

The Sabbath Recorder.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

Vol. XLV. No. 38. }
Whole Number 2327. }

FIFTH-DAY, SEPTEMBER 19, 1889.

Terms:
\$2 00 in Advance.

CONTENTS.

Seventh-day Baptist Missionary Society.....	503
MISSIONS:—Paragraphs; From Perie R. Burdick; From S. R. Wheeler; From S. D. Davis; Missionary Society—Receipts..	504
WOMAN'S WORK:—Paragraphs; A Mission School.....	505
The Source of Infant Baptism.....	505
SABBATH-SCHOOL:—Lesson.....	506
Plain Obedience.....	507
HISTORICAL AND BIOGRAPHICAL:—Cartwright's Natural History; Historic Plymouth.....	508
SABBATH REFORM:—Report of the Executive Board of the American Sabbath Tract Society.....	509
EDITORIALS:—Paragraphs; A Forgotten Duty.....	600
Obedience and Blessing.....	600
The Effects of the Culture of a College upon its Graduates.....	601
YOUNG PEOPLE'S WORK:—Paragraphs; The Value of a Classical Education; The Tabula; Our Forum—The Five Cent Plan.....	602
EDUCATION.....	603
TEMPERANCE.....	603
POPULAR SCIENCE.....	603
COMMUNICATIONS:—Tract Board Meeting; Washington Letter.....	605
MISCELLANY:—Seeds that will Grow.....	606
SPECIAL NOTICES.....	606
BUSINESS DIRECTORY.....	607
CATALOGUE OF PUBLICATIONS.....	607
Alfred University.....	608
CONDENSED NEWS.....	608
MARRIAGES AND DEATHS.....	608

SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

The Forty-seventh Annual Session of the Seventh-day Baptist Missionary Society was held in connection with the Seventh-day Baptist General Conference, at Alfred, N. Y., August 22, 1889, commencing at 9 o'clock A. M.

After an anthem by the choir, and the reading of Scripture selections and comments thereon by J. J. White, prayer was offered by S. D. Davis.

The acting President, William L. Clarke, called the Society to order and made brief remarks upon the obligation of the Missionary Society and its Board of Managers to voice and carry out the desires of the churches of the denomination.

Singing of the hymn, "Labor On."

The Forty-seventh Annual Report of the Board of Managers was presented, on behalf of the Managers, by A. E. Main, Corresponding Secretary, and A. L. Chester, Treasurer, in printed form, the Corresponding Secretary reading the important portions, giving summaries and desired explanations. The Annual Report was adopted without remarks.

On motion, Edwin Shaw, of Leonardsville, N. Y., was elected Assistant Secretary.

A paper was read by E. S. Maxson, M. D., of Syracuse, N. Y., upon "Medical Mission Work," in which he gave the origin, and the present number and work of medical missions and medical missionary societies. On motion it was voted that a copy of the paper be requested for publication in the SABBATH RECORDER.

Voted that the hours for commencing and closing the sessions be the same as those of the General Conference.

Singing of the hymn, "Pardon, Peace, and Power," from Gospel Hymns, No. 5.

On motion, the Chair appointed the following committee on nominations: Wm. A. Rogers, H. D. Babcock, J. Summerbell, Wm. C. Whitford, C. D. Potter.

A. E. Main, Corresponding Secretary, called the attention of the people to some Chinese

tracts and calendars sent by D. H. Davis, which they might take and leave something to cover the expense of their publication.

D. E. Maxson presented, in behalf of Mrs. H. L. Herrington, of Alfred Centre, the maker and donor, a quilt to the Missionary Society. It was announced that it would be sold at private sale for the benefit of the Society. It was subsequently sold for \$10.

The remaining time of the morning session was spent in remarks on topics given for voluntary addresses in the afternoon session.

On Home Missions, Stephen Burdick said that our success on the foreign fields depends largely upon our interest in the home work. He spoke in particular of the South-western field, and the need of men of push and power to organize and oversee in that important field of mission work.

George H. Babcock spoke of his interest in the enlargement of the Home Work, and said that he would give \$1,000 this year for the extension of the Home Mission field.

H. D. Clarke remarked upon the great good resulting from churches sending their pastors out on mission work to needy churches around them, the good being both direct and reflexive.

H. B. Lewis related some of his personal experience in the Western frontier mission work, and urged the need of more labor and more earnest laborers on the frontier.

E. B. Saunders mentioned the fact that many of the churches on the Home field are practically dead, and urged the idea of sending young and energetic laymen to these churches to assist and encourage them, and to aid in organizing Christian labor.

C. Potter said such was his interest in more enlarged work on the Home field that the Society might draw upon him this year for \$100 per month for such work.

H. D. Clarke remarked that any one in giving what he could, if not in large sums like those already pledged, would do the good needed, and the gift would be just as acceptable to the blessed Master.

After announcements, the singing of the hymn, "Come Every Soul by Sin Oppressed," and prayer and benediction by T. R. Williams, the Society adjourned to 2 P. M.

AFTERNOON SESSION.

Singing of an anthem by the choir: "Peace be Within thy Walls, O Jerusalem."

Prayer by L. C. Rogers.

Singing, "Hold the Light up Higher," by Brethren J. J. White and J. G. Burdick.

The Committee on Nominations presented the following report, which was adopted:

Your Committee to nominate officers for the ensuing year would respectfully report as follows:

President—George Greenman, Mystic Bridge, Conn.
Recording Secretary—Oscar U. Whitford, Westerly, R. I.

Corresponding Secretary—Arthur E. Main, Ashaway, R. I.

Treasurer—Albert L. Chester, Westerly, R. I.
Board of Managers—William L. Clarke, Geo. B. Carpenter, Ira L. Cottrell, Jonathan Maxson, Sanford P. Stillman, Ira B. Crandall, Joseph H. Potter, Lewis A. Platts, James R. Irish, George H. Greenman, Oliver D. Sherman, Alfred A. Langworthy, Gideon T. Collins, Albert S. Babcock, George T. Collins, George H. Utter,

Theodore L. Gardiner, Nathan Wardner, Benj. P. Langworthy, William C. Daland, George H. Babcock, Lucius R. Swinney, Lewis F. Randolph, Elston M. Dunn, Charles Potter, A. Herbert Lewis, Preston Fitz Randolph, A. McLearn.

Voluntary addresses were resumed.

A. H. Lewis, who had lately been in Haarlem, gave an interesting account of the important work being done in the Holland Mission, and said that our workers in that field are acquiring an almost international reputation in relation to the temperance and social purity work.

A. E. Main said that we could well afford to scatter bushels of tracts and papers, even with no apparent results, when we remember that the Holland Mission is the outgrowth of a package of tracts sent by Eld. N. Wardner.

J. Clarke declared that he thought, as a people, it is primarily our duty to look to the interests of our home field. The individual, the home, the church, the opening place on the frontier, the feeble churches, are the Home field. It is our duty to preserve and build up the feeble ones, to strengthen the churches and the hearts of the people, and we must do it to have power and heart for outside work.

A. W. Coon remarked that true missionary work makes no distinction between home and foreign fields, all are one; and we should say, "The whole world for Christ."

J. Summerbell said that some are qualified for work in China, and feel it their duty to work on a foreign field, and others in the home field. All should work where God calls them and leads them, for the same great end—the saving of the lost.

L. A. Platts spoke upon the importance of organization in our home fields. As far as possible we should hold a place, organize, and work at it, until it shall be a strong foothold and a self-supporting church. When in attendance on the Missionary Union at Binghamton, N. Y., he felt proud to report concerning our mission work in China. He believed in earnest mission work, well organized, both at home and abroad.

H. P. Burdick called attention to the dying out of some of our small churches, and inquired if we should not put forth more earnest effort to save them.

H. B. Lewis said that his church instructed him to suggest retrenchment in China, because the Chinese would, within five years, shut us out of China, as we had shut them out of our country.

The hour having arrived for the consecrating services relating to the appointment and departure of Miss Susie M. Burdick, of Alfred Centre, N. Y., as Missionary Teacher at Shanghai, China, the choir sang, "God is Calling Yet."

Mrs. Harriet S. Clarke, President of the Woman's Board, addressed the people, making an earnest appeal to the women, especially, for means to be abundantly furnished to support our teacher soon going out to her field of labor, and if needed, to send help to Dr. Swinney.

T. R. Williams, Miss Burdick's pastor, in addressing the people and the candidate, said he had a deep interest in our missionaries recently sent to China, because of the interest a teacher

(Continued on page 596).

MISSIONS.

DR. SWINNEY writes from Shanghai, July 18th, saying: "We are all well, though in the trying heat of summer."

BRO. MORTON writes, that on a recent visit to Princeton, Mo., he found things in a hopeful state. Another Sabbath-keeper, a member of Bro. Wayman's family, has been received into the fellowship of the Chicago Church, and still another, he thinks, will soon apply for membership there.

W. W. AMES, on the "Berlin Field," Wisconsin, reports 13 weeks of labor; 33 sermons, to average congregations of 20; 13 prayer-meetings, and 142 visits. The work has been, principally, at Berlin, Glen Beulah and Marquette. His labors on this field ended with the quarter ending August 31st. We wish for him success and blessing in some other part of the Master's vineyard.

ELD. JOSHUA CLARKE reports 13 weeks of labor, as missionary pastor, at Andover, N. Y., with preaching at the Red School house, Wellsville, and Niles' Hill; 40 sermons and addresses, good congregations, 10 prayer-meetings, 77 visits and calls and 3 additions. Were every field as desirous as this to reach self-support, and to ask the minimum amount of help from the Board, there would, we believe, be greater spiritual growth and enlargement all around.

BRO. D. H. DAVIS writes from Shanghai, July 16th: "You will rejoice with us, in knowing that another soul has been brought to profess faith in the Lord Jesus Christ. This happy subject of divine grace is the second son of our brother Dzau Tsung Lan. He was baptized last Sabbath afternoon. Thus, one by one, our dear brother, Dzau Tsung Lan's family is being brought to Christ. We pray that the whole family may be brought into the church." He also reports all to be in their usual health.

FROM PERIE R. BURDICK.

LINCKLAEN CENTRE, N. Y., Sept. 1, 1889.

There has been quite a religious awakening at Lincklaen, several have risen for prayers, and two have come to hope in the Saviour, one of whom has been baptized and has united with the church. Our cottage prayer-meetings have been full of spiritual interest, and some weeks we have three a week, in which the young and old, Christians, backsliders and sinners take part in the work. We hope that still others will take up the duty of baptism and make their Christian home with us. Brethren pray for us that the good seed thus sown may continue to be watered by the Holy Spirit, and be cultivated by Christians till there shall be a precious ingathering of souls.

FROM S. R. WHEELER.

DODGE CENTRE, Minn., Sept. 4, 1889.

According to previous arrangements, I made a trip of two weeks into Freeborn county, Minn., in July and another trip of the same length in August. These trips were made with my horse and buggy, requiring each time a drive of about one hundred and forty miles, besides the neighborhood travel when on the field. Many pages of our literature were distributed from house to house along the road. During the July trip I spent one Sabbath with the Trenton Church and preached four sermons, three in the school-

house where the church holds its meetings and one in the school-house three miles east. Passing from Trenton to Alden the usual visits were made and a temperance address given at the village of Freeborn by invitation of the W. C. T. U. of that place. At Alden spent one Sabbath, preaching twice at the village and once in the school-house three miles west, where the Carlston Church was accustomed to assemble for worship. In the month of August this same round was made preaching in the same places, five sermons in the Trenton neighborhood and three in the Alden society. During this last visit the communion was administered in connection with the Sabbath services both at Trenton and Alden. The attendance upon these services has been as a rule very good. Your missionary has been received and entertained with Christian courtesy. There is a desire to live Christian lives and for the cause to be built up. These services of the past months have been an encouragement and strength to many. This labor in the Lord has not been in vain. The same needs for a permanent pastor exist now as they did when my last report was made. There is a large field for usefulness. The Lord send by whom he will send is the prayer many times offered by others as well as by your brother in Christ.

FROM S. D. DAVIS.

Eld. Davis, general missionary in West Virginia and Northern Pennsylvania, reports nearly 8 weeks of labor, 32 sermons, 16 other meetings, 65 visits and calls, and the addition of 9 members by the laying on of hands. He has preached for the following churches: Conings, Green Brier, Roanoke, West Union, in West Virginia, and Salemville, Penn.; and at the following points: Buckeye Run, Morgan's Run, Nawl's Creek, Spruce School House, and McKenny's Run. Extracts from his report will be read with interest.

"On the 28th I went to Morgan's Run. This is a new point in my work and brought me in contact with a Sabbath-keeping family of which I had had no knowledge a short time before. This visit impressed me more than ever before with the importance of looking up the scattered ones. The family had been isolated until the husband and father had lost his enjoyment in religion. Three of his daughters, young women, had been converted, but not having the privilege of baptism had gotten on the back-ground. The second night I spent with the family was one long to be remembered. The father and the daughters were reclaimed, so that the next day I baptized the three daughters. It was a very impressive occasion, and brought four of their neighbors to feel that they must be baptized also. . . . I staid the second night near the falls of the Kanawha River, and in the night there was a heavy rainfall. The next morning I procured a guide, crossed the Teters mountain, and pressed my way on until 11 A. M., when we reached the Holly River which was too full for me to ride. Procuring a passage for myself across the left hand fork in a little boat, my guide ventured through with the horses and we pursued our journey until we came near the crossing of the right hand fork of the Holly, where we found it necessary to retreat. The river was still rising, the logs running, and it was believed by the citizens that this branch could not be crossed the next day. Obtaining help across the left hand fork again, we staid all night on the Teters Mountain, and the next day came back to Roanoke where I spent the Sabbath, and the next day came home.

On the 11th of July I started to Bulltown to hold a meeting on Nawl's Creek. This was a new field for me, and entirely among First-day people. I found the people in this place very much divided in religious sentiment, and confess to being a little lonesome as I thought of being entirely among strangers with no one to sympathize with me, but on starting to the church met with brother Shock, from Copen, who cheered me much with his presence and help. . . . At West Union I baptized one candidate, and received six members by laying on of hands and prayer, two of whom had embraced the Sabbath after I had baptized them, and three of them being the young ladies I had baptized on Morgan's Run, who had come 10 miles in a farm wagon to join the West Union Church. . . . Aug. 8th started for Salemville Pa., and after conducting a two day's meeting there, started for Alfred to attend the Conference.

Having listened to the speakers who discussed the various points of interest in our mission work, I feel that it might be duty to write you of my plan of work as carried out on the field assigned me by the Board. I go to a given place and conduct a series of meetings, not to "get up a revival," nor encourage the people to draw inspiration from themselves or the church, but by preaching the gospel to encourage the people to wait for the promise of the Father—"to tarry in Jerusalem (the place of worship), until they are endued with power from on high." This being accomplished sinners are brought to Christ; and, if there is no organized church in the place to take care of the converts, I organize a prayer-meeting, expecting it to run with interest until I return, soliciting all to help on the sacred interests. I have known such meetings to run two years. I never think of asking conference or any other organized body who shall be helpers. I remember receiving efficient help from men who did not profess to be religious, but did agree to do all they could to help on the blessed work. One dear man who had thus agreed, left his home and went from house to house when there was an effort to draw the young converts into a dance, and said to them that it was done to draw them away from their religious integrity. "Do not go," said he, "but arrange for a social sing in connection with the prayer-meeting; all come early; I will come with all my family." And so he did, and the singing service and the prayer meeting broke up the dance instead of the dance breaking up the prayer-meeting.

In conclusion, let us solicit all to help us build up the cause of the Master, and sing with the poet,—

"O, who will help us to garner in
The sheaves of the good, from the fields of sin,"
and say with Paul, "So Christ is preached I do rejoice and will rejoice."

MISSIONARY SOCIETY.

Receipts in August.

