
7. And it came to pass after forty years, that Absalom said unto the king, I pray thee let me go and pay my vow, which I have vowed unto the Lord, in Hebron.
8. For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the Lord shall bring me again indeed to Jerusalem, then I will serve the Lord.
9. And the king said unto him, Go in peace. So he arose and went to Hebron.
10. But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.
11. And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not anything.
12. And Absalom sent for Ahithophel the Gilonite, David's counsellor from his city, even from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.

GOLDEN TEXT.—Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee. Exod. 12: 20.

DAILY HOME READINGS.

- S. 2 Sam. 15: 1-12. The baseness of filial ingratitude.
 M. 2 Sam. 14: 1-20. A plea for Absalom in exile.
 T. 2 Sam. 14: 21-33. Clemency for Absalom.
 W. 2 Sam. 15: 13-30. David's flight before Absalom.
 T. 2 Sam. 16: 1-14. David's sorrowful journey.
 F. Psa. 3: 1-8. David's confidence when he fled.
 S. Eph. 6: 1-3. Filial gratitude enjoined.

INTRODUCTION.

"The capture of Rabbah, narrated in 2 Sam. 12: 26-31, is by many regarded as placed out of its chronological order." "The history given in chapters 13 to 15 is a partial fulfillment of the prediction." 2 Sam. 12: 10. "The sword shall never 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 guile 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 loyalty to his father 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 pretext of paying a vow in Hebron, but really has for his purpose to perfect his conspiracy and to assume the kingship of Israel. The places of the events of this lesson were first Jerusalem and then Hebron, Geshur, in Syria, and Giloh in the hill country of Judah are also mentioned. The time of the lesson may properly be dated 1023 to 1025 B. C., about six or seven years before the accession of Solomon.

EXPLANATORY NOTES.

V. 1. *And it came to pass after this, that Absalom prepared him chariots and horses and fifty men to run before him.* A series of antagonism had taken place between Absalom and his father, during which Absalom had been banished from the court for a few years, after 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

this professed peace he makes this public demonstration of preparing chariots and horses and uniforming a band of fifty men as a personal body guard. This was an act of assuming royal state and declaring his assumption before the people. The business of these fifty runners was to herald the coming of the great man and declare his purpose to the people. By this ostentation of course he attracted the attention of the people and on account of his beautiful person and his splendid equipage, the number of his friends was greatly increased, while the authority and wisdom of his father, the king, was more and more despised by the people.

V. 2. *And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou?* Absalom was very active and very wise in his method of carrying out his plans. The men who came to visit his father's court were men of official distinction, who exerted wide influence in their respective communities. Now if Absalom could make their acquaintance and win their personal friendship it would go a long way toward effecting the purposes which he had in view. With this purpose in mind it was his daily custom to take his position at the entrance of the king's palace where he could intercept each of these business agents and impress them, if possible, with his friendly regard for their personal interests. He was also careful to introduce himself as one of the tribes of Israel, anxious to be of service to them.

V. 3. *And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee.* This was a most shrewd method of flattery. He indicates in the first place that the king has made no provisions for hearing their cases, and in the second place he assures them that their claims in the suits which they bring, are good and right. This of course is very satisfactory to these men who had a controversy to be settled. Then he implies a deep sympathy on his part with them because no judges have been appointed to hear their cases.

V. 4. *Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!* Absalom was certainly a politician using flattery by affirming the justice of every man's personal claims, and also declaring his readiness, if he could only have the power granted him, to secure to every man his claims. He would make them think that he was the only man in the kingdom who could appreciate the righteous justice of their claims and who would have the ability to defend and secure them; that really he was the only man competent for the position of judge.

V. 5. *And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand and took him and kissed him.* He would not allow these men to humiliate themselves before him, as if he were superior to them, but at once acknowledged their equality with him both by taking them by the hand and also by the kiss, the sign of the most intimate and friendly relation.

V. 6. *And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.* Never was the term describing theft more appropriately used than in these words. Absalom illicitly, fraudulently, secretly, with wicked and disloyal purpose stole the hearts of the people, thus deceitfully robbing his father, the king, of his just authority over his subjects.

V. 7. *And it came to pass after forty years, that Absalom said unto the king, I pray thee let me go and pay my vow, which I have vowed unto the Lord, in Hebron.* The probability is, that the time mentioned here, "after forty years," should be after four years, dating from the time when he began this insurrection against his father's rulership. To put on the appearance of devout piety he makes the excuse to his father for his departure from the court, that he wishes to go to Hebron to fulfill a sacred vow, asserting that he has made such a vow unto the Lord.

V. 8. *For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the Lord shall bring me again indeed to Jerusalem, then I will serve the Lord.* No profession could be more deceptive than was this. While he was away in partial exile he claims that he made a vow to the Lord that if he could be restored he would serve the Lord. He had now been restored as David very well knew and hence he asks the privilege of going to fulfill his sacred vow.

V. 9. *And the king said unto him, Go in peace. So he arose and went to Hebron.* David, without the least suspicion of his son's malicious purpose, sends him away with his blessing, David not knowing that he is a traitor and that he has treason and murder in his heart.

V. 10. *But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of*

the trumpet, then ye shall say, Absalom reigneth in Hebron. Absalom had his men trained and thoroughly fitted for his service. They doubtless had a day appointed when the signal should be given simultaneously in every city in Israel. This plan carried out would effect a general uprising everywhere at the same time, and thus an unusual acknowledgment of Absalom as king in the place of his father.

V. 11. *And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not anything.* Not only was David wholly ignorant of the purpose of Absalom, but the best men in Jerusalem were equally unaware of his purpose. They supposed that the invitation extended to them was an honest one, and that they were going simply to a religious service. When it became known in the city that Absalom had gone to Hebron to be crowned king, and that all these good men had gone with him, it was naturally supposed that they were in conspiracy with Absalom. In this way David was deprived of his best counsellors and helpers and they of course were prevented by David and the men left with him in the city from returning, after they found the intrigue that Absalom had played upon them. Thus the body of the king's faithful defenders and counsellors was reduced at a time when they were sorely needed. And besides, Absalom had these men in his power; they could not return if they desired to, they might be converted to his interest when they saw the multitude of his adherents everywhere or he might hold them as hostages by which to compel the surrender of David.

V. 12. *And Absalom sent for Ahithophel the Gilonite, David's counsellor from his city, even from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.* We may get a clear view of David's disturbance by this consent of Ahithophel if we read 1 Sam. 15: 31; 16: 23. Many have supposed that David referred to this bitter experience in Psa. 41: 9; 55: 12-14. There is no doubt but that Ahithophel was in the secret of Absalom's conspiracy for some time before he was sent for. Absalom, at this time, was inaugurating the rebellion by sacrificial rites. This was not the first time nor the last time when rebellions have been inaugurated by religious ceremonies. Absalom had laid his plans very skilfully and men of great influence were involved in them. David was taken by great surprise when he found that the whole nation was reported to be on the side of Absalom; the only chance of safety for David and his few remaining adherents was to make their escape from Jerusalem as quickly as possible. His experience in this critical juncture of public affairs is very touchingly set forth in the remainder of this chapter, and especially in Psa. 3. The insurgents numbered tens of thousands. It is no wonder that his followers considered his situation as hopeless; but David still maintained calm and undisturbed confidence in God, to whose care he commends both his own personal safety and the royal dignity divinely conferred upon him. David felt deep solicitude for his people and the well-being of his nation but he had no other source of comfort and rest but to trust in the covenant-keeping Jehovah. The conspirators were wicked men, comprising all the baser elements of the nation; they were bent on dethroning David and overturning the government. Absalom, the son of the ruling King David, was the most dangerous agency in the nation to be employed by the wicked conspirators, since he knew how to take advantage of all the resources, and had it in his power to deceive King David as no other man could possibly do. "It was not barely the personal question which was involved whether David or Absalom should be king, but whether justice, integrity, and the fear of God should have sway, or ungodliness or open wickedness should rule." "The very end for which Israel was made the people of God—namely, to conserve the true religion, to pave the way for its ultimate spread among all the nations of the earth—was here at stake."

LAYING ON OF HANDS.

II.

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, no warrant 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 rite are of various 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 hands, recorded in the Old and in the New Testaments, 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 the laying on of his hands.
2. That in seven cases the gift of healing was imparted in the laying on of 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.

So 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 hand 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 Gen. 48: 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 5 with 1 Chron. 5: 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, in the 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. Verse 22.

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 victims were slain. Ex. 29: 10, 15, 19. In his 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 offering of voluntary 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." It seems to me 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 scape-goat, 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 transference 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 New Testament, and also to a 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 certain part of the people; and (2), 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 goes to the first born, as a class, and refers this 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 they discharge are inherently appropriate to the 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 signified the transference of a right, a prerogative to the Levites, whether from 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 thee Joshua the son of Nun, a man in whom is the Spirit, and lay thine hand upon him.'" "And thou shalt put some of thine honor upon 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 signified the transference of the authority of leadership from Moses to Joshua as his successor; and also the impartation of the 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 blasphemer, 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." Verse 14. I have formed no opinion as to the significance of the imposition of hands in this case. All other examples recorded support, as I think, the view which I have suggested as a clew to the Scriptural doctrine of laying on of hands; viz., that the act signifies an impartation, or a transfer of something from him who lays on hands to the subject on which hands are laid; and, perhaps, in the case of the offering of victims in sacrifice, it may also signify the transfer of the offering from the offerer to the Lord.

From all this examination we gather the following facts: 1. The laying on of hands was, 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 actin under divine direction, unless the presbytery who, with Paul, laid hands on Timothy, should be an exception.

