

The Sabbath Recorder.

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For the SABBATH RECORDER.

"REJOICE EVERMORE."

The following stanzas were written for my comforting, many years ago, by my sister, Mrs. E. E. Beebe. I have obtained her permission to copy them for publication.—M. E. H. Everett.

I stood beneath the orchard tree
When in its blossoms hummed the bee,
And from its branches, cheerily,
The red-breast robin sang to me,
Rejoice evermore,
And in everything give thanks!

Again I stood beneath the tree;
Where had its blossoms fled from me?
Then wept I on my mother's knee,
But she said, and kissed me tenderly,
Rejoice evermore,
And in everything give thanks!

October's golden days drew nigh,
When in the forest lone winds sigh;
Again I passed the orchard by:
Lo! clustered fruits hung ripe and high,
Rejoice evermore,
And in everything give thanks!

The days of childhood have fled away;
I hold in woman's arms to-day
The dearest treasure a woman may,
And over the wee head softly say,
Rejoice evermore,
And in everything give thanks!

Ah! whence this terrible breath that must
Sweep back into dust the things of dust?
Yet the Lord is merciful, great and just;
Though he slay my love, in him will I trust,
Rejoice evermore,
And in everything give thanks!

INTEREST IN BIBLE STUDY.

BY ARTHUR K. ROGERS.

Read at the Young People's hour of the General Conference, at Alfred, N. Y., 1889.

I suppose if one were asked the chief difference between the religious thought of to-day and that of a half century ago, the most obvious answer would be, The increased tendency to dwell on the naturalness of Christianity. We like to show how, even in its distinctive features, the Christian religion is based on natural and normal laws, and to approach it in such a way that it may co-operate with the reason, not continually chafe and fret it. Not least has this tendency been at work with our notions of the Bible. With all gratitude to the Reformation, we need not hesitate to admit that some of its conceptions were a little harsh and unsatisfactory. In the interest of its divine origin there arose a tendency to separate the Bible absolutely from

other literature and make it merely a Christian's book, which it was almost impious to measure by the ordinary rules of criticism. I believe that this exclusiveness is very materially lessening the influence which the Bible might exert, and more especially, perhaps, among our young people. On the one hand there is a large majority of young men who conceive of it vaguely as a pious sort of a book which has been pretty thoroughly demolished by Mr. Ingersoll, but that it can have any conceivable interest for one who is not a Christian, I imagine, does not enter their minds. But is it not also true that, even among Christian young people, unless, perhaps, they happen to be studying for the ministry, Bible study is oftentimes rather a task than a pleasure. To speak from my own experience I do not need to look very far back to remember when the reading of a daily chapter was simply a rather unpleasant duty, something to be pushed into an odd moment, and which consisted in skimming a few verses, with slight attention to the sense, and none whatever to the connection. I think I had an impression that there was a sort of magical virtue attaching to the mere reading of the Bible, quite independent of any idea which it might convey to me, and that whether it were the Sermon on the Mount or the genealogies of Chronicles, could make but slight difference. I am very sure I did not stand entirely alone. How many of us approach the Bible with anything like the zest we bring to the latest novel? And yet, I think we should all say, this ought to be; and without pretending to anything at all novel I should like to make just a few brief suggestions which I have found of help to myself.

And first, I think we are in danger of using our Bibles too exclusively for devotional reading. I would insist on the fact, which one might suppose sufficiently obvious, that the Bible is primarily a national literature, subject to the modes of thought, the historical circumstances, and the limitations of the times to which it belongs. Its books had no mystical meaning, veiled from contemporaries, and only to be understood by future generations. They were intended to meet actual and present needs. Let us do away with the idea that we are honoring the Bible by minimizing its human element, by treating it as a supernatural whole, uninfluenced by human conditions and development, and trying to find the gospel in Genesis; let us approach it naturally and freely as we should any other book; and I firmly believe our love for it would be doubled. Suppose, for example, we take the prophets. The ordinary conception of the prophet, I venture to say, is one whose chief work it is to make curious predictions, which after years, or centuries are to be minutely fulfilled and complete their destiny by helping swell the list of Christian evidences. It is in consequence of thus ignoring their relations to their own times that no part of the Bible is so almost universally neglected. The prophet did denounce the corrupt nations of his time and threaten with destruction the enemies of Jeho-

vah, but even here I think we shall miss his chief lesson if we insist on a too literal fulfillment. It was with no vague, distant events that he was concerned, but with very practical questions, appearing like Amos amid the splendid rites of a great festival, and defying a powerful and corrupt priesthood; like Jeremiah pursued by conspiracies, thrown into dungeons and yet not afraid to rebuke boldly kings and nobles, who held his life in their hands; seizing now like Joel a national scourge of locusts, now like Hosea his own domestic sorrows, to impress on Israel Jehovah's love to them and his hatred of unrighteousness. Let us read the prophets as historical documents in which are mirrored the political intrigues, the social life of a people three thousand years ago, and we shall no longer be in danger of finding them dull or unintelligible.

And then, the Epistles. I think we are apt to picture the early church as a quite ideal organization; but a careful reading of the New Testament will show that this is quite beside the mark. From the first, factions arose, attacking each other with a bitterness which unfortunately has been only too well copied ever since; and, worse still, the converts from the corrupt Oriental cities were constantly falling back into their old vices. It was under such circumstances that the Epistles were written and all the conditions of the times are reflected in them. They are no mere theological treatises, but the letters of men terribly in earnest. Paul's epistles, especially, are filled with the personality of one of the noblest men who ever lived. We can follow him now in the tender care for his new converts, the anxieties and persecutions which his position brought him, the burning indignation against the bigotry which would undo his whole work. But what can we expect to see of this when we read a few verses at a time, taking good care to forget one chapter before we read another. We must read them as a whole, as we should the letter of a friend. Let anyone, after studying the conditions under which it was written, go through with the second Epistle to the Corinthians, discarding chapter and verse and I venture to say he will lose his relish for some of the inanities which go under the name of religious literature.

And finally, the last book of the Bible. Is it not through neglecting this rule, that every book must grow out of real historical conditions, that we have almost as many interpretations of Revelation as we have interpreters? How could it have comforted a persecuted band of Christians to learn of Mohammed's career, or to listen to a tirade against the Pope of whom they could have had not the faintest idea? Why is it not natural to look to those very scenes of bloodshed by which Nero was trying to crush out the new faith, and which must have filled the minds of all Christians at that very time, to explain the lurid images of the seer?

I would say then, first, study the Bible by books, as literature, and do not rest satisfied

(Continued on page 628.)

MISSIONS.

ELD. U. M. BABCOCK, Humboldt, Neb., in reporting the quarter's work, writes, "I can report about the same state of religious activity among our young people, and some change for the better among the older people." The church and the parsonage have been newly painted, and when repairs shall have been completed, he says "no one can be ashamed of the Seventh-day church and parsonage."

FROM E. H. SOCWELL.

GARWIN, Iowa, Sept. 4, 1889.

As I send you my Quarterly Report this time I know of no special interest among us worthy of notice, nor do I see any discouraging prospect before us. Our Sabbath services are quite well attended, though not regularly by all the society. We are maintaining two weekly prayer meetings, the regular Sixth-day evening meeting and the young people's meeting on Sabbath afternoons. These meetings are not as well attended as we wish to see them, nor as well as might be if the people were all awake to the privileges afforded them, and were deeply interested in the Master's cause. We are laboring and praying for a deeper work of grace in all our hearts. We have had quite an addition to our society in the last few weeks, since four families have moved into our midst from Jackson Centre, Ohio, and may be regarded as settled with us. We trust that we may be greatly benefited by their coming among us, and that our working force may thereby be increased.

The Annual Meeting convenes with us next Sixth-day, but we fear the delegation will be small on account of hard times, or the busy season of the year.

We enter upon another year more consecrated to our work, and praying earnestly for this people, that they may all become earnest workers with us in striving to win men to Christ, and that they may become a people noted for their piety and their fidelity to the King of kings.

FROM MADISON HARRY.

FLORENCE, Kan., Sept. 2, 1889.

Since making my last report, to June 1st, I have not been able to put in as much time as I desired. My health and family interests compelled me to make a trip to my home in Illinois about July 4th, and I could not return until about the middle of August. During this quarter I have made two trips to Emporia, Dow Creek, Elmdale, and Oursler, which last point is about five miles north-west of Florence, in Marion county, and five miles south-east of Marion, the county-seat. In May and June I could not hold a series of meetings in any of these places, could only fill a few appointments on Sabbath and Sunday, and an appointment or two at night during the week. In this, the last trip to these places, I have visited Emporia, Dow Creek, and Oursler, preaching twice at each place. It is perhaps the busiest time of the year here, corn-cutting, haying, threshing, and seeding, and I have not thought it best to hold protracted meetings. It is near the time when it will be opportune to do so. We have had good interest in the meetings held, with invitations from many to preach again and hold meetings when the busy season is over, and also some have even desired the presentation of the Sabbath question. I preached yesterday, Sunday afternoon, to a good country congregation, and shall, two or three times this week, and next Sabbath in Florence, and perhaps Sun-

day also. I shall have to make a trip to Colorado by the 20th of this month, and stay a couple of weeks, and then, no preventing providence, come this way and hold some meetings. I believe the Lord has something for Seventh-day Baptists to do in this country. But of course it requires a little time to get acquainted, remove prejudice, gain favor, and then make saving impressions.

I preached several times while in Illinois, and distributed tracts, which I keep constantly on hand. I shall preach and distribute tracts in Colorado, as opportunity affords. Altogether, I have been able to put in about sixteen weeks of labor since coming on this field in March last. I have in weakness "done what I could," I trust, and leave the impressions for good, whatever they were, to the care of Him who has said: "For ye know that your labor is not in vain in the Lord."

Your brother in the patience and hope of Jesus.

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

THE CHINA MISSION.

For the safe arrival of Brother G. H. F. Randolph and wife, as re-enforcement on our China field; for their entrance upon their labors with energy and zeal; for the preservation of the lives of our missionaries, though some have suffered from sickness and sorrow; for their efficient labors, blessed of the Lord to the conversion of some to Christ, and the awakening of interest on the part of others; for the favorable prospects before them of enlarged efforts and greater results, we have great reason for thankfulness and gratitude to God the Father, and Jesus Christ the Saviour of men.

Tenth Annual Report of David H. Davis.

SALUTATION—"To all the faithful brethren," of the Seventh-day Baptist Church of America, "who are sanctified in Christ to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours, grace be unto you, and peace from God our Father and the Lord Jesus Christ."

It is becoming for us first to record the infinite mercy of God, manifested to us in his preserving care, and in permitting us to complete another year's service for him in this heathen land. We praise him for the opportunities before us, for the strength given for service, and for blessings bestowed upon the labors in which we have been engaged. To him who has been our helper and preserver, we ascribe most joyful praise.

EVANGELISTIC WORK.

This branch of work, in which I have ever taken the most delight, and which I believe to be one of the most efficient methods in disseminating the gospel, has, from the very force of circumstances, not been engaged in as much as in former years. In the early part of June, 1888, we had the pleasure of receiving five persons by baptism, in our little church at Shanghai. Four of these were girls in the school, who had, several months previously, asked for baptism, and were anxiously waiting the expiration of their six-months probation. The other candidate, as you may remember, from the account sent at the time, was the youngest daughter of our Brother Dzau-Tsung-Lan. She had, for several months, manifested a good interest, and had from a child been under the influence of Christianity; and, as she stated in relating her experience, she had always known that there was but one true God. We deemed it unnecessary, in her case, to require a delay of six months. She was, therefore, received and baptized with the others. These, with those received during the previous year, have continued in the faith, and, I trust, have been growing up into Christ. From time to time during the year, there have been those who have manifested an interest in the truth, but they

have not yet come out from the entanglements of heathenism, and taken a decided stand.

Just at the time of gathering in these, severe illness visited my family, taking away one of our twin boys. The other, still very ill, we decided to take to Japan. The change from Shanghai to the sea air proved very beneficial, and we feel that it was the means of his recovery. This journey required my absence from the field one month, and of Mrs. Davis two months. I returned in time to attend to the reopening of the Girls' School after the summer vacation.

After Mrs. Davis' return from Japan, I employed the time, not otherwise engaged, in selling tracts and talking on the streets of Shanghai. I was engaged in this work at the time of Brother and Sister Randolph's arrival. Unfortunately for the work and me, I had the misfortune of being kicked by my horse, which disabled me for much service an entire month. Through the blessings of God, I have wholly recovered from the injury. In accordance with the proposition of the Corresponding Secretary of the Missionary Board, a few weeks after the arrival of Mr. Randolph's people, we organized ourselves into a Missionary Association, the constitution and by-laws of which, have been before the Board for approval. The various resolutions that have, from time to time, been passed by this Association, have been forwarded to the Corresponding Secretary, so it is not necessary to introduce all these matters in this report.

Having received information, that the Board had made an appropriation of three hundred dollars for the purpose of opening a boys' boarding-school, it was voted by the Association to proceed with the arrangements to open such school. Much work was necessary, both in putting the building in readiness, and deciding various questions relating to the general plan of carrying on school. In order that we might know better how to proceed, I took a trip to Soochow, for the purpose of interviewing Rev. Mr. Parker, of the Methodist Episcopal Mission, who has been for several years engaged in boy's boarding-school work. I obtained from him several helpful suggestions, which aided us in deciding upon the plans adopted. This trip occupied six days, during which time I visited five different places, selling calendars and tracts. At one place I remained over the Sabbath, and preached both in the morning and afternoon.

A week or two subsequent to this, in Association meeting, the idea of a new station inland was suggested; whereupon it was decided to take a trip, for the purpose of selecting a suitable place where we might locate such a mission. I accompanied Brother and Sister Randolph and Dr. Swinney on the trip, which occupied ten days. We visited six points, and performed what work we could; but the trip was too hurried for special mission work. We were obliged to return to Shanghai at a certain date, on account of the opening of the boy's school. About a month later, having received a communication from the Corresponding Secretary of the Board, inquiring if it "would be practical for Brother Randolph and wife to establish themselves at some inland station," Mr. Randolph and I took another trip with this object in view. We went as far as Ta-Tsong, and visited several places on the journey. We spent the Sabbath at Len-Oo, preaching in the village and also at the home of Rebecca. The attention given by these country people to the preaching of the word was very gratifying, and made one feel anxious to break to them the bread of eternal life.

In the month of April, I made a trip to Hang-Chow, the provincial city of the Chee-Kiang province, by invitation of my friend, Mr. James Dalziel. I was away from home two weeks, but did not perform as much work on this journey as I anticipated doing; the weather being very unfavorable for street work. While at Hang-Chow, I was the guest of Dr. Duncan Main, medical missionary of the English Church Mission. His hospital work is in a very flourishing condition. The Doctor is skillful in something more than medicine and surgery; he knows how to organize his work and workers. We were much pleased with what we saw, and wish him continued success in the future. By invitation I preached in Chinese for the Southern Presbyterian Mission, and attended Sunday-school in the afternoon, taking charge of the Bible class. I vis-

ited various Missions, and learned what I could of their work. On our homeward journey we stopped two days, during which time I sold tracts and gospels, and preached; but the weather was still very wet, and my sales were quite small. You will notice in my financial report that there was no expense to the mission in connection with this trip.

With respect to the preaching at Shanghai, it has been my custom to preach two or three Sabbaths, and then ask one of the natives to preach a Sabbath. Although in the autumn I began preaching in the city chapel, owing to the many duties that fell to me, I was obliged to give it up. Zah-Tsing-San, the blind preacher, has been accustomed to preach in the chapel once a week, on the day that Dr. Swinney dispenses medicine there. He also preaches four days each week at the dispensary to the sick that come.