North Loup, Y. P. M. Society, S. M. S.	\$10 00	
M. M.	5 00	15 00
Dr. E. S. Maxson, Syracuse, N. Y.		4 10
John Congdon, Newport, R. I.		10 00
Mrs. O. U. Whitford, sale of music, "Never yet Heard," M. M.		1 20
2d Brookfield Church	6 47	
Young Ladies' Missionary Society	5 00	11 47
Woman's Missionary Society, Nile, N. Y.		8 00
Dea. George T. Collins, Woodville, R. I.		2 50
Eli B. Ayers, Dodge Centre, Minn.		5 00
Receipts through RECORDER office:		
1st Alfred Church	19 44	
Mrs. H. L. H.	1 30	20 74
Wellsville Church		5 25
Milton Junction Church	21 88	
Dr. Shultz, J. M.	50	
Welton Wells J. M.	25	
Rosa D. Shafter, Mission dwelling	1 25	23 88
Mrs. D. C. Burdick, Nortonville, Kan., J. M.		50 00
New Market Ladies' Society, S. M. S.		10 00
Otselic Church		5 00
Rev. J. B. Clarke		5 00
1st Westerly Church, to complete L. M., Dea. Gideon T. Collins		12 24
Memorial Fund, income Burdick Farm		125 00
Mrs. Mary E. Green, Hope Valley, R. I., C. M.		1 00
Welton, Iowa, Mission Band, M. M.	2 50	
Hol. M.	2 50	5 00

H. B. Lewis, Nile, N. Y.	5 00	
W. D. Crandall, "	1 00	
C. R. Gardner, "	1 00	
D. E. Babcock, "	1 50	
Nile Church,	3 01	12 11
1st Hopkinton Sabbath-school, L. M. to be named		75 00
Rec'd through Treas. Woman's Exec. Board		
H. M.	10 00	
C. M.	5 00	
M. M.	20	
G. F.	1 00	16 20
A. North, St. Peter, Minn.	2 00	
C. W. Parker, Terwacula, Cal., Galicia M.	10 00	
Welcome B. Burdick, Andover, N. Y.	5 00	
Mary Lizzie Greene, deceased, Rockville, R. I.	1 00	
Emeline Crandall and daughter, Westerly, R. I.	15 00	
E. D. Barker, Noank, Conn.	2 00	
Adams Church,	51 82	
Lorenda Crandall, Brookfield, N. Y.	5 00	
Orrilla Craine,	3 00	8 00
S. Wells Coon, Republican City, Neb., C. M.	1 00	
G. W. Newton, Fayetteville, N. C., J. M.	1 80	
Cumbrlund Church,	5 20	7 00
Receipts per Rev. J. E. Shaw:		
Texarkana Church,	25 00	
Collections at Lovelady,	7 00	32 00
Receipts by Rev. J. W. Morton:		
Collections at Berlin:	10 88	
Willie Cockerell, Missionary ben.	1 50	
M. S. Wardner,	15 00	
Mrs. Post, Chicago,	2 00	
Mrs. A. S. Price, Danville, Ill.	3 00	
E. S. Bailey,	25 00	
Mrs. E. C. Burr, Chicago,	10 00	
Collections at Nortonville,	12 64	
Rev. J. W. Morton,	5 00	
Ira J. Ordway,	100 00	185 02
Receipts by G. H. Utter:		
Collection at Conference,	243 00	
Mrs. R. L. Davis, Westfield, Pa.	10 00	
Five Corners Sabbath-school,	5 00	
Children's day collection at Independence, N. Y. H. M.	4 00	
Mrs. Selina Greene,	1 00	
Mrs. N. R. Crandall on L. M. of Mrs. Ellen C. Brown	5 00	
Ladies' Benevolent Society, Shiloh, N. J.	25 00	
Mite	3 85	
Joseph H. Potter, Westerly, R. I.	25 00	
2d Verona Church,	1 00	
Y. P. S. of C. Endeavor, Little Genesee, N. Y.	5 00	
1st Genesee Church,	14 11	14 84
Simeon Greenwood, Alfred Centre,	58	10 00
Mrs. Eunice Lackey,	5 00	
Southampton Church, West Hallack, Ill.	2 00	
Mrs. John G. Spicer, to apply upon		
L. M. for herself,	12 00	
Sale of quilt presented by Mrs. Harrington,	10 00	
Mrs. Ezra Potter, Alfred, H. M.	10 00	20 00
C. M.		
Sale of Chinese Tracts,	2 15	
David C. Greene, Nile, N. Y.	5 00	
Scott Church,	1 50	
Mrs. S. F. Pierce, Carbondale, Pa., H. M.	2 50	5 00
C. M.	2 50	20 00
Margaret A. Brown, Little Genesee, C. M.	5 00	
A Friend (H. W. C.)	5 00	
J. P. Hunting, Sisco, Fla.	2 00	
Lester Randolph, Morgan Park, Ill., upon L. M. of		
himself,	20 00	
Mrs. S. M. Spicer, Battle Creek, Mich., C. M.	5 00	
	\$1,208 66	
Balance July 31st,	26 44	
	\$1,235 10	
Payments in August,	317 02	
	\$1,018 08	
Cash balance, Sept. 1st,		
Outstanding notes payable in September, \$1,500 00		
Balance due for last quarter's salaries and		
appropriations payable Sept. 1st, about, 1,200 00—\$2,700 00		
(Statements not all in, cannot give exact figures).		
Net indebtedness Sept. 1st, about,	\$1,700 00	
A. L. CHESTER, Treasurer.		

WESTERLY, R. I., Sept. 1, 1889.

The *Japan Weekly Mail* makes the following weighty statements: "This conflict of two civilizations—that which Japan, deriving from China and India, had modified and elaborated to suit herself, and that which she is now taking almost in its entirety from the West—is nowhere more conspicuous than in the educational institutions throughout the country. There the rising generation is introduced not only to knowledge that throws into strong relief the ignorance of its parents, but also to an iconoclastic philosophy that exposes the errors of Confucianism without setting up any efficient moral code in its place. The reverence that invests the relationship of parent and child is weakened by the superior attendants of the latter, and the ethical cult that might still have preserved that reverence is overthrown by the criticism of science and has not yet been replaced by Christianity. The latter substitution will surely be consummated in time. Thoughtful Japanese are not incapable of analyzing the circumstances of this unprecedented epoch in their country's history. If their educated convictions compel them to be resigned to the destructive influence of Western civilization, their judgment tells them that its constructive power must also be invoked. On the debris of the system that it pulls down, must be built up an edifice in conformity with its principles. It is here that the way is widely opened to Christianity. Japan must have some substitute for the wonderful chain of family ethics that through long centuries has bound China's hundreds of millions into a homogeneous nation. The creed of Christendom offers her such a substitute, and she will accept it, at first from necessity and ultimately from conviction. But in the meanwhile, her perplexity and embarrassment are very apparent. Troubles from the same source show themselves in every branch of her administration."

WOMAN'S WORK.

GRANDMAMMA.

"Grandmamma sits in her quaint arm chair—
Never was lady more sweet and fair;
Her gray locks ripple like silver shells,
And her brow its own calm story tells
Of a gentle life and a peaceful even,
A trust in God and a hope in heaven."

SOME woman says of a certain experience in prayer, "and now this month brings the looked-for tidings." That's an experience in keeping with the command to "watch and pray."

MRS. ANDREWS, a returned missionary of the Presbyterian Church, says the Hindu women gave her this message, as she left them: "Gather the women of America, tell them the women of India send greetings; and thus they are profiting by what the gospel teaches."

THE Queen of Madagascar issued a proclamation to her people, last March, in which she makes order that all slaves landing upon her dominions shall be thenceforth free. The proclamation reads, "If the natives of Africa are brought across the sea, and introduced into any part of Madagascar to be slaves, they shall not be slaves, but free subjects."

REV. A. T. PIERSON says that, while for thirty years he has made the philosophy and history of missions a constant study, he still declares it to be his firm belief, that "the whole basis of successful missionary work is to be found in believing and importunate prayer. Whatever enthusiastic appeals are made to human ears, however compact and business-like our Missionary Boards and organizations, however thorough and systematic our methods of gathering offerings, it depends primarily and ultimately on prayer, whether the appeals really move men, whether the organizations prove effective, whether the offerings are cheerful and ample."

THE general synod of the Reformed Church says of the Annual Report of the Woman's Board of Foreign Missions, for the past year, that it is filled with the evidence of divine favor. Methods have been improved, and faith has been greatly quickened, both at home and abroad. We notice that the work is developing in many lines, and success is limited only by our narrow boundaries in the treasury. We rejoice in the organization of new auxiliaries, and we wish to express our grateful appreciation of the earnest efforts put forth by the workers of this noble cause. We commend the publications of the Woman's Board, and hope that the near future may witness a wide extension of their usefulness.

A MISSION SCHOOL.

The influence of a mission school is thus told by a missionary:

I was sitting, one hot summer afternoon, in the chapel, talking about the gospel, to a few people, who had dropped in from the street to rest awhile, when a small, bronze-colored boy, with nothing on but a pair of calico trousers, walked in and stood listening to what I was saying. After two or three minutes I began to put some questions to him, and was pleased to find him quite ready to talk.

"Do you know," I asked, "what we preach about here?"

"God," he replied.

"Who is God?" I said.

"The heavenly spirit."

"How many Gods are there?"

"Three," was the prompt reply.

"Where did you learn that from?" I asked.

"I heard a missionary say so."

"Well," I said, "I suppose you heard him talking about our Father in heaven, about Jesus Christ, and about the Holy Ghost; but he did not tell you there were three Gods, for there is only one."

"Perhaps that was it," said the small boy.

"You say," I continued, "that you know who God is; do you ever pray to him?"

"Yes," he said, "often."

"When and where do you pray?" I asked.

"I pray at home every day!"

I at once supposed the boy's parents must be Christians, so I inquired if that was the case.

"No," he said.

"Do your parents worship idols?"

"Sometimes."

"Do you ever worship idols?"

"No."

"Why not?"

"Because they are false."

"Do your parents know that you pray to God?"

"Yes."

"Do they object to your doing so?"

"No."

I was rather astonished to receive such prompt answers, and on questioning him, found that he had been for a time in a mission school.

A little girl learned in a school that an idol was nothing; that it could not see, nor speak, nor hear, nor feel, nor do anything. She resolved to see for herself, and went to a temple, where there was an idol in the form of a large black stone. She climbed on the stone, and sat kicking it with her heels, and then getting down took away all the flowers that had been put there as offerings, and threw them away, saying that the god would punish her for doing so, and as it did not, she was convinced that idols amounted to nothing.—*Heathen Woman's Friend.*

THE SOURCE OF INFANT BAPTISM.

"The baptism of babes first appeared in the most ignorant and impure part of the Catholic world—Africa. It was not the off-spring of critical learning nor sound philosophy, for it sprang up among men destitute of both. Nor did anyone ever take the African fathers for philosophers or critical investigators of the sacred oracles of God. And if they be all taken for moral men they are overprized; for in spite of their vain boast of an orthodox faith, they were pagans and blasphemers, who worshipped idols in secret and dedicated their children to demons. There was no crime that they did not practice, perjury, debauchery of every species, oppression, tyranny and wickedness of every kind, so that the people groaned for a revolution. When, in the time of Augustus, the Vandals surrounded Carthage to besedge it, the members of the church were lying in luxury at the play, or at some public amusement, and the poor were more wretched and more wicked than they had ever been under the Romans." The old Carthaginians were noted for their ferocity and were guilty of shedding much innocent blood. It was among such a people as these that Fidus lived, who was first to propose the sprinkling of infants.

For many centuries the adherents of so-called infant baptism have maintained that the unbaptized eternally perish. This is the language of Augustine: "If they (infants) die without baptism, they go into everlasting fire." There are many to-day who think that their children are in great danger of being lost if they die "unbaptized," which is but the logic of infant baptism. Those who baptize infants are very inconsistent when they charge that Baptists make baptism a saving ordinance.

WHEN you have learned to submit to do faithfully, patiently, duty that is most distateful to you, God may permit you to do the work you like.—*Prof. Riddle.*

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1889

July 6. Samuel Called of God.....1 Sam. 8: 1-14.
 July 13. The Sorrowful Death of Eli.....1 Sam. 4: 1-18.
 July 20. Samuel the Reformer.....1 Sam. 7: 1-12.
 July 27. Israel Asking for a King.....1 Sam. 8: 4-20.
 August 3. Saul Chosen of the Lord.....1 Sam. 9: 15-27.
 August 10. Samuel's Farewell Address.....1 Sam. 12: 1-15.
 August 17. Saul rejected by the Lord.....1 Sam. 15: 10-23.
 August 24. The Anointing of David.....1 Sam. 16: 1-13.
 August 31. David and Goliath.....1 Sam. 17: 32-51.
 September 7. David and Jonathan.....1 Sam. 20: 1-13.
 September 14. David Sparing Saul.....1 Sam. 24: 4-17.
 September 21. Death of Saul and his Sons.....1 Sam. 31: 1-13.
 September 28. Review.....1 Samuel.

LESSON XIII.—REVIEW SERVICE.

For Sabbath-day, September 28, 1889.

I SAMUEL.

GOLDEN TEXT.—It is your Father's good pleasure to give you the kingdom. Luke 12: 32.

1. INTRODUCTION.—Drill upon the Titles and Golden Texts. Name the lesson and the circumstances in which each of the following passages occurs, viz.: 1. The word of the Lord was precious. 2. Quit yourselves like men. 3. Hitherto hath the Lord helped us. 4. Take your daughters to be confectionaries. 5. And brought them into the parlor. 6. Thou hast not defrauded us. 7. To obey is better than sacrifice. 8. The Lord looketh on the heart. 9. Go, and the Lord be with thee. 10. Am I a dog? 11. There is but a step between me and death. 12. After whom dost thou pursue? After a dead dog, after a flea? 13. The valiant men arose.

From what lesson may we learn each of the following, viz.: 1. Training children in the house of God. 2. Over-indulgent parents are cruel to themselves and their house. 3. The supplication of a righteous man availeth much. 4. There is folly and danger in desiring to be like other people. 5. Humble duties faithfully done lead to honor and usefulness. 6. The hope of a nation's prosperity is in obeying and serving God. 7. Obeying a portion of God's commands is no excuse for disobeying another. 8. When one person refuses to do God's work he will find another who will do it. 9. A child of God may be more than a match for a man of sin. 10. Adversity tests friendship. 11. Overcome evil with good. 12. The wages of sin is death.

PERSONS.—Brief biographies of Samuel and Saul.

TIME.—From Samuel's call B. C. 1134 to Saul's death 1055—79 years. Egypt the leading power. Troy destroyed by the Greeks, 1184. Eneas founds Lavinium in Italy, 1182.

LESSON I. 1 Sam. 3 : 1-14.
 Samuel called of God.

Topic.—Conflicting Parental Influences.

Outline.—Religious condition of Israel, no open vision, iniquity and neglect; the child's pious training, early call; tingling message to the house not restrained.

Lesson Thought.—Early consecration and familiar training in the service of God are solemn duties, and even in riper years, parental neglect may be cruel destruction.

LESSON II. 1 Sam. 4 : 1-18.

The sorrowful death of Eli.

Topic.—From without the Spirit.

Outline.—Oppression and defeat; trusting in the ark; threatenings executed; slaughter, ark captured, priests slain, Eli's death.

Lesson Thought.—No formal service, no trust in God during continuance in sin, no piety while there is known neglect, will avert divine displeasure.

LESSON III. 1 Sam. 7 : 1-12.

Samuel the Reformer.

Topic.—The Conditions of Victory.

Outline.—Continued oppression and lament; the prophets teaching, services and intercession. Victory in the place of former defeat. Chap. 4 : 1, 2, 10.

Lesson Thought.—To mourn the need of God, forsake all idols and with supplication serve only the Lord, insures victory in the place of former defeat.

LESSON IV. 1 Sam. 8 : 4-20.

Israel asking for a king.

Topic.—Selfish against Divine Will.

Outline.—The selfish demand, its unreasonableness. Righteous displeasure, its justice. The permission, evil consequences.

Lesson Thought.—Selfish prayers reject the best blessings, bring trouble and deafen God's ear in the day thereof. Let us pray, "Thy will be done."

LESSON V. 1 Sam. 9 : 15-27.

Saul chosen of the Lord.

Topic.—Called to the Kingdom.

Outline.—Philistine oppression; the call of a king to deliver; religious services of the call.

Lesson Thought.—There are Philistines now to conquer, and God calls each of us by special religious services to be a king for that purpose.

LESSON VI. 1 Sam. 12 : 1-15.

Samuel's Farewell Address.

Topic.—Victory over Self.

