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—MARION is one of the thriving and exemplary towns of the beautiful State of Iowa. The 1880 census credited Marion with a population of fifteen hundred people. The city now claims four thousand inhabitants. Of these four thousand, twelve hundred, perhaps, are church members. The churches are strongly entrenched and the pastors are social leaders. The town is clean and well kept, and citizens seem disposed to be mainly law-abiding.

Some intoxicating liquor is drunk within the city limits, and there are people who loudly proclaim that here and everywhere in Iowa prohibition is a failure. We have noticed that, by a curious coincidence, the men who themselves love the flowing bowl invariably insist on this view of the case and demand that the law be repealed. One man declared that he could stand in the public park and shoot into thirteen places which sold intoxicating liquor. His general appearance betokened that he was of the kind who had already "shot into" such places more than was good for him. There can be no doubt that alcoholic beverages are sold in Marion. The short, shady street which faces the park might almost be called "drug store row," and here the clerk frequently flavors the customer's soda water with "coffee, as usual." It must be said, however, that there is scarcely any drunkenness in Marion, that there is much less liquor drunk than there would be with licensed saloons, and that the traffic lurks in hiding. It does not spread its enticements on every hand by authority of the law—and that is a great deal to say.

The church-going people of Marion have had a good deal of light on the Sabbath question. In bygone days Seventh-day Adventist preachers came to the town and held meetings. The Sabbath question was very fully discussed by the Adventists of both days and much feeling was stirred up. A Seventh-day Adventist church was founded, causing more or less loss among the other denominations. Many unkind and bitter things were said on both sides.

Although since then the Seventh-day Adventist church has divided and there is no longer an Orthodox church of that faith in Marion, yet the Sabbath question has been discussed with more or less frequency up to the present time. The pastor of the strongest church in town, the Presbyterian, frequently preaches on the subject, it seeming to have a great interest to him. The position which he took in a recent sermon was so unique as to be worthy a passing mention. He said that science and history proved that at one time in remote ages nineteen hours were lost. When Joshua commanded the sun to stand still, five hours more were lost, making twenty-four in all. Christians are, therefore, keeping the original Seventh-day.

There are several Sabbath-keepers in Marion, and the student evangelists had from the start considered it a promising field to visit. Accordingly, after holding the short series of meetings at Welton, they turned their eyes

toward this prosperous little city. The man who had been sent to "spy out the land" brought back rather discouraging reports. There were "giants" in that land in the shape of bitter prejudices against Sabbath-keepers. Not one of the pastors and only one or two laymen had offered any encouragement for the student evangelists to come. The Disciple pastor had broken the news to him that if the Sabbath was mentioned he should reply. The Presbyterian pastor had once said that there were only two classes of people, Christians and heathens, and the Christians all observed the first day of the week.

But the "spy" was a Caleb and believed we could take the land. The evening train of July 13th found us in Marion. The meetings opened in Wood's Hall. The hot wave came. People were kindly, but they would not come while the atmosphere in the hall was so sweltering. In spite of heat and suspicion the interest and attendance steadily increased. On the second Sunday two services were held in the public park before audiences of three or four hundred people. More and more of the individual workers in the churches came to take part in the meetings, in spite of the fact that the evangelists "kept Saturday for Sunday." They found that we were all working for the same thing—to advance the cause of Christ. The pastors, and many others still remembered past experiences and staid away; but the meetings continued to grow better. On the next to the last night seven expressed their desire to live the Christian life. At the farewell meeting ten more arose. We were strongly urged to stay longer, and were promised that if it only became cooler, the hall would be crowded every night; but other fields were calling, our arrangements were made to depart, and all things considered, it seemed best to go.

The work which had opened gloomily ended in a blaze of sunshine. Every one seemed happy. The general verdict was that the success of the meetings was very gratifying, *considering*. We hope that the results already mentioned are but a small part of the good accomplished. Among other things, we hope and believe that the good people of Marion have had impressed upon them the fact that loyalty to the Sabbath of the Bible may be coupled with a true liberality toward other denominations and an earnest desire to unite with them in bringing the world to Christ.

—THE first business of the Seventh-day Baptist, and of every other Christian, is to win men to Christ. Let us be loyal to Christ in keeping the Sabbath. Let us also be loyal to him in keeping *all* the commandments. Let us love one another as Christ has loved us.