You will notice from my statistical report, that a much less number of calendars has been printed this year than last. The reason for this is, there has not been time to sell them; and, printing them ourselves, they were only printed as wanted. Some of the tracts printed are still on hand, but will be good for future work. The printing-press so kindly given to the mission, by Bro. Chas. Potter, will greatly facilitate the work of printing in the future. If we have the time and the means to use, we hope much more may be done next year than in the past. When I heard of the gift of this press, I was thinking where it would be put when it came. Just then an opportunity was unexpectedly opened to me, by which I might secure the means for putting up a room especially for printing work. The room was finished only a few weeks before the press arrived, at a cost, including some work done to the building it joins, of \$73 39, none of which has been put to the Mission account. But you may wish to know how the money was obtained. A New York merchant had sent a large order for pheasants' skins to a gentleman in Shanghai. As I had some knowledge of taxidermy, I took an order from him, and taught the girls in the school how to do the work; and, with my supervision and help, we preserved over one hundred skins, and cleared above all expenses \$65 27. The balance of the cost of the building has been paid by other means. The foregoing portion of my report will give you a glimpse of my work for the year. I have found the doors of opportunity wide open for entering in and proclaiming the gospel of life to the perishing.

(To be continued).

WOMAN'S WORK.

BITS OF EXPERIENCE.

Some weeks ago we received a letter from an invalid lady, from which we make some quotations. She speaks of her experience in the use of her Thank-offering Box, and says, "I have a fancy to tell some one about my box. Will you care to hear it? I think it sometimes encourages busy workers in the Lord's vineyard to know that their efforts are appreciated, and so I write this simply to let you know how one enjoys the Thank-offering Box. I received my box with much fear and trembling, not because I did not expect to find anything to be thankful for, but because I well knew that my mercies would outnumber my pennies. The night the box came to me I was suffering very great pain. I expected it would return in full force the next day, but when it did not I said, "I am thankful," and the first offering was dropped into the box. Days of physical and mental depression followed, until I felt almost forsaken, when early one morning an unexpected gift from an unexpected source came and brightened my spirits wonderfully, for which I dropped my thank-offering into the box. One September day had long been a marked day, as the birth-day of one dear to me; but whose whole life had been one of helplessness and suffering. She had gone, but though saddened by the loss,

I still was thankful for the beautiful life so long a help and inspiration to me. I have been able at times to earn a little money, and always on selling an article which I have made, after putting aside the tithe into my "one-tenth's purse." I have put an offering into my thank-offering box. Surely the one who conscientiously uses these boxes receives more benefit than those can to whom the money is sent. This verse of Mrs. Whitney's has helped me:

"When thou lookest on the woes of man,
Be not disheartened at thy little means,
Or ask, 'How, Lord, can I do aught to aid?'
Offer thy loaf, and God shall multiply
To thee and them the gift of ready love."

Another lady, one of our isolated sisters, writes: "You will doubtless remember that over a year ago I wrote you for information concerning the China Christmas box. In response, besides giving the information which I sought, you kindly sent me a Thank-offering Box. I have thought that it might be gratifying to you to know what use had been made of it. I was at the first overwhelmed at the thought of trying to pay the Lord for all his benefits to me. I felt that a life-time spent in his service could never repay him. But, as I read the leaflets which you also sent I found it was intended only that one make acknowledgements of benefits received. I thought, then, that I would look over my change, and the largest piece I had I would put into the box to mark my past benefits, and begin from that time to give a portion to the Lord in this way. There was no society near me. I did not know what to do with my money thus saved, so I thought I would use it to pay for the RECORDER first, as it seemed to be difficult to spare the money at any time for that purpose. I soon had a dollar saved in my box, put more with it and sent for my paper. About this time a relative of mine, visiting me, asked me to become a member of the Ladies' Society at her home town, where the ladies pay ten cents a month, and children five. I did join, and gave the names of my three little ones, and I have never failed to find the twenty-five cents in my little box, and for other things besides. God has seemed to shower his blessings upon me, so that instead of missing what goes into the box, I have felt it to be my duty to do something outside of this, and have done so in a quiet way that it might not cause remarks from those who believe that charity begins at home, and ends there too. I thank you very much for the box. I had been wanting to give something for Jesus for a long time, but it was so little I could do I did not know how to begin."

Both of these letters were written to us without thought or plan for them to be used in the printed column, as both of the women speak of their desire to give to us personally, encouragement, and a word of cheer, and an expression, too, of their gratitude in receiving the boxes for their own use. They simply were appreciative of efforts made for them, and were sympathetically expressive, and they do speak the truth when saying that such letters may be helpful to us. We have, therefore, taken pains in extracting from their letters to so do it as not to break their confidence, or the confidence of any one in a similar giving of personal experience and helpfulness.

THE CALLOUSED HAND.

For one, I will not contribute to the sentiment in any way which makes labor seem less aristocratic than idleness. Reason, conscience and the Bible all dictate that he who serves his fellow-men by producing is nobler than he who

simply consumes. The idle hand of a man who neither writes, saws, hammers, nor does anything else except to carry food from his plate to his mouth, or from his pocket, stretching out with a coin in it to buy some gratification, is not as natural a hand as that of the blacksmith with the scars and the color of his toil. I am very impatient with the clerks, the teachers, reporters, and all "laboring people," who contribute, by confessing to a feeling of social inferiority, to keeping alive this European falsehood. It is European. It is not indigenous to the American soil to be ashamed to work. Originally, Americans apologized for being idlers. If means were left to them, in the shape of patrimony, to live without working, they blushed, thirty years ago, to be unemployed, and they busied themselves almost universally in some philanthropic endeavor; but of late years, with the growth of luxuries among us and large fortunes, a class distinction seems not only to have been built up, not only tolerated, but to have been boasted. It is considered a noble thing to have nothing to do, and such of us as are obliged to toil for our bread are fostering this false, un-American sentiment of caste by acknowledging in many little ways all that these idlers claim. We take off our hats to them, we envy them, we covet their indolent condition. The sight of them makes our lot unhappy.

Some of us workers have grown very bitter over it, even savage. The cry is "divide;" and that, too, that we ourselves may become idlers, instead of following, with great delight and honor and happiness, a life of honest labor.

Who does not remember, if he was reared in the country, the farmer's pride, six scythes flashing in a row, the hero was he who kept the swath at the front. Ten choppers in the woods, the best man was he who could pile up the most cord-wood. One hundred and fifty acres of dear old mother earth's bosom, the noblest man was he who could make two blades of grass grow where one grew before, whose herds were the sleekest, whose sheaves were the largest, whose right arm was the strongest.

Somehow or other we Americans, especially in the great cities, are losing our pride and prowess of muscle. We used to be proud of our chest measure, our strength of arm. We used to boast that we could swim a mile. We were once proud of these physical developments which were the direct result of toil and manual labor; but, alas, nowadays, especially in the cities, we are becoming a white-faced, coughing, thin-limbed, weak-footed generation. We take the horse-cars. We are losing the power of locomotion. The city boy has forgotten to play "goal." He now goes to sit quietly and bet his little pocket money on the brawn of the professional ball-player.

Who are you? "A sailor whom no sea can conquer." Good! Be proud of that. Who are you? "A carpenter who can stand on a ridge-pole without a dizzy head, or lift a beam." Good! Be proud. Who are you? "An engineer. They chose me to drive the locomotive that drew the President. I am never so happy as with my old machine." Good! Boast that. Who are you? "I am a young girl who can make a loaf of bread as good as my mother's." Hurrah! The memory of mother's bread is a benediction to us all.

Ah, what a day it would be to this land of ours if men and women would only be proud once more that they could earn their own living by the pen, the pencil, the piano, the law-book, the pickaxe, the shovel, the pilot's wheel, or anything else, by means of which toil they rendered back to mother nature an equivalent for their being! What a happy day for the Republic if, instead of this continual discontent with the need of labor, and the desire to climb out of it into idleness, we could be brought to love, our labor for its own sake and the skilled training which would produce a good article. Our calling in life would be its own exceeding great reward. The Christian would then indeed be the little brother of him who said, "My Father worketh hitherto and I work." "My meat it is to do the will of him who sent me and to finish his work."—*Rev. Emory J. Hayes, in the Watchman.*

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1889

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

LESSON II.—THE ARK BROUGHT TO ZION.

For Sabbath-day, October 12, 1889.

SCRIPTURE LESSON—2 SAM. 6: 1-12.

1. Again David gathered together all the chosen men of Israel, thirty thousand.
2. And David arose, and went with all the people that were with him from Beale of Judah, to bring up from thence the ark of God, whose name is called by the name of the Lord of hosts that dwelleth between the cherubim.
3. And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeon, and Uzzah and Ahio, the sons of Abinadab, drove the new cart.
4. And they brought it out of the house of Abinadab, which was in Gibeon, accompanying the ark of God; and Ahio went before the ark.
5. And David and all the house of Israel played before the Lord on all manner of instruments made of fir-wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.
6. And when they came to Nachon's threshing-floor, Uzzah put forth his hand to the ark of God, and took hold of it, for the oxen shook it.
7. And the anger of the Lord was kindled against Uzzah, and God smote him there for his error; and there he died by the ark of God.
8. And David was displeased, because the Lord had made a breach upon Uzzah; and he called the name of the place Perez-Uzzah to this day.
9. And David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me?
10. So David would not remove the ark of the Lord unto him into the city of David; but David carried it aside into the house of Obed-Edom the Gittite.
11. And the ark of the Lord continued in the house of Obed-Edom the Gittite three months; and the Lord blessed Obed-Edom and all his household.
12. And it was told king David, saying, The Lord hath blessed the house of Obed-Edom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-Edom into the city of David with gladness.

GOLDEN TEXT.—The Lord loveth the gates of Zion more than all the dwellings of Jacob. Psa. 87: 2.

DAILY HOME READINGS.

- S. 2 Sam. 6: 1-12. The blessings of piety.
 M. 2 Sam. 6: 13-19. The ark brought back.
 T. 1 Chron. 13: 1-14. Seeking to return the ark.
 W. 1 Chron. 15: 1-28. The ark brought back.
 T. Num. 4: 1-15. How to move the ark.
 F. Josh. 3: 1-17. The ark in the Jordan.
 S. Psa. 24: 1-10. The King of Glory welcomed.

INTRODUCTION.

David had now been established as king over all Israel, for six or seven years; and he had broken the power of the surrounding nations to such an extent that they could no longer imperil his government; hence he was dwelling in comparative peace. His capital was now built up and strongly fortified, and he had also built for himself a palace, superb in all its structure and departments. He is now able to give his attention to the reorganization of his people, and to the revival of all their former religious institutions. Israel had now for a long time been destitute of any proper sanctuary, hence it was of first importance to re-establish national worship at the capital, which from this time is to be the great religious and political centre for all the people of Israel. Seventy years had passed since the capture of the ark by the Philistines, and though it was returned by the Philistines who became terror-stricken from its presence in their midst, yet it had been left all this time in the obscurity of a private house. The Mosaic tabernacle had been imperfectly preserved, but, in the absence of the ark it had not been in the full sense, the dwelling-place of God. It was therefore a triumphant transaction on the part of David in his full kingship to bring back the ark of the Lord from its obscurity, and place it in the temple which he had built in great splendor and at immense cost in the capital city. The ark was the symbol of the divine presence, and if David would rule in righteousness it was needful for him to have the ark containing the tables of the divine covenant, in the very midst of his city; it was needful that he should thus honor the law of Jehovah.

EXPLANATORY NOTES.

V. 1. Again David gathered together all the chosen men of Israel, thirty thousand. The chosen men of Israel had been called together once before in the interest of David. 2 Sam. 5: 1. Now an assembly of the

chief men numbering thirty thousand, was called together in the interest of their divine king, symbolized by the ark of the covenant, and its restoration to its sacred place in the Holy of Holies. In this assembly all parts of the nation were represented by their most distinguished leaders.

V. 2. And David arose, and went with all the people that were with him, . . . to bring up from thence the ark of God. The place of assembling was Kirjath-Jearim, where the ark had been in the house of Abinadab for the last seventy years. "The grand procession sets out from this point toward Jerusalem some twelve miles distant." This ark was a symbolic representation of the throne of God. It contained the tables of the ten commandments which were, in figure, the basis of the divine government. Hence the ark sometimes bore the name of Jehovah, the self-existent, supreme, and only true God. It was called by this sacred name because it was a revelation of his being, his authority and his holy character. This restoring of the ark to its sacred place signified the re-establishment of the divine government over Israel, and for this reason the event was one of the most important that ever occurred in the history of Israel.

V. 3. And they set the ark of God upon a new cart. In their haste to honor the divine symbol they had forgotten the direction that God himself had given long before. It was to be borne by its staves upon the shoulders of Levites. It is true the Philistines had used a cart when they returned it to Israel but they knew nothing of the divine direction; but for the Israelites to be so forgetful was inexcusable.

V. 4, 5. These verses describe the order of the procession, stating who accompanied the ark, having the immediate care of it and also who led the music in the procession. Sufficient is stated to afford the reader a glimpse of a grand procession led by a large band of musicians playing upon costly instruments. It is doubtful whether another such procession ever approached the city of Jerusalem during the reign of her earthly kings.

V. 6. And when they came to Nachon's threshing-floor, Uzzah put forth his hand to the ark of God, and took hold of it for the oxen shook it. Here one mistake follows another, they had first done wrong in placing the ark upon a cart, and now in executing that wrong plan they violate the divine command, in trying to steady the ark with their hands lest the oxen should stumble and the ark be thrown upon the ground.

V. 7. And the anger of the Lord was kindled against Uzzah, and God smote him there for his error; and there he died by the ark of God. Uzzah was handling the ark as if it were an ordinary box, utterly insensible of its sacred character. Here is a lesson of supreme importance for the whole people of Israel. Seventy years had passed since the people had known anything of the immediate presence of the divine majesty as represented by the ark of the covenant. The judgment of God upon Uzzah would restore at once the ancient sacredness of the ark, without which it would be utterly folly to bear it into the temple and make it a center of national worship.

V. 8. And David was displeased, because the Lord had made a breach upon Uzzah. David's displeasure was more likely turned against himself and this whole plan of removing the ark, for he must have been reminded by this sudden calamity that they had all of them participated in the violation of the divine orders, and in this way contributed to this sudden interruption.

V. 9. And David was afraid of the Lord that day, and said How shall the ark of the Lord come to me? This one judgment seemed to forebode others, and hence David was filled with fear lest some other mistake should be committed and be followed by calamity. So David himself seemed to realize the immediate presence of the Lord, as he had not realized it before.

V. 10. So David would not remove the ark of the Lord unto him into the city of David; but David carried it aside into the house of Obed-edom the Gittite. Their joy expressed in songs and loud music was thus turned suddenly into fear and consternation. David dares not proceed any farther with the ark but commits it to the care of this Levite of the family of Kohath. Thus it must remain until farther definite instructions are given.

V. 11. And the Lord blessed Obed-edom and all his household. To that home the presence of the ark was a benediction of great good, simply because they revered it as a sacred symbol of the presence of God.

V. 12. And it was told king David, saying, The Lord hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. Here was another demonstration to David, of God's real presence with the ark, not only to smite those who laid upon it sacrilegious hands but to greatly bless those who

revered and honored the ark as the symbol of the presence of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness. David was now prepared in his spirit and understanding to bring the ark to his own temple, as he was never prepared before. He now felt that the presence of God, the Great I Am, was really represented. In this feeling and spirit he regarded the ark as not only safe but as a mighty defense for those who honored it with their worship and trust.

INTEREST IN BIBLE STUDY.