Outline.—Inaugural assembly called by the retiring ruler. His devoted life submitted and proven. Conditions of prosperity reviewed. Counsel and warning.

Lesson Thought.—To yield the honored privileges of a devoted life, and to counsel only for the good of others, is nobly unselfish and Christ-like.

LESSON VII. 1 Sam. 15 : 10-23.

Saul Rejected by the Lord.

Topic.—The Kingdom Forfeited.

Outline.—The foes Saul had been sent to destroy. His pious salutation and claim of obedience. Proofs against him. Hypocritical excuses. His sentence.

Lesson Thought.—There is a kingdom for each, with foes to destroy, but partial obedience, though with pious pretenses, is disobedience, proving unfitness to rule, and forfeits the kingdom.

LESSON VIII. 1 Sam. 16 : 1-13.

The Anointing of David.

Topic.—Preparation for the Kingdom.

Outline.—The kingdom waiting a king. The selecting religious services. The youth entrusted with his father's flock. Receiving the call. The consecration.

Lesson Thought.—Faithfulness in minor duties, parental obligations and religious services, secure the right spirit and lead to the kingdom.

LESSON IX. 1 Sam. 17 : 32-51.

David and Goliath.

Topic.—Triumphant Defense.

Outline.—Youth and humility of David. His courage and faith in God as a deliverer. Discarding armory for familiar weapons. Making defense in the name of the Lord. David's triumph and the enemy's flight.

Lesson Thought.—By faith and the familiar use of right means, the humblest child of God may fell the most defiant foe and put a host of scoffers to flight.

LESSON X. 1 Sam. 20 : 1-13.

David and Jonathan.

Topic.—The Friendship of the Prince.

Outline.—David's life in danger. The king's son assures safety with a covenant of the Lord. Plans the rescue. His benediction knowing David should be king. Chap 23 : 17.

Lesson Thought.—That Prince, who, in our danger of death plans, to rescue us and establish us in his father's kingdom, is worthy of all our love, sacrifice, and service.

LESSON XI. 1 Sam. 24 : 4-17.

David sparing Saul.

Topic.—Royal Apprenticeship.

Outline.—David's exile and persecution. Opportunity and advice to avenge. His forbearance and restraint of others; his loyalty to the king, trust in God, humility and triumph.

Lesson Thought.—Adversity, persecution and opportunities to overcome evil with good, are God's methods of training royalty in others and fitting us to be kings.

LESSON XII. 1 Sam. 31 : 1-13.

Death of Saul and his sons.

Topic.—Losing the Kingdom.

Outline.—Golden Text. Evil doing (1) of Israel, asking a king to lead in battle. Results in the lesson—defeat, slaughter, cities taken; (2) of Saul, sacrilege, chap. 13 : 13; disobedience, 15 : 24; murder of priests, 22 : 21; pursuing the righteous, seeking a familiar spirit, 28 : 7. Results—defeated, wounded, seeking death, suicide, kingdom lost.

Lesson Thought.—God confirms the choice rejecting him; each disobedient act to avert results, reaffirms the choice until in an awful death the decision is sealed and the kingdom lost.

(Continued from First page).

SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

has in his pupils, and also interest in the work. He referred to a letter from a worker in Shanghai, in which there was mention of Mr. and Mrs. Randolph, in the most praiseworthy manner. In speaking of Miss Burdick, he said that at first many thought she could not be spared from fields of usefulness here at home, for which she was eminently fitted; but the Spirit of God had evidently pointed her out, and had called her to the work for which she is humbly and efficiently prepared and equipped. Now she is soon to go to her noble work. She goes with the blessing of her father, her sister, her friends, her young associates, the church, the Mission-

ary Society, and the tender benediction of all the people. May God's rich blessings be upon her and her work.

A. E. Main spoke in general of our foreign and home work, their interdependence, the work especially on the China field, and its intimate relation to the spread of Sabbath truth, and the important work which Miss Burdick is to do in Shanghai.

Miss Susie Burdick said she did not enter into this work because she did not appreciate the home work. She did not go into it rashly. She went because she felt that God called her into the foreign work, and she desired to do that work—she felt that it was her work. In this country we feel that there is no work like work among the children. If so in this country why not so in foreign lands? She had felt that she could not go into that work unless she had the full sympathy and support of our people; but Christ, her Master, went into his work when he did not have the sympathy of those for whom he came and labored. She felt that she would have the interest, sympathy, prayers, and support of the young people. She felt that they would be working, too, for the same cause while she was at work on her field.

A. H. Lewis offered the consecrating prayer, tender, touching, soul-melting; and he was assisted by Mrs. Harriet S. Clarke, A. E. Main, and T. R. Williams in the laying-on of hands. The whole service was affecting, solemn, and very impressive.

Singing, "Pass me not, O gentle Saviour."

Prayer and benediction by A. E. Main.

Adjourned until 7.30 P. M.

EVENING SESSION.

Praise service of twenty minutes, conducted by J. J. White.

Prayer by J. C. Bowen.

Mrs. Harriet S. Clarke called the attention of the people, to some thank-offering boxes on the desk, spoke of their use and advantages to our work, and requested the people to take them.

The President of the Society announced that there had been placed, by a sister, in the hands of the Recording Secretary, a solid gold watch chain, valued at \$45, which she donated to the Missionary Society. It is for sale.

Voted, that when we adjourn, it be to meet in connection with the General Conference in 1890, on the fifth day of the week, at 10 A. M.

Voted, that the reading and approval of the minutes be referred to the Board of Managers.

The following resolutions were presented by J. W. Morton, and adopted, after remarks by J. W. Morton and S. D. Davis:

Resolved, That we warmly approve the plan of systematic colonization of Christian men, women, and families, for the carrying on of missionary work in destitute places.

Resolved, That we approve of the employment of young men and women, as lay workers, wherever it may be impracticable to obtain ordained pastors.

Resolved, That we heartily approve, and continually invite the aid, of consecrated men and women, who may be so situated as to be able to give their time and labor without pecuniary compensation.

The resolutions recommended in the Annual Report, in reference to commencing and closing the missionary year, were adopted.

The hour having arrived for the Annual Sermon before the Society, after the reading of a part of the tenth chapter of Romans, prayer by A. B. Prentice, and singing by Brethren J. J. White and J. G. Burdick, the sermon was preached by Clayton A. Burdick, of Brookfield, N. Y., from the text (Matt. 10 : 8), "Freely ye have received; freely give."

Singing, "Revive Thy work, O Lord."

After benediction by A. B. Prentice, the Society adjourned.

The Secretary was instructed to incorporate the following summary in the minutes:

SUMMARY.

CHINA—Five American workers; 10 native assistants of various kinds, including 2 occasional helpers; 29 boys and girls in boarding school; 5 baptisms; present membership 30; 16,400 pages of tracts printed; and 2,822 patients at the dispensary.

HOLLAND—One missionary, besides Bro. Baker; the constant circulation of tracts, by the spoken and written word; and 4 baptisms.

MISSION TO JEWS—Two laborers, and the sowing of precious seeds.

HOME FIELD—Twenty-seven workers report 844 weeks, or over 16 years, of labor; 1,832 sermons; the distribution of 47,624 pages of tracts; the ordination of one minister and 5 deacons, and the organization of 4 churches and a Bible-school, and 133 additions, 73 being by baptism.

These minutes were read before, corrected, and approved by, the Board of Managers, in a special meeting held at Alfred, N. Y., August 25, 1889. WILLIAM L. CLARKE, *Chairman*.

O. U. WHITFORD, *Recording Secretary*.

PLAIN OBEDIENCE.

BY JACOB BRINKERHOFF.

When we consider God's claim upon mankind and the justice of obedience to his requirements, there is clearly a necessity for a standard for such service. Some people urge the perpetuity of God's ancient and primitive law of righteousness; others tell us that laws given to his ancient people are not obligatory upon the followers of Christ.

In considering the perpetuity of the ten commandments we distinctly see that they run parallel with man's history, and extend into the redeemed state; and we find another law "which was added because of transgression;" added to the former one "till the Seed should come to whom the promise was made." Gal. 3:19. Some tell us there was but one law, which was all given to God's people through Moses; that there was no specified commandment or rule of life previous to Moses; that it was all a "shadow of good things to come," and that it was all a "handwriting of ordinances" that was "taken out of the way," being "nailed to the cross." Col. 2:14. While we quote that Christ "came not to destroy the law," another will quote Paul as saying that "Christ was the end of the law for righteousness to every one that believeth." While we claim the blessing which Christ pronounces upon those who do and teach the commandments, another will quote Paul, who was the greatest gospel commentator, that "we are not under the law but under grace;" and while we urge that pardoned sinners are amenable to God, who has extended his clemency and mercy to them, and that they should keep the law, the transgression of which is sin, another will make confusion of the subject by failing to distinguish the point under consideration in these mentions of the law, and by isolating a passage from the grand theme of salvation, will sweep away all obligation to the righteous government of God in the keeping of his commandments.

No fact can be more apparent than that a Superior Being, who expects obedience and service from intelligent subjects, must have specified laws and a system of service by which the inferiors may know when they render acceptable service to that Superior. Neither has Jehovah ever required aught of man without those requirements being plainly stated in his divine revelation. We fail to see how the idea could obtain that the gospel could abrogate the law, the violation of which was sin, and which necessitated the gospel, whereby mercy might operate in behalf of the sinner. The gospel of Jesus Christ is a remedy for sin; therefore, for the remedy to be effectual the cause of the malady must be renounced; the sinner must cease to

sin; must turn from the transgressing of the law to the obeying of the law of God; hence the keeping of the commandments of God follows as the duty of the converted and pardoned sinner. As the prodigal, having returned to his father's house, would be expected to conform to the regulations and manners of the paternal household, so the returning sinner should live in perfect obedience to the laws of his Father. When the executive head of a national government exercises his judicial clemency in extending pardon to a condemned criminal, and the convict is set free, the pardoned individual is not at liberty to transgress the laws of the government and go unpunished, but is under greater obligation, if that were possible, to live in obedience to those laws. So with gospel believers, those claiming the blessings of redemption and peace in Christ, they are under obligations to obey the law of God, and live above the condemnation of the law; else, by disregarding its holy precepts, they lose their justification before God, which justification was obtained through the mediation of the Son of God. Thus it is that "there is now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." The very nature of pardon forbids the idea of abrogation of the law; for if the abrogation of the law would remove the condemnation there would be no need of pardon, for there would be no sin.

In considering the ways of God with man, when we see that the attribute of Mercy has interposed, that Justice should not eternally condemn, but that Love might be in glorious harmony in the grand trio, we also see how that "the law was our schoolmaster to bring us to Christ;" and that "Christ is the end of the law for righteousness to every one that believeth." The law condemns the transgressor of it, and places him subject to its penalty. It is the object of the law, the aim, its end in that consideration, to bring man to the remedy for the malady that he has brought upon himself; and its end, object, aim, intent, is to bring as many of the guilty world to Christ as the remedy for sin, as will come to him and be saved. Our merciful Father, in giving pardon and salvation to his wayward creatures, gave them a system of service, carrying with it its intent, which system we may call a law, consisting of sacrifices and offerings, prefiguring the coming and the offering of the Son of God, who could take away the sin of the world. This law was added to the other law; or was given in addition to the law of the ten commandments, and was a "shadow of good things (better things,) to come." Or the law of the remedial system was added to the promise of the coming Saviour, Abraham's seed through whom the nations of the world should be blessed, as some prefer to understand it, as the promises are the things spoken of in the connection. Gal. 3:19.

While some of us can clearly see this distinction of laws, and see that there were two given to the Israelites, there are others who cannot see this distinction of laws so clearly. There are those who, in setting forth the claims of God's law, have so insisted on this distinction as to make confusion in the minds of some who desired to serve him and knew their duty as set forth in the ten commandments, and have thus turned them away from obedience to the divine law. While we love to see every Bible subject in clear distinction, we should be careful how we insist upon these distinctions when we present the gospel to others, lest by their failure to see them as we do they become confused in their minds and discouraged, and reject the truth

that is plain, even losing hold of that one great truth, that "Jesus Christ came into the world to save sinners," and that he "died to bring life and immortality to light by his gospel." We may dearly love Bible doctrine, and may take much pleasure in considering "the things pertaining to the kingdom of God," as taught in his revealed word, and also the different features of the plan of salvation, but we should remember that we acquired all this clearness of thought and doctrine only by patient study and careful attention to the divine ways, assisted by the Holy Spirit, and that many who are entering the Christian life have not had opportunities for all this.

I once visited a family where the young man, intelligent and enterprising, with a promising family, had become confused in mind over the distinction between the two laws of God, so strongly taught by some, and took the position that the law of God to his people was all one law, that it was superseded by the gospel, was nailed to the cross, that "the law was given by Moses," (John 1:17,) and was contrasted with "the grace and truth which came by Jesus Christ," and the law, as such, was no longer binding, and therefore the Sabbath was no longer obligatory. I endeavored to represent the matter to him in this way: That it was a matter of right that the Supreme and All-wise Creator should exercise an intelligent government over his intelligent creatures at all times; that in the nature of things there were eternal principles of right, and that God's government over us could very well be called one law. When man had transgressed those eternal principles, or had failed to be obedient, and he became a sinner, in love God provided a ransom and atonement, and the sacrifices and offerings which the people were to perform as their part of this remedial service was but a part of the one great law of God and his government, which service we could readily see was no longer required after Christ, the anti-type, had come, that service being superseded by the more perfect offering of the Son of God. The Sabbath, though a part of the original requirements, could be considered in its memorial character, and while it remained a fact that God created the heavens and the earth in six days and rested in the seventh day, so long must God's memorial day be observed. There were other things required of the ancient people of God, pertaining to their national government, binding upon them while in a national capacity. This last we might call their judicial law, the former their ceremonial or sacrificial law, while the eternal principles of righteousness were unaffected by change of sacrifice or by the end of Jewish nationality. Thus the government of God appears as one, we may call his law one law, which Christ "came not to destroy," but met in his own person that which typified his own work; and, as there was none of the typical work in the memorial of creation, that memorial remained unaffected and perpetual. This view of the subject removed from it much of the obscurity caused by the distinction between two codes of laws, so much insisted upon by some teachers of the law.

In preaching the gospel of Christ we want to do it in the simplest manner possible, that its doctrines may be understood, and that it may bring conviction to the sinner that he may desire that salvation which Jesus Christ came into the world to bring to light; and, desiring this salvation will put himself in harmony with the Holy Spirit of God. Especially should this be so in this age of indifference to the claims of God and of his salvation. "Because the love of God constraineth us," should be our motto, and the love of God toward man should be the main thing set before the mind of the sinner for his consideration and acceptance. The law and the gospel necessarily go together, and the loving follower of Christ will yield a willing obedience to the commandments of God.

HISTORICAL & BIOGRAPHICAL.

CARTWRIGHT'S NATURAL HISTORY.

David W. Cartwright, the founder of the village of Cartwright, Chippewa county, Wis., and one of the constituent members of the Seventh-day Baptist Church of that place, published, in 1875, a work on the *Natural History of Western Wild Animals*. It was also designed as a guide for hunters, trappers and sportsmen, embracing valuable observations for them, a description particular of the fur-bearing animals of North America, and narratives of personal adventures in hunting and trapping. It was written by Miss Mary F. Bailey, of Milton, Wis., he dictating to her the principal portions of the work. It is 5½ by 8 inches, with 280 pages, bound in cloth. It is dedicated by Mr. Cartwright to "The many worthy and companionable men with whom I have hunted and traveled." It is neatly illustrated by nineteen cuts, principally of wild animals. The frontispiece represents "Uncle David's Return to Camp," walking through a strip of woods, with his trusty rifle in one hand, and a doe, which he had shot, held on his shoulders by the other. The face, form, and hunter's garments are surely his. It should be mentioned that two articles in the book were furnished by young men, whom he had accompanied for some weeks into the regions described, and assisted in the sports mentioned. The title of one article is "A Trip to Lake Superior," written by E. Stillman Bailey, M. D., of Chicago; and the title of the other is "Speckled Trout," with a faithful account of catching the finny tribe near that lake, prepared by Willis P. Clarke, of Milton, Wis.