2. In all 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, or of ministerial authority and qualifications. Hence, the Scripture doctrine of laying on of hands must have 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 reside 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 whatever of power that function may now carry with it. If the power to impart physical healing and the gift of the Holy Spirit still resides in the church, then, according to Scripture examples, the imposition of hands may be practiced by its representatives to impart those gifts. There can be no question but that the church has authority under Christ, to call out and ordain to its ministry those who give evidence of having received an inward call of the Holy Spirit. Then it follows that its representatives may, according to Scripture examples, lay hands on those whom the church has thus called out. So far, certainly, the doctrine of 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, for any other purposes than those named in the Scripture examples.

HISTORICAL & BIOGRAPHICAL.

EXCAVATION OF THE SITE OF DELPHI IN GREECE.

The Council of the Archæological Institute of America decided, at its Annual Meeting held May 11, 1889, 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 sum demanded 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 most precious gifts of civilization, will contribute according to his means to the proposed work. They will be glad to receive contributions of any amount, and they request that contributions be sent directly to either the President, Charles Eliot Norton, Boston, Mass., or to the Treasurer of the Institute, Percival Lowell, 40 Water Street, Boston.

The investigation of the remains at Delphi is the most interesting and important work now remaining to be accomplished in the field of classical archæology. The part which Delphi played in the early history of Greece is too well known to need recounting. The imagination of every man who recognizes what modern civilization owes to ancient Greece, is stirred by the name of Delphi as by no other name except that of Athens. The center of Greek religion for centuries, the site of its most famous oracle, the meeting-place of its greatest council, the locality adorned by many of the noblest works of the incomparable genius of the Greeks, and crowded with poetic as well as with historic associations throughout the whole period of the glory of Greece,—Delphi will be forever one of the most sacred seats of the life of the human race. To recover what may now be recovered of the remains of its ancient greatness, to ascertain all that may now be ascertained concerning the character of its famous buildings, to collect the fragments of the works of art which lie buried in the soil, to gather the inscriptions with which its walls were covered, to gain all possible knowledge concerning it,—is a task of the highest honor to those who may accomplish it, and one which Americans may well be proud and glad to undertake.

Delphi will be excavated soon in any case, by some other nation if not by ourselves. The failure of the Institute to secure the aid for which it asks, will therefore not be a fatal misfortune to the scientific world, but it will be an irreparable loss to us. It is evident that the work at Delphi, and the proper publication of what will be discovered there, would tax the highest powers of our classical scholars and of Humanists generally for a decade at least, and form the best possible training-school for a

whole generation of American students,—such a school as Olympia has been for the Germans.

It would be a lasting disgrace to our national intelligence if this enterprise should fail for lack of a sum so trifling as compared with the result to be obtained by its expenditure; a sum often spent on a single banquet or a single picture. Yet it would not be strange if its success should depend on the small contributions of liberal-minded and thoughtful men of limited means. The members of the Council as well as the founders of the American School have been heavily taxed already. It is not certain that our rich fellow-citizens generally will see the lasting value and patriotic character of so unbusiness-like an investment. It is to be hoped, therefore, that none will be deterred merely by modesty from offering a small sum for the work. We need, more than any other people, to be reminded of our debt to other lands and races than ours. We have received from them nearly everything that makes human life attractive. We may still learn much from them as to the higher uses of existence. Perhaps, we need above all to learn true humility,—to see that in the fair harvest-fields of the world's life others have sown that we may reap.

ELDER OLIVER PERRY HULL.

BY REV. W. H. ERNST.

The subject of this sketch was born in Berlin, N. Y., June 25, 1813. He was the third son of Eld. Richard Hull, a brief biography of whom appeared this year in the SABBATH RECORDER. Nathan and Varnum were the two older sons. The Seventh-day Baptist Church at his native place, seems to have filled an important position in the history of our denomination. It is the fourth in the order of organization of existing churches, and the first in the state of New York. It was, as late as 1822, the mother of our churches formed in Central and Western New York, and from it many of our older people, in the West, have come.

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 no easy task for the family to subdue a farm 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 gathering the scant harvests. Such work is better 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 unable to talk, and Perry addressed him 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 would plead with the unconverted 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 better than nothing. In his last year here, he was favored by being a member of the first select school taught at Alfred Centre by Bethuel C. Church. As is well known, this school was the beginning of the University at that place. This ended his school-days.

In the summer of 1837 he married 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, and joined his parents and another part of the family who had emigrated the previous spring. They all finally made their home on a farm fourteen miles south-west of Canton, Fulton Co., in that state. Their neighbors were from Indiana, Kentucky, and other portions of the East. As in all new countries, "the middle wall of partition was broken down between them," so that they all seemed like one people. It made little difference even to what denomination they belonged. In time other Sabbath-keepers settled in this region, and the ties of kindred faith and church relations were greatly strengthened. All these were respected by others, the more because they showed that they had deep religious convictions. The idea that the seventh-day is the Sabbath was new to this people, and they felt a desire to examine the subject. This gave our little society a chance to spread the truth of the fourth commandment.

In the fall of 1839 two ministers of a different denomination came into the neighborhood to preach, and a very thorough religious awakening was the result. These men appeared to have the divine presence almost from the first. Many were reclaimed and brought into the liberty of the gospel, and the ungodly said, as of old, "What shall I do to be saved?" The interest extended far and wide, reaching all the scattered Seventh-day Baptists in that section. There was not even a child old enough to accept Christ that was not converted. Perry took an active part in all these meetings. When they were closed, he, with the two ministers, attended a quarterly meeting of the Protestant Methodists about five miles from home. Here occurred an incident which affected all his subsequent life. Between the meetings, while a number were sitting with him on a sofa in a private house where the discourses were presented, these ministers entered the room, and talked with him about his duty to become a preacher. They felt that he should begin immediately. They were fully convinced in their own minds on this subject, and some of his neighbors who were present shared with them in this conviction. What more appropriate act could they then perform than to engage in prayer? So they all removed to another room, and sought God's help in the decision of this question. Earnest petitions were offered, and many tears shed. It was a melting, Holy Ghost season. At the close, one of the ministers, taking Perry by the hand, entreated him to promise them that he would enter the ministry. In response he gave the sacred pledge. How beautiful it was for preachers of another church to be so deeply interested in the dedication to the preaching of the gospel of one whom they knew could not labor for the benefit of their denomination. He soon after commenced his career in this new position.

In the summer of — Elder James L. Scott came from the East as a missionary of our people into this society in Illinois, and organized it into a Seventh-day Baptist Church. It was in a condition to become a prosperous body, if he could have remained for some time here. Not long after this Perry went into Wisconsin with a drove of cattle. While there he was invited by the Albion Church to make his home with them, and to improve his gift among them. The church was formed Feb. 5, 1843, and Dec. 3, following, he received its call. This he accepted, became a member of the church Nov. 3, 1844, about a month later was licensed to preach, and Feb. 23, 1845, was duly ordained. In this service there participated Eld. Stillman Coon and Eld. Bethuel C. Church, of Milton; and Deacon James Weed, Stephen Coon (both of whom have gone to their rest), and Amos W. Coon, not then a minister. Eld. Hull did not, at this time, remain long at Albion.

(To be Continued.)

SABBATH REFORM.

PERSECUTION OF JEWS.

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

Some Hebrew tailors of 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 government could not disprove this, and as their Sunday labors could not be shown to have annoyed anybody, they were discharged. The prosecution was at the instance of the Boston Clothing Operatives' Protective Association, which very properly is attempting to put a stop to Sunday labor, although from only humanitarian motives. The case has revived the interesting question, how far the prevalent custom of a community—in this case that of resting on Sunday instead of Saturday—may legally and fairly be allowed to affect those who conscientiously prefer to do differently. In this particular instance, the law seems plain and accordant with justice; viz., that whoever conscientiously observes Saturday as his Sabbath, and annoys no one else by his labor or pleasure on Sunday, may keep the latter day as he pleases.

The position taken by the *Congregationalist* is the only one which is just, or defensible. The only philosophical ground, and the only humanitarian one, which can be maintained in favor of Sunday legislation, is based upon the idea that men need rest one day in seven. If a conscientious Jew, or a Seventh-day Baptist, has rested on the Sabbath, he has complied with all possible demands in that direction, which the divine or the human law can place upon him. The Jews, spoken of by the *Congregationalist*, having rested on the Sabbath, had not only obeyed the dictates of conscience in the matter of religion, but had done for themselves all which the law of their physical being demanded. Looked at from any standpoint, they were, therefore, at liberty to pursue their work on Sunday, unless the doctrine of the Middle Ages is to be restored, and men are to be compelled in the matter of Sunday observance, because the majority so chooses.

In the case reported by the *Congregationalist*, "The prosecution was at the instance of the Boston Clothing Operatives' Protective Association," which indicates that the reason for the prosecution was either "Anti-Semitic" prejudice, or a desire to prevent business on the part of Sabbath-keepers, while the members of the Protective Association were enjoying the leisure of Sunday. Whatever the motive, the possible injustice of any Sunday legislation, which does not fully recognize the rights of Sabbath-keepers, is clearly seen. Those states which make no exemption in favor of Sabbath-keepers, have always been the scene of such possible, and often of actual injustice and persecution. The tendency which is apparent in the efforts to secure National Sunday Legislation, savors strongly of this same injustice. The assumption that "rest for each can only be secured by compelling all to rest," is as thoroughly faulty in point of logic and fact, as it is manifestly unjust. We shall continue to oppose all such legislation, and to demand equal protection in all matters of religious conscience, on the part of every citizen, concerning the matter of rest and labor.

NO "RELIGIOUS PRINCIPLE?"