Brethren, though we "speak with the tongues of men and of angels;" and though we "have the gift of prophecy," and of *interpreting* prophecy, and of understanding "all mysteries;" and "have not love" "it profiteth" us "nothing."

Let us hold fast our grand, distinctive prin-

ciples, believers' baptism, simple New Testament church government, observance of the Sabbath of the Bible. Let us study these questions and be able to "give a reason for the faith that is in us." Let us, as opportunity offers, bring these truths to others. Let us do our best to lead all who are loyal to Christ out into the light of the whole truth *and in the meanwhile* let us unite with all Christians to bring the world to acknowledge that loyalty to Christ which is the foundation stone of all Christian virtues.

L. C. RANDOLPH.

GARWIN, Iowa.

THE REGENT'S CONVOCATION.

BY PROF. H. C. COON, PH. D.

The convocation of the Regents of the State of New York met in the Senate Chamber at Albany, at 8 o'clock, P. M., on July 5th. The attendance was the largest known, not only of educators of the State, but of presidents, professors, and regents of colleges from other States, who came to become better acquainted with us and our educational system, and to impart to us something of their ideas and inspiration. In the absence of Chancellor G. W. Curtis, Bishop Doane called the meeting to order, and with appropriate remarks introduced the speaker of the evening, Pres. W. P. Johnston, of Tulane University, La., whose subject was, "The Higher Education in the South." Among other things he said: "Education is the equable evolution of organic man; and the higher education is the final unfolding of the human soul under culture." "A trained thinker is a grand being in a shallow world." "Public opinion will gradually take care of the public schools, but it is the higher institutions that most need cherishing, for they are the centers of light, and the inspiration to the entire educational system." The lecture was received with much applause. This was followed by an informal reception for social intercourse.

On Wednesday morning the session began with the reading of a paper by Prof. B. G. Wheeler, of Cornell University, subject, "Should Greek be Studied before entering College?" He thought that Greek afforded the means of the finest literary training, and that students who have not had the advantage of the Greek in their preparatory course should be offered one year in preparatory Greek, then by doubling his work in this, in the sophomore year, having had his Latin and German previously, he can well stand on an equal footing with the regular students in arts. The paper, and the discussion which followed, were earnest in favor of Greek as a study, both in the preparatory schools and in colleges; to leave it out of either is letting down the standard of education.

The question of college entrance requirements was then thoroughly discussed by Professors Emerton of Harvard; White of Cornell; Cohn of Columbia; Boughton of the University of Pennsylvania, and Norton of Oswego. All agreed that the requirements are not too high, and therefore should not be lowered, but rather

that the preparatory work should be advanced. Prof. Cohn, although a Frenchman, said, "The English language is the master study, and should be taught to the exclusion of everything else until the pupil is sure of the correctness of his English."

The afternoon session was opened with an address by Prof. R. A. Seligman, of Columbia, on "The Seminarium, its Advantages and Limitations." Among other things he said: "The Seminarium is, in the first place, a peculiarly university feature, and an indispensable adjunct to true university work." "The difference between the college and the university is, the college is the place where men are made, the university is the place where scholars are made. In college the goal is culture, having to do with physical and ethical, or religious training. The university goal is independence. It is the place for specialization." This subject was discussed the most of the afternoon, Prof. Emerton of Harvard considering the limitations and dangers; Pres. Schurman of Cornell, advantages and limitations; Chancellor Canfield of the University of Nebraska, seminary methods in under-graduate work, followed by general discussion of the whole subject. The true seminary method, according to Pres. Schurman, is where the professor meets, as often as once a week, with the class to assign work, direct in the investigations, discuss and criticise the work, professor and pupil meeting on common grounds for mutual benefit and progress. It differs materially from the correspondence method, which has nothing of the personal contact and inspiration which is one of the prominent features of the seminary method. It is mainly for advanced work, for investigation in original sources, the search for new knowledge in contrast to the pouring-in process so prevalent in the lower forms of education, and may be used where students can be directed in original research, having learned how by previous training. The whole discussion will be a valuable addition to the literature of that subject.