For forty-two years previous to issuing the work, Mr. Cartwright was engaged much of the time in hunting and trapping. As early as in 1833, he began this occupation in Allegany county, N. Y., and his first successes were on the Honeoye Creek. Some time after this he spent a season in Pennsylvania, about seventy-five miles to the south of his home. In these localities, while quite young, he killed bears, deers, elks, wolves, panthers, foxes, otters, and other game. Small animals, as squirrels, and birds, he had no taste for shooting. They almost always passed by him unharmed. In 1842, he settled in a heavily-timbered section, known as Bark Woods, Jefferson Co., Wis., where he resided nearly thirty years, clearing up and occupying a good-sized farm. Here he had opportunities to gratify his love of adventure in the pursuit of wild game. The narratives of his exploits in the early occupancy of this place, are decidedly interesting. Not entirely for pleasure did he hunt and trap; he made the business very profitable, and acquired considerable means thereby.

In 1852, he started on a tramp to California, more for the purpose of following his chosen occupation than of searching for gold. He conducted a party across the continent, and remained only a few months on the Pacific coast. His description of this journey is quite full, occupying seventy pages of the book. Some parts of it hold the attention very closely, especially his accounts of slaying buffalo, antelope, and a grizzly bear, and his encounter with the Digger and Modoc Indians. After his return he made several successful trips into north-western Wisconsin, south-western Minnesota, and northern Michigan, near Lake Superior, engaging principally in trapping beaver and killing deer. Some times he acted as guide to persons spending their summers in the woods, in the vicinity of the Great Lake, trout-fishing and hunting game.

Shortly after publishing his work, he discovered the locality in the pine and hard-wood region of Chippewa county, when he succeeded in starting a village, through which now runs a railroad, and in which a large amount of lumber has been sawed and shipped.

One-half of the book is taken up with descriptions of wild animals, twenty-four in number. Mr. Cartwright is endowed with a quick, clear mind, and his powers of perception are developed in a most remarkable degree. Few men in this country know more of woodcraft and the retreats and the habits of the animals which he describes. His contributions to the knowledge then attained of them, are exceptionally valuable. Every statement in the work, in regard to them, has been verified by his long familiarity with them, and bears all the stamp of original matter. Scientific men, versed in this department of Natural History, pronounce his observations of the highest importance. Some of these animals are fast disappearing, as the Western country is occupied by new settlers, and the worth of his book will grow in interest, not only on account of the desire to learn what were the traits of these animals, but also on account of the anecdotes of a resolute, adventurous, and fortunate hunter in the North-west.

HISTORIC PLYMOUTH.

One of the most interesting public events of the past summer was the formal dedication, August 1st, of the National Monument to the Pilgrims, in the old town of Plymouth, Mass. It was witnessed by a large crowd of people, and the addresses were memorable.

This monument is the result of seventy years' labor on the part of the Pilgrim Society. This society had its origin in the Old Colony Club, which was composed of seven young men, who organized, Jan. 13, 1769, for the purpose of honoring the memory of their forefathers. Their first step toward an observance of Pilgrim Day is mentioned under the date of Dec. 20, 1769, in the club records. It was voted "that Friday next be kept by this club in commemoration of the first landing of our worthy ancestors in this place; that the club dine together at Mr. Howland's, and a number of gentlemen be invited to spend the evening with us at Old Colony Hall."

The club's observances continued from 1769 to 1831, almost yearly, and they drew so much attention, that on Nov. 9, 1819, a number of Plymouthans and gentlemen from other parts of New England met to consider the expediency of forming an association "to commemorate the landing, and to honor the memory of those intrepid men who first stepped on Plymouth Rock." It was voted to organize and call the association the Old Colony Pilgrim Society. In the application for incorporation, the objects of the organization are set forth as being "for the purpose of procuring, in the town of Plymouth, a suitable lot or piece of ground for the erection of a monument to perpetuate the memory of the virtues, the enterprise, and the unparalleled sufferings of their ancestors who first settled in that ancient town, and for the erection of a suitable building for the accommodation of the meetings of said association." A meeting was held May 18, 1820, to organize, and a committee was chosen to report a constitution and by-laws.

From this small beginning, the Pilgrim Society has spread over the country, until its thousands of members reach from the Atlantic to the Pacific. At a meeting, May 27, 1850, the society voted that a monument should be erected upon or near the rock where the Pilgrims landed. Aug. 1, 1853, the anniversary of the Pilgrims' leaving Delft Haven—or upon the following day, since that was Sunday—popular interest was awakened by a grand celebration. In due time it was decided to build a small monument, to be completed within three years from Aug. 1, 1856, at an expense of \$25,000, to cover Plymouth Rock, and another, a large memorial, to be constructed within twelve years from that date, and situated on some elevated ground within half a mile of the rock.

The reason for erecting two memorials instead of one, as was originally proposed, was that the rock, lying as it does on a narrow strip of level

land, at the foot of Cole's Hill, close to the waters of the harbor, and surrounded, as it was then, by wharves, shipping, and old storehouses—in a situation almost in the middle of what was one of the busiest streets of the town—was not in any way a suitable place for such a grand and imposing work as it was the purpose to erect.

On Tuesday, Aug. 2, 1859, occurred a celebration, which attracted a greater gathering, and far excelled that of 1853, the occasion being the laying of the cornerstone of the smaller monument over the rock, and also that of the National monument just dedicated. It is located on one of the highest hills of the town, north-west of the rock on which the Pilgrims landed, and west of the anchorage of the Mayflower. Completed, it has cost over \$200,000, collected from all parts of the country. It is of solid granite throughout, and consists of an octagonal pedestal rising to the height of forty-five feet. Upon the summit stands the figure of faith, thirty-six feet high, one foot resting on Plymouth Rock. In the left hand is an open Bible, while the uplifted right hand points heavenward. The pedestal has four large and four small faces. The seated figures on the four buttresses are Freedom, Education, Law, and Morality.

Morality is a female holding in her left hand the Decalogue, and in her right the scroll of Revelation. Her face looks upward toward the personation of Pilgrim faith. When finished, it was the largest modern monolithic granite statue in the world, and is now only surpassed by its companions. In the end of the buttress is a fine alto-relievo by Conrad, representing the departure of the Pilgrims from Delft Haven. It was given by the state of Connecticut.

Education, on the south buttress, was the next statue to be sculptured. It is the gift of Roland Mather, of Hartford, Conn. This also is a seated female, whose countenance, although different, resembles the cold, pure features of the Morality. A laurel wreath encircles her brow, and her left hand supports an open book, on which the right forefinger rests.

On one side of her throne are small statues representing "Youth Led by Experience," and on the other side is "Wisdom Ripe with Years." In the end of this buttress is a marble alto-relievo, also the gift of Mr. Mather, which represents the scene in the cabin of the Mayflower when the compact was signed by the Pilgrims—that simple agreement on which is based the government of this country.

Freedom is similar in size to the other statues, weighing about eighteen tons. It is represented by a man of heroic build, seated with the left foot resting on a broken chain. On the right arm rests a short Roman sword, while a helmet Roman nose, and a slightly-stern expression, covers his head. His face has a firm-set mouth, The lion's skin of Hercules rests on his massive shoulders. The small statues on the side of his seat represent "Peace" and "Tyranny Overthrown by Freedom." The alto-relievo panel of the landing is a fine piece of work. It represents the exploring party which came in the shallop from Provincetown, Dec. 21, 1620, reaching shore.

The statue of Law is in a judge's robes. A volume is on the left knee. The forehead and brow somewhat resemble those of Daniel Webster. It was given by the legal fraternity of the country. On one side of Law is a statue of Justice, and on the other Mercy.

The subject of the fourth marble alto-relievo is "The Treaty with Massasoit." The scene is laid in an unoccupied house, the roughly hewn logs forming the background. In the center is Massasoit, with the peace pipe in his hand. Squanto, the interpreter, is behind the table, and Governor Carver holds the important document in his hands, while George Alden sits at the table, near the ink-horn, and Miles Standish stands near by, one hand on his ready sword, and the alarm drum near by.

The monument stands in the center of a plateau, some 400 feet in diameter, with a strip of grass 40 feet wide around it, and a driveway 50 feet wide and two-fifths of a mile long compassing the structure. The big stone memorial is about five minutes' walk from the railroad station, and the electric cars run by the hill from which a wide and historic view can be obtained.—*School Journal*.

SABBATH REFORM.

REPORT OF THE EXECUTIVE BOARD OF THE AMERICAN SABBATH TRACT SOCIETY.

BOOKS AND TRACTS.

During the year a new edition of Vol. I. "Sabbath and Sunday," has been printed, and four new tracts; McLearns' "Errors and Delusions of Adventism," Maurer's "Baptist Consistency," and "Easter Observance," and Lucky's "Pass-over Events." The following is a statement of the condition of the Tract Depository:

No. of pages on hand, Aug. 1, 1888,	1,866,172
Added since:	
1,000 copies Morton's tract, 40 pp.	40,000
3,387 " McLearns' " 26 pp.	88,062
3,500 " Maurer's Bap. Con. 24 pp.	84,000
200 " " Easter Observance 16 pp. .	3,200
1,000 " Lucky's tract 23 p.	23,000
1,000 " Vol. I. S. & S. 2d Ed. 144 pp.	144,000
108 " Vol. III, S. & S. received from treas. and returned from Milton, 279 pp.	31,132
Total	2,279,566
Sold and distributed	455,067
Balance on hand July 31, 1889,	1,824,499

EXPENSE ACCOUNT.

<i>Dr.</i>	
Printing 1,000 S. & S. Vol. I. (in part)	\$179 40
" 3,700 Maurer's tract	59 30
" 1,000 Lucky's "	33 25
" 1,000 Morton's "	60 05
" 3,387 McLearns' "	63 72
Packages Vol. III S. & S.	67 86
Postage,	38 03
Balance to Gen. Fund,	74 23
	575 84
<i>Cr.</i>	
Sale of tracts	32 77
" S. & S. Vol. I.	71 60
" " Vol. II.	60 37
" " III, Sunday Legislation.	178 19
" Hand Books,	64 56
" Bound Outlooks,	20 00
" Bailey's Commentary,	118 20
" Wardner's "Life, Soul and Death,"	4 15
" S. D. B. Quarterlies,	2 00
" Ministerial Group (commission),	24 00
	575 84

It will be noticed that the sales have paid all the expenses and furnished \$74 23 balance to the General Fund. This is because many of the books sold were from stock in hand, paid for in former years.

THE SABBATH RECORDER.

In accordance with the recommendation of the Board, and the approval of the Society at its last Anniversary, the form of the RECORDER was changed at the beginning of its present volume to a sixteen-page paper, with several new departments and some addition to its editorial staff. At the same time the quality of the paper was improved and a complete new dress of type supplied. The result is a paper equaled by few of the other denominational papers, and one that should be of great interest and value to every Seventh-day Baptist. But the thousand additional subscribers, for which we have worked and plead for the last eight years, are not yet attained, and there seems to be no sufficient reason to believe that there has been any strenuous effort made by its friends for that end. Yet there are hundreds of Seventh-day Baptist families who do not take it, while others take it and never pay for it. The income and expenses of the last year are as follows:

RECEIPTS.

Subscriptions	\$4,522 61
Advertising	287 21
Total	\$4,809 82

EXPENSES.

Stock \$1,097 03, less \$312 on hand	\$ 785 03
Office labor, etc.,	3,497 71
Editor's salary	616 66
Sundries	36 96
Total	\$4,936 36

Net-loss

The number printed is,	
For Subscribers	2,305
" Exchanges and free copies	162
" Extras	58
Total	2,525

Thus it will be seen that there has been an actual decrease in the number of subscribers of 156 in the last two years, which, taken in connection with the increased expense due to the improvements in the paper, has again brought it to the condition of a losing business.

EDUTH LE ISRAEL.

Five single numbers and one double number of this Hebrew paper have been published during the year. Conflicting reports have been received as to its usefulness, but the weight of testimony is considerably in favor of the paper. The editor, Bro. Ch. Th. Lucky, is now in Europe, and it may be necessary to suspend its publication until his return. The expenses amounting to \$292 69 have been paid from funds contributed expressly for that purpose, \$30 51 having been received from subscriptions to the paper.

THE PECULIAR PEOPLE.

Not long before his death, our lamented brother Friedlander, had, in connection with brother Lucky, commenced the publication of a paper to English-speaking Jews and Jewish converts, called *The Peculiar People*, but his sudden death put a stop to its publication. Subsequently this society was requested to assume its re-issue, brother Wm. C. Daland having consented to edit it. Arrangements having been made by which funds sufficient to cover expenses were pledged, the Board commenced its publication in April. Five numbers have already been printed, and it is thought that it will be the means of doing much good among God's chosen people. Its aims, as set forth by the editor, are: "to bring about a better understanding between Jews and Gentile Christians, thus preparing the way for the gospel to reach the hearts of Israelites. Its platform is broadly evangelical. It sets before Jews Christ and the New Testament, simply. It argues for the Messiah and his kingdom in Christ and his church, upon the basis of Jewish orthodoxy, the Jewish national hope, and the fulfillment of prophecy. It recommends to the Jew, when he believes, to take the New Testament, pure and simple, and find in it alone the guide to his Christian life. Its pages are open to Jew and Christian alike—a new feature in missionary journalism. Its attitude toward missions is friendly, but it advocates reform in respect to existing evils. It urges upon believing Jews that as far as possible they remain as Jews to the Jews, thus striving to counteract the evil wrought by centuries of too marked a separation between Jews and Christians. To the Christian its mission is to urge tolerance toward Jews, and to cause Christians to lay aside prejudice and consider their duty towards God's ancient people."

The expenses have been \$395 56, of which has been received \$108 48 from subscriptions, and \$287 08 has been paid by the Treasurer from funds contributed for that purpose.

DE BOODSCHAPPER AND THE WORK IN HOLLAND.

This Dutch paper has been published monthly during the year. Regarding it and the work in Holland, Bro. Velthuysen writes, under date of July 24th:

The issue of *De Boodschapper* has gone on regularly, 2,000 copies having been printed monthly and sent in all directions, except one hundred that I keep in reserve. Bro. Bakker, at Vriescheloo, receives 200 to 250. He has or seeks, his own addresses, and I send him the stamps.

So he helps me much in this manner of sowing the truth. The friends at Rotterdam are doing the same, getting regularly 200, except in May when they could not find time enough, and I distributed their usual part also. The number of subscribers is at present 76, some of them withdrew under the influence of Seventh-day Adventists. Looking out for means to gain subscribers, I thought it best to put in every paper, forwarded to non-subscribers, a double postal card, one half containing the reason why the paper either for the first or second time was presented, the other half being an order or subscription card that may be posted at one cent stamp. I printed 10,000 of these and a part of them are used. Until now I have gained five subscribers in that way.

Since Adventism took the pleasure of introducing its doctrines into this country, our Dutch paper now and then has taken up articles directing the mind of the reader to the true character of this human invention. I did not attack, but felt obliged to give information to everyone who called for it. Besides, I gave room to the translation of Dr. McLearn's tract, "Some of the Errors and Misleadings of Seventh-day Adventism," by Bro. Bakker, at Vriescheloo, and I suppose something will yet follow. No doubt the showing of the real facts in this matter has already done some good.

Our testimony to the good right of the cause of temperance, has not been wholly without effect. One of the fruits was revealed last week to us. At Kutendrecht, near Rotterdam, a drink-shop has been closed because the inn-keeper, through the means of the *Boodschapper* became convinced of the wickedness of his means of livelihood. In one sense this victory is a great one, because the man did it of his own free will, and only through deep-felt conviction. You know we always try to bring the glorious truths of the gospel before the public in connection with the Bible doctrine of Sabbath and baptism. We know that these labors are not in vain, because we receive by word of mouth, as well as by letters, the proofs. But even if we did not know by sight we know by believing God's promises, that our labor will not be in vain. One of the proofs was given in our Parliament, in the course of this year, when the government presented a bill for the regulation of working-time for women and young people. In the most unambiguous manner it was shown during the deliberations of the government and the representatives, that Christian Sabbath-keepers "who begin their rest-day when the sun sets" have a right to be acknowledged by the law. Indeed we found reason to thank God for the privilege of seeing such a fruit on our constant and manifold testimony.