The *Central Baptist*, of St. Louis, Sept. 19th, speaking of Sunday legislation, says:

The minds of some good brethren seem to have been befogged by the effort to secure legislation in favor of Sabbath rest. Let it be remembered that this attempt does not involve any religious principle. It claims that every man has a right from a secular and physical point of view to the Sabbath rest, and the appeal is that the

state shall secure to every man this right and shall guard the leisure of the day from uses subversive of its object as a day of rest and uses dangerous to public morals."

Thus, even Baptists are driven to the wholly secular view of "Sabbath rest." If, instead of still talking "Sabbath rest and Sabbath laws," these secular Christians would honestly say: "We plead for a human holiday, into the basis of which no 'religious principle' shall enter," they would be consistent. But while they claim to be *par excellence*, Bible Christians, the contradictoriness of their position is its most prominent feature. True "Sabbath rest" can no more be secured by civil law than can the peace of soul which comes through faith in Christ. Neither does the law need to guarantee to any man "this right" to Sabbath rest. Every man who desires it can have it in spite of law and business as thousands of us do who regard the Sabbath because of God's law, and not the Sunday because of man's enactments.

But the inconsistency and contradictoriness of these utterances by a Baptist does not form the worst feature of the case. Such theories are positively irreligious, so far as Sabbath-keeping is concerned. They tend to discount God's authority, and discredit God's law. They undermine conscience, and put a premium on disobedience. Because Christians hold such loose views Sabbathlessness abounds. Let a young man who is considering the question of appropriating Sunday to pleasure or business read the above from the pen of his "denominational paper," his religious teacher. He already knows that there is no divine law in favor of Sunday, he has heard that from the pulpit, and he has confirmed it by reading the Bible. He has also been told from the same pulpit that the Sabbath, "Saturday" was only Jewish, and that no one keeps it now but a few opinionated Seventh-day Baptists, some fanatical Seventh-day Adventists and the Jews. Thus all barriers are taken down between him and Sunday, the Sabbath, God's law and the Bible as an authoritative book. He will go to Coney Island the next Sunday, or engage to work on a Sunday train, without conscientious scruples. Why not? The *Central Baptist*, the household paper which he has seen on his father's table every week for many years, upholds him. Brethren, if you desire to open the flood gates wider year by year, continue to teach that the Sabbath has been abolished and that Sunday is a human holiday, and you will be highly successful. The *Central Baptist* is an excellent ally of Godlessness when it denounces the Sabbath, gives a weak support to Sunday as a new institution founded on the general consensus of the ages, rather than on a command of God, and then makes "Sabbath rest" dependent on civil law in which there is no "religious principle." Better come back to the granite of Sinai, 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 days of the union of the Church with the State are numbered. The budget commission of the Chamber of Deputies has already a majority to demand the suppression of the subsidies for the purpose of public worship. Nothing would be more foolish than to settle such an important question in so summary a manner. It is very desirable that the liberal and moderate party should study the means of providing the necessary transition, for, unless a royalist or Cæsarian 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 great innovation will not be accomplished by authoritarian and irreligious radicalism, for it would certainly compromise its success. Whatever happens, the church has nothing to lose by this emancipation; on the contrary, it will gain in dignity and moral force, and it will find in the faith of its followers all the resources necessary for its continuance and its growth.

Of this we have a proof 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.

French Protestantism largely supports all propagandist 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 our colonies. Protestant charitable institutions are innumerable, orphan asylums, deaf and dumb institutions, blind asylums, Laforce asylums for scrofulous and epileptic persons, a deaconesses' institute, homes for fallen women, the penitentiary establishment of St. Foy, help for prisoners and convicts, large subventions for church 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 common task of dealing with these matters in a Christianly liberal spirit.

All this activity is certainly not lost for the general mass of our population. Everywhere where the gospel of liberty is announced—whether in popular meetings, of which a devout English Christian, the Rev. R. W. MacAll, 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 efficacy in our troubled country at the obscure end of this nineteenth century. Nothing, we believe, would be more advantageous to this apostleship than the emancipation of the church. —*M. Edmond De Pressense, Senator, in Harper's Magazine for September.*

THE ILIFF SCHOOL OF THEOLOGY.

The *Rocky Mountain Christian Advocate* gives a full account of the contribution 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. Iliff, for the erection of a suitable building for the school. Such giving is worthy of all praise, and, besides founding a school of theology for the central west, the example ought to be a stimulus to other loyal and wealthy Christians to do as these have done. Mrs. Warren attached some conditions to her gift, and they were cordially accepted by the Board of Trustees, of which ex-Governor John Evans is president. It is proposed to make the Iliff school of theology a first-class institution; and with such persons as Bishop and Mrs. Warren, Mr. W. S. Iliff, Governor Evans, and others, to manage its affairs, success should be assured.

THERE is not much nicety in the perfume business. The flower petals are spread over glasses which have previously been covered with a quarter inch layer of fat. The glasses are then shut tightly into wooden frames, and before long the fat absorbs all the perfume. The next process is to cut up the fragrant fat 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.

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THE day grows brief; the afternoon is slanting
 Down to the west; there is no time to waste.
 If you have any seed of good for planting
 You 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 grouped together 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 Prix," the "Diplomed' Honneur," at the Paris Exposition, the highest award given to any exhibit. This exhibit was sent to Paris from the Glasgow shops of the company, and hence the award was given as to an English manufacturing company, but it is the same company which does business at No. 30 Courtland Street, New York, and of which Bro. Geo. H. Babcock, of Plainfield, is the President. 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 until they are transformed into the nature of their strange foster parents has, for many ages, been familiar, and has generally been regarded as a fanciful creation; but a story is now passing current in the newspapers which seems to be genuine. A negro woman in Texas lost her three-months old baby about two years ago, no trace of it could be found, and she gave it up as hopelessly lost. A few weeks since, a party of hunters chased into the den of a she wolf an animal with a strangely human face and body, but otherwise possessing all the characteristics of a wolf. They remembered the sudden disappearance of the negro child and took their captive

to the cabin of the woman who, by some peculiar marks on one ear, identified the animal as her own lost child. She keeps it chained in the cabin, and feeds and talks to it, hoping to reawaken the human in it, and thus regain completely her lost child. At present it exhibits all the ferocity of the wolf, biting and scratching all who come within reach of it. If this story is true, as it has all the appearance of being, it suggests how closely we are allied to the animal creation, and how much we owe to the influence of our surroundings, and to our early Christian education for that which is truest and best in our lives.

CHURCH AND STATE.

The strenuous efforts which have been made in this country during the past few years by good Christian people, to obtain a "religious amendment" to the Constitution, to get legislation upon the Sunday question, etc., give interest to everything which serves to illustrate the practical workings of the union of Church and State. It is true that the advocates of these various measures disclaim any intention of creating a State Church. But it cannot be denied that every interference of the civil authorities with matters that are purely religious, is union of Church and State, so far as it goes, and that its practical results are detrimental to the interests of pure religion. It is also true that many of the advocates of Sunday legislation profess to remove from the demand all religious considerations, and ask only for a civil Sunday. While credit must be given for the honesty of this claim, the character of the masses who favor the movement, the religious conventions which pass resolutions in favor of it, and pledge themselves to support it, all go to show that it is, after all, in the supposed interest of the church that the Sunday legislation is carried on. The prosecutions which are now and then made of those who conscientiously observe the seventh day, for working on Sunday, show that the practical working of such laws is not the securing of a day (one day in seven,) to toiling men, but the compelling of men, *volens volens*, to respect Sunday. That is, such legislation is practically religious legislation; and this, so far as it goes, is the union of Church and State. If we do not want this illegitimate union, with all its monstrous fruits, we need to set ourselves kindly, but persistently, against all beginnings of such union.

If we are wise we will profit by the experience of those who have had experience, and who are still struggling to throw off the yoke of bondage under which their religious life is still held by the secular establishment. We make an extract or two, in this connection, from the speech of Mr. W. Abraham, Member of Parliament from Wales, in support of a motion for disestablishment, made in the House of Commons, in May last. We commend the experience of this man, which he relates in these extracts, to those who see no danger in such a union:

Every Welsh Member, and probably every Welshman, is able to give his own experiences of the Established Church in Wales, and I can give my own, and the circumstances in which I was brought up. It has been my lot, fortunately or unfortunately, fortunately I think, to be brought up among the toiling masses of the Welsh people, and my experience of the Established Church has been a bitter one. There was a Church of England in that part of Wales where I was born and bred, as there is in almost every industrial village. It was the church of the few, the church of the privileged classes, and to belong to it was to form part of the community having a share in the loaves and fishes that were distributed. That Church the children of Nonconformist parents were, much against their will, forced to attend on Sunday mornings; if they did not go attend, castiga-

tion was meted out to the children themselves, and before Monday evening the parents were made aware that they had incurred the displeasure of the authorities. My mother wept many times to see the state of *this hand* after receiving castigation for non-attendance at church. Over and over again has it *bled* under the castigation for not attending at a place of worship that my mother conscientiously thought I ought not to go to and where I should be better outside. For obeying my mother and disobeying the authorities I have suffered this castigation many times. What, I ask, has the Church done for the masses in Wales? [An honorable member, "Nothing!"] Perhaps it would not be strictly accurate to say nothing, because to its own thinly clad and partially fed flock, it has distributed some blankets and clothes at Christmas, and disburses a few tickets for soup, coals and so forth. But for the mass of the people it has done nothing, absolutely nothing; for nine-tenths of the Welsh people, workmen who have never visited the church, it has done nothing. Nothing to teach them self-respect, nothing to create in them, or develop in them a spirit of manliness, nothing to help them to fight their manifold enemies, nothing to raise the workman in the social scale, nothing to relieve him from the burden, the ever-increasing burden, of the fear of pauperism. What the Church did, if it succeeded at all, was to teach us to do our duty in all stations of life and under all circumstances to obey the dictates of our spiritual pastors and masters, and to prepare the poor for that huge relief house, where, in declining years, a man receives relief, for which he must be separated from that partner with whom he has shared the joys and sweets of life.