In the evening the annual convocation dinner was held at the Kenmore Hotel, at which about 150 persons were seated. President Taylor of Vassar was the toast-master, who called upon various speakers, mostly guests from other States, who spoke upon different topics assigned them, giving much information as well as pleasure. The opening subject of Thursday morning was the study of economics and social science in the university, college, and academy, by Pres. Crowell of Trinity College, N. C. This was a strong plea for the study of these subjects. There is a vital relation between the study of ethics, economics, and social science. If the study of these sciences had been begun in the higher institutions of the South twenty years before the civil war, the colleges and universities of the slave-holding States would have themselves issued the emancipation proclamation long before Lincoln did. In the discussion that followed there was an earnest plea for these studies in the lower as well as in the higher schools, and the remark was well made that "the struggle for pure political life must be settled in the lower schools."

Suitable memorial services were held in honor of Dr. Albert B. Watkins, with a biographical sketch prepared by Principal O. B. Rhodes of Adams Collegiate Institute. In the business proceedings of the afternoon the following resolution was passed: "That in the judgment of this convocation it is inexpedient and unsafe for the Regents of the University of the State of New York to confer the academic degrees of

Bachelor of Arts, Master of Arts, and Doctor of Philosophy, upon examination, however strict." The subject of university extension was thoroughly discussed, and much valuable information was given in regard to its application and methods. Its primary object is to furnish the means for advanced culture to those who cannot enjoy the privilege of college and university training. Quite a number of classes have been organized in different parts of this State, and much interest is manifested in other sections.

The convocation adjourned at 4 P. M., on Thursday, with the unanimous verdict that it had been a profitable session. Prof. A. B. Kenyon and Treasurer W. H. Crandall, of Alfred University, were among the delegates in attendance.

ALFRED CENTRE, N. Y., July, 1892.

THE NATURE OF, AND THE NECESSITY FOR, A PROPER THEOLOGICAL EDUCATION.

BY THE REV. T. R. WILLIAMS, D. D.

Having spoken in a former article in the briefest possible manner of the essential departments of a course of preparatory study for the ministry, we will turn attention for a few moments to the necessity of such a course, and to that necessity for us as a people. We want, of course, the best service that can be procured in the agency of the gospel ministry. These servants of God are to take the Word of God and unfold its divine lessons in their true meaning and application in such a way as to be understood and accepted by all classes of people. They are not to preach in the Hebrew or Greek language, but they are to bring the oracles of God that were given in those languages into the simple and plain dialect of the living hearer. This requires accurate scholarship in all that pertains to the subject matter, a clear, intellectual and spiritual apprehension of the divine truths revealed, and a Christ-love and sympathy for the multitudes of men in whatever moral conditions they may be found. The office of the ministry is to enlarge men's views of truth and deepen their love for it, and then, with this solid basis of intelligent conviction to organize and develop their practical activities in serving the Master and converting the world. It is evident that the ministers of the gospel must be men who not only know the truth but who know how to wield the truth so as to convince others. To know this truth of God as he has written it, know it in its connections and relations, know it in the grandeur of its system and unity, know it in its wonderful adaptation to all the wants of the human soul—this requires not only the highest natural powers, but the best training of those powers which both man and God may give.

Taking all this for granted without any argument for its proof let us turn our thought to some of the special reasons in the nature of our times why a higher education is demanded in our ministry than has ever been required or given before.

One reason for this demand is found in the advancing intelligence of our age. The newspaper and the common school have revolutionized society. The young people of this generation possess a general culture that has been unknown to the masses in any age before. Very many religious audiences are largely composed of liberally educated people, men and women of letters, of science, and thoroughly versed in the religions and philosophies of the ages, people of thorough culture and broad views of the moral and religious history of the world. They are critical hearers and yet the most charitable

hearers, if their teacher be a candid and faithful instructor. Now, it is plain that if the ministry is to influence them it must be abreast of them in intellectual progress. To master this youthful mind of the century, to lead this progressive thought of our age the ministry must be before it in point of mental attainment. Much is said about the power of the old-fashioned ministry of a hundred years ago and we may well thank God for that power with which our fathers wrought in their day. May God give us all the fervor, the self-sacrifice, and above all the power of the Spirit that rested upon them. But if they should come forth to renew their ministry in this, our age, they would find an entirely new class of hearers, new problems of thought, new and honest difficulties of soul with which to deal. Even John Knox and Jonathan Edwards would have occasion to re-construct their methods of ministry. We are not now speaking of new truths, but of new and present demands that are justly made upon the preparation for presenting the eternal truths of God's Word.