Tracts are constantly sent out by post or distributed on the street or at houses and churches. Bro. Bakker was for this object at the great meeting of the missionary societies in the open air at Winschoken. I sent him 3,000 tracts. It was my desire to be with him there, but I could not do so because my other labors forbade it. The same was the case with the meeting of the same kind in the southern part of our kingdom, but Bro. Vermeulen, of Kutendrecht, was so kind as to take up the work there; he and his two boys, with some thousands of tracts, took their places at the railway station when the meeting was closed, and people went homeward. I was very glad that in such manner the work was done there. In former years, I myself was there, but now I could not do it. God blessed our brother greatly in this work of love. He wrote to me:—"It was for the first time in my life, but my heart is quickened by that work and I hope God will grant me to do it again. People asked me often, 'what kind of tracts do you distribute?' and I answered: 'Tracts on the gospel, on Temperance, on the Sabbath, and on Baptism.' I wished to bring to the people the whole truth."

Christians of other denominations begin to perceive that people who keep God's commandments for Christ's sake, may be used also in the propagation of all good work. I was asked to serve on the Board of our Christian National Temperance Society, at Amsterdam, as Secretary. Although I always was crowded with business, I dared not refuse for more than one reason in behalf of the Lord's cause; so now I sit, side by side, with two of the most influential members of the Reformed Church, on said Board. May God help me that I serve him in this work also as a disciple of Christ.

Dr. McLearn's tract, first printed in the *Boodschapper* was also issued as a little book. We have 1,000 copies of it. Can the Board show us a way to bring a part of them among the Dutchman in the United States? We believe it would be a good thing under condition of God's blessing.

I am now preparing for a special edition in the Dutch language, of the eight tracts of Elder Wardner, on the Sabbath. 1,000 copies will be printed. Perhaps it would be a good thing to use them also among Dutch people in the United States.

The cost of the *Boodschapper* and tract work in Holland has been, to this Board, the sum of \$606 60, all of which has come from the general fund.

THE SABBATH RECORDER.

L. A. PLATTS, D. D., - - - - - EDITOR.

CORRESPONDING EDITORS.

A. E. MAIN, D. D., Sisco, Fla. Missions.
 MARY F. BAILEY, Milton, Wis., Woman's Work.
 T. R. WILLIAMS, D. D., Alfred Centre, N. Y., Sabbath School.
 W. C. WHITFORD, D. D., Milton, Wis., History and Biography.
 A. H. LEWIS, D. D., Plainfield, N. J., Sabbath Reform.
 REV. W. C. DALAND, Leonardsville, N. Y., Young People's Work.

JNO. P. MOSHER, Business Manager, Alfred Centre, N. Y.

"Tis a blessed thing as on we tread
 In our path from day to day,
 We can cheer the heart, or aid the step
 That is treading life's toilsome way;
 For the soul that gives is the soul that lives,
 And in bearing another's load,
 We lighten our own, and shorten the way,
 And brighten the homeward road."

THROUGH some misunderstanding in regard to obtaining the proceedings of the late anniversary of the Missionary Society, for publication, no mention has been made in these columns of that meeting. We give a full account of it in this issue.

A POSTAL CARD, dated August 27th, is just received from Bro. Lucky. He is at Kishinef, Russia, and is the guest of Rabinowitz, the originator of the movement among the Jews of Southern Russia, towards Christianity. He will probably return to America before many months.

WE have never known a time in the history of our churches, when our young people were more interested in, and better organized for, church and denominational work than now. This is a most hopeful feature of our present prospects as a people. With the blessing of God upon us, we may hope for a steady and strong advance along the whole line.

TO THE earnest soul, there is some satisfaction in knowing that he is of some use to the world, that what he does is of some benefit to someone. But we may not always know just how useful or useless we are. It is quite possible that, where we envy the popular successes of one and deplore the apparently useless efforts of another, a peep, if one might be granted us, into God's great account book, would entirely reverse our judgment. It was Spurgeon we believe, who said: "We cannot always be sure when we are most useful. It is not the acreage you sow, it is the multiplication which God gives the seed which makes up the harvest. You have less to do with being successful than with being faithful. Your main comfort is that, in your labor, you are not alone; for God, the Eternal One, who guides the marches of the stars, is with you." A greater than Spurgeon says, "For we are laborers together with God." That constitutes a company which never fails.

A YOUNG lady, who was a school teacher, had a class of lads whom she was fitting for an important examination. Faithfully and patiently she went over the ground with the class, and as faithfully and patiently she sought to help the boys privately with their work. One day she was seen at work with one of the class, who was not progressing well, and the tears which ran down her own cheeks told how anxious she was for the boy. Another teacher in the same school seeing this, asked her if she cried over all her dull scholars. "Not always," she replied, "but this one is my own brother, and I do so want

him to pass!" Was this selfishness? By no means. It is the same noble spirit as that which prompted Andrew, when he had heard of Jesus, to find "his own brother" and bring him to Jesus. In all Christian work in which one person is influenced to right choices and right conduct by personal labor of others, every Christian has some brother, sister, or personal friend toward whom the heart first turns, and with whom the greatest amount of good can be done. Common interests, common sympathies on any plane, in any one thing, makes an open door through which one heart touched by the love of Jesus may bring another into the same blessed fellowship. Do we not need first more of this personal work in our plans; and then more of this seeking out and caring for our own brother?

A FORGOTTEN DUTY.

There seems to be no lack of effort, on the part of those who direct our various missionary and benevolent operations, to impress upon the people at large, their duty and responsibility in the work. We have been told that our money is needed to pay salaries, printing and postage bills, and to keep up the many unavoidable expenses incident to such a work. To make this thought more impressive and more effectual, plans are made and urged, by which all the people may be induced to contribute, and contribute regularly to our funds; we are reminded of the claims which the heathen, abroad and at home, have upon our sympathies and help, even to the extent of our ability to do; we are not permitted to forget, even if we would, that gratitude for our own salvation, and for the light of truth which has been vouchsafed us, should move us, to the limit of our power, to carry the same blessing to others; and we are assured, that those who go for us upon the field of battle, need the support of our prayers, and the encouragement which the assurance of our fellowship brings to them. Surely, here are grave responsibilities, and with them powerful incentives to the utmost diligence.

But there is one important duty, which we do not remember to have heard urged with the urgency which its importance would justify; and that is the duty which we owe to our managing Boards. We do not forget these, it is true, nor do we let them forget that we want them to do their work in the most economical, business-like manner, and that we reserve the right to criticize their plans and methods if they do not suit us, or meet our ideas of what ought to be done. We do not object to this, nor do we think the Boards themselves will object to it, provided only we do it in the right spirit. But there is more to this subject. Do we realize that, in the very business atmosphere which must surround the transactions of these Boards, there is a lurking foe to the true spiritual significance of all gospel and moral reform work? We mean that in the demands that the work of the Boards be done by the same rules, and according to the same principles as those on which the work of a bank or a manufacturing corporation is done, there is an unavoidable tendency to make the work a mere business transaction, or series of transactions. But the primary function of a Missionary Board, is not that of a business corporation, but that of a gospel agency; it is not the work of such a Board to make close bargains, and get the largest amount of work done for the least money, but to take the gospel of the Son of God to perishing souls; and to do this most effectually, their work needs to be done in much the same spirit, and under the pressure of the same high motives, as

those which govern the missionary himself, in the preparation and delivery of the gospel message. Does the missionary, then, need our prayers and sympathies, that he may be kept *en rapporte* with his work? For the same reason, and to the same extent, does the Missionary Board need our prayers and our sympathies? Yes, by as much as the necessary business character of their work tends toward the reduction of the whole to a mere business organization, by so much the more does the Board stand in need of our prayers. The same is true of all our different Boards.

While we pray for the laborers on the fields, while we pray for those to whom they carry their messages of truth and love, who ever thinks of praying for the Boards, according to whose plans all work must be done? It is this duty that we would here urge upon all the brotherhood. By all means, urge the Boards to do their business in a business-like manner, and don't forget to put into their hands, a continual and liberal supply of that which all business men find necessary to all business success, but pray for them, that the higher motives and holier purposes may never be lost under the mere business form.

OBEDIENCE AND BLESSING.

(Concluded).

BY J. T. DAVIS.

But do we make what faith we have a practical faith? Or to put it in a different form; do we show our faith by our works? Is it consistent for us to denounce, from year to year, in our resolutions, the evil habits which are so prevalent, and take no further steps to suppress them? We would not be fanatical upon these points, but we are impressed that an effort to enforce the principles we advocate would show a consistence, the influence of which would be most salutary. We would have all due respect for those conservative notions, which, no doubt, God uses to hold those of us who are more radical in check, but it is a grave question whether he desires us to be held inactive while such vital questions are pressing their claims. Our practice should conform to our theory.

Let us illustrate our thought by a single subject. From year to year we say, in substance, that it is the duty of every Christian to contribute as God has prospered him; yet all our apportionments are made upon the numerical, rather than the financial, strength of our churches. I am not here to advocate an indiscriminate taxation; but I am here to advocate the conforming of our practices to the theories we advocate, especially when we have so far considered these theories as to be assured that they have divine sanction. There is probably no question that is more perplexing, that embarrasses our churches and our Boards more, than that of finance. How shall we meet the emergencies? How shall we meet the demands made upon us? How can we respond to the calls for help? How shall we fill our treasuries with our present system of finance? I have no hesitancy in saying that they will never be filled as they should be so long as we practice our present methods. You ask me, why? I answer: Because it is not the divine method. The tithing system is the system having the divine sanction, and the sooner we conform to that, the sooner we will receive the immediate blessings of filled treasuries and progressive work. If it be claimed that it is Jewish, I answer that it is no more Jewish than the Sabbath, for both antedate the Jew. If the fact that it was observed by the Jews releases us from its obligation, then the fact that the Jews worshiped Jehovah as their

God releases us from any obligation to worship him. I maintain that every requirement that was made of the Jew, is binding upon the Christian, providing the same reasons exist for such a requirement. To say that Jehovah would require more of one people than of another, without a good and sufficient reason, is to say that he is a respecter of persons. This would directly contradict the Word of God. Hence, we conclude that, unless it can be shown that there was more need of money in the temple service than there is in the service of Christ, the same requirements are binding to-day. We do not claim that it is binding in the same sense that the Jew regarded it as binding. The same might be said, and we think truthfully, in regard to the Sabbath. The general motive, no doubt, that prompted the Jew was mere obedience to law. The Christian should be prompted in all his obedience from love to God and his cause. If money is essential to the success of the gospel, that is, if the carrying forward of the gospel message requires a portion of our means, and if the keeping of the Sabbath is essential to the commemorating of the creative work, and the proper development of a Christian life, then it follows that out of love to God and his cause we must keep the law.

And again, if money is essential to the work of the gospel, and there is no plan in the gospel for meeting the emergencies, then the gospel, as a system, is deficient. But it is not deficient. When Christ said to the Pharisees, "Ye pay tithes of mint and anise and cummin, and have omitted the the weightier matters of the law," he does not condemn the tithing, but says, "This ought ye to have done." If it be claimed that this was under Jewish law, I point you to Paul's instruction to the Corinthians: "Lay by you in store as God has prospered you." True, Paul does not say the tenth, but he does say "as God has prospered you," not according to your numerical strength. Should it be claimed that we are left to choose as to the amount of our contributions, we answer, the same position is taken by our First-day brethren in regard to the time of Sabbatizing. Again, is human wisdom better calculated to settle these questions than divine wisdom? God has said, "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room to receive it." Yet with open disregard to all this, we send out our apportionments upon an entirely different basis. The numerical system of apportionment requires equally of the day laborer and his employer, the tenant and his landlord, the servant and the millionaire. I do not complain of the amount of the apportionment, for they are not usually so much as to burden the majority of our churches, but I believe the principle to be wrong. If it be claimed that it should be a voluntary contribution, we ask where, then, is the consistency in making an apportionment. We believe in a voluntary contribution, but before we talk of contributing to the Lord's treasury, let us, as stewards of his, return that which he requires. It would be as consistent for the tenant to talk of contributing to the bank stock of his landlord, when paying his rent, as for us to talk of contributing before we have given, or payed that which the Lord says is his own. He called it robbery to withhold the tithes, "Will a man rob God? Yet ye have robbed me; but ye say, Wherein have we robbed thee? In tithes and offerings." Is it any wonder that a race of robbers do not receive all the

immediate blessings they desire? But God asked that race of robbers to prove him in this respect: "Prove me herewith—If I will not open the windows of heaven and pour you out a blessing." As already hinted, there is no question more trying to us as a people, than the financial question, and while I trust that God regards us in mercy, and, despite the fact that we have been delinquent in the discharge of this duty, I trust he will not treat us as robbers, yet the sooner we can put his promise to the test the sooner I believe the windows of heaven will be opened and blessings will be showered upon us.

Let us try by a little calculation the result of tithing. I notice according to the minutes of the General Conference that in the United States there are something over 8,000 Seventh-day Baptist communicants reported; but we will make our estimate at 8,000, in order to be within bounds. According to an estimate made from the census report of 1886 or 1887, there is an average income for every man woman and child in the United States amounting to 55c. per day, or \$200 75 per year. Counting that we have 8,000 church members, and that we, as a people, will average with the people of the United States in the amount of our income, we would have the sum of \$200 75 income per member. The amount due the Lord would be \$20 07½. The total amount from the denomination would be \$160,600. The number of churches reporting is 102. If we allow \$500 for pastors' salary, and \$200 for incidental expenses, it would require \$71,400 per year to run our churches. Now should we add to this the sum of \$10,000 for each of our Societies, viz., Missionary, Tract and Educational, we would have as denominational expenses the sum of \$101,400, which would still leave a surplus of \$59,200. It will be remembered that in the calculation there is no account taken of children and adults who do not belong to our churches. It will be readily seen that if this were done the final footings would be materially increased. With these figures before us, I forbear making any comment upon our benevolence as a people. If it is thought that the estimate is too high, then I ask you to cut it down one half and compare it with what we are actually doing, for I have allowed a salary for all our churches of \$500, which is above the average of those having pastors, while many are pastorless. If it be claimed that this should be left for each church to decide for itself, we answer that, as advisory bodies, we are equally responsible with the churches, and moreover, we cannot expect the advised to go beyond the adviser. If any think that an apportionment upon a financial basis is impracticable, we ask that it be tried before it is condemned. I admit that it may take labor, but if it is right the result will reward the effort.

We are aware that there are those claiming that a part of the tithe required of God's ancient people went to meet the national expense, and hence all our taxes for the support of the government should be deducted, but we are unable to find any such statement in God's Word, and since we, as a people, stand for the Word of God in preference to man's *ipsedixit*, I do not think that Seventh-day Baptists can reasonably accept the position. We ask those who may incline to this view to remember that when our Saviour approved of the tithing of the Pharisees, the Pharisee was then a subject of the Roman government. Another class of objectors claim that tithing is not consistent, since all we have belongs to God. Our experience and observation leads us to conclude that those who sincerely

offer this objection are men whose contributions are not in proportion to their income and who desire a balm for a troubled conscience. Why men can see that the Christian and his property belongs to God more than the Jew and his property, is to us an unanswerable question, except on the basis of selfishness. I believe the question of finance to be the greatest hindrance to our success as a people of any question that confronts us. But the financial question may not be the only one that hinders "Immediate Blessings."

If, as we look at other departments of labor and find our systems deficient, and that a change is necessary to insure "immediate blessing," then let the change come, for "immediate blessings" are what we need.

THE EFFECTS OF THE CULTURE OF A COLLEGE UPON ITS GRADUATES.

(Concluded).

2. As the total knowledge which a college has at its command is drawn from all the spheres of human activity known in history, so the development of the student's mind by the disciplinary power of this knowledge reaches all its faculties, and strengthens these, each in harmony with the others and all in due proportion. The purpose is to furnish an evenly-rounded man, who, like a perfect ball, can roll equally well in any desired direction. The hand is firmly set against the formation of a one-sided character, eccentricity in the notions and impulses of the mind, and shallow insight into any valuable product of thinking. The intellect is not trained at the expense of the affections. The memory is not burdened with undigested facts, while the reason remains inert and dormant.