(Continued from page 625).

without knowing what it must have meant to its first readers. Here one thing is absolutely necessary and that is hard work. It is not sitting down to the Bible and trying to feel devout, no skimming through a popular commentary that will make it a living book to us. Nothing of any value is perfectly easy and simple, and if we consider the Bible worthy our interest, we must not be afraid to put real work into it, master its details, accept nothing on another's authority which we do not think out and see for ourselves. And it must be intelligent study. I think there are some people who imagine that one has only to become a Christian to have in his hands the key to any question of interpretation that may arise. Of course he is no more made competent to pronounce on a critical question than to read Hebrew. The day has gone by when the only tools a student needed were his Bible and concordance. Our knowledge of the Bible is increasing marvelously every day, and we can not afford to ignore a particle of new light. A great many persons seem to feel it their duty to keep the Bible, so far as possible, from contact with science and criticism, as though they were afraid it could not stand alone. We need have no such fears. The truth is quite able to hold its own without any of our puny efforts to bolster it up, and if anything is not true, we should be willing and glad to know it.

And, finally, there should be honest study. I believe that the greatest danger to the Bible to-day comes from some of its professed defenders. It is idle to pretend that we shall not meet with real difficulties and if we want to retain our interest we must meet them by honest criticism, and not by quibbles and special pleading which is quite as wrong in behalf of the Bible as anywhere else. He will not get the best of the book who reads it to find discrepancies, but no more will the one who reads merely to remove them. So long as we twist words out of their obvious meaning, mutilate grammar, suppose and conjecture and explain away, in order to make every word harmonize with every other word, we need not be surprised if some look with suspicion on a book which needs a treatment so perilously near dishonesty. Let us seek independently and candidly what the Bible has to say, and then will be time to form our theories.

I am quite aware how unsatisfactorily I have been able to treat so large a subject in the ten minutes at my disposal, but I hope I may at least have directed the attention of some one to the possibilities of Bible study. For any one who can enjoy the sublimest poetry and oratory, the history of a nation that has produced heroes, and lawgivers, and teachers who influence the world to-day, there lies here a never failing source of interest; while to those of us who believe in its divine origin, it is far more; it is the record of God's revelations to men of those great truths which alone can satisfy human needs and make this life of ours really worth living.

EXTRAORDINARY ACHIEVEMENTS OF MODERN SURGERY.

In the *Lancet* for December 20, 1884, Dr. Bennett and Mr. Godlee published an article which startled the surgical world. Dr. Bennett had diagnosticated not only the existence, but the exact locality of a tumor in the brain, of which not the least visible evidence existed on the exterior of the skull, and asked Mr. Godlee to attempt its removal. The head was opened and the brain exposed. No tumor was seen, but so certain were they of the diagnosis that Mr. Godlee boldly cut open the healthy brain and discovered a tumor the size of a walnut and removed it. After doing well for three weeks inflammation set in, and the patient died on the twenty-sixth day. But, like the failure of the first Atlantic cable, it pointed the way to success, and now there have been 20 tumors removed from the brain, of which 17 have been removed from the cerebrum with 13 recoveries, and three from the more dangerous region of the cerebellum, all of which proved fatal. Until this recent innovation every case of tumor of the brain was absolutely hopeless. The size of the tumors successfully removed has added to the astonishment with which surgeons view the fact of their ability to remove them at all. Tumors measuring as much as three and four inches in diameter, and weighing from a quarter to over a third of a pound, have been removed, and the patients have recovered.

Another disease formerly almost invariably fatal is abscess of the brain. In the majority of cases this comes as a result of long-standing disease of the ear, which, after a while, involves the bone and finally the brain. So long ago as 1879 Mr. Macewen, of Glasgow, diagnosticated an abscess in the brain, and wished to operate upon it. The parents declined the operation, and the patient died. After death Macewen operated precisely as he would have done during life, found the abscess and evacuated the pus, thus showing how he could probably have saved the child's life. Since then the cases treated in such a manner amount to scores, and more than half of them have recovered without a bad symptom.

In injuries of the skull involving the brain the larger arteries are sometimes wounded, and the blood that is poured out between the skull and the brain produces such pressure as to be speedily fatal. In some cases, even without any wound, the larger arteries are ruptured by a blow or fall, and a similar result follows the hemorrhage. Nowadays, in both of these injuries, any well-instructed surgeon will open the head, secure the bleeding vessel, and turn out the clot, with a good chance of recovery in a large number of cases. Even gunshot wounds of the brain are no longer necessarily fatal. Among a number of other successful cases one has been recently reported in which the ball went all the way from the forehead to the back of the head, and after striking the bone, rebounded into the brain. The back of the skull was opened, the ball removed, and a rubber drainage tube of the calibre of a lead-pencil passed in the track of the ball completely through the head, and the patient recovered. So little danger now attaches to opening the skull, with antiseptic precautions similar to those already described, that the latest writer on trephining (Seydel) estimates that trephining *per se* is fatal only in 1.6 per cent of the cases. Mr. Horsley has recently published a most remarkable paper, including ten operations on the brain, in which, without anything on the exterior to indicate its situation, the site of the disease was correctly located in all, and nine of them recovered after operation.

Almost equally astonishing are the results of brain surgery in certain cases of epilepsy; for the surgical treatment of the cases justifying such interference has been attended with the most brilliant results. In these cases the spasm begins in a particular part of the body, for example, the hand or the thumb, or it is limited to one arm, or to one side of the body. Some

of them have been operated upon without any benefit, but a large number of other cases have been operated on and either benefited, or, in not a few cases, have been completely restored to health. That the words "brilliant results" are not inappropriate will certainly be granted when we look at Mr. Horsley's table of cases. One patient had 2870 epileptic convulsions in thirteen days, and completely recovered, not only from the operation but also from his terrible malady, after the removal of a diseased portion of the brain, the result of an old depressed fracture of the skull. Besides this, a few cases of headache so inveterate as to make ordinary occupations impossible, and life itself a burden, have been cured by trephining the skull. Even insanity itself has been cured by such an operation in cases in which it has followed injuries to the head. What the ultimate result of these recently inaugurated operations will be it is impossible to tell as yet, but thus far they have been so beneficent and so wonderful as to arouse not only our greatest astonishment, but also our most sanguine hopes.—*Dr. W. W. Keen, in Harper's Magazine for October.*

POLLY'S HIDING-PLACE.

Chubby, thirteen-year old Polly Gifford stood at the window looking out across the wide yard strewn with the dead leaves of November, beyond which lay the blue waters of the Sound, showing here and there a sail, and, partially concealed by a wooded point, two snips at anchor.

It was Sunday; so, the big wheel and little flax wheel were set one side, and, save for one other occupant, Polly was alone in the house, so still that the regular breathing of a sleeper on the lounge could be distinctly heard. Presently Polly turned from the window, deftly replenished the fire, and, with a gentle touch, drew a blanket over the blue and buff uniform of the sleeper. For its owner, Polly's father, was a soldier of the Continental army, under Putnam, and, being sent on business to Hartford, had ventured a visit to his family, though aware that the neighborhood was under British surveillance, the ships at anchor in the Sound being two of his majesty's men-of-war. Mrs. Gifford, afraid to attract attention by remaining from church, had gone, as was her wont, with the rest of the family, leaving Polly, as the oldest, ostensibly in charge of the house, but really to keep a watch for her father, though he flattered himself that his arrival had been so secret as to be unobserved.

Having attended to her loving duties, Polly returned to her post of observation. A slight mist partially obscured the water, but it seemed to her quick eye that some object was creeping along near the shore. Then a clump of bushes hid it from her view. But in a few moments, through a little opening, she caught the glint of steel, and saw to her dismay that it was a boat filled with marines from one of the ships, heading for the beach at the foot of their yard.

Comprehending at once their object, she sprang across the room, crying: "Father! wake up quickly! The British are coming for you!"

Springing to his feet, the captain glanced through the window, and exclaimed: "They are, indeed; I must escape! But where, my child?"

Though he spoke cheerfully, Captain Gifford held closely to him, feeling that perhaps it might be for the last time, his little daughter, trembling with fear, yet with a face full of steadfast courage.

For a moment Polly hesitated, sorely puzzled, it must be confessed. Then she exclaimed: "I know! there is the great tierce for the meat, in the cellar, which Phineas Linn, the cooper, has been making, and brought home only day before yesterday. It is still empty, and you shall hide in that. I am sure it is large enough."

Captain Gifford was doubtful; but as no other place of retreat seemed available, he quickly followed her to the cellar, and sprang into the great cask, over which Polly hastily replaced the cover, and on top of that a piece of fresh meat which chanced to be in the cellar, as though the tierce was more than full.

It was but the work of a moment, and Polly,

with trembling limbs, flew back to the kitchen before the marines had reached the door.

"I must not look nor act frightened," thought the resolute child, "or I shall betray him."

And though her heart fluttered at the loud knock, she looked the men in the face as she opened the door with a clear and dauntless eye.

"Stand aside, little wench," said the leader, "we would enter."

"And wherefore would you enter?" demanded Polly boldly. "My mother is at church, and she bade me not to admit strangers in her absence."

"It is not your good mother we have come to seek," was the reply, "but your father. You can tell us where he is, I fancy."

"That I can," was the intrepid answer. "He is serving under Putnam in the patriot cause."

"An arrant little rebel, I trow," laughed the man. "But, come"—his manner growing sterner—"I have no time to waste in prating; where is he to-day?"

"Doing his duty as a soldier, I trust," and there was a flash in her blue eyes. "Surely, it is his duty to save his life," was her thought.

"See here"—seizing her roughly by the arm—"he was seen in this neighborhood last night. We have reason to believe that he is now in this house. I command you again to tell us where he is!"

But Polly's spirit was now aroused. "If you want my father," she replied, drawing her slight form up, "you must find him. Here is the house; you can see for yourself if he is in it."

The searching party thoroughly ransacked it, opening cupboards, peeping under the valances of the high beds, seeking for some secret place of concealment, first above, and then descending into the cellar.

Polly followed them there, as she had through the other rooms, with her heart beating till it seemed as if the sound would betray her, praying, over and over: "Dear Lord, save, oh, save my father!"

There were bins of apples and potatoes around the walls; there was the pork tierce, the soap tub, the butter firkin, the keg of apple-butter, the crocks of lard and pickles. The soldiers looked behind the barrels; they thrust a bayonet into an opening in the chimney where meat was smoked; they even called for a candle to examine a dark corner. But it never occurred to any of them to lift the cover of the meat tierces, and, after what seemed to Polly ages on ages, they filled their pockets with apples, and apparently satisfied that the captain was not in the house, proceeded to search the barn and out buildings, but with no better success. Finally, to Polly's intense relief, they pulled off in their boat for the ship.

As soon as she was assured that they were really gone, she flew to release her father from his cramped quarters. He only paused to embrace the brave and happy Polly and leave a loving message for his wife, and then, bringing his saddle from under the hay where it had remained undiscovered, almost before the marines had reached their ship, Captain Gifford was on his horse, galloping on his way to Hartford.—*Congregationalist.*

WOMAN'S work in missions will never be fully appreciated, and yet we know enough of what she has accomplished for the Master, to fill us with gratitude. Mrs. Ann Haseltine Judson, is credited with making the first effort to give the gospel to Siam. While living in Rangoon, Burmah, Dr. Judson prepared a Burman catechism. He studied the Siamese language and translated the Burman catechism into the Siamese and this was the first Christian book ever printed in Siamese, and God only knows how many souls have been converted through its influence. One fact, which occurred in the last few years is significant. The king of Siam lost his wife. His brother asked the missionaries for a copy of the New Testament that the royal mourner might get comfort from it, making the statement that he had lost faith in his own religion; that Buddhism had no consolation for the sorrowing heart. This is all the more significant when we remember that by forsaking the state religion the king ran the risk of losing his crown and even his life.—*Ex.*

HISTORICAL & BIOGRAPHICAL.

BURNSIDE'S CORRESPONDENCE WITH OUR GENERAL CONFERENCE.

Rev. Robert Burnside, pastor of the Devonshire Square Sabbatarian Church, of London, Eng., began a correspondence with our General Conference, in 1818, and continued it until 1825, the year before his death. His earliest letters were not received in time to be laid before the Conference, in the year in which they were written; but falling into the possession of the Hopkinton Church (R. I.), they were answered in part by that body. In 1820, Rev. Eli S. Bailey, of Brookfield, N. Y., was made Standing Secretary of Conference; and in conducting its correspondence, he wrote replies to portions of these letters, as well as in full to other letters received from Mr. Burnside. The second letter from the latter in his handwriting, lies before us, probably never published; the subsequent ones appear in "The History of the Seventh-day Baptist General Conference," by Rev. James Bailey, pp. 164-192. From all these we select some items of interest, which we will arrange under certain heads.

1. References of the writer to himself and his labors. Under the date of July 19, 1819, he writes: "I have been pastor over my poor few about thirty-four years, and am near sixty years of age. I sit down at the Lord's table with five members." "I remember you daily in my prayers, and request the continuance of yours for me and the cause here." His letter of June 2, 1823, gives an account of "three pieces" on the Sabbath, which he had "ready for the press." He says further: "I am about a fourth, in which the questions relative to baptism and the weekly Sabbath are compared. My object is to show that the Baptists ought, upon their own principles, to become Sabbatharians. But the work of printing proceeds very slowly with me. The unhappy state of my sight totally disqualifies me for correcting the press; and my hearing is so bad that it is with difficulty I can hear the corrections proposed by others. In this dependent state my operations are subjected to frequent and sometimes long interruptions."

Elsewhere he writes: "On the 15th of April, 1824, years elapse before I can publish a work that another would issue in a few weeks or months at farthest. This is remarkably the case of my piece on Literary Composition, in Latin and English, the Latin of which has experienced peculiar difficulties on the account first stated. The work, though comparatively small, has been more than two years afloat, but it is nearly finished, and I intend that my principal work on the Sabbath shall take its place without delay. The reasons why I did not begin with printing this, were that the essentials of religion (his two volumes of Essays on the Religion of Mankind) had a prior claim; and that prudence required that I should write something which might tend to convince the public that what I wrote was not unworthy of regarding, before I addressed them on the subject so singular, so unpopular, so revolting as Sabbatharianism." March 2, 1825, he says farther: "My principal work on the Sabbath has been in the press since last August." "It will, of course, be some months before the whole is printed," as only slightly over two-thirds of his manuscript was then in type.

Referring at various times, to the indifference of the English public to the subject of the Sabbath, he describes his feelings as follows: "My business as a Christian, and especially as a Christian minister and pastor, is to tell people what

is truth and duty in small matters as well as in great, and if life and ability continue, that I will do whether my countrymen will hear, or they will forbear." "The prospect before me respecting the issue is uncommonly dark and discouraging." "When my heart is overwhelmed within me, I would pray with the Psalmist, 'Lead me to the rock which is higher than I.' I trust that I am looking up to him who, in religious as well as civil matters, has so often leveled the high and exalted the low."

2. Interest in the General Conference and its operations. In 1819 he writes: "With great pleasure, I learn that my letter of last year arrived safe, and that it was taken in good part. I feel much obliged to you, for the very interesting information which your answer contains, respecting the state of the churches composing the Sabbatarian Union or Conference. The printed documents, relative to their condition in 1817, which you were so kind as to transmit to me, were particularly gratifying." "I very much approve of a union of Seventh-day congregations, of whatever religious principles, so far as relates to contradicting, in some degree at least, the civil and worldly difficulties which so greatly obstruct the revival and progress of Sabbatharianism." "I very highly approve of your missionary effort, and of your attention to discipline, respecting the Seventh-day Sabbath."