What has the Church done for Welsh workmen? Nothing but to teach him to be a miserable serf. I fully admit that there are some brilliant exceptions among the clergy in Wales; men of great heart and true, who strive to do good to their fellows, and whose efforts fail from their connection with the Church. If it had not been for such men as these, the breach between the Established Church and the Welsh people would have been greater than it is, and it is quite wide enough. The renewal of the tithe war in Wales has caused much social irritation, and grows with such rapidity that it not only discredits the Church in Wales, but it is a danger to the State. It embitters the social life, it shadows that sweetness and light which ought to be the legitimate fruits of religion among men. Moreover, in the past, the clergy of the Church of England in Wales have shown many examples of intemperate and vicious life, and in many parts of the country have taught the people that there is a great distinction between the Church and religion. The people know that the terms are not synonymous and not convertible; they know that fully; they teach it to their children, and they write it in their books. In one of the last best novels that deals with Welsh life, it is well exemplified, for one of the characters, a clergyman, being spoken of, the remark is applied to him: "Ah! what a pity that he is a clergyman; that he does not belong to religion instead of to the Church." Can you wonder then that these people are crying out for the disestablishment of the Church in Wales? Can you wonder that they are crying out and thirsting for religious equality in the country? Now the amendment to this resolution has been cleverly couched for unique language. It refers to a National Church, but it does not say the National Church of what country, and I should like to know if the honorable Gentleman who proposes it will say it is the National Church in Wales. Are the Welsh not a nation? Have we no country of our own? Have we no customs of our own? No writers of our own, unique and absolutely our own? Have we no language, a language that no Englishman in this House can pronounce? Have we not every single characteristic that is necessary to make a nation? If that is so, how is it possible for the English National Church to be the National Church of Wales? It never was, and it never will be.

Reference has been made to the Rhondda Valley, which I have the honor to represent, and to the increase of churches in that constituency. But, as has already been pointed out, no reference has been made to the increase of population or to the increase of chapels. In one part of the Rhondda Valley there is one chapel, in another two, in another three, in another five, in another three of the largest chapels in the United Kingdom, one of which would more than seat all the attendants of the Church in that part of the valley. The Church has one schoolroom chapel and one church, another in course of erection, but the church has unfortunately been built, not by the Church of England as an institution, but by one of the lords of the land, and under a peculiar condition—namely, that if ever there should be a sufficient number of Catholics come into that part of the valley, the Church of England would then have to give up the

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 ground rents, money made by the sweat of the brow of the Welsh colliers. As the Welsh poet says:

Gwron dewr, anturiwr diwyd
Yn mheryglon munud awr
Yw y glowr dreulia'i fywyd
Yn nghelloedd llaith y dyfnder mawr.

[*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 religion in an unknown tongue. You have tried to Anglicise us for many years, and you have failed. Certainly you have failed in the past, and you will fail in the future. It is with the money produced by the hard work of the Welsh colliers that those churches you now call the Church of England in Wales were built. When disestablishment comes, then you will say it would be robbery to take those churches back, created from the alms of the people, but we are prepared to let you 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 honorable friends, it is now too late. We are not prepared to wait much longer, and we appeal to you, our English brother—Wales is your little sister, and appeals to her big brother for religious equality, and sure I am the Church itself would receive the greater benefit from that equality.

WHAT IS THE SIGNIFICANCE OF CHRIST'S DEATH?

BY W. H. ERNST.

A brother kindly suggests that I did not carefully study the subject of my essay on the vicarious nature of the sufferings of Christ, and then presents some considerations to show my mistake. As is customary with some reviewers he entirely omits my strongest point, that on which the whole subject turns. I claim that it is unthinkable and contrary to reason that one person should die in the place of another and that other person die also. There must be the plainest kind of evidence for the Bible to teach an unreasonable thing, and it be believed. If Christ died instead of man in a genuine sense, then he died instead of some men who also died both physically and spiritually, and both the first and second death. I would go further than some and say that if the Bible teaches this unquestionably, even though it seems to be unreasonable, then it is to be believed, but not otherwise. My brother did not happen to see this point in my essay.

My friend seems to gain the idea that if Christ died in our behalf, it did not thereby procure for us salvation. It seems to me that this is just as far from the truth as it can be. If we speak of what are called "the elect" I would not object to saying that Christ died instead of them, but not of man as such. The Bible does not seem to speak of it in that way. I thought I made it clear that if Christ died instead of us, we would be saved without any action on our part, whether willing or unwilling, but if he died in our behalf it required our action to appropriate his salvation. Rev. 2: 17 might serve as an illustration if a common explanation is admitted, "To him that overcometh I will give to him a white stone and in the stone a new name written, which no man knoweth, saving he that received it." If we may suppose that the believer has the perfect counterpart to the stone that Christ shall give him, and that the name shall be recognized on account of its fitness to the believer, so of Christ's death and sufferings. They gave him the power to fit himself into our condition so as to unite us into one, and thus unite us to God. Salvation comes only by the united effort of Christ and the individual. If Christ died instead of us, it excludes this reciprocal relationship, but his death in behalf of

us includes it. If Christ died instead of us where is there any action on our part to secure it. This demands universal salvation. The distinction is the same as made in the words *conditional* and *unconditional* salvation. In all the historical deliverances known, not one belongs to the former, as the Emancipation Proclamation of the United States, the deliverance of the Israelites from Egypt. Nor is the deliverance of Christ from sin unconditional.

Since this is not a question of what we feel or prefer to think, but of the teaching of the Bible, I will briefly notice the passages referred to, which were thought to refute my position. 1. Heb. 9: 28. "So also Christ having been, once for all, offered for the many to bear away sins." Paul has been comparing Christ with the Aaronic priesthood and the sacrifices offered by them; and then makes this statement about Christ. As men are judged but once, so Christ was offered but once. There is nothing in this passage which decides which interpretation is preferable. The emphasis is placed upon the word once. 2. Rom. 6: 6. "Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin, for he that is dead is freed from sin." I can hardly see the point in this quotation, unless it may be in being crucified with Christ. The emphasis is not placed on Christ's being crucified. The connection shows that Paul had been speaking of baptism, and evidently the time when we were crucified was at our baptism. That is, the act of baptism was the expression of the fact that we had performed our part and had therefore been connected with Christ's death, but how this in any way describes the point at issue, I cannot see. 3. 2 Cor. 5: 21. "He hath made him to be sin for us who knew no sin." This is rather an unfortunate quotation for my friend, as it contains the preposition *hyper* which I showed to mean in behalf of and not instead of. 4. 1 Pet. 2: 24. "Who his own self bore our sins in his own body on the tree." It is only in v. 21 above that Peter says, "Christ suffered on your behalf." Then he says that Christ did not sin, but died on account of our sins. Would he plainly say that Christ died in behalf of us, and in a few verses contradict it? I cannot see that there is contained in these quotations the least hint of opposition to the position I took in my essay. I try to hold myself open to conviction and welcome friendly criticism. If I had time and space to give my view of the atonement it would be manifest how it corresponds with the view I have maintained in these articles. Let us, as far as we can, "be ready always to give an answer to every man that asketh you (us) a reason of the hope that is in you with weakness and fear." 1 Peter 3: 15.

TOPICAL AND SCRIPTURAL ILLUSTRATIONS.

BY H. B. MAURER.

Quieting Conscience.

A man asleep in his house was very much disturbed by the barking of his dog, but unknown to his master the animal was conscious of the presence of burglars on the premises. In vain the man attempted repeatedly to quiet the animal, and at last in a rage he shot this faithful friend, exclaiming: "Now, at last, I shall enjoy rest!" The next morning he was found murdered in his bed. He found rest by quieting his dog, but it cost him his life. So you, by various means, may find rest by quieting your conscience, but it will be at the cost of your soul. 1 Tim. 1: 19.

Philanthropy.

"I expect to pass through 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, creation's blank.

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

John 9: 4, Heb. 13: 16, Gal. 6: 10.

Courage.

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." "I will take away thy treasures." "Nay, that thou canst not," was the retort, "for, in the first place, I have none that thou 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 that thou canst not," said the faithful 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;' the bad man say, 'never mind, you get it, go buy dram;' 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: 15-25.

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." Psa. 42: 5.

Self Depreciation.

Mr. Hervy, being in company with a person who was paying him some compliments on account of his writings, replied, laying his hand on his breast, "O, sir, you would not strike the sparks of applause, if you knew how much corrupt tinder I have within." Luke 17: 10, Rom. 12: 3.

HE that gave me my being and gave his Son for my redemption, he has assigned me this suffering. What he ordains, who is boundless love, must be good; what he appoints, who is unerring wisdom, must be right.—*J. Hervey.*

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 needful in order to the growth of our Christian characters. "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 who bore insult 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 infraction 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 theatre?" "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 incur the least risk of harming 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 small, are nevertheless annoying; 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. Then it is that 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 it not.

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 sacrifice that few ever know of for 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 no means a beautiful example, 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 away 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 an exact and pains-taking science, is absorbing and, contrary to general theories, very much alive. Some of what may be called its popular determinations, the *School Journal* has recently published.

There was an old practice, in the years ago, that a woman should never be married until she had herself spun a set of body, table, and bed linen. It is not difficult to see how easily the term became applicable to all unmarried women and finally became a law term and became fixed as spinster.

The word "teetotal" had its origin through a stuttering temperance orator, who urged his hearers that nothing less than "te-te-total" abstinence would satisfy temperance reformers.