This does not mean the subversion and disuse of any particular intellectual gift, but its exercise and growth in connection with the training of the whole man,—this drawing nourishment from all the other capacities, and giving to them its own momentum and control. The graduate is not so much fitted to follow any special calling, as to enjoy a sincere interest in all legitimate employments, and to labor successfully in any one of these chosen as a life-pursuit. It is the purpose of a thorough education to eradicate any inborn or acquired distaste for a particular study or course of investigation. It may, for a time, foster the bias and enthusiasm of the mind for mastering a given subject, but it skillfully directs these afterwards towards the examination of collateral themes, and finally of remote ones, in the college curriculum. The powerful muscles of the arm, which can deliver the stunning blow, preserve best their own strength and elasticity when all the other organs of the body are as fully developed. He who decries the languages and exalts the mathematics; he who spurns poetry and delves in didactic prose; he who ridicules metaphysics and revels in physical science; he who neglects historical studies and familiarizes himself with the successful modes of business; or he who rejects instruction on moral and religious questions and boasts of his qualifications to gain popularity and riches, exhibits very radical defects in his own culture, and in comprehension of the essential elements in the full circle of all related knowledge. Such is not the usual outcome of a higher education, and, surely, rare should be its occurrence.

Appreciated as is the information which a college has gathered, still this unfolding and invigorating of all the powers of the mind, by the discipline secured in the completion of its full courses of study, is worth greatly more. In

(Continued on page 604).

YOUNG PEOPLE'S WORK.

MACAULAY defined a scholar as "one who can read Plato with his feet on the fender."

WHILE few of us, perhaps, are capable of choosing our fireside companions from among the classical authors; yet many of us can, if we will, form such an acquaintance with the great minds of Greece and Rome as is urged upon us this week by the writer of our leading article. The discipline to the mind of a conscientious study of the classics is especially worthy of notice. We may, no doubt, secure the sense of any Greek or Latin author by means of a good translation, but the knowledge thus obtained is as nothing compared to what we can gain if we are willing to dig it out of the original ourselves.

At least, if we are not willing to take the pains necessary to the real enjoyment of the classics, let us heed the hint in regard to the New Testament. The Greek of the four Gospels and of the Acts is so simple that a very little hard study will enable anyone to read those books with ease, and when this is the case should not every progressive young person make a strong effort to master so much of the language? This much once accomplished there are not many who would be willing to leave the study of Greek until they had learned still more of what is the most copious and beautiful of all the languages ever used by man.

THE VALUE OF A CLASSICAL EDUCATION.

BY AGNES BARCOCK.

Every young person feels, or should feel, the need of an Education,—a training of the faculties of the mind for usefulness in the life work. And with the colleges, seminaries, summer schools, and schools of correspondence, waiting with open doors for the earnest, willing worker, nothing need be said about the means of obtaining this.

A thoroughly good education obtained through patient, earnest toil, gives the foundation, whence arises that broad culture and refinement desired by all, and which is equally important whatever line of work is followed out.

While a business, scientific or normal training, are sufficient, perhaps, for the immediate ends desired, yet, as for the professions, this should be coupled with the classical to make the preparation for work complete.

A classical training strengthens and develops the mind as nothing else can, and one should think twice before deciding to go through college without it. It well repays the extra time and labor spent upon it. "But," one says, "I prefer to study those things which will be of use after I have finished my text books." True, you cannot speak your Latin like German, nor measure distances and compute areas with your Greek, but you *can* derive great pleasure from them long after the declensions are gone from you. No one but a classical student realizes the vast stores of literature,—history, poetry, philosophy,—opened up through their means, nor the pleasure to be derived from studying the beauties of Homer, Virgil or Lucretius, which no translator, however good he may be, can render with anything approaching the force of the original. And will he, who can read his New Testament in the Greek, say that this alone is not ample reward for the study required? New, and hitherto hidden, meanings constantly

come to light in this work especially, making the study a continual pleasure. Aside from the wealth of literature thus afforded the student, there are many other advantages to be derived from an acquaintance with the classics.

In the matter of Etymology one can find great pleasure and profit. Words of obscure or indifferent meaning, when referred to their Greek or Latin roots, take on new and clearer meanings, thus enabling us to better understand, and more intelligently make use of, our mother tongue. Then the discipline of the mere study is not to be overlooked. More benefit can be derived from translating from a Latin or Greek author than from any modern language. The nice distinctions to be made in the use of words, with the other requisites for a good translation give one an enlarged vocabulary, and habits of penetration, conciseness and accuracy which will be helpful in any position. And to borrow an idea from an article which appeared in a popular journal not long ago, "the young girl who knew her Greek and Latin in college, is all the better for that knowledge after she becomes a housewife, even if she never looks at a Greek book. Thanks to that training and the habits of accuracy acquired by it, she keeps her home better and her duties assume a system and order not unlike those of the classroom."

So this training follows one into every pursuit, and though the work may never be used directly, it will be a constant help in forming those habits which make life successful.

THE TABULA.

BY CEBES.

(Translated from the Greek.)

(Concluded.)

[The following portion is not found in the Greek MSS. but occurs in an Arabic paraphrase of which there is a Latin version.—w. c. d.]

Hospes. "And we have given up that view, according to which those things are supposed to be from evil deeds."

Senex. "Certainly this is much the same as what we have said, that such things are neither good nor bad, and further, for this reason, that if those things proceeded from bad deeds only, they would be only bad. But they all result from either kind, and therefore we said that they were neither good nor bad, just as sleeping and waking are neither good nor bad. And likewise, in my opinion, walking and sitting and other things which appertain to anyone whether of those who are learned or of those who are ignorant. But some things are peculiarly one or the other; of these one is good and the other evil, as tyranny and justice, which two qualities appertain to one or another, and that for the reason that justice always is found in those possessed of knowledge, and tyranny attends none except the ignorant. For it is not possible, as we have said before, that these two qualities should happen to exist in one and the same person at one and the same moment of time, in such a manner, as that one man at one and the same moment of time should be asleep and awake, or that he should be learned and ignorant at once, or any other of those qualities which admit of a similar argument."

H. To these things, I said, "I admit that by all this argument thou hast proven everything."

S. "But," said he, "all these things I say proceed from that truly divine origin."

H. "What, then, is that of which thou makest mention?"

S. "Life and death," said he, "health and sickness, riches and poverty, and other things

which we said were neither good nor evil, happen to most men from no evil."

H. "We clearly infer," said I, "that it follows of necessity, from this argument, that such things are neither good nor bad, but nevertheless, I am not at all certain in my judgment concerning them."

S. "This is for the reason," said he, "that the habit hath been far from thee by which thou shouldst receive this opinion in thy mind. Therefore follow out that use of things which just now I have pointed out to you in all the course of your life; that those things we have mentioned become fixed in your minds, and ye shall acquire the habit. But if ye shall have doubt concerning any of those things thus far, come back to me that ye may know from me what it is concerning the matter, by which means the doubt shall depart from you."

(The End.)

OUR FORUM.

N. B.—Items of correspondence for OUR FORUM should be sent to the Corresponding Editor, at Leonardsville, N. Y.

THE FIVE CENT PLAN.

I want to say a few words to clinch some of the good suggestions made at Conference. Can not we young people unite in pushing the plan of giving five cents a week each for the Missionary and Tract causes? Each of us have some ways of earning or saving money, if it is no other than that of the young man who told me that he is very fond of milk shake, but that since he has become so much interested in missions, whenever he passes the restaurant and feels inclined to go in, he takes a drink of cold water instead and puts five cents from one pocket into the other, for missions. Dear friends, it is only the price of one milk shake a week that is asked, and who of us cannot give it? At the same time, some of us must remember that five cents a week is as much for some as ten, twenty, thirty or more cents will be for us, and let us give our proper share just as willingly. It is not too much to expect an *average* of five cents a week from the young people. Two thousand young people in our denomination is a low estimate, but that will give us five thousand dollars this year for the Missionary and Tract causes. Many of our societies are accustomed to raise money by "making theatres of the church and restaurants of their stomachs," as it was expressed at Conference. It is well and good to raise money by entertainments of the right sort, but we need to go down into our pockets too, and this is a very practical and effective plan for doing it. I wish that the young people might be allowed to support Miss Burdick and a helper for Doctor Swinney in the foreign field, or some equivalent work; there will be no lack of good uses for the money.

Now, *please*, do not lay this paper down, saying that this is a very good plan, and you hope the young people will adopt it. See to it that the plan is adopted by your own society and if you haven't any society, this is a good time to form one. Do it now. We never had so much to work for as now. One is soon to go out from our number whose going represents more sacrifice than all our giving. Let us join hands in a circle which shall reach throughout our denomination.

LESTER RANDOLPH.

THEY who apply themselves to Jesus Christ shall be dealt with according to their faith; not according to their fancies, not according to their professions, but according to their faith.—*Henry.*

EDUCATION.

—NEARLY five million dollars for educational purposes were donated in this country during the last year.

—MORE than two millions of the youth of India are to-day receiving an education in the English language.

—THE United Presbyterian College, Edinburgh, has substituted Dorner's "System of Christian Doctrine" for Hodge's "Systematic Theology."

—THE Unitarians of England have finally decided to follow the example of the Congregationalists in establishing a college at Oxford, for ministerial students.

—MRS. BISHOP WARREN and her son, Will Iliff, have given \$150,000 to the Denver University. The young man's gift is made for the erection of buildings for the new theological department, founded by his mother's magnificent donation of \$100,000.

—I. I. MAPES, a graduate of Columbia College, New York, has taken the Edinburgh University medal for proficiency in the study of anatomy. His rating was 95 per cent of the available marks. Douglas Ewell, also a graduate of Columbia, stood third in the class, his percentage being 93.

—ACCORDING to the *Evening Post*, forty-two colleges received \$3,675,000 last year. In seventy-five institutions, more than 100,000 volumes were added to the libraries. The whole number of volumes in 131 institutions is 3,307,000, Harvard leading the way with 355,000, and Yale following with 200,000.

—A HUGE gray boulder, weighing two and one-half tons, from the Alps at Neufchatel, Switzerland, the birthplace of the late Prof. Guyot, the eminent Swiss naturalist, and upon which will be placed a medallion of the Professor, has arrived at the College of New Jersey. The stone, when finished, will be placed over the doorway of the museum in "Old North" College, at Princeton.

—THE VALUE OF MUSIC.—At the recent meeting of several hundred teachers, in Brooklyn, among many other notable papers, Miss J. E. Crane, of Potsdam, read one on "The Value of Music in Education," from which we make some extracts: If we trace the history of schools through their various stages, from the past to the present, we find that the efficiency of the present system has been reached by attention to the great laws of nature, and that the power which has been gained to reach all minds, of whatever type, has come through the understanding of the laws which govern the growth of the individual, physically, mentally and morally. The true educator of to-day is a student of nature's laws, of human nature and of the laws that govern its development. He understands that his pupils are many-sided beings, and reasons soundly that no system of education is complete, which aims at the unfolding of the intellect, regardless of the needs of body and soul. To him, the word education means the expression and development of the whole nature of man. In practice, however, the physical, moral and aesthetic elements are largely wanting in the education of to-day. Refinement of taste and purity of soul, are treated as secondary to intellectual development. One of the best kinds of physical training is vocal music, as the foundation of the culture is deep breathing; and when a child learns this, it possesses a powerful preventive against lung and throat diseases. Could we but teach all our girls to sing, many of the diseases prevalent amongst our sex would be annihilated. Corset bones would give way to strong muscles, and a new era of freedom from weakness would dawn upon the women of our kind. As to those who had no ear for music, they were the ones who most needed attention, said Miss Crane, as it was a shame for them to go through life deaf to sweet sounds. Children who had developed the new sense, had found in it a pleasure and enjoyment, which nothing else they might have attained could be compared with. The refining influence of good music was most noticeable in the discipline of a school, and the children soon learned to take a genuine delight in the exercises. The music aroused a spirit of good-will, and created a harmonious atmosphere, and where harmony and good-will prevailed, the disobedient, unruly spirit found no resting place. She continued: An element which helps to make the school-room a pleasant, cheerful place, which lifts the thoughts above evil things, makes obedience a pleasure and creates a love for the good, the true and the beautiful, assists in the moral training of the young. That music does this none can deny. Herbert Spencer puts his final test of any plan of culture, in the form of a question, "Does it create a pleasurable excitement in the pupils?" Judged by this criterion, music deserves the first rank, for no work done in the school-room is so surely creative of pleasure as singing. Vocal music, then, has power to benefit every side of the child nature, and such an aid to the

formation of substantial, symmetrical and noble character, should by no means be neglected. That many of the attempts thus far made to introduce music into the schools, have proved failures, cannot be denied, but this arises from natural causes. Properly trained teachers—that is, persons trained for teachers—have not been available. The educators soon discerned where the trouble lay, and since musicians had failed in the work, from a lack of knowledge of the principles of teaching, the regular teachers who misunderstood these principles, were voted the ones upon whom the duties of the music teacher should fall. In some cities the edict has gone forth, "Every public school teacher must teach music." Skill in teaching is a more important requisite to good results, than profound knowledge of the subject taught, but nobody can well teach what he has not learned himself. If, therefore, the importance of musical culture in the schools is conceded, facilities must be provided for the teachers to learn music in the normal schools, for until some adequate means for the preparation of teachers is afforded, music can never hold the place it deserves in any system of education. This paper was discussed by Professor F. H. Damrosch, of New York; Professor Holt, of Boston; and Professor Norton, of Oswego.

TEMPERANCE.

—CONNECTICUT will vote upon a prohibitory amendment next October.

—REV. CHAS. GARRETT points out that £10,000 is spent a day in Liverpool for strong drink.

—THE New Hampshire W. C. T. U. is about to build a home for friendless women.

—THE general trade in smoking tobacco is said to have increased over fifty per cent during the past year.

—THE Knights of Labor, in Kentucky, are crusading against the saloon. Many gates of death have been closed by their efforts.

—MAJOR HILTON says it may be a glorious thing to pull a drunken man out of a hole. But it is infinitely more glorious to plug up the hole.

—THE *Toledo Blade* says every beer saloon is a primary school in intemperance; every gilded drinking-hell is an academy wherein men graduate in this vice.

—THE United Presbyterians at their late assembly decided to submit the tobacco question as an overture to the presbyteries. If the measure carries no one can be licensed to preach or ordained to the eldership who uses the weed.

—THE extent of the liquor traffic may be judged by the fact that whilst there are about 6,600,000 houses in the United Kingdom, more than 180,000 of them are houses where intoxicating liquors are sold, being one house to every 36 throughout the entire population.

—THE purchase of the breweries of this country by English syndicates does not promise the early death of this infamous business. It rather means a foreign power dominating our legislatures and courts whenever possible, and all in the interest of drink. We will know more by and by.

—THE Paris anti-alcohol congress has passed a resolution declaring the governments of the world ought to be asked to place prohibition duties on alcohol and to exempt tea, coffee, etc., from custom duties. Statistics show that the consumption of alcohol doubled in France between 1875 and 1885.

—THE CIGARETTE DOOMED.—Observation in public places gives satisfactory evidence that the use of cigarettes is rapidly on the decline. Whether this is due to the stringent laws passed in many of the states against selling them to minors, or that smokers have come to their senses and have taken warning from their own experience and the unanimous condemnation of smoking cigarettes by the medical profession, or whether the evil practice has begun to be looked upon as a discreditable vice to be only practiced in secret, we know not; but it is certain that, as compared with the past, very few cigarettes are now smoked in public. Cigar dealers say that the sales of cigarettes have fallen off enormously. The manufacturers of these noxious things have been compelled to advertise largely to prevent the entire destruction of their business, and about the only people who can now be seen smoking the paper abominations are a few moon-faced juveniles who imagine that cigarette smoking gives them a literary aspect, or who ambitiously aim at appearing manly and graceful while poisoning the atmosphere about them, or blowing the offensive smoke through the windows of horse cars until rebuked by the conductors. Employers and business men generally have arrayed themselves in opposition to those who persist in the objectionable practice, and young

ladies have learned to understand that the real reason why their young men smoke cigarettes is that they can smoke twenty of them, vile though they are, for the price of a very cheap cigar. It will be well for our youth when the habit becomes wholly extinct. Dr. William L. Dudley, Professor of Chemistry in the Vanderbilt University, gives the results of recent careful analytical experiments made by him in his laboratory with the smoke of an ordinary cigarette. The tests were thoroughly scientific and conclusive. The fact was demonstrated beyond the chance of doubt or question that carbonic oxide is the chief constituent of cigarette smoke, if not of all tobacco smoke, and that its inhalation into the air passages and lungs must, of necessity, be exceedingly deleterious. Prof. Dudley refers to published assertions that the adulteration of tobacco with opium and flavoring drugs, and the alleged presence of arsenic in the paper, are the chief causes of the evil effects of cigarette smoking, but pronounces them unsatisfactory and insufficient as explanations. His chemical tests, he insists, have demonstrated positively the actual cause of the mischief, namely, the cigarette smoker's absorption of the carbonic oxide and other gasses, causing oxidation of the blood, and thereby impairing its power to build up the wasting tissues of the body. The cigarette habit has of late years become very common in this country. It is one of those many European importations which do our people more harm than good. Many of our young men, and some of them are neither young nor inexperienced, are literally burning out of themselves the best element of their manhood by sucking into their systems the poison of physical and mental degeneracy through the filthy cigarette. Cigar smoking and pipe smoking are bad enough and pernicious enough in all conscience, but cigarette smoking is absolutely suicidal.—*American Analyst*.