He afterwards makes statements like these, in his correspondence: "I feel much rejoiced at the account of additions made to your Conference, both in the number of churches, and also in the membership of the churches respectively. The account, likewise, of the progress made by your missionaries is very pleasing. My church, to which your communication was read, was highly gratified with it." "I am not sorry that your missionaries are so busy, and with such effect, that they can not, at present, think of us." With what sadness the following sentence must have been penned, "I could wish, if it had pleased God, I had a Sabbatarian Conference, in whose behalf I might act." He adds, "May the Lord increase you more and more, and continue causing you to spread still more extensively in every direction." "Let us both continue, while we are not without law to God, to be under the law to Christ; and to found our practical regard to the original and unalterable sense of the Fourth Commandment, on the great facts and truths of the gospel, and on that faith in them which causes Christ to dwell in the heart. The first six numbers of our *Missionary Magazine*, published in 1821 and 1822, falling into his hands, he says: "In my opinion, they are not inferior, in general, either in matter or manner, to other publications of that description. I was much pleased with the argument in favor of Scriptural baptism, and the Seventh-day Sabbath contained in the 'Remarks,' and the sketches of the history of Seventh-day Baptists."

3. His concern, in regard to the doctrinal views of our churches, as the basis of their membership. We take extracts from his letter, written in 1819, which is very largely filled with expressions of his position and feelings on the subject. He says: "It is possible that I may be found not to coincide entirely in opinion with you; but if it should appear that we differ at all, I have no doubt but that we shall differ amicably." "We entirely agree respecting the propriety of using the terms Arminians and Calvinists, only by way of distinction, and to prevent circumlocution. With this understanding, I assure you that I mean nothing disrespectful or unkind, when I say that I do not approve in general, of those two descriptions of religious people, becoming

fellow-members of Christian churches. There are, at least in England, Arminians of very different orders. With those also are known by the name of Baxterians, I should have no objection, so far as I am concerned, to tolerate their continuance in a church, if having entered as Calvinists, they become afterwards Baxterians; provided they behave themselves peaceably. But I own that I could not unite in church-fellowship with the other order of Arminians, particularly if they are (as many of them are) Arians or Socinians. I believe I should not seem to you to advance a paradox, in saying that I can view a man as a real Christian, and yet not view him as a person fit for one to commune with; at least, if you, as I do, consider immersion as an indisputable prerequisite to the communion. I think that it is the duty of every individual, and of every community, to determine for themselves the sense of Scripture on the two great points; viz., the marks of the truly Christian character, and the terms of Christian communion or fellowship."

"I will thank you to let me know, in your next, to what class of Arminians those who constitute so considerable a part of your churches belong, and whether you admit any who are adverse to the doctrine of the Trinity? Till such times as I am acquainted with the particulars, I know not whether I ought to rejoice at or to congratulate you on account of the harmony subsisting among the members of the same churches, or otherwise. I am aware, as well as you, that there are many circumstances in religion which will admit of a difference of opinion that endangers neither the purity nor the peace of a community. But in that case the two parties in the same church must view the point of difference between them merely as circumstances. If one of them thinks such points are essential he cannot, in my opinion, with propriety receive the other into communion, or remain with him in communion. The union of two parties which differ essentially from each other, in the opinion of one, if not of both of them, I say their union in church-fellowship seems to me to be an absurdity. Their harmony has something horrible in it in a religious view. One of the parties, if not both, must, to that end, sacrifice the regard due to conscience, to most momentous truths, and to duty in religious conversation, in social prayer, in the ministration of the Word, in the celebration of the Christian ordinances, and in the efforts which they jointly employ to promote real religion, both in faith and practice, among mankind at large. It is possible, too, that, though neither of the parties thinks the points of difference essential, a by-stander may think otherwise. If he does, however they may desire and rejoice at their harmony with each other, he will contemplate it with very different emotions.

"I think, likewise, that where the points of difference are really non-essential in relation both to the Christian character and the rights of conscience, it is better for the preservation and the prosperity of truth and duty in mixed cases, that each party should form a different community. Each will then be more at liberty to speak and act agreeably to his own conscience, and be less tempted to violate it for the sake of preserving peace, or be reduced to the unpleasant necessity of maintaining the regard due to conscience at the expense of peace. Upon the whole, it appears to me that the nearer the members of the same church coincide with each other in sentiments the better it will be for them in every way that a conscientious regard for truth and duty deems most important, whatever

diminution it may occasion of numbers, opulence, and respectable appearance. It gives me pleasure to observe that you are not inattentive to principles or articles of faith in the admission of candidates for church-membership."

Learning afterwards that the basis for membership in our churches was not so "broad" as he had conceived, and that their doctrinal standards were not so different from those of his own church, he writes, "The account with which you have favored me of your principles, and of your unwillingness to admit any into church-fellowship with you who do not hold them, is extremely gratifying to me. I am glad, also, to hear of your disavowal of Arianism, both on your own behalf, and also on that of the churches connected with you. I certainly agree with you that we are not required to believe the manner in which the Father, the Son, and the Holy Spirit, are each truly and properly God, consistently with there being one God, yet I always judge it necessary to declare against Sabellianism as well as against Tritheism, and to say that Trinity is not nominal or titular, like that which consists merely in three distinctions given to the same person. I have no reason to think that you differ from me in this particular."

SABBATH REFORM.

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

FINANCIAL.

One year ago was reported the smallest sum of contributions for this Society's work, for many years, and a resulting debt of \$1,000, notwithstanding there was a very small edition of the *Light of Home* printed. This year this periodical has had a circulation seven times as great, and other unusual expenses have been incurred, such as the addition to the facilities of the Publishing House, and the change in the *RECORDER*, and though the contributions have been much greater, being the second largest in the history of the Society, yet the indebtedness has been increased nearly another thousand dollars, making about two thousand in all. The Treasurer's report shows total receipts for the year as follows:

From contributions.....	\$7,468 11
" Book sales.....	411 81
" Bequests.....	195 60
" Collections.....	351 69
" Income from various sources.....	218 35
" Loans.....	2,300 00
Total.....	\$10,945 46

It will be noticed that the contributions have been a little over double what they were the year before. The present indebtedness is \$1,950, with all bills paid up to Aug. 1.

SHALL WE RETRENCH? AND HOW?

In view of the increasing indebtedness it becomes necessary to ask the question, "Shall we retrench?" In some of our work, as book and tract work, the *Helping Hand*, and the *RECORDER*, there is nothing to retrench. The *RECORDER* might, by an effort of its friends, be made not only self-supporting, but become a source of profit. The *Helping Hand* pays all its expenses, and so has the book-work the past year. The *Eduth* and *Peculiar People* do not draw upon the general fund. There are four periodicals in our list which together call for about six thousand dollars per annum from the general fund, and on these it is possible to retrench. These are *The Outlook*, the *Light of Home*, the *Evangeliu Harold*, and the *Boodschapper*. Together they form a means of reaching over fifty-three thousand people every month, and fifty thousand

and others tri-monthly, with the truth of God, which we believe he has placed in our keeping. As stated elsewhere, the difficulties in the way of continuing the Swedish paper, are such as to, possibly, make it advisable to suspend its publication. But can we, dare we, stop our efforts to proclaim God's truth relating to his long neglected and down-trodden Sabbath? We have put our hand to the plough, shall we now look back, after the evidences God has given us that he is working through us to this end? Are there any among us who think we are making too much of this question? Why then have we a being? What purpose does the separate existence of this denomination serve, if it be not to proclaim to the church, as well as to the world, the perfect law of God? When we cease to do that, then it were better that we were merged into the other denominations, that the Almighty might raise up for himself another and more worthy people, to battle for his truth.

Why should we retrench? Are we doing too much? As has been shown before, the cost of the *Outlook* and the *Light of Home* aggregate not more than the three-hundredth part of the income of our people. One and one-fourth cents a week for each member of our churches will pay all the present bills for these two papers. Shall we not then dismiss any thought of doing less? The rather let us resolve that for another year we will do much more than we have ever done for the propagation of Sabbath truth.

NEEDS OF THE WORK.

If we are not to retrench, we shall need for the coming year the sum of nine thousand dollars to pay for work in hand, and the indebtedness. But our work ought not to stand still. "The Lord said unto Moses, Speak to the children of Israel that they go forward!" We are yet far behind our privilege and our duty in the matter of spreading the knowledge of God's Sabbath. The public mind is stirred up on this point as never before. The advocates of the pagan and papal Sunday are straining every nerve to have it forced upon all by the supreme law of the land. For us to stop now, or to fail to rise to the demands upon us would be almost criminal. Our efforts should be largely increased. The children of God should now, if never before, bring in their tithes into the storehouse of God, that he may give his truth the victory. As has been before shown a tithe of our income would multiply the sum mentioned five or six times while providing as amply for all other forms of our denominational work. The Associations have each this year resolved in behalf of the churches represented that they will pledge five cents weekly from every member, for denominational work. That is well. If done it will give each society—Tract and Missionary—\$10,000, or a little more than they now receive. This can readily be doubled, and we should be content with nothing less. May God grant us grace sufficient for these things.

By order and in behalf of the Board,

GEO. H. BABCOCK, *Cor. Sec.*

Adopted at Alfred, N. Y., Aug. 25, 1889.

THE CATHOLIC CATECHISM ON BAPTISM.

(An extract from a Doctrinal Catechism; by Rev. Stephen Keenan. Approved by John Hughes, D. D., Roman Catholic Archbishop of New York, 1851.)

Question. Can Protestants prove to Baptists that the baptism of infants is good and useful?

Answer. No, they cannot; because, according to Protestant principles, such baptism is useless.

Q. Why do you say this?

A. One of the Protestant principles is, that no human being can be justified except by an act of faith in Jesus Christ; but no infant is capable of

making this act of faith; therefore, upon Protestant principles, the baptism of infants is useless.

Q. Can you draw the same consequence from any other principle?

A. Yes; their first principle is, that nothing is to be practiced which is not authorized by Scriptural example; but it does not appear from Scripture that even one infant was ever baptized; therefore, Protestants should reject, on their own principles, infant baptism as an unscriptural usage.

Q. How do Baptists treat other Protestants?

A. They boast that the Scripture is evidently for Baptist practice—that other Protestants hold traditional doctrines like the Catholics. They quote Matt. 28, "Go teach all nations, baptizing them," from which they say, it is clear that teaching should go before baptism; hence, they conclude, that as infants cannot be taught, so neither should they be baptized until they are capable of teaching or instruction.

Q. What use do they make of Mark 16, "He who believeth and is baptized shall be saved"?

A. They say it is evident that belief or faith must precede baptism; but, they add, children or infants are not capable of believing; therefore, neither are they capable of being baptized.

Q. What can Protestants reply to this Baptist reasoning?

A. They may give these passages another meaning, but they can never prove that their interpretation is better than that of the Baptists, because they themselves give every one a right to interpret Scripture.

Q. What inference do you draw from this?

A. That every Protestant has much reason to doubt whether he be baptized.

Q. How do Catholics prove that infants ought to be baptized?

A. Not from Scripture alone, which is not clear on this subject, but from the Scriptures, illustrated by the constant tradition of the church, which, in every age, administered baptism to infants, and consequently the practice must have been derived from the apostles.

Q. Can Protestants use this triumphant argument of tradition against the Baptists?

A. No; they have no right to use it in this matter where it would serve them, since they reject it in every question where it is opposed to their novel and lately invented doctrines.

The deductions drawn from the above can be applied with still greater force to the Baptists themselves, concerning the issue between them and the Seventh-day Baptists.

GOOD ADVICE.

The flippancy, with which some who profess to be skeptics dispose of great facts and truths of divine revelation, is as absurd as it is amazing. To be wiser than that which is written by a pen of inspiration, is a pretension which exposes those who make this unfortunate exhibition of themselves, to the charge of folly the most discreditable and reprehensible. It might be supposed, from the unblushing assumptions of not a few, that they could easily produce something better than the Bible and the Christian religion; but it is worthy of notice, that none of them who would destroy the Book of books, and abolish Christianity, give any available substitute for what they would thus annihilate. A good illustration of the insuperable difficulty of producing anything better than revealed religion, is related in an account of the failure of the philanthropist Lasevellere Depeaux, who made the attempt without success, and confided to Talleyrand his disappointment at the ill-success of his endeavor to bring into vogue a sort of improved Christianity, a benevolent rationalism which he had invented to meet the wants of a skeptical age. "His propaganda made no way," he said. "What was he to do?" he asked. The ex-bishop politely consoled with him, saying that he feared it was a difficult task to found a new religion, more difficult than could be imagined—so difficult that he hardly knew what to advise! "Still," so he went on after a moment's reflection, "there is one plan which you might at least try: I should recommend you to be crucified and to rise again the third day."—*The Watchman.*

THE SABBATH RECORDER.

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

"SOMETHING for Jesus; nothing is too small,
 Nothing too great to give, when he gave all;
 And simple service, done as in his sight,
 Grows every day in length, in breadth, in height."

A FEW copies of the *Helping Hand* for the last quarter of this year are still untaken. If any of our superintendents or teachers would like a copy for examination, or trial, we will be glad to send to any address such copy for 5 cents, so long as the supply lasts.

THE *Hebrew Standard* expresses the belief "that the Jew who observes the Sabbath of his fathers, is more respected by his Christian neighbors than the one who desecrates the hallowed day for the sake of making a few dollars." Without doubt this is true. The same may be said, with equal propriety, of Seventh-day Baptists.

THE article on the American Board, in another column, derives additional interest from the fact that in a few days this same Board will be convened in its annual session, in the city of New York. It will also be remembered that it was in this Board that some vigorous protests have been made, during the past few years, against some of the more striking phases of the so-called "new theology."

WE are particularly desirous of closing the year with all RECORDER accounts settled up to the first of January, 1890. We have now but three months in which to do this, and we need the co-operation of our subscribers in order to accomplish it. May we not confidently appeal to all who may be in arrears at that time, whether the same be much or little, to settle for the same at the earliest possible day. These littles cannot be very burdensome to any one of our subscribers, while to us, in the aggregate, they make an important consideration.

THE comparative values of agricultural and manufactured products in this country now, as compared with the early days of this century, are strikingly illustrated by some figures recently published. In 1816 it required one bushel of corn to buy one pound of nails, now one bushel of corn will buy ten pounds of nails; then it required sixty-four bushels of barley to buy one yard of broadcloth, now the same amount of barley will pay for twenty yards of broadcloth; it then required the price of one bushel of wheat to buy a yard of calico, now one bushel of wheat will buy twenty yards of calico. And yet young men are impatient of the farm, and are in haste to get into business since "farming don't pay."

A YOUNG LADY, born and reared in a Protestant home, the niece of a celebrated Presbyterian preacher, was sent to a convent school, to "finish her education." As might have been expected, she became a Catholic, and has now become the donor of \$300,000 toward the Catho-

lic University at Washington; thus through the influence of this woman, is due, in large part, the existence of this most powerful Catholic institution in this country. There is no stage in the educating processes of our youth, when it is absolutely safe to leave them to the direction and fostering care of others, especially of those who are not in sympathy with our beliefs and practices. Baptist schools for Baptist youth, Methodist schools for the children of Methodist parents, is the educational rallying cry of the two strongest religious denominations to-day in this country. Seventh-day Baptist schools for Seventh-day Baptist youth, is quite as important to us. Send your children to your own schools, is good advice to Seventh-day Baptist parents.