Another reason for this thorough training in our ministry is found in the skeptical tendencies of the day. A modern German writer says most truly, "This is an age of unsolved problems." Most of these problems are brought directly to the religious teachers for solution. There never was a day before when the opposition to pure Christianity was so exclusively an intellectual opposition. The devil labels his finest wrought schemes of deception, "Christianity." The irreligious scientist would fain turn the heavy artillery of God's revelation in nature against God's historical revelation in the Bible. There are multitudes of men who doubt whether there be any science of mind, whether there be such reality as spirit, and this doubt pervades a large part of our literature. It lurks in some of the most cultivated minds of our congregations. A thousand forms of heart unbelief entrench themselves in false theories, and false philosophies. It is imperative that the preacher of the present day should be prepared to treat such unbelief intelligently, unmask the fallacies of its reasoning, and then set the mind upon the sure foundation of truth. There is great need of such knowledge of doctrines and practices in their past development, as will enable the preacher to show from what small deviations in principle the most enormous and soul-destroying errors have grown.

In the third place there is a demand for a special discipline of mind in the preacher arising from the intensity of modern life. Men live longer in one year now than their fathers lived in ten years. The work of years has been compassed into days. We have learned to think quickly and act quickly. Men rush into our churches and prayer circles jaded and yet excited with the cares of life. If you would influence them at all you must furnish an excitement that will supersede theirs, startle their attention, rouse their thought, and press them to immediate action, lest they go out into the whirl, and the tide sweep them away again. What truth they take in must be condensed and hot or they will loathe it. To preach the truth to this generation, thrilled with life as it is, demands a power of concentration and a discipline of mind in the minister that can be gained only by diligent and protracted study. The preacher of to-day must be a universality man, several men in one. He must be a public man, a citizen as well as a preacher, a man interested in the denomination and the church at large as well as devoted to his own parish. No

man can meet all these demands without a power of quick and vigorous analysis, a habit of systematic labor, a mind that can turn in a moment from talk to study, or from study to prayer. This discipline, if it has not been gained in early life is very difficult to secure in advanced years. Hence the need of early preparation of both mind and heart for the great work of the gospel ministry.

But in the fourth place, what is first and last the great need of this age is the need of consecrated men, men filled with the spirit of God. There must be a hidden life with God and a profound communion with his truth. Meditation, introspection have been absolutely essential to the noblest characters that have ministered to Christ's church. Go and study the preparatory life of Samuel J. Mills and his classmates at Williams College, or that of Adoniram Judson and Samuel Newell in their seminary work and see if you cannot discover the secret of that hand that planted the great missionary movements of our wonderful age. God works with minds that have patience to work with him, that are consecrated to his service.

A WORD ABOUT MR. INGERSOLL.

BY ARTHUR K. ROGERS.

I have not the least intention of entering the lists against Mr. Ingersoll. In fact, what I want to do is to suggest the question whether Mr. Ingersoll has not already received a good deal more of attention than the importance of his opinions give him any title to claim. So far as I am aware I have no prejudice against him. After making due allowance for his somewhat florid rhetoric, I have a certain sympathy with the spirit which prompts him to his crusade. But with all respect for his sincerity it is well to bear in mind, especially now that magazine controversies have brought him before us so prominently, that Mr. Ingersoll has neither the scholarly nor the intellectual qualifications sufficient to justify the representative Christian thought of this age in wasting a great deal of powder upon him; and that he is no more to be classed with such men, even, as Strauss and Renan, than Mr. Tupper is to be reckoned among the great poets.

I think that any one who followed the discussion some time ago at all curiously, from a neutral stand-point, can hardly have failed of being struck by the admirable ingenuity with which all questions of the first importance were avoided. That is not saying that Mr. Ingersoll did not argue very cleverly and forcibly. It must be admitted, I think, that he uniformly got the better of his opponent. I have no interest in asking why it was that some of his arguments were not answered more satisfactorily; possibly it was because they were unanswerable. But what I want to point out is that there are a great many persons with whom he has and can have no influence whatever, because he quite misapprehends the bearings of the questions that are confronting men to-day.