POPULAR SCIENCE.

COMPRESSED AIR AS MOTIVE POWER.—The use of compressed air as a motive power for tramways in France is extending. The system adopted is that invented by M. Mekarski, director of the Nantes tramways, which have been open since 1879. Two years ago the system was successfully applied on the tramways at Nogent, in the neighborhood of Paris, and more recently on those of Berne and Limoges. This year it will be substituted for horse power on the tramways of Lyons. The inventor asserts that his system is far more economical than horse traction—the cost of coal per day of a machine equal to 8 or 10 horse power being only 4s.—much cheaper than electricity or steam power, and that the machinery is simple and does not require a skilled mechanic to control it. The British consul at Nantes, in a recent report, states that "the tramways of that town, which are worked by the system of M. Mekarski, alluded to above, continue to give satisfaction. The cars are comfortable and run smoothly with little noise. They do not interfere with the general traffic in the streets, and their immunity from accidents is remarkable. The average speed is about eight miles per hour; but it can easily be increased or moderated, and in case of need an almost instantaneous stoppage effected."—*Scientific American*.

COAL.—Some statistics on the coal consumption of the world may not be without interest. In 1888 there were about 800,000 steam boilers at work, producing steam for about an equal number of engines, of much over nine million horse-power. At present, therefore, there may well be about ten million at work; of this number the half, or perhaps less, are stationary engines, working at most from ten to twelve or sixteen hours daily, and the remainder are on board steamers working irregularly. On an average six million horse-power per hour may be obtained from the consumption of coal; the coal required per horse-power, on an average, is four pounds per hour—more for the small boilers, less for the large ones—consequently, the coal consumption for the generation of steam may be estimated at 240,000 centners (a centner is one cwt.) per hour. The requirements of fuel for the gas engines of the world may be estimated at 70,000 ctrs. per hour. We have no information on the consumption of gas for heating purposes. In the United States it is of such importance that 20,000 ctrs. may be put down as the total consumption. For the extraction of metals about 180,000 ctrs. per hour is necessary. The consumption for industrial purposes is estimated at 100,000 ctrs. The requirements for domestic purpose will be covered by 200,000 ctrs. Thus a total consumption of 1,100,000 ctrs. is arrived at; that is to say that over a million centners is consumed hourly, or 25,000,000 centners daily. The coal production of the world may be estimated at 11 or 12 milliard centners annually, which makes 30 to 33 million centners daily, and 1¼ to 1½ million centners hourly.—*American Analyst*.

(Continued from page 601).
 THE EFFECTS OF THE CULTURE OF A COLLEGE
 UPON ITS GRADUATES.

fact, culture, not knowledge, is chiefly imparted by such an institution; and skill, not cramming, is the primary end to be reached. The most effective service is performed by a soldier in an engagement, not when he is loaded down in carrying a half-dozen fire-arms, but when he handles only one with the quickest movement, the steadiest nerve, the firmest muscle, and the surest aim. The truth here stated is not unknown, but it is most often overlooked in the criticisms made upon the education which a college furnishes. A graduate may not have read as many papers, magazines, and books as some other youth who has attended only the district school or worked in a printing-house; he may not have observed as many phenomena of nature or actions of men as some professional sight-seer in his travels; and he may not be as expert in using the implements, in manipulating the materials, and in conducting the business transactions of some trade, as an apprentice trained for years in it only; but in the pursuits of subsequent life, he can, as a rule, surpass them in the higher spheres of labor, as well as in their own spheres, by his superior powers to direct, execute, and achieve success. This superiority is gained, as has already been said, by the steady and systematic enlargement and strengthening of all his mental and moral faculties, so that he has greater ability to think consecutively, to grasp difficult questions comprehensively, to concentrate his attention habitually, to put forth patient and continuous effort, to place himself under the propelling force of stronger motives, and to expect to master every situation.

3. Most desirable are the habits of mind which a student usually forms in his college career. These are seen in his industry, self-control, and indefatigable application. His education, as some one maintains, has trained him in the practice of methodizing what he learns and digesting what he reads. "The inspiration that springs from four years of communion with 'the greatest thoughts of the greatest men of all times,' elevates the aspirations, enlarges the horizon of mental vision, and therefore tends to prevent what has been called 'the dry rot of partial development,' and 'the intolerant self-sufficiency of the so-called practical man,' and increases the capacity for professional intensity without professional narrowness and bigotry. It prepares one to look beyond the narrow boundaries of his own vocation, and to grasp in his conceptions and sympathies the multiform needs and interests of society."

As he has learned the worth of a pleasing and impressive exterior, he almost unconsciously adopts those attitudes and movements of the body which indicate modesty, strength, and kindness of spirit. He realizes that, in this respect, the absence of "the letter killeth." This result has been, in good part, produced by his association with class-mates and teachers who have a high estimate of manly behavior. Surpassing silver and gold in value, are the moments of time to one who thirsts for greater information and strives to secure larger increments of personal power, and so is led to concentrate his intellectual energies in a most diligent and protracted effort to save as many moments as possible. With his inquiring mind is developed a reverential feeling—not spasmodic, but all-mastering—towards truth and unseen spiritual agencies. Positively disagreeable to him is a shadowy and unreliable concep-

tion of any important fact or principle brought to his attention in his school studies and subsequent researches. He sternly holds them in the region of honest doubt, until they are outlined upon his mental vision by closer inspection or more rigid review, with the marks of absolute certainty or reasonable belief. Possessing the ability to interpret better the standard works in poetry, history, science, and religion, he has cultivated a fondness—nay, a passion—for reading, a most invaluable trait, which becomes, even more than observation, the chief source of his future intellectual improvement. Wanting this, his school-days are measurably wasted. The proprietor of some immense iron-works in this country was a graduate of a large college, and though he was very successful in manufacturing superior implements for the market, in managing vast companies of workmen, and in acquiring great wealth, he felt that his school-life was, in the main sense, a failure, because the subsequent absorption of his mind in business left scarcely any opportunity to gratify his enthusiastic love of good books. Prizing the facts and the truths which the average student has learned, and using the increased ability which he has gained by prolonged study, he, after leaving college, frequently re-examines in thought and ponders upon these facts and truths. He experiences exquisite delight in thus holding and revolving them in his memory, and in casting them into new ideas and judgments. In this way he establishes the habit of calm and exhaustive reflection, a practice indispensable to the formation of correct opinions, to admirable execution in labor, and to a thorough acquaintance with oneself.

4. The students, in our higher institutions of learning generally receive their first preparation to enter the society of the leading men and women in our communities. As in the public school, the boy and the girl usually begin their experiences in their associations with others outside their homes, and thus become familiar with many of the rules of common intercourse with the people in their own locality and also abroad, so in the college, its young inmates learn what are the thoughts and the lives of the enterprising, cultivated, and influential persons in the different walks of life; and come to establish a relationship and a standing with them, which last almost always until death. To these students, the earnest-minded, thoroughly-educated, and polished teachers of their classes are the first representatives of such society, as well as the complete models of the manners exhibited among acquaintances and strangers, the masterful energy in business, the high ideals of daily deportment, and the exalted happiness of the soul, which the aggregated culture of all the past ages furnishes.

The passage is rendered quite easy to the use of the customs, the styles of speech, and the trained skill, which belong to men controlling the enterprises of trade, or occupying the prominent positions in healing the sick, expounding the law, or preaching the gospel. When the graduate is prepared to assume his connection with such leaders in society at large, then the awkwardness of his personal appearance, his painfully-conscious inferiority of intelligence, his wandering and confused thoughts, and his unrestrained emotions disappear in a very satisfactory degree. He soon learns to associate with these persons in some forms of familiarity, and to perform his duties under their inspection with surprizing ease, self-reliance, and effectiveness.

Supremely attractive to him are the elevated pleasures of the refined company to which he is

admitted. To him are opened, as by a magical sesame, the avenues to the remunerative, honorable, and gratifying positions for useful toil, and constantly-widening influence. He truly realizes that, in his school career, it has been his fortune, as Milton eloquently wrote, to be "led by the infinite desire of a happy nature, for the hill of knowledge, laborious indeed at the first ascent, else is so smooth, so green, so full of goodly prospect and melodious sounds on every side, that the harp of Orpheus was not more charming."

5. A graduate enjoys another most remarkable advantage. A college course greatly increases the probabilities of his securing useful and influential positions of employment, and of his honorable success in filling them. Assertions to the contrary are often busily circulated, and doubtless mislead many youth to conclude, to their detriment, that they experience no serious loss by not pursuing the complete college studies. We meet with such averments as follows: Our highest schools do not furnish an education fitting one for the ordinary, indispensable pursuits. Few persons are worse prepared for the struggle of life than the usual graduate; really, it is surprizing how many promising young people are spoiled by our colleges. Very few of the attendants at a college make, after graduating, any practical or cultured use of their education. Business men frequently declare that choosing between a college graduate and a non-college graduate to take charge of their affairs, they would generally give the latter the preference.

Refuting statements can be offered in abundance. A well-known teacher of wide information has said that the managing mind in nearly every important enterprise in this country is that of a college graduate. A distinguished editor of an education journal testifies that "the college makes the leaders in every department of activity." Mr. Goschen, an eminent London banker, formerly belonging to Gladstone's cabinet, and now a member of Parliament, says, "Culture does not interfere with the due discharge of the duties of active men in any sphere of business life." He mentions his father as a marked instance of the truth of this remark. The latter had received the best culture of Germany before engaging in the banking business in London, in which he attained the highest success. He had listened to the conversation of the greatest thinkers and poets of his time. He was a good historian, an acute critic, well versed in literature, and a superior musician.

Let us consider some statistics on this subject. Reliable estimates, based on our census reports, make the college graduates in our country to constitute *one-half of one per cent* of our young men, and non-college graduates, *ninety-nine and one-half per cent*. Take the federal offices from the beginning of the history of our government, as furnishing a test of the practical-ability of a graduate to engage in some business pursuit. One-half of one per cent of our young men have filled fifty-eight per cent of the offices, and on the other hand, ninety-nine and one-half per cent have gained only forty-two per cent of the same offices. In other words, the chances of the graduates, taken together, to secure a position is *one in nine*, and the chance of the non-graduates, taken together, is *one in two thousand, one hundred and thirty*. That is, there are *two hundred and thirty-six* chances to the graduates, where there is *one* to the non-graduates. Who can say that this is not due to college culture.

In this country and in England, nearly twen-

MISCELLANY.

SEEDS THAT WILL GROW.

Twenty-five years ago when I was a very little girl, father sent me into the cornfield one morning to drop pumpkin seeds.

"A seed in every other hill in every other row," was the injunction called after me as I crossed the chip yard, seed-box and dipper in hand, on my way to the corn-field.

At first the task seemed nothing but play. The corn had already been planted, and the flat hoe-mark on the top of each hill plainly marked where I was to crowd the pumpkin seeds into the mellow earth.

Row after row I followed up and down the field, skipping one, planting one, and still the box of seeds did not become empty.

"Drop the field as far as the seed will go," was another command I had received, and many a longing look did I cast at the cool farmhouse in the distance and then at the contents of that box, as the forenoon wore away and the sun grew hot.

Ten times I had replenished my little tin dipper from the seed box, a wooden box in which window glass had been packed, narrow and deep—so deep it did not seem to have any bottom, and I shook up the pumpkin seed again and again, to see if they were not almost gone.

Fourteen more rows, seven of them to be planted, and the opposite limit of the cornfield would be reached—and every reason to believe that the seeds would last till the whole field was planted.

"Father didn't expect me to drop so many. I heard him tell mother he should plant one-half the field with pumpkins and half with beans. I really don't believe he wants me to drop these last seven rows," I argued with myself. "I am so warm and tired I believe I will go home," and keeping a sharp lookout on the porch door that opened toward the field, and a guilty glance around the premises to be sure that no one was looking, I kicked a deep hole in the mellow soil with my bare feet and poured into it the remaining seeds in the box, packing dirt over them firmly and deep.

"If father questions me I can tell him I dropped them all; and those in the hole will never show their heads again above ground. I am positive, they are buried so deeply," I thought as I retraced my steps toward the kitchen threshold.

Father was sick with a slow fever, and calling me to his bedside as I came in he minutely questioned me in regard as to how the seeds held out.

With guilty, downcast eyes I told him I had planted the entire field as he directed, excepting the last seven rows.

"And you dropped all the seed?" he asked, his wan face looking up from the white pillows. "Yes," I answered in a low tone, and then moved to the window.

"Because," he continued, "neighbor Burns wanted a few seeds badly, if we could spare them. I thought surely there would be a pint or more left. Tell John to plant beans in every hill of the rows that contain no pumpkin seed."

"If I had only known he intended having beans planted in one row and pumpkins in the next I never would have buried those seeds," I thought standing there conscience smitten. But to me there seemed no help for what I had done.

Each day for two weeks I secretly visited that grave of pumpkin seeds in the centre of the cornfield to be sure there was no cracking of the earth to let green germs through into the sunlight, but I found no sign that there was life beneath. Then I relaxed my vigilance and in a few weeks had forgotten—not my sin, but the possibility of the seeds sprouting.

The last of July father was able to creep over his fields lying near the house, by the help of his cane. In one of his walks I joined him, and together we passed through the cornfield, the hills now waving with corn a foot in height and pumpkin vines just branching over the ground between the rows.

Our footsteps were suddenly arrested by a perfect tangle of vines, whose matted network

covered a large circular spot visible in the corn.

"Why, why! how is this! exclaimed father, stooping to critically examine the ground. "Here are vines by the score, dwarfed because they were so thickly planted, but pumpkin vines surely.

My heart gave a great thump as the truth flashed across my mind. This was the very spot where I had hidden those seeds, and owing to the depth of soil that covered them they had germinated slowly, but had struggled into the light at last to condemn me.

I dared not speak and father remained silent, poking his cane in the ground among the vines until he had unearthed a heap of swollen seeds, some decaying, but more with coiling, long pale sprouts creeping from their shells, and others with well developed cotyledonous leaves.

At last he looked up and keenly scanning my crimson, conscious face, said: "Daughter Helen, is this your work?"

There was such a ring of love and grief in his tones I was conquered at once, and throwing myself at his feet, I sobbed forth the whole story.

Father did not scold. He said my own remorseful thoughts and loss of self-respect were punishment enough; but going home he told me in his impressive, beautiful way that bad habits and bad motives in life may be hid like seed under the ground, from the eyes of the world for a time, but sooner or later their rank growth will push their way through any cloak of hypocrisy that had been carefully drawn over them.

When I see young people indulging in intemperate habits of any kind, secretly favoring the society of immoral, unprincipled associates, though their own conduct before the world may seem irreproachable, I think of the nest of bloated, sprouting pumpkin seed that would not remain out of sight and how, like them, the living germs of bad thoughts and habits will very soon crop above ground in the fairest life.—*Seed Time and Harvest.*

SPECIAL NOTICES.

REV. J. M. TODD desires his correspondents to address him at North Loup, Valley Co., Neb., until further notice.

THE following Bible Service Institute has been arranged to be held at Beren, W. Va., Oct. 12 and 13, 1889:

Evening after the Sabbath.

Address: Temperance Work in Bible Service. Rev. J. L. Huffman. Discussion opened by F. F. Randolph.

First-day Morning.