AN exchange, speaking of the opening of a new house at which many guests were present, says that the host "treated those who smoked, to cigars, and wonderful to relate, nearly everybody smoked. Many ladies were among the callers." From all of which we must infer, either that the ladies smoked, which makes it "wonderful to relate;" or else in that town they are not included in the "everybody;" that is, they are considered as nobodies. Perhaps the ladies, being a part of the "nearly everybody," smoked in order to protect themselves from being smoked out of the house by the gallant men of the party; or, being found at a public reception in a company of men, "nearly everybody" of whom smoked, was deemed sufficient reason for placing these many lady callers outside of the comprehensive term "nearly everybody," that is, for classing them as nobodies. How is this? We will not undertake to say; but we do not hesitate to record our opinion that the filling of a house, in which were many lady callers, with tobacco smoke, is a breach of good manners, for which anybody but an habitual tobacco user would be ashamed. We have no words with which to express our disgust with that condition of modern society which cannot make a pleasant social hour without steeping its devotees in the fumes of a deadly poison.

THE Atlanta (Ga.) *Constitution*, of August 30th, announces the conviction and fining of a Seventh-day Adventist in that state, for chopping wood for his cook-stove, on Sunday. The testimony in the case clearly proved that the man did no more work than others were accustomed to do,—no more than has been defined to be within the limits of necessary work. But the odium of the act appears to have lain in the fact that the man had conscientiously observed the Sabbath according to the command of God. The attorney for the state showed the animus of the prosecution when he declared that they intended "to teach the defendant that he could not come into that county and overturn the Sabbath of the fathers." But since the man confessedly did no more Sunday work than was admissible, it is clear that the object of the prosecution was not to punish Sunday desecration, but true Sabbath-keeping. It was not the chopping of a little wood to cook a Sunday dinner that was feared,—good Sunday-keepers did that,—but it was the influence of a conscientious keeping of the Lord's Sabbath which was threatening to "overturn the Sabbath of the fathers," and which must be suppressed. This incident clearly shows the practical workings of the Sunday law, and the wisdom of continued opposition to all such laws. It also shows that in a conscientious observance of the Sabbath of Jehovah there is a power which threatens the overthrow of the man-made Sunday, our enemies them-

selves being the judges. We cannot hold our profession and practice of Sabbath truth with too much consistency and conscientiousness.

THE AMERICAN BOARD.

BY REV. E. H. SOCWELL.

The American Board was organized at Bradford, Mass., June 29, 1810. Before this time a few local missionary societies had been formed in New England with special reference to the needs of certain portions of our own country, but no attempt had been made to send a missionary from America to any foreign port.

For many years the missionary heaven had been working in the hearts of Christian people until there was in the Christian Church a mighty hidden spring, which was daily gathering force, and which finally broke forth, resulting in the formation of the American Board, and in giving tone to the missionary spirit of the nineteenth century.

During the year 1806 a memorable prayer-meeting was held by the students of Williams College, under the shelter of a haystack, to which they were driven by a storm, and the impressions of that hour were so deep, and eventuated in such results, that the spot where that prayer-meeting was held has been called "the birthplace of American missions." Two years afterwards a society was formed in the college "to effect in the person of its members a mission to the heathen," but the society was kept secret, "lest," as they said, "we should be thought rashly imprudent, and so injure the cause we wish to promote." Three members of this Society, Gordon Hall, Samuel Mills, and James Richards, went, moved with the missionary spirit, to Andover Seminary, and there met Samuel Newell, Adoniram Judson, and Samuel Nott, Jr., whom they found to be as much interested in the cause of missions as they themselves. After consulting with the professors, and others at Andover, Mills, Judson, Newell, and Nott, presented their request to the General Association which met that year, 1810, at Bradford, Mass. The Association commended the plans of the young men, and under the lead of Messrs. Spring and Worcester, organized the American Board. The prime object of the Board was "for the purpose of devising ways and means, and adopting and prosecuting measures for promoting the spread of the gospel in heathen lands." Nine commissioners were selected, but two years passed before a charter could be obtained from the State of Massachusetts. The petition was vigorously opposed during two sessions of Legislature, but was finally passed, June 20, 1812. The first annual meeting was held at Farmington, Conn., Sept. 5, 1810, at which five of the commissioners were present, and an audience of one person. At this meeting a Prudential Committee was chosen, consisting of three members, who were to meet from two to six times a year, as occasion should require. In 1815 they began to meet quarterly, now they meet each Tuesday afternoon. The receipts for the first year were \$999 52, and since there was no prospect of securing sufficient funds to support the candidates for missionary service, Adoniram Judson was sent to England, in 1811, to confer with the London Missionary Society with reference to joint support of American missionaries, but the proposal was declined, hoping that these young men would be supported by their countrymen.

During the year 1811, Mrs. Mary Norris, of Salem, Mass., bequeathed to the Board \$30,000 for foreign missions. Now the Board resolved to send out Judson, Nott, Newell, and Hall, to

establish a mission in Asia. On the 6th of February, 1812, these four men, together with Luther Rice, were ordained, and on the 19th, Judson and Newell, with their wives, sailed from Salem, the other three, with the wife of Nott, sailed from Philadelphia a few days later.

Reaching Calcutta June 17, 1812, Judson and Newell were ordered home by the British East India Company, who asserted that any interference with the religious views of the Hindus would injure the trade of the Company. Being thus compelled to leave their chosen field, they went to the Isle of France, where Mrs. Newell died the following November. During this year Judson and Rice changed their views respecting baptism, Judson going to Burma and establishing a Baptist mission, which led to the formation of the American Baptist Missionary Union in May, 1814. Messrs. Hall and Nott also being driven from Calcutta, reached Bombay, February 11, 1813, where, after many weary months of delay, permission was given them to remain. Thus among the Marathas of Western India the first mission of the American Board was established upon foreign soil. Three years afterwards the Ceylon mission was begun on the island of Jaffna. Thus, after many years of patient waiting and earnest praying, the American Board was fairly equipped and out on her mission of love and mercy, sending light into the dark recesses of a heathen world. It would be full of interest, if we had the time and space, to follow the Board and her devoted workers, from the founding of her first mission, down through the years that have speeded away, and watch her as she has established missions in Africa, Turkey, India, China, Japan, Micronesia, Mexico, Spain, Austria, and the Sandwich Islands; and to see the thousands who have flocked to Christ through the influence of the gospel in the hands of her missionaries; but this we must leave to be gleaned from the missionary literature of the day.

At the close of the seventy-seventh year of the Board's existence, she had 22 missions, 89 stations, 891 out-stations, 168 ordained missionaries, 11 of whom were physicians, 12 physicians not ordained, including 4 ladies, 10 other missionaries, and 271 lady assistant missionaries; making a total of 461 American laborers. Of native helpers, there were 155 pastors, 393 preachers, 1,164 teachers, 325 other helpers,—a total of 2,037. There were 325 churches, with 28,042 members, 2,906 having been added during the year ending in 1888. The Board had 98 High Schools and Colleges, with 5,941 pupils, 876 common schools with 34,417 pupils, the total number under instruction being 41,151. Receipts for the year 1888, \$667,289 34. During this seventy-seven years the Board has sent out 809 male and 1,136 female missionaries, a total of 1,945. There have been added to churches under her care 101,402 members, while about 425,000 persons have been under instruction. The aggregate of receipts is \$22,451,496 52. The pages issued by mission presses, so far as recorded, are 1,723,990,119 pages. With true gratitude to God, and with unbounded joy may we all exclaim with the Board, "Glory be to God!"

PERIODICALS.

The first organ of the Board was *The Panoplist*, begun in 1805, which in 1808 was united with the *Missionary Magazine*. This double title was used until 1818, when the name was changed to *The Panoplist and Missionary Herald*. These publications were owned by private parties, but in 1821 the first part of the name was dropped, and the *Missionary Herald* became the property of the Board, and continues

so at present. In 1841 a children's paper, *The Dayspring*, was established, and continued to be published till 1850, when its form was changed and the name, *Youth's Dayspring*, adopted. This paper ceased to be published in 1855. In 1850 the *Journal of Missions*, in newspaper form, was begun, but was discontinued at the close of eleven years. In 1882 a children's paper, *The Mission Dayspring* was begun by the American Board and the Woman's Board jointly. The publication of the *American Board Almanac of Missions* began in 1886 and continues annually.

COLLEGES.

Of higher institutions of Christian education under the care of the Board, and aided by her are: Central Turkey College, at Aintab; Euphrates College, Harpoot; Jaffna College, Ceylon; Kyoto Training School, Japan; North Pacific Institute, Sandwich Islands; Constantinople Home; Anatolia College, Marsovan, Turkey; Ahmeduager High School and Pasumalia Institution, India; Central Turkey Girl's College, Marash. Roberts College at Constantinople was also organized through the influence of missionaries sent out by the Board. The Board also owns a missionary ship, "The Morning Star," which is cruising constantly among the islands of Polynesia, bearing the precious seed to the islands of the sea; thus is fulfilled the prophecy, "the isles shall wait upon me, and on mine arm shall they trust." How many, many thousands of those who once sat in moral and spiritual darkness are now rejoicing in Christ and the freedom of the gospel, as the result of the efforts put forth by this Board!

The Board has already almost encircled the earth with a girdle of light and is annually laying broader plans and expanding her work as the urgent appeals for gospel light come rolling up from every quarter. May the glorious work, so well begun, go forward, and still forward, until "the earth be full of the knowledge of the Lord as the waters cover the sea;" and, "Let the whole earth be filled with his glory. Amen and Amen!"

TOPICAL AND SCRIPTURAL ILLUSTRATIONS.

BY H. B. MAURER.

Aspiration.

Wings! wings!
To leave the level of earthly things;
The dust of the under-world; the dirt
Of law and logic; the ghost of sin;
The eyes of prisoners at the grate;
The voice of beggars beside the gate;
The sense of something averse to good—
A warped intention, a vicious mood—
In the face of nature; a sense more keen
Of lapse and breakage and death within;
The self that stifles, and clings, and stings;
Wings! wings!

Ps. 42 : 1, Col. 3 : 2, Phil. 1 : 23.

Death of the Righteous.

Said the dying Wilberforce to one he loved most tenderly: "God bless you, my dear. We shall walk no further through this world together; but I hope we shall meet in heaven. Do not weep for me, dear F—; for I am very happy. But think of me; and let the thought make you press forward. I never knew happiness till I found Christ as a Saviour. Read the Bible—read the Bible! I think religious people do not read the Bible enough. Nothing convinces me more of the reality of a change within me, than the feelings that I can leave you all without regret; yet I do not love you less, but God more." Num. 23:10, Ps. 116 : 15.

Contentment.

It's no in titles nor in rank,
It's no in wealth like Lon'on's bank,
To purchase peace and rest,
It's no in makin' muckle mair,

It's no in books, it's no' in lear,
To make us truly blest.
If happiness ha'e not her seat
And center in the breast,
We may be wise, or rich, or great,
But never can be blest.—Burns.

Ps. 37: 16, Prov. 30: 8, 9, 1 Tim. 6: 6, 7.

The Gospel a Disturber.

Why should the gospel often be so antagonistic to the customs of society, so disturbing to accepted usages? This is like asking, Why must fire burn? Why does soap remove dirt? It would not be fire if it did not burn, or soap if it did not cleanse. The gospel would not be the gospel if it gave men peace in their sins, and Jesus would not be the Messiah if he were not like flame and nitre. Matt. 3: 12, John 3: 19, 20, Acts 16: 7.

Superiority of Christianity.

A Chinaman once said: "When a man is fallen into a pit, Mohammed says to him, 'If you had followed me, you never would have got in there;' Buddha says, 'If you were up here with me, you would be all right, and walk firmly;' but Christ jumps down and pulls him out." 1 Tim. 1: 15, Matt. 9: 13.

ROGERS REUNION.

In Preston, N. Y., Aug. 21, 1889, occurred the annual reunion of the Rogers family, at the old homestead of Nathan and Harriet Rogers, just across the road from the old house that sheltered Ethan and Sally Rogers and their children so many years. This old house is a curiosity in its way with its weatherbeaten, shingled sides, grand old chimney and fireplaces, and guarded by a tall tamarac. Ethan and Sally Rogers came from Connecticut in 1806, and were among the first settlers of Preston. To-day their descendants number two hundred and nine, and dwell in nine different states.

On this occasion sixty of the family were present, with cousins and friends, making seventy-one in all. Among the company giving it honor and pleasure were six of the first generation, four of them children of Ethan and Sally Rogers. These were Mrs. Sarah A. Williams, of Brookfield; Davis Rogers, of Oxford; Nathan Rogers and Jennett Rogers, of Preston; their united ages being three hundred and twelve years.

The children of fifty years ago were familiar with the story and picture of John Rogers, who was burned at the stake, while his wife and nine small children stood near, but all may not know that his great-grandson, James, came from England in 1635, and settled in Connecticut and that these were his descendants. He brought a treasure with him, John Rogers' Bible which is now in Kenyon Memorial Hall, at Alfred Centre, N. Y. These family gatherings are always pleasant and this was no exception to the rule, the day being fair and all harmonious. After dinner was served a short history of the family was read, with letters and reminiscences of the past from absent members. The meeting adjourned to meet at the home of Ephraim G. Curtis, Brookfield, N. Y., Sept. 9, 1890. E. L. R.

I NEVER saw in any sermon of Christ's anything that looks like strain. There was a splendid ease about him. It came out of him because it was in him, and he could not help giving it. His meat and drink was to do the will of him that sent him. He rested by doing; he obtained refreshment for his weariness by getting on with his work.—Spurgeon.

YOUNG PEOPLE'S WORK.

WHERE THEY ALL COME TRUE.

On the thirty-second day of the thirteenth month of the eighth day of the week,
On the twenty-fifth hour of the sixty-first minute we'll find all things that we seek,
They are there in the limbo of Lollipop land—a cloud island resting in air,
On the Nowhere side of the mountain of Mist in the valley of Overthere.

On the Nowhere side of the mountain of Mist in the valley of Overthere,
On a solid vapor foundation of cloud are palaces grand and fair;
And there is where our dreams will come true and the seeds of our hope will grow,
On the thitherward side of the hills of Hope, in the hamlet of Hocus Po.

On the thitherward side of the hill of Hope, in the hamlet of Hocus Po,
We shall see all the things that we want to see, and know all we care to know;
For there the old man will never lament, the babies they never will squeak,
In the Cross Road corners of Chaosville, in the county of Hideandgoseek.

In the Crose Road corners of Chaosville, in the county of Hideandgoseek,
On the thirty-second day of the thirteenth month of the eighth day of the week,
We shall do all things that we please to do, and accomplish all that we try,
On the sunset shore of Sometimeorother, by the beautiful bay of Bimby.

It is indispensable that the young people in every Seventh-day Baptist community should have some sort of an organization, and communicate with the Secretary at once, and thus cooperate with the Conference Committee of Young People.

LET the organization be what it will, to suit the needs of each locality. A Y. P. S. C. E., or its equivalent, would be preferable, but if it be only a Young People's prayer meeting, with a small committee to oversee the work, let that be arranged as soon as possible, and let the Secretary know what you are doing. The Secretary is Miss Agnes Babcock, Leonardsville, N. Y.

THE Y. P. S. C. E. AS A TRAINING SCHOOL.

BY LILLIS E. STILLMAN.

This subject has been selected with a three-fold purpose. First, to bring the subject before those who, because they fail to see the real end toward which we are aiming, or, seeing the end, think we will never reach it, are not in favor of the movement; second, to interest, if possible, those who take no interest in the Society; and third, to strengthen and encourage those who are already workers in it.

It will hardly be assuming too much to say that all intelligent parents desire their children to have every possible opportunity for culture, or that all young people who have a realizing sense of what is for their highest good will desire to make the most of every opportunity for improvement.

We understand the word culture, in its common use, to mean progress, endeavor, development and achievement, so if instead of simple culture we say Christian culture, then it must mean Christian progress, endeavor, development and achievement; and since the ideas conveyed by the words Christian culture are the same as those conveyed to the Christian Endeavorer by the name of his Society, it is evident that the Christian Endeavor Society is a Christian culture society.