The first vessel of schooner rig is said to have been built in Gloucester about the year 1713. When she went off the stocks into the water a bystander cried out: "Oh, how she scoons!" The builder instantly replied, "A scooner let her be;" and from that time vessels thus rigged have gone by that name. The word scoon 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's English" that the people of Carnwood Forest, Leicestershire, when they desire to hail a person at a distance call out not "halloo!" but "halloup!" This he imagines is a survival of times when one cried to another, "A loup! A loup!" 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.

The aristocracy of Spain was held to consist of those who traced their lineage back to the time before the Moorish conquest. These people were whiter than those who had been mixed with Moorish blood; the veins upon their white hands were blue, while the blood of the masses, contaminated by the Moorish infusion, showed black upon their hands and faces. So the white Spaniards of the old race came to declare that their blood was "blue," while that of the common people was black. The phrase passed to France, where it had no such significance, and was, in fact, quite an arbitrary term, and so to England and America.

General Jackson, when judge, endorsed "O. R." on many papers, meaning "order recorded." Major "Jack Downing" (Seba Smith) saw papers thus endorsed, but took the initials to be "O. K.," which he declared in fun was meant by General Jackson for "Oll Korrect." This took with the people, and is used still.—*Examiner*.

OUR MIRROR.

N. B.—Items of news for "Our Mirror" may be sent to the corresponding editor at Leonardville, N. Y., but if it is desirable to secure immediate insertion they would better be sent to 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 there 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.

THE second meeting of the District Convention of the Y. P. S. C. E., embracing the counties of Allegany and Steuben, N. Y., was held at Wellsville, the 16th inst. 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. Orra Rogers had an excellent paper on the Prayer-meeting, and 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 unbends. The mother's rheumatism hurts so she does not see how little Maggie can ever laugh. Childish curiosity is denounced as impertinence. The parlor is a parliament, and everything in everlasting order. Balls and tops in that house are a nuisance, and the pap that the boy is expected to relish is geometry, a little sweetened with the chalk of blackboards. For cheerful reading the father would recommend "Young's Night Thoughts" and Hervey's "Meditations Among the Tombs." At the first chance the boy will break loose. With one grand leap he will clear the catechism. He will burst away into all riotous living. He will be so glad to get out of Egypt that he will jump into the Red Sea. The hardest colts to catch are those that have a long while been locked up. Restraints are necessary, but there must be some outlet. Too high a dam will overflow all the meadows.—*Rev. T. De Witt Talmage in New York Observer*.

NOVA SCOTIA is remarkable for the number of its old people. It has a larger number of centenarians than any other country, there being one to every 19,000 inhabitants, while England has only one to every 200,000. They are chiefly of the farming class, in comfortable circumstances, accustomed to exercise in the open air, plain food and plenty of it, with good inherited constitutions.

EDUCATION.

INDUSTRIAL AND CHRISTIAN TRAINING.—The following general plan of an Industrial and Christian training school, soon to be opened at Springfield, Mass., is clipped from the *Springfield Republican* of a recent date. If the plans of this outline shall be carried out, as there seems fair promise of being done, it will be the most complete school of its kind in existence. Christian training and industrial arts should go together, and we see no reason why mechanical missionaries, *i. e.*, missionaries who have a thorough training in mechanics and who are qualified to instruct and lead the heathen in industrial pursuits, may not be as useful as the school teacher or the medical missionary, with whose work we are now becoming quite familiar:

The plan to start an industrial and technological school in this city for training Christian artisans has been modified considerably by its promoters. The original ideas have been worked out in a practical way, however, and will result in establishing in this city, January 1st, an institution that is likely to claim wider attention than the school for Christian workers. It will be called the Christian Industrial and Technological School, and have for its object to give a thoroughly practical and Christian education to young men and women, paying especial attention to the normal training of teachers for public manual training schools and to the needs of foreign missionary fields. In it "mechanical missionaries" will be trained, who it is believed will work with as great efficiency in evangelizing degraded natives as the "medical missionaries." Religious people in England have felt the need of such trained artisans as missionaries, and an Englishman of means offered to send eight young men here for their education if the school was established in the fall. This method of having religion go hand in hand with the arts of civilization has been recognized by Gen. Armstrong in his treatment of the Indian and colored races, and there is reason to believe that it will work as effectively with the races in Africa and India.

Rev. David Allen Reed, who has worked out this idea, after consultation with leading religious workers and educators, has realized its materialization so far that he has resigned his pastorate at Hope Church to devote his time to it, together with the school for Christian workers, which goes hand in hand with the project. D. B. Wesson has already subscribed \$10,000 toward a fund of \$100,000 which is being raised. Enough has already been secured to insure the beginnings next January. A lease of a property with power to purchase a place for a foundry, machine and carpenter shop, has been secured, and other accommodations for a limited number of students. Henry Edwards Brown, of Oberlin, who has had a long experience as a teacher, and has made the trades and manual schools a special study, has been engaged to superintend the instruction in the trades, and an experienced teacher will have charge of the department for young women. Arrangements have partially been made with other instructors, who will be engaged as fast as their services are needed. Mr. Reed needed a man who was master of more than one trade, had the faculty of teaching, and was a Christian. This combination was hard to secure, but he believes that Mr. Brown possesses all these qualifications. After working with practical machinists and artisans in all kinds of shops, Mr. Brown took up the theory of the work, visiting the manual training schools at Boston, New York, and New Orleans for the purpose. He also made a special study at the famous St. Louis school, and has put his experience into practice by teaching. Mr. Reed will superintend the work as he does that of the school for Christian workers; and do the Bible teaching. In the meantime plans have been drawn for a new brick building, which will be used in connection with the industrial school as well as the school for Christian workers. The new structure will be 126 by 52 feet in size, and four stories high. On the first floor there will be two stores to be rented and a large hall. Upstairs there will be six suites, and 27 rooms for dormitories. The structure and furnishings will cost about \$40,000, and will stand on land recently bought by Mr. Reed.

The demand of the times for a thoroughly practical and Christian education for young men and women has led to the founding of the above named school. The regular course of study will be the ordinary English branches and sciences, taught in our high schools and high grade normal schools, along with a thorough course in the trades and domestic sciences. The trades will be a special feature of the school, each student having an opportunity to learn any one of the trades taught, for which he has talent and aptitude. As an aid to the acquisition of the trades, there will be thorough courses in clay modeling, dissecting, free-hand drawing, etc. Young women can learn book-keeping, stenography, type-setting and type-writing, as well as domestic sciences and other branches taught. Latin, Greek, French and German, also instrumental music and decorative art, may be taken as optional studies. Special attention will be given to vocal music and physical culture throughout the course. The general object of this school, as this course of study shows, is to give a practical Christian education sufficient for intelligent citizenship; and an education in the trades and domestic sciences, which shall place those who acquire it in a position to exert a beneficial influence, and to earn an honest livelihood. The special objects of the school are the normal training of teachers for manual schools, the thorough education of young women in trades so that they may find employment as skilled workers, and the training of mechanical missionaries.

As the school is distinctively Christian, and the hope

is that all the education gained in it will be used for the furtherance of sound morality and practical Christianity, both in daily living and aggressive work, a systematic course of Bible instruction and advanced methods in Christian work will be offered all who desire it. Thus the founders say that all who go from the school, whether they devote their entire time to Christian work or not, will have the principles which shall enable them to be skilled workmen for Christ in the home, the shop, the church, or wherever opportunity is given for doing good. Mr. Reed believes that one of the greatest needs of our times is a higher grade of Bible-school teachers; those as thoroughly trained in the art of teaching, and having as advanced methods as the teachers in our day schools. An attempt will be made through a normal class to give this training to all who wish it. He adds that the persons for whom this school is designed are young men and women who wish to make the most of life, but have not been able to get elsewhere such a training as will be thus offered. It is hoped that the special course in the trades will attract many college graduates, who have special talents in this direction. These men with this training, would be able to take responsible positions in large manufacturing establishments, and along with their technical duties encourage the development of a still higher type of work, in an intellectual, moral, religious and philanthropic life among the skilled workmen with whom they may come in contact.

TEMPERANCE.

—A JUNIATA county, Pa., woman publicly flogs her husband every time he comes home drunk.

—A CHINESE journal contains the intelligence that "in America, if a man does not smoke or drink, he is universally respected."

—THE operation of the new Minnesota law making drunkenness a crime, and attaching the penalty of thirty days imprisonment for the third offense, will be watched with interest by all friends of temperance.

—It is a surprising fact that the native beer of India, which is consumed largely by the English citizens of that empire, is entirely untaxed, while the liquors sold for native consumption are officially fostered for the sake of revenue!

—It is said that four gallons of whisky, worth sixteen dollars, are produced from a bushel of corn, and out of this the farmer gets forty cents; the Government three dollars and sixty cents; the railroad one dollar; the manufacturer four dollars; and the saloon keeper gets the remaining seven dollars.

—**DRUNKENNESS IN ENGLAND.**—The *London Daily News* says, the return which has just been published of the convictions for drunkenness in England and Wales during the four years from 1885 to 1888, inclusive, is not particularly cheerful reading. The total convictions decreased during the first three years, falling from 154,601 in 1885 to 139,482 in 1888. But in 1888 there was a sudden rise of 156,809, a number which happily does not necessarily mean that about six persons out of every thousand not only get drunk, but disgrace themselves in such a manner as to be taken before a magistrate. We may take comfort from the reflection that there are repeated cases of the conviction of the same person. In Wales the proportion is about one conviction to every 157 people, the high ratio being partly accounted for by the figures for the county of Glamorgan, where there are 3,743 cases out of a population not quite one hundred times as great. In England itself there are great contrasts between different counties and towns. Liverpool yielded last year 15,000 cases of drunkenness from a population of a little over half a million. This is about the highest ratio presented by any great town. The Metropolitan police area, with its four and three-quarter millions of people, yields only 2,000 cases more than Liverpool. Taken altogether, the figures show that there has been in the last few years no perceptible diminution in the number of drunkards. Outside the narrow limits of the habitual toppers there can, however, be no doubt that a great improvement has taken place, the evidence of which is to be found in the falling off in the quantity of alcoholic liquors consumed.—*London Daily Times.*

POPULAR SCIENCE.