9.45. Opening Services.
10. Our Text Book and Bible Helps. Rev. O. S. Mills. Discussion opened by Esle F. Randolph.

10.40. Increasing the Missionary Spirit. Mrs. J. L. Huffman. Discussion.

11.20. Entertainments. Mrs. O. S. Mills. Discussion opened by Miss Lillie Meredith.

12. Collection of Questions pertaining to the Bible, and the Bible Service.

Afternoon.

1.30. Opening Service.

1.45. Quarterly Reviews. P. F. Randolph.

2.25. Needs of our Young People. Rev. S. L. Maxson. Discussion.

3.25. Normal Lesson,—Books of the Bible. C. N. Maxson.

3.45. Questions answered.

4. Review Conference.

It is hoped that, as this Institute is ordered by the South-Eastern Association, all the friends of the Bible Service, throughout the Association, will attend, as far as practicable.

INSTITUTE COM.

THERE is believed to be a good opening in this place for a steam laundry. Some Seventh-day Baptist young man, with a small capital, and a fair amount of business tact and energy can establish and maintain a good business. Correspondence on the subject may be addressed to J. P. Mosher at this office, or to W. H. Crandall.

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

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.

A SABBATH-SCHOOL is held by the Sabbath-keepers residing in Belmont, N. Y., every Sabbath afternoon at 3 o'clock, in the F. M. Church. Anyone stopping in town over the Sabbath is cordially invited to attend.

CHAS. STILLMAN, *Superintendent.*

E. P. SAUNDERS, late Business Manager of the Printing House, having removed to Ashaway, R. I., desires his correspondents to address him at that place.

THE next Semi-annual meeting of the Seventh-day Baptist Churches of Minnesota will be held with the New Auburn Church, on sixth-day before the second Sabbath in October (Oct. 11), at 2 o'clock P. M.

S. R. Wheeler was appointed to preach the introductory sermon, with A. G. Crofoot alternate.

A full attendance is desired. Observe the change in time from September 13th to October 11th.

H. M. ERNST, *Cor. Sec.*

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 next session of the South-Western Yearly Meeting is appointed to be held with the North Loup Church, beginning Sept. 27, 1889, with the following programme:

SIXTH-DAY.

10.30. Sermon, by G. M. Cottrell, with U. M. Babcock as alternate.

2.30 P. M. Business meeting.

3.30 P. M. Essay, J. E. Babcock.

7.30 P. M. Prayer and conference meeting led by U. M. Babcock.

SABBATH-DAY.

10.30 Preaching by Rev. Mr. Harry, followed by collection for Missionary and Tract Societies.

3.00 P. M. Sabbath-school.

7.30 P. M. Sermon by U. M. Babcock.

FIRST-DAY.

9.00 A. M. Business meeting.

10.30 A. M. Sermon by J. W. Morton, followed by collection for Missionary and Tract Societies.

2.30 P. M. Business meeting.

3.00 P. M. Essay, Mrs. Tomlinson,

3.30 P. M. G. M. Cottrell, the work of the Y. P. S. C. E.

7.30 Sermon by J. W. Morton, followed by conference meeting.

A general invitation is extended to all and an especial invitation to all lone Sabbath-keepers who can, to be present.

E. C. HIBBARD, *Clerk.*

YEARLY MEETING.—The Yearly Meeting of the Seventh-day Baptist Churches of Southern Illinois will convene with the church at Farina, Sixth-day, September 13, 1889, at 10 o'clock A. M.

Eld. C. W. Threlkeld will preach the Introductory Sermon.

Papers are to be presented as follows:

The Model Home, M. B. Kelley

Causes of Defection of Sabbath-keepers from the Sabbath and the Remedy, Robert Lewis.

Is the Reception of members into Church Fellowship by Laying on of Hands According to Scripture Teaching or Example? C. A. Burdick.

The presentation of each paper to be followed by discussion of the subject treated.

C. A. BURDICK, *Secretary.*

TO COMPLETE the proposed set of Conference Minutes and reports for Bro. Velthuysen, we need the following dates: 1807-1821, 1844-1859. Cannot some one help us out in the endeavor, especially in the dates since 1843?

ECONOMY IS WEALTH.

Cardinal Richelieu is said to have made the remark, that "Economy is the foundation of all fortunes." Any lady who will send her name and address on a postal card to J. D. Larkin & Co., ordering one of their Great Bargain Boxes, is on the high road to fortune, because in no other way can be obtained so many articles for general use in the household, at so cheap a price, such as very fine Toilet Soaps, Boraxine, Tooth Powder, Shaving Soap, Perfumery, and "Sweet Home" Soap (of which there are one hundred cakes), enough to last the ordinary household a year. You will run no risk in ordering, as the goods will be delivered to you freight prepaid, can be kept on thirty days' trial and used every day during that time; then, if you are not satisfied, they will remove all without expense to you. All that is necessary is to send a postal to J. D. Larkin & Co., Buffalo, N. Y., with your name and address on it, and they will ship you this box, the price of which is only \$6.00. It is so full of valuable and useful presents, that you either get the soap for nothing or the presents for nothing; and instead of taking many trips to the grocery, many trips may be made to the bank with the money you have saved through buying from the above-mentioned firm.

ALFRED UNIVERSITY.

Report of the Treasurer for the Quarter Ending August 31, 1889.

REVENUE AND EXPENDITURE ACCOUNTS.

Revenue.	
Cash on hand, last report.....	\$ 500 00
University Paper.....	11 85
Tuition.....	12 00
Interest.....	1,292 68
Indebtedness Notes.....	290 00
S. D. B. Education Society, per A. B. Kenyon, Treasurer.....	917 20
Alumni Ass'n, per A. B. Kenyon, Treasurer.....	240 00
S. D. B. Memorial Fund, per E. R. Pope, Treasurer.....	901 58
Account Babcock Chair Physics, Potter Chair History and Political Science.....	500 00
" Maxson Chair Greek.....	230 41
" Plainfield Chair Doctrinal Theology.....	369 32
" Hull Chair Pastoral Theology.....	9 00
" Young Men preparing for the ministry.....	50 00
" General Fund.....	24 00
Graduation Fees.....	100 00
Rentals.....	264 14
Tuition Notes.....	26 00
	5,738 18
Expenditures.	
Overdraft University Bank, last report.....	\$1,240 91
Reduction of Indebtedness, Notes Mechanical, Library & Apparatus.....	59 99
Salaries.....	1,055 75
University Paper.....	45 26
Book and Lecture Fund, Potter Chair History and Political Science.....	24 00
Diplomas.....	37 50
Pres. J. Allen, from Alumni Ass'n.....	240 00
Advertising.....	20 05
Furniture.....	87 15
Young Men preparing for the Ministry.....	110 00
Incidentals.....	16 15
Tuition repaid account Teacher's Class.....	48 00
Janitors.....	154 94
Interest.....	366 00
Repairs.....	126 88
Committee on Regents' Examination.....	7 20
Chemicals.....	5 00
Theological Library.....	22 05
Cash on hand and in Bank:	
Account Babcock chair Physics.....	\$ 883 85
" Potter chair History and Political Science.....	131 51
" Maxson chair Greek.....	132 91
" Hull chair Pastoral Theology.....	9 00
" Chair Church History and Homiletics.....	101 50
" Theological Library.....	11 55
" Young Men preparing for the Ministry.....	37 65
" Mechanical Library and Apparatus Fund.....	50 48
" Pipe Organ Fund.....	9 46
" Museum casing Fund.....	33 65
General Fund.....	252 00
	5,738 18

WILL H. CRANDALL, Treasurer.

E. & O. E. Examined and compared with vouchers and found correct.
L. D. COLLINS, } Auditing Committee.
E. S. BLISS, }

Recently as Dom Pedro, the Emperor of Brazil, was leaving the theater in Rio Janeiro, at the conclusion of the performance, a Portuguese fired a shot from a revolver at him. The bullet, however, missed the Emperor, and he sustained no injury whatever.

CONDENSED NEWS.

Domestic.

The treasury department was closed Sept. 11th, to commemorate its 100th birthday.

Over \$250,000 has been paid to beneficiaries in the Conemaugh Valley, by life insurance companies.

Four million shoe boxes were used by New England manufacturers last year. They cost from twenty-five to fifty cents each.

The earnings of the Erie road for the month of July exceed, both in gross and net, the earnings for any July in the history of the road.

The California State Board of Trade reports that there are 13,000,000 acres of arable land in that state, capable of being rendered productive by irrigation.

Sir Edwin Arnold, author of the "Light of Asia," and editor of the London Telegraph, and his daughter, called on President Harrison recently, with whom they had a pleasant interview.

What is said to be a valuable find of silver ore has been discovered in the mountains near Connollsville, Pa., by Joseph Avington, a hunter. A great deal of excitement exists and prospectors swarm the mountain.

The damages sustained by the severe storm and attendant high tides along the Jersey coast are of great magnitude. Hotels, cottages, roadways, bathing establishments, etc., have been wrecked and washed away with the crumbling shore out into the ocean. The loss, as yet, cannot be computed, but it is very large.

The city of Brooklyn can probably boast of having the largest bread bakery in the world. Seventy thousand loaves a day it usually turns out, requiring three hundred barrels of flour. Three hundred and fifty persons are employed in the bakery, and for delivering the bread in New York, Brooklyn, and adjacent places, over one hundred wagons, constructed for the purpose, are in constant use.

Foreign.

The Earl of Fife, who is to be created a Duke by the Queen, and marry the Princess Royal, takes the title of Duke of Fife.

A Siberian explorer has left Peking with the intention of penetrating Thibet. He is accompanied by a Chinese escort. His route will be along the great wall of China to Lanchow and Lake Ko-Ko-Nov.

The Pall Mall Gazette, London, suggests that an organization be formed for the purpose of raising the £10,000 necessary to pay the dock laborers six pence per day from November 1st to January 1st. A leading business firm has offered to contribute £2,000 for this purpose, on condition that the remainder be subscribed immediately.

MARRIED.

COOK-WALTERS.—At the house of the officiating clergyman, in Independence, N. Y., Sept. 8, 1889, by Rev. J. Kenyon, Miles A. Cook and Miss Flora Walters, both of Whitesville.

McCLARY-DAVIS.—On Green Brier, W. Va., Sept. 5, 1889, by Eld. J. L. Huffman, Mr. Austin McClary and Miss Catharine J. Davis, both of Green Brier.

GREEN-LARKIN.—In Berlin, N. Y., Sept. 12, 1889, by Rev. B. F. Rogers, Mr. Erbut R. Green, and Miss Mary A. Larkin, all of Berlin.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines (175 words) will be charged at the rate of ten cents per line for each line in excess of twenty.

BARBER.—In Allentown, N. Y., Arthur, only child of John W. and Frances F. Barber, aged three weeks.

GRISWOLD.—At Mystic Bridge, Conn., Aug. 20, 1889, Mr. Sherman E. Griswold, after a lingering sickness.

He was the son of Rev. S. S. Griswold, deceased. He was conscious to the last moments, and died trusting in Jesus. O. D. S.

SWEAT.—Dr. Irving M. Sweat died at his residence in Browntown, Wis., Sept. 6, 1889, aged 37 years, 7 months and 17 days.

The subject of this notice was born, Jan. 10, 1850, in Vernon, Waukesha Co., Wis. At the age of 24 years he was married to Miss Hattie E. Saunders, of Albion, Wis. He practiced medicine successfully about twelve years. A boy seven years old survives his father. The Doctor is said to have been an excellent neighbor and a genial companion. His death was very sudden, having "put things to rights" for the night, he sat reading until about eleven o'clock. Before retiring he thought he would drink a little milk, and it would seem that while in the act of lifting the milk to his mouth he fell in a fit of apoplexy. His wife heard the noise and soon came to his aid, but he only breathed a few times, and his life was gone. How sudden and unexpected! "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." W. H. R.

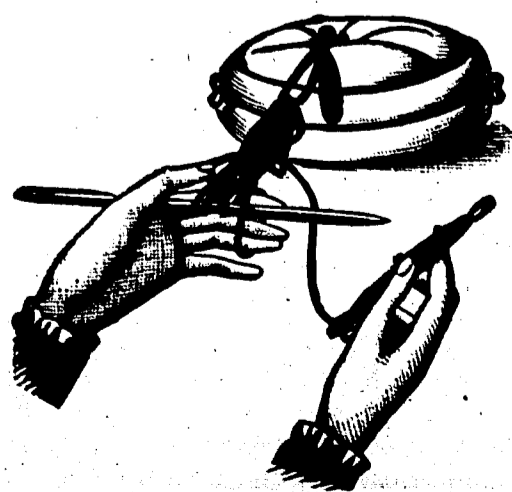
IRVING SAUNDERS will be at his Friendship Studio from Sept. 10th to 22d, inclusive.

Five Harvest Excursions.

The Burlington Route, C. B. & Q. R. R. will sell, on Tuesdays, August 6th and 20th, September 10th and 24th, and October 8th, Harvest Excursion Tickets at Half Rate to points in the Farming Regions of the West, South-west and North-west. Limit, thirty days. For circular giving details concerning tickets, rates, time of trains, etc., and for descriptive land folder, call on your ticket agent, or address P. S. EUSTIS, Gen'l Pass. and Ticket Agent, Chicago, Ill.

ROYAL BAKING POWDER
Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low-test, short weight alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall street, New York.



Florence Home Needlework.

The 1889 edition of this popular series is now ready. It contains 96 pages, instructing you in Netting, Knitting, Tatting and Embroidery. Each subject fully illustrated. Mailed to any address on receipt of six cents.

NONOTUCK SILK CO., Florence, Mass. Mention your order.

EVERY LADY WANTS A SILK DRESS



This is your opportunity. A new departure. SILKS direct from the manufacturers to you. Our reduced prices bring the best goods within reach of all. We are the only manufacturers in the U. S. selling direct to consumers. You take no risk. We warrant every piece of goods as represented, or money refunded. See our references. We are the oldest Silk Manufacturers in the U. S. Established in 1838, with over 50 years' experience. We guarantee the **CHAFFEE DRESS SILKS**, for richness of color, superior finish and wearing qualities, to be unexcelled by any make of Black Silks in the world. We offer these Dress Silks in Gros Grains, Satins, Surahs, Faile Francaise and Aida Cloths, in Blacks only. Send us a 2c.-stamp (to pay postage) and we will forward you samples of all our styles free with prices, and you can see for yourselves.

O. S. CHAFFEE & SON, Mansfield Centre, Conn.

Refer, by permission, to First National Bank, Windham National Bank, Dime Savings Bank, Willimantic Savings Institute, of Willimantic, Conn.

RECOLLECT we send to all parts of the U. S. With each Dress Pattern we present the buyer with 1000 Yards Sewing Silk and enough silk braid to bind bottom of dress.

THE GOODS are delivered to you carrying charges **PREPAID**

PEERLESS DYES Are the BEST. Sold by DRUGGISTS

McShane Bell Foundry
Finest Grade of Bells, CHIMES AND PEALS for CHURCHES, etc. Send for Price and Catalogue. Address H. McSHANE & CO., Baltimore, Md. Mention this paper.

BUCKEYE BELL FOUNDRY
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent free. VANDUZEN & TIFT, Cincinnati, O.

D. L. DOWD'S HEALTH EXERCISER.
For Brain-Workers and Sedentary People. Gentlemen, Ladies and Youths; the Athlete or Invalid. A complete gymnasium. Takes up but 6 inches square floor-room; something new, scientific, durable, comprehensive, cheap. Indorsed by 20,000 physicians, lawyers, clergymen, editors and others now using it. Send for illustrated circular, forty engravings; no charge. Prof. D. L. Dowd, Scientific Physical and Vocal Culture, 9 East 14th St., New York.

THE **SABBATH RECORDER,**

PUBLISHED WEEKLY

BY THE AMERICAN SABBATH TRACT SOCIETY,

—AT— ALFRED CENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION.

Per year, in advance \$2 00

Papers to foreign countries will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT.

Transient advertisements will be inserted for 7 cents an inch for the first insertion; subsequent insertions in succession, 30 cents per inch. Special contracts made with parties advertising extensively, or for long terms.

Legal advertisements inserted at legal rates. Yearly advertisements may have their advertisements changed quarterly without extra charge.

No advertisements of objectionable character will be admitted.

ADDRESS.

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

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