Matthew Arnold defined culture as "the pursuit of our total perfection by means of getting to know on all matters that most concern us, the best which has been thought and said in the world, and, through this knowledge, turning a

stream of fresh and free thought upon our stock, notions and habits." Parents spare no pains in procuring, for their children, the best possible general and special college training, and is it requiring too much of them when we ask that they take equal pains in giving these same youths the best possible opportunities for general and special Christian training?

We are all prone to err in our judgments, but it seems that there could scarcely be found at the present time a better training school for the young Christian who aspires and endeavors to achieve much, "for Christ and the Church," than the organization known as the Young People's Society of Christian Endeavor. Many a young Christian who was in earnest has achieved, and may still achieve, much, without working in such a society.

It has been truly said that "individuals can discover, invent, inspire, by word, by deed and by life, thus starting influences which shall flow onward; but in order to render these influences enduring, growing and controlling they must be embodied in organizations."

Individuals with their firmly fixed principles may be compared to souls; organizations, to their bodies. Souls thus embodied are essential to human progress. The history of humanity affirms that the controllers of human destiny, those who have taken humanity by the hand and lifted it to a higher plane of civilization, the great spirits commissioned to discover new truths, promulgate new laws, or inaugurate new eras, have been noted, likewise, for their great organizing power. These varied organizations are made for man, and it is his duty to improve them to the utmost. They are a means of developing and preserving human power and applying it to individual improvement, and it is only as we help the individual that we can hope to help the masses.

It has been, and still is, a sad fact that many of our young Christians, and even those who have arrived at more mature years, appear to think that religion is *strictly* personal and that having joined the church all they have to do is to absorb all that is possible, and having built up their own lives their work is done; but such can never be strong Christians. There are others who, though they apparently accomplish little, are not satisfied with mere self-growth and self-perfection, but seek the highest growth and well-being of all, striving to uplift the whole human family in their own climbing; and to such as these often comes an inexpressible longing to know not only *what* they can do but *how* to do it. To such as these, what a world of help is to be found in the training of one of these societies, and how soon the former class will see that there is a more excellent way than theirs of living the Christian life.

As a rule, it seems that the reason of our lack of earnest Christian *workers* in the church is not so much from a lack of interest, as from a lack of knowledge of what needs to be done, and training for doing it. It was but recently that one of our denomination, in writing of Christian manhood, and womanhood also, said: "The great difficulty is that it is too much deformed. Some are without arms; they have never helped any one over the rugged places of life. Some are without feet; they have never gone an inch out of their own way to save others. Some are voiceless; they have never, even by a word, encouraged any one who was cast down. Some are deaf; they have never listened to the voice of suffering. Some are without hearts; they do not know what sympathy and generous feelings are."

It would seem that in connection with the various committees of the Christian Endeavor Society might be found all the classes of training required to correct this sad deformity and produce a fully developed and symmetrical Christian character. These committees change often and thus many may gain the experimental knowledge which is of so much value, and one must also, in order to be efficient, study the methods of working which others have used and choose what seems best.

The Relief Committee, as they go forth to their work of carrying help to the suffering, will find many places where they may not only help the needs of the body, but those of the soul as well. The Lookout Committee, as they seek those who may be helped by such an organization as this, and strive to interest them in it and its work, find many who are not Christians to whom they may bring the subject of their own salvation, if they only will.

In the work of each committee there come opportunities for personal conversation on the subject of religion, which is, and always must be the foremost work of the Society; and this feature of the work has caused many to realize how illy prepared they were for it. To supply this acknowledged deficiency, many societies have in connection with their other work, a "Workers' Training Class." It is a class for Bible study, to the special intent that one may know the best way to use it with others, thus training a class of workers who shall be efficient, because intelligent, and who shall be instructed in the use of the one acknowledged weapon of aggressive Christian warfare—The Word of God; and to those of you who have not made this a part of your work it is suggested that you do so at once.

The Sabbath School Committee has a great chance for usefulness in bringing in both the old and new members, and devising ways of keeping them when brought, and so building up that department of the church; and so we might speak in regard to the work of all the committees. Beside the work that is *being* done there is the added utility of training the young and ardent in practical work, as our motto says, "For Christ and the Church," and showing them that there is a work for each, and many places where they may be forgetful of self, and mindful of others, and so follow the example of him who "came not to be ministered unto but to minister."

That there is need of those who are trained in church work and know when and how to do it, any of our overworked pastors can tell you, for they find many places where one trained for the work could be; instead of an added burden, wings to help them forward in their labors. In many societies are those who are not professed Christians and these are to be brought to the Master and trained for his service.

Brother and Sister "Endeavorers," ours is a great work and I trust we may realize the honor conferred upon us in being allowed to be "laborers together with God" to build up and strengthen his kingdom upon the earth; and may we never prove ourselves unworthy of the trust.

Mistakes and failures there will be, but there is much of encouragement in the following stanzas;

"Make the best of life's troubles and failures,
The shadows are tokens of light;
And mistakes are lessons of wisdom,
If only we read them aright.

The defeats that are seen by the roadside,
As we look back into the past,
May show us the way to conquer
In the battle of life at last.

Then away with all vain repinings,
What is done is done for aye;
Who sighs for yesterday's failures,
May lose the chance of to day.

Be brave, and be not disheartened,
Though your hopes and plans may fail;
They whose courage and faith are steadfast,
Will, at last, please God, prevail."

EDUCATION.

—OF the 799 men who have been educated at Spurgeon's Pastors' College during the thirty-six years of its history, six hundred are active pastors.

—THE oldest living graduate of Williams College is the Rev. Herman Halsey, of East Aurora, N. Y. He is ninety-six years old, and was graduated from Williams in 1811.

—HOW WELL the orthodox Friends, says the Philadelphia Ledger, attend to educational interests is shown by their report that of 791 children of school age in the Yearly Meeting, more than 600 are educated in Friends' schools.

—PREPARATIONS are already being made in several German university towns to celebrate, next year, the three hundredth anniversary of the invention of the microscope. Zacharias Janssen, of Middleburg, put together the first microscope in 1590.

—THE will of the late Prof. Elias Loomis, recently made public, bequeaths the bulk of the estate, valued at nearly \$300,000, to Yale University, to be known as the "Loomis Fund." This is the second largest gift ever made to Yale. All the professor's books and pamphlets relating to mathematical and physical sciences go to the University. The money is to be for the benefit of Yale observatory.

—PROFESSOR GEORGE H. COOK, LL. D., PH. D., state geologist of New Jersey, died at his residence on Rutgers College campus, New Brunswick, N. J., Sept. 22d, from heart failure. He was taken ill the day before in the college laboratory, but up to noon of the day of his death his death was not expected. He was born in Hanover, N. J., in 1817. He became a civil engineer and surveyor. He graduated from Rensselaer Polytechnic Institute at Troy, in 1839. In 1846 he moved to Albany, and in 1851 became principal of the Albany Academy. In 1853 he was elected professor of chemistry in Rutgers College, and in 1854 was appointed state geologist of New Jersey. In 1864, through his efforts, the college for the promotion of agriculture and the mechanical arts was established as a department of Rutgers College, and he was made vice-president. He leaves a widow, two sons and two daughters.

THE TRAINING OF TEACHERS.—At no time has there been a livelier interest among educators in this country, concerning the adequate training of teachers for public school work, than at present. In considering educational questions the comparative method is always profitable, and in this connection a very brief description of the fitting schools of Germany as observed by the late Matthew Arnold during his third official investigation of public school work on the Continent, for the English government, may be helpful.

The pre-eminence of school instruction in Prussia for the last half century renders his report unusually suggestive. One of the four points he was instructed to observe during his investigation was the status, training, and pensioning of teachers; and as a type of the training received, the course of a fitting or normal school in Saxony is described. The training course lasts six and may require seven years. As the government (free) schools are not above what corresponds nearly to our grammar grade, the courses include an academic as well as professional course. To the training school is attached a practicing school. In this school the students see and learn the practice of teaching. Their own instruction they receive in small classes which may not have more than twenty-five scholars.

Their hours in class may not exceed thirty-six a week, not counting the time given to music. The matters of instruction are religion, German language and literature, Latin, geography, history, natural science, both descriptive and theoretical, arithmetic, geometry, pedagogy, including psychology and logic, music, writing, drawing and gymnastics. All of these are obligatory; but, after the first year, students of proved incapacity for music are no longer taught it. One-third of the teaching staff of the training school may be distinguished elementary teachers without university, the remaining two-thirds being university graduates, but this proportion is never to be exceeded. There are half-yearly examinations. The six years may be lengthened by one year for a student who is deemed not ripe for the leaving examination, which comes at the end of the course. At the end of the course the student undergoes examination for office. The examination is both written and oral, and turns upon the work of the student's course in the training school. If the student passes, he receives a certificate of ripeness and is now qualified to serve as assistant in a public popular school, or as a private

teacher where his work has not to go beyond the limits of popular school instruction (grammar grade). After two years of service as assistant, the teacher returns to the training school and presents himself for the examination for "definitive posting." This examination is also both written and oral. Mr. Arnold attended such an examination and heard candidates examined in religion, music, German language and literature, the history of education and pedagogy, psychology, logic, and school law. In general, Mr. Arnold remarks that instruction is better in foreign schools, because the schools are better organized and the teachers better trained.

Only such teachers are eligible to positions as possess certificates of graduation from an authorized training school. One can but observe the adequate provision for successful training and note in comparison the need of similar regulations in our own state schools—namely, a uniform, good standard of academic study to precede the training course, the high quality of the training staff, the two years' course of strictly professional study—theoretical and practical, although open to the charge of being impracticable with us. If thoroughness and completeness in the training of teachers are desired, one can hardly forbear the suggestion that two or three, at most, of the most advantageously located of our normal schools could, with greater economy and efficiency, be made to accommodate and prepare for teachers the 1,000 students in attendance at the five institutions. The amount usually appropriated to the five, if divided among the three, would or could be made at once to greatly increase their efficiency of equipment, while in time higher standards, superior facilities, and satisfactory results would bring credit to the state.—*Springfield (Mass.), Union.*

TEMPERANCE.

THE OPIUM HABIT IN WASHINGTON.—One of the leading physicians of the national capital remarked to me recently that if a brand was on the forehead of every woman who used opium in some form, society would go to pieces. He attributes this frightful condition of affairs to the dissipated life led here by the women of the upper tandom. The endless round of balls and receptions is such a strain upon them that they must seek relief in some way. They begin by taking a soothing syrup, as a rule, to put them to sleep. This, after a while, fails to act, then paregoric is resorted to. From this it is only a step to pure opium and absolute ruin. Some people buy the crude gum and eat it regularly every day, while others buy laudanum and drink it in quarter ounce, half ounce, and even ounce potions. And then there are Dover's powders, and morphine pills, both of which act rapidly, and especially the latter. The habit seems more of a disease than a vice, for the whole nature of the victim undergoes a complete revolution, moral, mental, and physical. After a short time the victim will sacrifice honor, friends, and family, for the fatal drug. There is no cure, for even the asylums fail to effect a permanent cure except in rare instances.—*Washington Cor. Pittsburg Press.*

TEMPERANCE EDUCATION.

More Than \$26,800,000 spent in Chicago in 1888.

NOT at the GROCERY STORE.
NOT at the CLOTHING STORE.
NOT at the FURNITURE STORE.
NOT at the BOOK STORE.

WHERE THEN?

Placards like this have been posted in the Chicago street cars, and much comment has already been excited thereby. They are the work of a new society, the "Temperance Education Society." From its circulars we learn that its purpose is "to educate public sentiment upon the temperance question, by placing before the people short, pithy statements of the facts on this subject. The statements are to be conservative, and under rather than over the truth, as much as possible in the shape of figures, and bearing, for the most part, upon the financial and economic phases of the liquor problem, in its relation to the community and to the individual—particularly the laboring man." The work is strictly non-partisan. Statistics will be posted in cars and waiting-rooms, printed on pay-envelops, and brought to the attention in every practical manner. This organization does not desire to antagonize other temperance societies, but, where they exist, will co-operate. It is proposed to make the work national. Here is a grand chance for systematic local education in temperance under direction of a central management. Just at present men are tired of long arguments for or against prohibition, but the dollar-sign does attract most Americans, and

these facts, which it is proposed to give without comment, will be fully as convincing as argument.

In this educative temperance effort we most heartily believe. We see no other abiding hope for the success of the temperance hosts. Prohibition has succeeded in Maine, and Kansas, and Iowa, because the people have been educated to believe in the awful curse of the dram-shop, and the blessings that follow its complete suppression. It succeeds in the country before it does in the city, because there is a greater average of intelligence on these points in the country, because the ignorant hordes, with old-world reverence for the beer-keg and the demijohn, herd together in the cities and shun the country. Our common schools, and our churches, and our religious newspapers, would long ago have won a victory for prohibition in every state of the Union had they not been overwhelmed by incoming tides of ignorance, and, what is worse, stolid indifference to temperance issues. Let us hail and speed the day of temperance education.—*Golden Rule.*

HOW SHE CONQUERED.

George Paul, a young civil engineer, while surveying a railway in the Pennsylvania hills, met a plain, lovable little country girl, and married her. After a few weeks he brought her home to his family in New York, and left her there while he returned to camp.

Marian had laid many plans to win the affections of her new kinsfolk. She had practiced diligently at her music; she was sure they would be pleased to hear her stories of her beautiful sister and her brother; she imagined their admiration of her new blue silk gown and winter bonnet.

But the Pauls, one and all, were indifferent to her music, her family and her gowns. They gave "George's wife" a friendly welcome, and then each were gone on his or her way, and paid no more attention to her.

After the first shock of disappointment, Marian summoned her courage.

"If I have nothing to give them, they have much to give me," she thought cheerfully.

She listened eagerly while Isabel sang, and her smiles and tears showed how keenly she appreciated the music. She examined Louisa's paintings every day with unflagging interest, discussed every effect, and was happy if she could help mix the colors or prepare the canvas. She questioned grandma about her neuralgia, advised new remedies, or listened unwearied to the account of old ones day after day.

When Uncle John, just returned from Japan, began to describe his adventures, Marian was the only auditor who never grew tired nor interrupted him. After a two-hours' lecture, in which her part had been a dumb, bright-faced listener, Uncle John declared that George's wife was the most intelligent woman he had ever met.

When George came home, the whole family was loud in her praises. She was a fine musician; she had unerring taste in art; she was charming, witty, and lovable; but George soon saw that she had won them unconsciously; not by displaying her own merits, but by appreciating theirs.

This is a true story in fact, but the truth of its meaning is repeated wherever a woman is found who has the intangible quality called "charm." She may be deformed or pock-marked, but will win friendship and love by the lack of self-consciousness, by her quick sympathy with others.

Many an unattractive girl would save herself much anxiety and vain effort at her entrance into the world of society if she understood that it was made up of individuals each of whom desired to find, not the beauty, wit, or talent of others, but the cordial recognition of their own.

If you can honestly forget yourself and take an interest in others, you will soon find yourself surrounded by hosts of friends; but if you dishonestly affect this interest, you will deceive no one. Your dullest companion will recognize you as a snob and a toady.—*Youth's Companion.*

AFFLICTION is not always of the nature of chastisement. It is sometimes for trial, and to give a manifestation of the power of faith to endure with patience the burden which is laid upon us.

COMMUNICATIONS.

MISSIONARY BOARD MEETING.