ABOUT ELECTRICITY.—Charles Scribner's Sons, the New York publishers, print in a neat little folder the following interesting questions and answers:

What is the longest distance over which conversation by telephone is daily maintained? About 750 miles, from Portland, Maine, to Buffalo, N. Y.

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 op-

eration? Over 100,000 miles, or enough to girdle the earth four times.

What is the maximum power generated by an electric motor? Seventy-five horse power. Experiments indicate that one hundred horse power will soon be reached.

How is a break in a submarine cable located? By measuring the electricity needed to charge the remaining unbroken part.

How many miles of telegraph wire in operation in the United States? Over a million, or enough to encircle the globe forty times.

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? Through a circuit from a car roof inducing a current in the wire on the poles along the track.

What are the most widely separated points between which it is possible to send a telegram? British Columbia and New Zealand, via America and Europe.

How many miles of telephone wire in operation in the United States? More than 170,000, over which 1,055,000 messages are sent daily.

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

How many persons in the United States are engaged in business depending solely on electricity? Estimated, 250,000.

How long does it take to transfer a message from San Francisco to Hong Kong? About fifteen minutes, via New York, Canso, Penzance, Aden, Bombay, Madras, Penang, and Singapore.

What is the fastest time made by an operator sending a message by the Morse system? About forty-two words per minute.

How many telephones are in use in the United States? About 300,000.

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

What is the average cost per mile of trans-Atlantic submarine cable? About \$1,000.

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

AUNT DINAH AND THE CAMERA.

"Speaking of Aunt Dinah," says a writer, of an odd negro character, "reminds me of Ben's attempt to photograph her. After all the family had been duly taken, they suddenly thought of Aunt Dinah, and rushed into the kitchen to ask her to sit for a picture. She beamed with delight at the suggestion, but said, in a sort of shamefaced way,—

"'Laws, honey! yer don't wanter tuk an old body like me.'

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

"'He! he!' chuckled the delighted Aunt Dinah, beginning to divest herself of her kitchen apron; 'ef ye aint gwine fer to take no 'scuse, s'pose I'll jes' hab ter be tuk. But go'long, honey! go long! I's comin', sho; only jes' stoppin' to find sumfin' to frow ober dis yer noddle.'

"Sure enough, out came Aunt Dinah presently in her best plaid apron and 'kerchief, a yellow turban on and her gold ear-rings gleaming in the sun. Ben sat her on a bench in the garden among the sunflowers, and she made a first-rate picture—much better than Ben had any idea of, and far finer, after all, than Miss Molly in all her grand attitudes.

"But the moment Aunt Dinah was seated she began to look grave; she grew, in fact, more and more solemn as Ben proceeded to 'fix things,' till at length, when all was ready, she had stiffened into a really formidable grimness.

"Presently Ben had everything arranged to his satisfaction, and coming to the front of the camera, he said, in a warning tone, and with a grand air that never failed to strike terror to the heart of the ignorant sitter, 'All ready now, take care!' and immediately pulled off the little brass cap.

"Aunt Dinah had been looking in another direction, but at these words turned quickly toward the instrument, and whether startled by Ben's actions, or tone, or both combined, it would be impossible to say; but she suddenly started from her seat and fled toward the house, looking back over her shoulder with a terrified face, as she cried,—

"'Run, chil'en! Massy sakes, run! It's gwine to go off! Seed one o' dem yer tings bust afore now. Done knock eberyting all to nuffin!'

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 ground of objection to Sunday traveling 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 or no Sunday travel."

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

E. H. Johnson, D. D., said, "the only solution of the question of Sunday traveling 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 he can have no hope of the suppression 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 relegates to bicycle riders. J. B. C.

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 reserved his decision till this meeting, yielded to the wishes of his 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 furtherance of the plan, and that they had agreed 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 our people will make a determined and united effort to make the proposed plan a success, and a potent factor in furthering God's work. A let-

ter 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 offices to which they were elected at the annual meeting, left a 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. Platts and J. W. Morton concerning *Evangelii 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 \$20 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. Wardner's, for which purpose he solicited an appropriation of \$15 or \$20. Bro. Davis also expressed his deep interest in the work of the Society.

From W. C. Daland, concerning *Peculiar People*, and enclosing letters from Ch. Th. Lucky and Johannes Muller, concerning Lucky's work among the Jews.

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

Dr. Lewis brought before the Board the subject of republishing, with notes on the argument by Dr. Lewis, the book of Nicholas Bound, which was originally published in 1595, and in 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 Home*.

The Treasurer presented statement of finances, showing receipts from Sept. 1st to date, \$164 13; and balance on hand; general fund \$251 77; and Hebrew paper fund, \$23 52. Bills were reported due and ordered paid to the amount of \$1,163 98.

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.

(From our Regular Correspondent.)

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

The Maritime Conference being held here this week is an event of far-reaching importance to the navies and merchant marine of all the world, twenty-one governments being represented by specially accredited officials. The objects, as set forth by Secretary Blaine in his brief speech opening the Congress, is to make navigation safer by devising a universal code of signals. Other matters of like 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 share of foreign commerce is so small 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 his salary without further work of any sort. On yesterday he granted private and special interviews to Senator Quay, U. S. Treasurer Huston, Collector Brady, of Virginia, General Dan Dickles, Justice Miller, of the Supreme Court, Commodore Walker, Rear Admiral Walker and Congressman Kinsey. At noon the Marine Congress was received and at one o'clock 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 portico to review the procession of local colored Odd Fellows, who by zealous mismanagement were enabled to prolong the torture to an unendurable length. The President finally escaped to his private apartments to lunch and just as he was vigorously wiping Baby McKees' face with his bib, the committee representing the News-boy'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 good penmanship and bad English 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 Halford write the message to Congress. In the meantime should a committee of Kickapoo Indians or the representatives of the United Female Base-ballists drop around after supper he will find pleasure in placing his good right hand on exhibition and allowing people to shake it in a vise, or between their 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. Already they are unanimous in their resolve 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 several recommendations of importance. He will ask that the telegraph system of the country be absorbed by the post-office department, that the free delivery system be extended to all cities doing a business of \$8,000 per annum, and for the construction of government buildings in all cities of the second class as designated in post-office parlance.

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, 1889, and continued through the next day. Because of the sickness of the Secretary, G. W. Hills, G. W. Lewis was elected Secretary *pro tem*. Three items of the programme were not present, but

with those that were, together with the usual remarks, questions, criticisms, and experiences, the occasion 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 receiving 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 officers 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.

JOSHUA CLARKE, *Moderator.*

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 attention in the well-sustained meetings, day and evening, for nearly a week, was presented by the pastor and Geo. H. Utter. The congregation seemed to be deeply interested in the account given.—The Ladies' Benevolent Society of our church held its first social for the season Thursday evening, Oct. 3d. The attendance was large. In this social, which is held every two weeks, the young and old meet together, and a good social time is enjoyed. Sometimes a musical or literary programme is presented. A simple supper is usually served, and everybody is expected to pay ten cents, which the society uses in benevolent work. The ladies have renovated the church parlors and put down new carpets, which add very much to the enjoyment of the rooms. It seems to add to the interest of our social prayer-meeting, and the young people's meetings. Surroundings do help in religious interest as well as in other things.—The people are nearly all in from their summer outings, so our congregations on the Sabbath, the attendance at the regular prayer-meetings of the church and the prayer-meetings of the Y. P. S. C. E. Sabbath afternoon, also at the Sabbath-school are up to the usual number. We trust all return to enter upon the service of Christ with renewed vigor and zest, and to be faithful in duty and place.—We are enjoying the beautiful, mellow October days, and while the leaves are decaying and falling, reminding us of our own decay and final falling, we trust we shall fulfill our mission as well as they do theirs, and fall in spiritual beauty and ripeness as they do in all their autumnal loveliness and glory. O. U. W.

Connecticut.

WATERFORD.—My summer's work with the kind people of Waterford has been very enjoyable. On last Sabbath we had a fine congregation. It seems a pity that this field must be left destitute. With proper care and culture the church might be strengthened until it became self-supporting. The main business is farming. Let the scattered ones within ten miles of the church concentrate, get nearer to the church, and it would greatly encourage and help the church. Mr. John Drake, a Swede, of Niantic,

Conn., has attended two of our services. He came to the Sabbath two years ago. He is trying to find him a home nearer the settlement. Bro. Thos. S. Rogers, who for twenty-five years has lived in Brooklyn, N. Y., has returned to his permanent home in Waterford. What is our loss in New York is a gain to the church here. The daughter, Mrs. Greene, will still be with us in New York. It must not be that this church, with such an honorable record, should be neglected. The young people have reorganized the Society of Christian Endeavor, with Miss Mabel Brooks as President, Mr. Munson Gavitt Vice-President; Mrs. Caddy Bryan, Secretary, and Miss Alice Brooks, Treasurer. We hope that this Society, the first of its kind among us as a people, has still a brighter future before it. While without a pastor they are to have some one read a sermon Sabbath morning. We are grateful for the many tokens of kind will given us by this people, and pray God's blessing to follow them in all their undertakings for the uplifting of the cause of Christ. J. G. B.

CHOICE THOUGHTS.