Mr. Ingersoll gathers together the most extreme forms of certain beliefs that are or have been known as Christian; he states them in the baldest and barest terms he can devise; without any attempt to discover the truth that underlies all beliefs that have had power over men, even the most erroneous; and then he proceeds with great satisfaction to knock them down. I do not mean to say that he is fighting with creatures of his own imagination. I do not deny that the beliefs he attacks have been held by men in exactly the form in which he states them. What I do mean is that Mr. Ingersoll's intellectual condemnation lies in the fact that he is unable to make any distinction between what is essential and what is only a temporary and

partial way which men have had of looking at this; but supposes that while he is industriously hammering away at the latter he is overthrowing Christianity itself.

I am inclined to think that Mr. Ingersoll's greatest fault, and that fault is a fatal one, lies just here, that he either can not or will not put himself in his opponent's place and try to realize for a moment just the force of the considerations which appeal to them. Certain things he sees very clearly and strongly, so strongly in fact that they quite blind him to the possibility that there can be any other side to the question; and the broader the subject the more apparent this limitation becomes. Mr. Ingersoll's idea of God is that of a magnified man, whose most important relation to human beings lies in the fact that he has the physical power to reward the good and punish the bad. He demands that this God shall put down iniquity by force and render goodness inviolable, and that he shall strike down the slaveholder's lash and arrest the murderer's arm; that he shall guide the lightning and the earthquake so that they shall harm only the evil; in a word, in spite of his aversion to the miraculous, that the government of the world shall be based on constant miracles. And then when he discovers that this is very far from what we actually see about us, that suffering comes alike on the good and on the evil, that injustice often triumphs, he jumps to the conclusion that God is only a creature of superstition and cowardice, which the welfare of mankind demands should be rooted out as speedily as possible.

It is of no use to argue with one who can gravely put this forward as an adequate treatment of the Christian belief in God; there is no common ground on which to stand. Mr. Ingersoll apparently has no conception of the feelings of love and worship, of the sense of security and peace and comfort, of the impulse to unselfish service which the thought of God brings to countless hearts; to him it only suggests Jephthah and Mr. Freeman. He does not think it worth his while to reply to the arguments which the reason has found for God's existence, except in the very crude form in which these were presented a century ago. It seems not to have occurred to him that others, too, may have felt the awful perplexities and contradictions and incompleteness of life, and have found it quite as reasonable, as well as infinitely more comforting, to believe that all these inconsistencies can be reconciled in God who looks beyond this life and leads men through the conflict with suffering and evil, that from the very conflict may be born the strength and integrity and tenderness and sympathy which Mr. Ingersoll's system would leave undeveloped,—quite as reasonable as to rest in the very comfortless and mentally unsatisfying belief that the universe, so far as man is concerned, is a failure; that the evil about us is purely evil, and not a path to something better, and that all we can ever hope to know is just enough to make us miserable, and not enough to satisfy our cravings or dispel our doubts.

If my purposes were controversial, I think I could give not a few instances in which Mr. Ingersoll has totally misunderstood the point against which he supposes he is arguing. Indeed what is to be expected of one who starts in with the assumption that the Christian doctrines are unreasonable, and when his opponent attempts to argue for them on natural grounds exclaims triumphantly that now he is abandoning his position? He lacks the first essential

of the thinker as opposed to the debater, the candor to put the position he is combatting in its strongest and most reasonable light. If he would take the trouble to do this he would spare himself a good deal of useless argument which is hopelessly wide of the mark.

I do not know how better to illustrate what I mean by Mr. Ingersoll's mental limitation than by comparing for a moment his treatment of the Bible with that of Mr. Matthew Arnold. Neither can be accused of too great reverence for traditional views, but Mr. Arnold approaches the Bible from the stand-point of a man of broad culture, and while there is very much indeed that he rejects, what makes up the book for him is not this, but rather that which, scattered through the writings of apostles and prophets, and in the life and teachings of Jesus, has made the Bible an inspiration and power for righteousness in all ages.