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the usual place of meeting, at Westerly, R. I., on Wednesday, Sept. 18, 1889, commencing at 9.30 A. M. There were two sessions, morning and afternoon. William L. Clarke presided. Prayer in the opening of the morning session by Geo. H. Babcock; in the afternoon session by I. L. Cottrell. Members present, 19; visitors, 3. Minutes of the special meetings held Aug. 7th, 10th, 21st, and 25th, were read and approved.

The Treasurer presented his Quarterly Report, which was received and ordered put on record.

Correspondence was read by the Corresponding Secretary from the clerks of the Lincklaen, Otselic, Andover, Long Branch, Carlton, Pleasant Grove, Dak., New Auburn, and Hornellsville Churches. From E. H. Socwell, R. Tre-watha, J. K. Crandall, N. Wardner, Mrs. E. F. Evans, J. Clarke, U. M. Babcock, E. S. Eyerly, A. Shock, J. W. Morton, T. L. Gardiner, Dr. C. O. Swinney, D. E. Titsworth, Rec. Sec. of Tract Society, W. R. Potter, Gilbert Hurley, S. R. Wheeler, R. S. Holderby, J. F. Covett, D. H. Davis, Shanghai, and A. E. Main, tendering his resignation as Corresponding Secretary.

APPROPRIATIONS.

Voted, That our appropriations be made for 16 months, or from Sept. 1, 1889, to Dec. 31, 1890, to accord with the change made by the Missionary Society in the missionary year, which change makes it now the same as the calendar year.

To the Linklaen Church at the rate of \$75 a year, while it has a pastor; Otselic, \$75, on the same condition, which conditions are the same for all churches receiving appropriations. Andover, \$50; Long Branch, \$100; Carlton, \$150; Pleasant Grove, Dak., \$100; New Auburn, \$100; Hornellsville, \$100; First Westerly, \$100. The appropriation to the Second Westerly and the Welton Churches were referred to the Treasurer and Corresponding Secretary for action, when application shall have been made.

To G. W. McCarthy, \$50, to aid him in missionary work in Texas.

TO GENERAL MISSIONARY FIELDS.

Chicago and Wisconsin,—J. W. Morton, general missionary, salary at the rate of \$800 a year, and traveling expenses.

Kansas and Nebraska,—Madison Harry, general missionary, salary at the rate of \$600 a year, and traveling expenses.

Southern Illinois and Kentucky,—C. W. Threlkeld, general missionary, salary at the rate \$400 a year, and traveling expenses. F. F. Johnson, for six months labor on this field, at the rate of \$400 a year and traveling expenses.

West Virginia, Southern Pennsylvania, and North Carolina Field,—S. D. Davis, general missionary, salary at the rate of \$400 a year, and traveling expenses.

Alabama Field,—R. S. Wilson, continued at the rate of \$150 a year and traveling expenses.

Texarkana and vicinity,—J. F. Shaw, general missionary, salary at the rate of \$400 a year and traveling expenses.

TO THE FOREIGN FIELDS.

China.

To D. H. Havis, Salary \$1,000
 " G. H. F. Randolph, Salary 900
 " Dr. E. F. Swinney, " 600
 " Susie M. Burdick, " 600
 " Girls' and Boys' Schools 900
 " Incidental expense 227

Holland.

To G. Velthuysen, Salary.....\$400

The Treasurer was instructed to inform Dr. C. O. Swinney in reference to the rules for the payment of money on life membership, and report to him who of his family are life members of the Missionary Society.

On motion the Chair appointed A. E. Main, Geo. H. Utter, and A. S. Babcock, a committee to co-operate with a committee of three, lately appointed by the Tract Society, to carry into effect the plan of securing pledges of five cents a week from the members of all the churches for our benevolent operations.

Voted, after a general discussion, that A. E. Main be requested to withdraw his resignation, and continue to act as Corresponding Secretary. He withdrew his resignation, and it was voted that the salary of the Corresponding Secretary be at the rate of \$600 per year.

The Corresponding Secretary was instructed to correspond with Geo. W. Hills, and the Trenton and Alden Churches in regard to putting a missionary on the Southern Minnesota Field.

The Corresponding Secretary was authorized to extend a call to T. L. Gardiner, to labor as general missionary in Louisiana and Mississippi, and instructed him to correspond with Stephen Burdick as to whether he would labor as general missionary on the Texas and Arkansas Field, and on what terms.

The Corresponding Secretary was authorized to send such a person as he may deem advisable to the South Missouri Field to ascertain its needs.

The Corresponding Secretary was instructed to correspond with J. J. White to secure his services as general evangelist.

A. L. Chester, A. E. Main, and Geo. B. Carpenter, were appointed a committee to look after the passage of Miss Susie M. Burdick to Shanghai, and the freight on her goods.

Voted, that the time for holding our regular meetings shall be the second Wednesday in January, April, July, and October, to accord with the change made in our missionary year.

The matter of appropriation toward the support of the Corresponding Secretary of the Woman's Board was deferred to the next meeting.

The Corresponding Secretary was instructed to correspond with the Mill Yard Church, and its pastor, as to the advisability of sending some one to aid them in missionary work in London.

ORDERS VOTED.

To A. E. Main.....	\$188 98
" J. F. Shaw.....	114 00
" J. W. Morton.....	226 56
" S. D. Davis.....	59 34
" C. W. Threlkeld.....	100 00
" First Westerly Church.....	25 00
" Second Westerly Church.....	25 00
" Lincklaen Church.....	18 75
" Otselic ".....	18 75
" New Auburn ".....	25 00
" Berlin, Wis. ".....	37 50
" Andover ".....	25 00
" Cartwright ".....	25 00
" Garwin ".....	37 50
" Long Branch ".....	25 00
" Ritchie ".....	25 00
" Trenton and Alden Church.....	25 00
" Mary F. Bailey.....	50 00
" Madison Harry.....	35 74
" G. B. and G. H. Utter (printing bill).....	122 00
" D. H. Davis.....	500 00
" G. H. F. Randolph.....	450 00
" Dr. E. F. Swinney.....	300 00
" D. H. Davis, for Girls' School.....	300 00
" " " Boys' School.....	150 00
" " " Incidental Expenses.....	125 00

The Treasurer was authorized to pay Miss Susie M. Burdick her salary from the time she sails for China, to July 1, 1890, and her traveling expenses.

The Treasurer was authorized to hire money sufficient to meet the orders voted at this meeting. *Adjourned.*

W. L. CLARKE, *Chairman.*

O. U. WHITFORD, *Rec. Sec.*

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Sept. 26, 1889.

Corporal Tanner's just published letter to "Private" Dalzell, of Ohio, reflecting upon his removal from the Commissionership of Pensions, kills what little chance he had of retaining even the pretended friendship of the administration. The letter is marked "confidential," and there is a postscript asking the private not to say anything about it, but that will hardly save Mr. Tanner, who ought to know Dalzell thoroughly. It was while Mr. Tanner was in office that Dalzell published his letter informing all old soldiers that they were entitled to certain additional bounty, to which the law gives no title whatever. That letter created an enormous amount of trouble to the treasury department and the pension office alike, and was deemed at the time to be little less than a deliberate sensational lie, or else Dalzell must have been crazy when he wrote it. Dalzell is a blather-skite, and Mr. Tanner should have known it. Yet he wrote a confidential letter to him, reflecting upon the administration.

If the letter, as published, is correct, it shows how little Mr. Tanner understands the actual workings of the Pension Bureau. He writes to Dalzell this, among other things: "My second order was, thereafter, in the settlement of a pension claim, the word of a private, if he was a man of good character and standing, should amount to as much in the settlement of a claim as the word of a man who has worn shoulder straps." Though the testimony of a commissioned officer was for years demanded, where it could be supplied, the testimony of a reputable private has not for the last ten years, been regarded as of less weight than that of a reputable commissioned officer, and there never was a time when the uncorroborated testimony of one commissioned officer would establish the origin of a disability in service. Owing to the defective and bungling English in one of the Pension Bureau's official circulars it would seem as if the testimony of an officer was of more value than that of a private, but Corporal Tanner should know better.

In fact Mr. Tanner misunderstands the nature of his own order. His order was to the effect that the evidence of one comrade, "taken in connection with the testimony of the claimant himself, if reputable," should be sufficient in any case, thus throwing the granting of a pension practically upon the unsupported testimony of one man, for it would be bad law, as well as bad equity, to hold that the claimant's statement could be regarded as evidence. The rule that two disinterested witnesses are required to establish a fact as to any claim against the government permeates the departmental practice, and Mr. Tanner's childish effort to make the claimant himself as such, a "witness," was well met by Secretary Noble's reversal. In supposing that the uncorroborated testimony of one commissioned officer was enough to establish origin in pension claim, Mr. Tanner betrays only a small portion of his delightful and extensive ignorance.

The official announcement from Deer Park of Ex-Congressman Warner's unqualified refusal of the Commissionership of Pensions leaves that vexed question as far from settlement as ever, and there is no prospect that the President will settle the matter until his return to Washington, which he does well, by the way, to make as early as possible, if he is not callous to the criticism of his unreasonably long absence from

the seat of government. In the meantime the Commissionership is an unsolved problem.

The Republican Congressmen who happen to be in the city are regaining hope with the President's announcement that he will return to Washington to-morrow, probably. For several weeks there has been bitter complaint on the part of the visiting Congressmen at the alleged unnecessary delay of departmental officials in the settlement of local offices.

The improvements in the magnificent residence purchased by Vice-President Morton are approaching completion, and it is said that the Mortons will make Washington their permanent winter home, abandoning their city house in New York.

FARINA.

In place of a formal and detailed report of the Yearly Meeting of the Churches of Southern Illinois, which was advertised in the SABBATH RECORDER, I will here mention the fact that the meeting was held with the church at Farina, at the appointed time; that the introductory discourse was preached by Eld. M. B. Kelley in the absence of Eld. Threlkeld; and that, in addition to preaching services and other religious exercises, a paper was read by M. B. Kelley on "The Model Home," and another by C. A. Burdick, on "Laying on of Hands."

We were much disappointed in not seeing many who, as we had learned, were expecting to come. Elders Johnson and Lewis, of Stone Fort, were prevented by ill health from coming, we were informed, and Eld. Threlkeld was detained at Alfred by the sickness of his son. We were glad to welcome Bro. Kelley, of Stone Fort, and Dea. Richardson, of the Villa Ridge Church. The next Yearly Meeting is to be held with the church at Stone Fort, beginning Sixth-day, before the fourth Sabbath in September. Appointees will be notified, by letter, of their appointments, and of the exercises assigned to them.

I am much gratified in being able to state, that we have effected an organization of a Young Peoples' Society of Christian Endeavor. We tried to secure an organization two years ago, but so many were afraid to assume the obligations and responsibilities involved, that we gave up the attempt. Now there is a greater readiness to undertake it, and at the meeting at which the constitution was adopted, it was signed by twenty, as active members, and by one as an associate member. At the next meeting, when the officers and committees were appointed, two more signed the constitution, so that the organization was perfected with twenty-two active members. There seems to be a disposition to enter upon active work, and I believe that our young people will be found standing in line, with the young people of the denomination, for the prosecution of the new plans mapped out.

There has been an impression abroad to some extent, I believe, which has been shared by some of our people here, that this section of country is not a good place for farmers. While it may be true, that there are better places than this, still, observations extended through two seasons lead me to think that the resources of this coun-

try have been underestimated. It is true that the texture of the soil is such that it cannot be worked when wet, and that after being thoroughly saturated with water, it requires considerable time to become dry enough to work, where the land is too level to drain readily; and hence the liability of poor crops of corn in wet seasons. But it is also true that the land produces good crops in favorable seasons. And it is true that one good season, with its good crops and abundance of all kinds of fruits, sets farmers ahead wonderfully. And when grain crops are poor, there is the almost sure crop of strawberries and other fruits to rely upon. The strawberry crop of last year, and also of this year, was quite profitable. A number of our brethren have realized, this year, about \$500 each, and some more than that, from their strawberries, after paying the expenses of picking, shipping and commission. One brother is said to have realized nearly \$1,000 on strawberries, and about the same amount on peaches, this year. 13,000 cases of strawberries (26 quarts in a case) were shipped at this station this season. Unfortunately, peach orchards have been neglected a few years past and allowed to die out, because there were a number of cold winters in succession, which killed the peach buds. But last year and this year, peach trees have been loaded down with fruit. A brother Whitford has shipped this year about 1,300 bushels of peaches.

The apple crop is abundant, and apples are being shipped in large quantities, and bringing good prices. Large quantities of small fruits have been canned. We need a canning factory here. The season was very rainy at the proper time for cultivating corn, so that very many fields were not cultivated at all. So the corn crop is a light one; yet where it could be cultivated, it is good. Oats were under average. Wheat, where it was sown, was excellent. This leads me to speak of our most serious drawback in this section, namely chinch-bugs. On account of this pest, farmers around here have discontinued sowing wheat. But the bugs may have their day and disappear. They have not done much damage this year.

So then, take it all in all, I do not see that farmers in this section have much reason to complain. And I have no doubt that the country will improve as drainage improves. C. A. B.

MISSIONARY SOCIETY.

Report of Treasurer.

Table with financial entries for the Missionary Society, including items like 'For balance on hand last report, June 12, 1889', 'Receipts from June 12th to July 1st', and 'By paid as follows: A. E. Main, Receipts on field, contributed by self'.

HOME NEWS.

New York.

DERUYTER.—In the cemetery adjoining our church lie the bodies of many of the honored and beloved of our people. Here is the resting place of faithful ministers, devoted deacons, and a host of others not so widely known, but whose names are written in the Lamb's Book of Life. Many of them have no relatives or descendants living here to keep their graves green and beautiful, and so we make it a rule to meet together and trim up all the graves and make them look as attractive as possible.—Mr. and Mrs. Charles H. Maxson quietly celebrated the fiftieth anniversary of their married life on Tuesday last. Mrs. Maxson was a daughter of the late Hon. Benjamin Enos, of DeRuyter, and Bro. Charles H. Maxson is widely known among the older people of our denomination. They were united in the bonds of matrimony on the 24th day of September, 1839, and have spent nearly all the half century intervening in this vicinity. Four children have blest their home, two of whom died young, and the older one now living is Mr. Charles B. Maxson, of Westerly, R. I., and the younger, Rev. Henry Doty Maxson, of Menominee, Wisconsin. As their sons were not able to be present, they preferred to pass the day in quiet reminiscences, looking back upon a busy life which God has graciously blest, and looking forward to a serene old age with the same hope and confidence in God. L. R. S.

Wisconsin.

MILTON.—The fall term of school at the College has begun, and the sound of the bell and the busy life of the students have given an appearance of renewed activity to our quiet village. About an average number of students are in attendance, and they compare well with those of previous years. On the whole, the outlook for Milton College is quite encouraging. Dr. J. M. Stillman was not able to return to his work as music teacher this fall, but will be back in the winter. Miss Jennie Dunn is teaching instrumental music in his absence.—On the evening of September 7th, Miss Annabel Carr, with her chorus of thirty young ladies and children, presented the cantata, "Fairy Land," in the college chapel. It was a pleasant entertainment, and did credit both to the director and pupils. The proceeds were devoted to the organ fund.—Last Sabbath our pastor exchanged pulpits with Rev. W. H. Ernst, of Albion. The change was made chiefly to give Eld. Dunn an opportunity to give the Albion people an account of the General Conference. At the same time our congregation listened to a very practical sermon by Elder Ernst, from 1 Cor. 9: 22.—Our Y. P. S. C. E. is growing in membership and the interest taken by the members betokens richer results than we have yet obtained. E. Y. E.

Kansas.