Some of you remember a sermon of Robertson, of Brighton, entitled "Obedience the Organ of Spiritual Knowledge." A very striking 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 insisted upon when he said, "He that *willeth* to do his will shall know of the doctrine whether it be of God." (Revised Version). It doesn't read, "If any man do his will," which no man can do perfectly; but if any man be simply *willing* to do his will, if he has an absolutely undivided mind about it, that man shall know what truth is and what falsehood is. Christ said, "Sanctify them by thy truth; thy word is truth." Now, gentlemen, the value of 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 evolution?" I would say to a man that Christianity 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 it is so practical that any 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." How to get the character: Stand in Christ's presence and mirror his character, and you will be changed in spite of yourself, and unknown to yourself, 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—aye, two minutes, if it be face to face and heart to heart—will change your whole day, will make every thought and feeling different, will enable you to 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 only one way in which faith is got, and it is the same in the religious world as in the world of men and women. I learn to trust you just as 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.*

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 exhibit predominantly an aggressive, militant type of Christianity. It is the missionary, the evangelistic epoch. It is the period of numerical development. Such a period has its imminent dangers, its imperative necessities—both rising out of its prevailing tendencies. They lie along the line of internal capabilities. The outward impulse must be sustained by an inward force. The ever-increasing acquisitions must be received into a body capable of assimilating them to its own nature. What, then, is the problem before the Christianity of our day? It is not how to conquer the world without. It is how to control, how to transform, how to develop power within the church. This problem is solved by a larger, truer, more widely extended study of the Bible. What lessons has the history of social and political life to teach on this point? Preeminently this: the rise or fall of nations has been intimately related to the character and extent of popular education. When the mass of the people has been educated, and just in proportion to the thoroughness and high character of that education, a nation has found itself for defense and for attack, for internal development and for external progress. The difference between the issue of the conflict between France and Germany in 1807, and that of the war of 1870, lay primarily in this very fact—that between these two dates, France had been far out-stripped by Germany in the development of popular and higher education. Not material resources but intellectual and moral progress made the strength of the latter people overwhelming.

The same must be true of the kingdom of God, the Christian republic. Given a wide knowledge of the scriptures, widely extended among the people of God, and there need be no fear that the dangers connected with our aggressive age will come upon the church. The whole body, inspired and strengthened by the Word of Truth known in all its fullness, will send forth yet more abundant strength to conquer the world, as well as to transform 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 pre-eminent necessity as well as a noble ideal to hold forth before the church of God in the present age? Should not all wise and true friends of the church unite for the pushing forward, by the best means, of this endeavor? And 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 have laid upon them, and thus be free to realize all those marvelous possibilities of growth which are beginning to appear even in the sky of the time that now is. 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 among other articles "Comparative Philology," by Professor Schele de Vere, Ph. D., J. U. D., of the University of Virginia; "Political Science," by Professor Raymond Mayo Smith, A. M., of Columbia College, and "Shakespeare," by F. W. Harkins, Ph. D., Chancellor of the new National University of Chicago, whose instruction by mail and University Extension System for non-residents now meeting with such favor, will also be explained in this number. In future numbers will appear a Symposium comprising articles by prominent scholars and statesmen giving their opinions on leading questions, such as "Darwin's Theory," "The Chinese Question," "Socialism," and "Should Immigration be Restricted?" Published the first of each month, at 147 Throop Street, Chicago. Subscription price, \$1 00 a year. Sample copy, 10 cts.

SCRIPTURAL repentance is that deep and radical change whereby a sinner turns from the idols of sin and self unto God, and devotes every movement of the inner and outer man to the captivity of his obedience.—*Chalmers.*

MISCELLANY.

THE FROLIC WITH THE LONG NAME.

BY SYDNEY DAYRE.

"There's no fun like a picnic!" declared Allie.

"No, indeed," 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 group, each one wearing a big shade-hat and a very bright smile, and carrying a basket.

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

"Just a little bit of a picnic!"

"Just we six!"

"And we've got lunches 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—couldn't we?" whispered Lulu, in a rather doubtful tone, as if she hardly dared to propose it.

"O, I think it would be nicer 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 poor," said Allie. "And I think it's too bad. I wouldn't like to be left out of things if I was poor."

"We've got enough lunch to give her some," said Elsy.

"Plenty!" said Allie. "Nanny, she cried, running back to her, 'wouldn't you like to come over to the woods to our picnic?'"

"Yes, I'd like to," said Nanny; "but I can't leave Bessy."

"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'posen we go and have our picnic with Bessie!"

"A picnic in a house!" exclaimed Hatty.

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

"And we could 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 they really meant to come in, and she and Nanny were in a delighted little flutter about there being chairs enough for them all.

But they were soon seated, and then began plenty of merry little chat as the pretty doll work was taken from the baskets.

"Let's all make something for Bessy's doll," whispered Allie to her next neighbor.

The word soon went round, and was answered with little nods and winks of agreement. After an hour of sewing the work was set aside, and they played games in which Bessy could take part, until the poor little room rang with shouts and laughter as it surely never had rung before. It was surprising how fast that afternoon flew away. Every one was astonished when six o'clock came.

"Time for supper!" said Lulu.

And then each little girl went to where they had left their baskets in the little entry.

If Bessy had felt surprised at the arrival of such a bevy of bright faced little visitors, what

did she feel when those baskets were unpacked?

"No; you're not to bother getting plates and things, Nanny!" insisted Allie. "This is a picnic, and they never have things proper and regular at picnics. We're going to put things on our basket covers, and gather around Bessy's cot."

Lulu took from her basket some gayly colored Japanese napkins, and then the feast was passed around—sandwiches and jelly and gingerbread 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 know what made 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! wait!" cried 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 it when she is all alone."

"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 party."

"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 long name!" laughed the others.

"Whatever we call it," 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; don't you? Perhaps you know of some little one to whom you could make just such a visit, carrying with you gladness and sweetness and loving-kindness, which may 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 is, that it consists 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 try to imitate it, and also because it involves the doing of many gracious and useful deeds, in imitation of him who went about doing good; and in safety, because the same God who spared Noah and his household because of his righteousness, when the remainder of mankind was destroyed by the flood, is just as certain to sustain and bless the righteous now, although in less conspicuous ways.

But is there not another answer to this question, less often volunteered, perhaps, but not less significant? The highest value naturally attaches to the most important thing, and the most important possession which one can possibly own or acquire, is a holy character.

The value of a holy character, then, is seen in this, that it represents the highest ideal known to man. We know this because we have in the Bible an account of the flawless, stainless character of our Lord Jesus Christ, the only perfect example of such a character ever witnessed. We should know it also, although of course less positively, from the conclusions of mere reason. Even men whose ideal standard of character is very low and defective, admit the truth of what we have said by openly honoring what they consider the best specimens of character according to the standards they have adopted.

It is a great and grand thing to hold up a lofty moral ideal before one's fellow-men, and this, in addition to all else, is what the possessor of a holy character does. It is what in his measure he does who only earnestly strives to illustrate righteousness, though he fail often and must needs renew his struggles repeatedly, and almost from the beginning. Here, again, too, applies the

blessed truth, that neither wealth, nor station, nor fame, nor friends, are necessary to the attainment of a holy personal character, but that the boys or girls, as truly as their parents, the busiest, not less than those at leisure, the poor, the invalid, or the obscure, one and all may succeed in glorifying their heavenly Father, and honoring themselves as well, by humble, penitent, reverent, loving service, and by seeking to be constantly in communion with the Holy Spirit.—*Congregationalist.*

SPECIAL NOTICES.

☞ 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.

Pastor's address, 1289 10th Avenue.

☞ ELD. L. N. BROWN requests his correspondents to address him at Eagle Lake, Texas, instead of Lovelady, as heretofore.

☞ THE following is the programme for the next session of the Seventh-day Baptist Ministerial Conference of Southern Wisconsin, which will convene at Milton Junction, on Sixth-day before the last Sabbath in November, 1889, at 10 A. M.

Have evil spirits the power to work miracles? J. W. Morton.

Does the word translated "eternal" ever mean endless duration? E. M. Dunn.

Ought a church to prosper which does not maintain proper discipline? S. H. Babcock.

How best to provide for pastorless churches? E. B. Saunders.

To what extent should religious instruction be encouraged in our common schools? M. G. Stillman.

Is our denomination managed as economically as it might be, with special reference to the General Boards? E. M. Dunn.

How can we interest and set at work for Christ the now latent force, the business men, of our denomination? W. H. Ernst.

S. H. BABCOCK, Secretary.

☞ THE churches that have not already paid their apportionments due the General Conference will confer a great favor upon the Treasurer if they will attend to the matter at their earliest convenience. The amount is the same as last year. See Minutes for 1888, page 21.

WILLIAM C. WHITFORD, Treasurer.

Address till May 1, 1890, 41 E. 69 St., New York City.

☞ TO COMPLETE the proposed set of Conference and Society Reports for Bro. Velthuysen the following numbers are needed: *Conference*, 1825, '45, '46, and '81, and all previous to 1821. *Missionary Society*, 1845, '46, '51, '57 and '60. *Tract Society*, 1845, '46, '47, '57 and '60. *Publishing Society*, '52, '54, '57 and '60. A full set of Denominational Reports would be of great value to Bro. Velthuysen, and we are anxious to send them to him at the earliest possible day. Persons who can help us may send the needed numbers to the Corresponding Secretary of the Missionary Society.

☞ THE HORNELLSVILLE Seventh-day Baptist Church holds regular services in the Hall of the Royal Templars, over the Boston Store (Nast Brothers), entrance between the Boston Store and that of M. A. Tuttle, on Main Street, every Sabbath, at 2 o'clock P. M. The Sabbath-school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

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

☞ THE Quarterly Meeting composed of the Otselic Lincklaen, DeRuyter, Cuyler and Scott Churches will hold its next session at DeRuyter, Oct. 25-27.

Evening before the Sabbath, Preaching by Rev. P. R. Burdick.