NORTONVILLE.—The Salvation Band, four in number, and now at work in Hiawatha, have come to the Sabbath and will hereafter preach it. They had ten converts in Muscatah, and when through at Hiawatha want me to come and baptize their converts there and then those at Muscatah. I have baptized five, twenty miles south, for the young man who is holding meetings there with two lady helpers, and there are now eleven more converts there ready for the ordinance, and so the work goes on, when he also comes to the Sabbath, which I think will be soon, what a stirring up of the dry bones two Seventh-day Baptist Salvation Bands will make in this country. I believe it a great acquisition to the Sabbath cause. Praise the Lord!—Two baptized here the 14th inst.—I am just getting up from a twelve days' sickness. C. A. B.

MISCELLANY.

AFTER THIRTY YEARS.

A group of classmates stood together after a reunion dinner. They had long been separated. Most of the heads were already gray with life's experience and service. Any bystander would have called the group remarkable, not merely because the hand of death had sifted out his own and left these living; but because the stamp of resolute endeavor and power was to be seen in every face. It was not strange in such a group, if words were spoken of the dead. It was strange, however, that probably the weakest of the group, talkative John Estes, with his quick and nervous ways, his restless fingers, which seemed as if they longed to drum out a tattoo upon the table, and his flashing eyes, under the gold-rimmed eye-glasses, should have struck, almost by accident, a chord which brought out the rarer music of self-revelation.

He had been speaking of a class-mate who had only just gone over to the majority. "I should like, before I die," he said, "to know that the results of my life were half as great as his."

And then, with one of his sudden bursts of talk, which often seemed for the moment eloquent, he went on: "What have we done in life, let us be frank with each other. We are too old to be cowards. We shall never all meet again. We have no illusions. What has life brought us? What have we to show for thirty years of effort since we parted at that first commencement? Speak first, Almy! The world calls you the most successful of us all."

Almy was a well kept, self-poised man, with a trace of high living in his florid face, but a quick eye and a smile that meant much or nothing. He was a magnate of the exchanges, owner of multiplied millions. He smiled a doubtful smile, then looked Estes in the eyes and answered: "I own 4,000 miles of railroad. I have a war of rates to fight, and probably in six months shall have a strike to manage. I have a bank in which some poor man may be planning flight to Canada. I have a palace, a steam yacht, and the gout." "And cheap enough!" cried Wilkeson, the Western editor. "I'll take the gout, the strike, and the possible defaulter for half the money."

"But what have you to show for your own life?" asked Estes.

"I have a newspaper, which everybody reads; but which is not the echo of my own convictions. I must tell people what they like to hear. I must be wise, if possible, and witty without fail, three hundred and sixty-five days in the year. And, then, I have a claim on the next possible administration. Next year at this time I may be minister to Patagonia or Yucatan—if the wires hold!"

"Which they are not in the least likely to do," broke in Esterbrooke—Politician and Secretary of the Exterior in the present administration—"We are good for another term at least. For my part, I must confess, I suppose, to my portfolio. I spend every year more than my salary. I offend six people where one is only half-satisfied with the place I give him. I am a target for the newspapers. Wilkeson here abuses me with all his heart; and if his wires should hold, I shall be stranded on ten thousand dollars a year in a country town. I suppose you would not mind that, Parker?"

"No, indeed," responded Parker, "my greatest treasure is a home enriched by books and pictures, and glorified by love of wife and children. Plenty, comfort, art and music, have made a little paradise screened from all storms."

Two clergymen were in the group. One, the Rev. Dr. Calendar, an elegant man of incisive speech and courtly manners, took up the word.

"I hear more confessions than I make; but since you ask confession, my people's love is my best treasure. I have been able to do much for them, and they do more for me. I value the love of my congregation above all the other gifts of life. I am rich and strong; for I have helped many, and they are mine." The other clergyman was the least conspic-

uous figure in the group. He was a spare man in threadbare garments, who had said little hitherto except as he had made one of the witty speeches of the evening. And yet this quiet was evidently but the mask of power.

No one present knew much of his life, which had been spent in frontier work in the far West, so that he met with his classmates for the first time since his graduation.

"What a pity," Wilkeson had said to Esterbrooke that very morning, "that Willard has thrown away his life! He was a stronger man than any of us; but now he has lost grip of the age, and is, I fear, as poor as Almy was when he first came to college, and we made fun of his patched boots."

Willard hesitated; seeing that it was his turn to speak, and yet doubting as one might doubt who bore the picture of a very dear one which he was reluctant to show to those who cared nothing for the original.

"Life has brought you strength," he said, "and joy; but the best of all has not been mentioned yet. I should enjoy more gifts than I possess, but not without the giver. By your own confession the best you have is a little of God's gifts and creatures. But I have God!"

Now suppose that each one of these showed his best treasure without concealment and without reserve, the gift which lay absolutely deepest in his heart, which of them all was to be envied? And remember, as you ask the question, that God's gifts and creatures are not within the reach of every man; but God, the Maker and giver is. "Ye shall seek me, and shall find me, when ye shall search for me with all your heart."—*Isaac Ogden Rankin.*

BOOKS AND MAGAZINES.

THE *National Magazine* is the name of a new literary venture at Chicago, which begins with the October number. It is published under the auspices of the new "National University," which opens October 1st, of which it is the organ. The first number will contain articles on literary, educational and scientific subjects, and a prospectus of the University, which is said to be modelled after the London University, and has extensive non-resident courses, teaching many subjects by mail. Published at 182 Clark Street.

THE *Treasury for Pastor and People* for October, 1889, contains much matter of great importance and starts the fall campaign with vigor and abundant promise of prosperity. It announces that twelve college presidents will write for it during the year, on questions of current and vital interest, and that other noted writers will furnish contributions. Full sermons are by Dr. Richie and J. Stuart. The Leading Thoughts of Sermons are varied and suggestive. Articles of great value are by Prof. Murphy, on The Value of Emotion; by Prof. Broadus, on Christian Giving; by Rev. A. H. Bushnell, on Elements of Successful Preaching; by Rev. R. Glover, on Faithful Bible Study; by Rev. Dr. Fuller, on The Revival in Turkey and by Rev. K. Shortt, on Lay Elements in Christian Work. Sir William Dawson furnishes an article of great excellence on The Opponents of Christianity. All departments are excellently filled. Yearly, \$2 50; Clergymen, \$2 00; Single copies, 25 cents. E. B. TREAT, Publisher, 5 Cooper Union, New York.

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SPECIAL NOTICES.

MINISTERIAL CONFERENCE.—The next Ministerial Conference of the Seventh-day Baptist Western Association will convene with the church at Andover, Oct. 15, 1889, at 7.30 P. M., at which time the following programme will be carried out:

1. Introductory Sermon, H. D. Clarke.
2. A paper, "How shall we awaken a deeper interest in, and a better attendance upon, the meetings of this Conference?" J. Kenyon.

3. A paper, "How utilize the entire membership of the church?" A. A. Place.

4. A paper, "Is there to be advancement in religious as well as scientific thought?" W. C. Titsworth.

5. A paper, "Are we to expect a fulfillment of Heb. 2:14, before the final coming of Christ?" A. W. Coon.

6. A paper, "What is Christian Union, and how is it to be attained in harmony with Christ's prayer in John 17th chapter?" L. C. Rogers.

7. A paper, "Other things being equal, is a pastor justifiable in changing his field of labor for an increased salary?" B. E. Fisk.

8. A paper, "What is the pastor's proper work in the Sabbath-school?" J. Summerbell.

9. Question Box

A full attendance is desired.

GEO. W. HILLS, Sec.

ELD. J. B. DAVIS requests his correspondents to address him, after October 10th, at Salem, W. Va., instead of New Milton.

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

WILLIAM C. WHITFORD, Treasurer.

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

TO COMPLETE the proposed set of Conference and Society Reports for Bro. Velthuisen the following numbers are needed: *Conference*, 1825, '45, '46, '78 and '81, and all previous to 1821. *Missionary Society*, 1845, '46, '51, '57 and '60. *Tract Society*, 1845, '46, '47, '51, '52, '57 and '60. *Publishing Society*, 1850, '52, '54, '55, '57 and '60. A full set of Denominational Reports would be of great value to Bro. Velthuisen, and we are anxious to send them to him at the earliest possible day. Persons who can help us may send the needed numbers to the Corresponding Secretary of the Missionary Society.

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

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

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.

IS THE WORLD GETTING HONEST?

It must be just see this! A well-known reliable firm in Buffalo, N. Y., offers to send a **Great Bargain** Box of laundry soap, together with fine toilet articles, tooth powder, shaving stick, boraxine, etc., to any address on thirty days' trial, freight charges prepaid; such an offer proves the honesty and good will of the firm, for as surely as "it takes a rogue to catch a rogue," it takes an honest man to trust others. Send your address on a postal card (mentioning this paper) to J. D. Larkin & Co., Buffalo, N. Y., and order at once. If goods are not as represented they will be taken away without expense to you. Price of box is only six dollars.

PROGRESS OF INVENTIONS SINCE 1845.

In the year 1845, the present owners of the *Scientific American* newspaper commenced its publication, and soon after established a bureau for the procuring of patents for inventions at home and in foreign countries. During the year 1845, there were only 502 patents issued from the U. S. Patent Office, and the total issue from the establishment of the Patent Office, up to the end of that year, numbered only 4,347.

Up to the first of July, this year, there have been granted 406,513. Showing that since the commencement of the *Scientific American*, there have been issued from the U. S. Patent Office 402,166 patents, and about one-third more applications have been made than have been granted, showing the ingenuity of our people to be phenomenal, and much greater than even the enormous number of patents issued indicates. Probably a good many of our readers have had business transacted through the offices of the *Scientific American*, in New York or Washington, and are familiar with Munn & Co.'s mode of doing business, but those who have not, will be interested in knowing something about this, the oldest patent soliciting firm in this country, probably in the world.

Persons visiting the offices of the *Scientific American*, 361 Broadway, N. Y., for the first time, will be surprised, on entering the main office, to find such an extensive and elegantly equipped establishment, with its walnut counters, desks, and chairs to correspond, and its enormous safes, and such a large number of draughtsmen, specification writers, and clerks, all busy as bees, reminding one of a large banking or insurance office, with its hundred employees.

In conversation with one of the firm, who had commenced the business of soliciting patents in connection with the publication of the *Scientific American*, more than forty years ago, I learned that his firm had made application for patents for upwards of one hundred thousand inventors in the United States, and several thousands in different foreign countries, and had filed as many cases in the Patent Office in a single month, as there were patents issued during the entire first year of their business career. This gentleman had seen the Patent Office grow from a sapling to a sturdy oak, and he modestly hinted that many thought the *Scientific American*, with its large circulation, had performed no mean

share in stimulating inventions and advancing the interests of the Patent Office. But it is not alone the patent soliciting that occupies the attention of the one hundred persons employed by Munn & Co., but a large number are engaged on the four publications issued weekly and monthly from their office, 361 Broadway, N. Y., viz.: The *Scientific American*, the *Scientific American Supplement*, the Export Edition of the *Scientific American*, and the Architects and Builders edition of the *Scientific American*. The first two publications are issued every week, and the latter two the first of every month.

CONDENSED NEWS.

Domestic.

Florida reports a big sweet potato crop.

The wool clip of Montana this year, is estimated at 9,000,000 pounds.

It is declared that 3,265,309 bushels of peanuts, are consumed in this country yearly.

The Hatch Lithographic Company, of New York, has failed, liabilities \$50,000. An extension will probably be granted.

A Fabayan house, N. H., dispatch, last week, said that eighteen inches of snow had fallen on Mount Washington.

Public Printer Palmer has dismissed thirty-eight employees in the government printing office. They were from all the departments.

The New York Park Commissioners have unanimously passed a resolution, opposing the use of any portion of Central Park as a site for the world's fair.

Specials from points in Northern and Western Wisconsin reported a brisk snow storm prevailing the 26th, with low temperature.

According to the ninth annual report of the Woman's Silk Culture Association, silk culture has been introduced into every state and territory of the Union, through the efforts of said Association.

A dispatch from Manistee, Mich., reports a big fire raging in the lumber district. It threatens the entire lumber plant of Buckley & Douglas. The loss will exceed \$200,000.

The Ontario Improvement and Gas Company, limited, of Friendship, N. Y., Allegany county, has filed a certificate of an increase of its capital from \$100,000 to \$500,000, with the Secretary of State.

The wedding of Emmons Blaine and Miss Anita McCormick, took place in the brick Presbyterian church at Richfield Springs, at noon, Sept. 25th. The church was beautifully decorated.

The new Columbia hotel at Cape May, N. J., was burned last week. The property was valued at \$75,000. F. H. Hildreth, the lessee, and his wife were in the house, and narrowly escaped.

John L. Sullivan says that the talk about his running for Congress is all nonsense, and he never wrote the letter announcing his candidacy.

MARRIED.

GARDINER-BARNES.—At Plainfield, N. J., September 23, 1889, by Rev. A. H. Lewis, Rev. Theodore L. Gardiner and Miss Hannah G. Barnes both of Shiloh.

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.

EDWARDS.—In Alfred, N. Y., Sept. 27, 1889, infant son of H. G. and Estelle Edwards, aged 5 months.

ROSE.—In Alfred, N. Y., Aug. 11, 1889, Mrs. P. Ann Rose, wife of Thomas Rose, in her 83rd year.

This sister had filled her place as a faithful member of the First Alfred Church, and passed away in the full triumphs of the Christian faith. T. B. W.

KRUSEN.—In Greenwood, N. Y., Sept. 24, 1889, Charity, wife of Francis Krusen, in the 77th year of her age.

Mrs. Krusen was left a widow thirty-one years ago, with six children, all of whom are now living. She was a faithful wife, a loving mother, and a kind neighbor. As an expression of her faith and trust in God, she selected for the text at her funeral sermon, 2 Timothy 4:7, 8, "I have fought a good fight," etc. She has left many relatives and friends.

MERRITT.—At Ashaway, R. I., September 19, 1889, Samuel Merritt, in the 86th year of his age.

In early life he united with the First Seventh-day Baptist Church of Hopkinton, and later removed his membership to the Second Hopkinton Church, and then to the Woodville Seventh-day Baptist Church. He leaves a wife, five children, a sister and two brothers, while most of the associates of his early life have gone on before. I. L. C.

An Old Reliable School.

A school that has grown in public favor for thirty-four years, enrolling over 21,000 students, may be considered well worthy of patronage. Such an institution insures success because it is thorough, practical and complete, and is able to send many graduates to good positions. For particulars write to Bryant & Stratton's Business College, Buffalo, N. Y.

IRVING SAUNDERS expects to be at his Friendship Studio from Oct. 20th to 25th, 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 Rates* 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.

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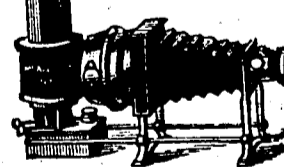
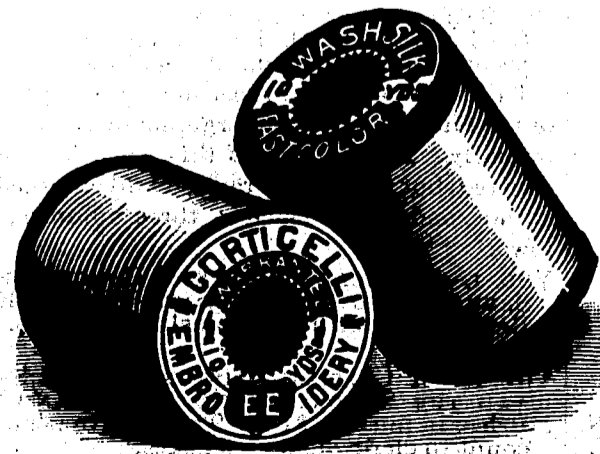
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