Sabbath morning, Rev. F. O. Burdick followed by Sabbath-school.

Afternoon, Conference Meeting.

Evening, Rev. P. R. Burdick.

Sunday morning, Rev. F. O. Burdick.

Sunday night, led by the pastor.

Bro. J. J. White is expected and then he will take the lead in the meetings, and may God bless us with his refreshing presence.

L. R. SWINNEY.

CONDENSED NEWS.

Domestic.

It is estimated that there are 300 cases of typhoid fever at Johnstown, Pa.

Specials from various points in the Mohawk valley report the unusual prevalence of diphtheria.

The gross receipts at thirty of the larger post-offices in the United States during the quarter ending September 30th, was \$5,375,867, an increase of 9.6 per cent compared with the corresponding quarter last year.

An oil well has been struck at Charters, just outside the Pittsburg city limits. It flows at the rate of 1,000 barrels a day. It is the largest well ever struck so close to the city. It will open up a large amount of new territory.

Government officers have seized the distillery of Freiburg & Workum, at Lynchburg, Ohio, upon a charge of defrauding the United States by equalizing shortages from shrinkage in packages before the gauger measured the contents. This, it is claimed, saved to them the payment of much government tax. The whisky seized amounts to more than a million gallons.

Foreign.

Four battalions of infantry in Crete have revolted. Chakir Pasha, the governor, is concentrating troops to suppress the revolt.

The king and queen of Denmark have gone to Athens to attend the wedding of Princess Sophie, of Prussia, and the Crown Prince of Greece.

The condition of the king of Portugal is critical. His whole body is paralyzed. He is thought to be dying. The last sacrament has been administered.

The province of Cagliari has been ravaged by a terrific storm in which 240 houses were destroyed. Sixteen persons were killed and hundreds were injured. The town of Cagliari suffered severely.

Mr. Morley, Lord Granville, Sir William Vernon Harcourt and Lord Ripon have had a conference with Mr. Gladstone at Hawarden to consider whether it is opportune to declare the details of their home rule proposals.

An explosion occurred in the Bentilee colliery at Langston, county Stafford, England, last week. Seventy miners were in the pit, only eleven of whom are alive. The pit was completely wrecked, and the task of getting out the buried men will be one of great difficulty.

MARRIED.

WILLIAMS-STILLMAN.—At the residence of the bride's parents in DeRuyter, N. Y., Oct. 12, 1889, by Rev. L. R. Swinney, Rev. T. R. Williams, D. D., of Alfred Centre, and S. Marie Stillman, daughter of Barton G. Stillman.

VARS-CRANDALL.—At the home of the bride's parents, Mr. and Mrs. Alanson Crandall, in Hopkinton, R. I., Oct. 15, 1889, by Rev. I. L. Cottrell, Mr. Enoch W. Vars, of Niantic, and Miss Ruth A. Crandall, of Hopkinton.

GREEN-ROGERS.—At the home of the bride's parents in Waterford, Conn., Oct. 10, 1889, by the Rev. J. G. Burdick, of New York City, Mr. Harold B. Green, of Brooklyn, N. Y., and Miss Nancy L. Rogers.

SAUNDERS-BARNHART.—At Milton, Wis., Oct. 10, 1889, at the home of the bride's parents, by Rev. E. M. Dunn, Mr. George H. Saunders and Miss Hattie A. Barnhart, both of Milton.

TIGNER-ESHOM; SWEENEY-ESHOM.—In the Seventh-day Baptist Church at Nortonville, Kans., at the close of the morning service, Sabbath-day, Oct. 12, 1889, by the pastor, Rev. G. M. Cottrell, Mr. Wm. H. Tigner, of Topeka, and Miss Della Eshom, of Oskaloosa. In the same ceremony Mr. William A. Sweeney, of Perry, and Miss Idora Eshom, of Oskaloosa.

STEVENS-TUCKER.—At the residence of the bride's parents in Boulder, Col., Sept. 29, 1889, by Eld. M. Harry, Mr. Chas. R. Stevens, of Argola, Lewis Co., Mo., and Miss Olive A. Tucker, daughter of Mr. and Mrs. Thomas H. Tucker.

DIED.

SHAYER.—In Wayland, N. Y., Sept. 28, 1889, from the results of whooping cough, Clarissa L., daughter of Andrew C. and Mary E. Shaver, aged one year and seven months. This was a lovely little girl, and although so

young she had won the love of those who had the care of her and the young father is more lonely now since the little girl has followed its mother so soon to her rest. May the good spirit comfort him. J. K.

FULLER.—In Independence, N. Y., Oct. 16, 1889, of quick consumption, Mary A. wife of Jacob Fuller, deceased, in the 58th year of her age.

She was confined only two weeks and then went to her rest, as we trust, for she had enrolled herself with believers in Christ. She has left six children and many other friends. Two of her daughters, young ladies, are blind and a little grand son who was living with her. How these blind ones will miss the watchful care of a mother! May the good Shepherd lead them. J. K.

ROGERS.—In Brookfield, N. Y., Oct. 13, 1889, Mrs. Laura Rogers, aged 84 years and 6 months.

Mrs. Rogers, whose maiden name was Carter, was born in Sangersfield, April 5, 1805; she married her first husband, Geo. S. Benjamin, in 1826, by whom she had a son, Geo. O. Benjamin, of Preston. In 1851, she married for her second husband, Clark T. Rogers. She was a member of the Methodist church, of Stockwell, where she united some forty-three years ago. Mrs. Rogers had come to Brookfield to visit her step-daughter, Mrs. Geo. Stillman, and it was there she died. Under the same roof but a few years before, her husband had parted from the scenes of this life, and it seemed fitting that her last hours should also pass there. She seemed patient in sickness and ready to meet her Lord when he came. The funeral service was at Bro. Stillman's, Tuesday, Oct. 15th, and the next day she was taken back to her home in Preston to be buried beside her first husband. O. A. B.

CULVER.—In Westerly, R. I., (near Lotteryville) Oct. 8, 1889, of dropsy, Mrs. Desire H. Culver, aged 86 years, 1 month and 8 days.

She was born in Stonington, Conn., and was the daughter of the late Benjamin and Meribah Burdick. Through all the difficulties surrounding her she kept the Sabbath. She loved her Bible and read it to her spiritual profit and growth. She died in the faith and has gone to be with her Saviour. She left an aged brother and sister, and several children to mourn her departure. O. U. W.

LORENSEN.—At his home, near Garwin, Iowa, Oct. 16, 1889, Hans Lorensen, aged 49 years, 11 months and 15 days.

The deceased was a native of Denmark, and a member of the Lutheran Church. Funeral services were conducted by the writer in the Rock Creek U. B. Church. Text, 1 Chron. 29: 15. E. H. S.

BURDICK.—In Coloma, Wis., Oct. 14, 1889, Thomas Leland Burdick, in the 77th year of his age.

Mr. Burdick was a son of Wm. and Martha Burdick, was born in Berlin, N. Y., was married to Sophronia Truman in 1846, and settled in Wirt, Allegany Co., N. Y., where they made it their home until 1852, when they moved to Albion, Wis. After living there one year they moved to Coloma, where he lived up to the time of his death. He was a man whose integrity was unquestioned; who always loved and defended the Sabbath, although he never made a public profession of religion. But to those most intimately acquainted with him, he gave quite

satisfactory evidence that he had made his peace with God. He was the father of seven children, all of whom, together with his wife, live to mourn his loss. E. D. R.

Successful Farming!!

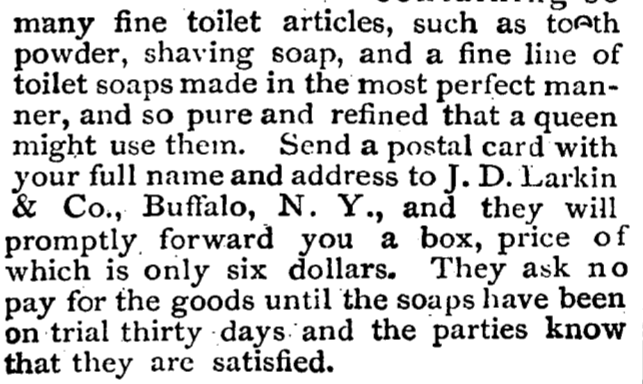
In no part of the country does a farmer get more satisfaction out of farming than in Michigan. The soil is very rich and loamy, adapted to cereal, fruits or small truck gardening. The crops are steady, bringing a bountiful harvest from year to year. Then the great cities of Chicago, Detroit and Buffalo being so close are guarantees of a first-class market all the time. The taxes are light, society excellent, health unsurpassed, lands cheap. Probably no part of the country presents better opportunities for the farmer than Michigan. O. M. BARNES, Lansing, Mich., will promptly and fully answer any and all inquiries about Michigan Lands, making no charge for his services in this direction.

A Good Business for Ladies.

Shorthand and type-writing offers better pay and more pleasant work for ladies than any other occupation. It is peculiarly suited to their capabilities. More applications are being received for competent stenographers at Bryant and Stratton's Shorthand School, Buffalo, N. Y., than can be filled. It is the best place to learn. Write for particulars.

DONATION PARTIES.

Are just as important as ever, and nothing can be given for the same amount of cost that will suit your pastor and his wife more than a first-class Family Soap, especially if you can get one of those Larkin boxes containing so many fine toilet articles, such as tooth powder, shaving soap, and a fine line of toilet soaps made in the most perfect manner, and so pure and refined that a queen might use them. Send a postal card with your full name and address to J. D. Larkin & Co., Buffalo, N. Y., and they will promptly forward you a box, price of which is only six dollars. They ask no pay for the goods until the soaps have been on trial thirty days and the parties know that they are satisfied.



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