Mr. Ingersoll too has a good deal to say about the Bible. It is his strong point indeed. He too has no trouble in seeing the defects, but they so fill his eyes as to make him quite incapable of seeing anything else. To his thinking the chief end which the Bible has served has been to be a "fortress and bulwark for almost every crime." The Old Testament, he thinks, taught the Jews little of importance. Jesus was a good man but he said nothing new, and his teaching would have been vastly improved if he had told something about scientific truth or the treatment of animals. "The Old Testament filled the world with tyranny and crime; the New gave a future filled with pain." Such obtuseness in this age of historical criticism would be almost ludicrous if it were not a little disheartening. If Mr. Ingersoll cares to know what a good many people think of it he might do well to read what Mr. Arnold has to say of a certain British Member of Parliament, putting his own name in the place of Mr. Bradlaugh's. I am not concerned here with the truth or falsity of his specific criticisms. Certainly the crudity of his critical apparatus renders the results which he reaches very doubtful. I only call attention to the fact which he has apparently overlooked that if one declines to accept his definition of inspiration as some mysterious process, "only necessary to give authority to what is repugnant to human reason," and supposes that the writers of the Bible, even the greatest of them, could not have been wholly free from the ignorance and errors of their times, nine-tenths of his objections fall to the ground at one blow. Mr. Ingersoll seems not to be aware that the biblical criticism of to-day is following far different and broader lines than those along which he is trudging. Until he realizes this he can hardly hope to have very much influence among educated men.

It was said of a prominent New England theologian that he made the fatal mistake of leaving off his thinking at the point where he should have begun. If Mr. Ingersoll had lived fifty years ago he would have deserved a good deal more attention than he does now. But to-day he is an anachronism. He is trying to use the methods of the old Deism in an age that has outgrown them and he is intensely occupied with things that real thinkers have left far behind them. Possibly his work is not useless. He may be a worthy antagonist for certain infidel hunters of our time. But at best it is only destructive work, and to tear down requires neither great scholarship nor great abilities. I have not been trying to refute Mr. Ingersoll. I have only tried to indicate why I think he is not a worthy leader for educated or thinking men, or one entitled to a great deal of attention; and that this judgment is not due to prejudice I know of no better way of proving than by referring to the writings of Mr. Ingersoll himself.

HISTORICAL & BIOGRAPHICAL.

COL. GEORGE RAPHAEL CLARKE.

This noted evangelist died Tuesday night, June 21, 1892, at Morgan Park, near Chicago, Ill., of a cancerous stomach. He had been ill for nine months, and in that time he had sought relief at Battle Creek, Mich., and at Ashville, N. C., but without avail, as his disease gradually but surely undermined his strong constitution. Most of the time he was a great sufferer, and yet withal very patient. His last days were spent at his home in Morgan Park, surrounded by his wife, step-mother, and brothers, who administered to him every care and sympathy which loving hearts could supply.

Agreeably to his wish, the funeral services were of the simplest and most informal character. They were held in his late spacious home. His remains lay in a plain black covered casket. At the head were a crown of white roses and a sheaf of wheat, with sickles. At the foot were a mound of roses and white carnations, a wreath of lilies, and a broken wheel of white roses, largely the gifts of old business partners. The services were conducted by the pastor of the Morgan Park Congregational Church, assisted by other clergymen of the place and of Chicago. The theme was suggested by the texts, "Moses, my servant, is dead," and "Let not your heart be troubled." Two of Col. Clarke's converts also spoke. The great work which he had performed for fallen men and for his Master, and the almost irreparable loss which his friends, relatives, and the mission under his charge, had sustained, were most feelingly described. One of the hymns sung by the choir from the mission was composed by him, and is entitled, "Beyond the Silent River."

Notwithstanding the day of the funeral was very rainy, a large number of his old associates in business and helpers in his mission work witnessed the services and accompanied the body to Mount Greenwood Cemetery in the vicinity, where it was laid away in the family vault, and afterwards buried in the family lot. Among the relatives present were his step-mother, Mrs. Lorinda Clarke, of Walworth, Wis., who had the care of him in his boyhood; his half-sister, Hannah Maria Cooke and her husband, Lafayette Cooke, of St. Paul, Minn.; his half-brothers, Charles C. Clarke and John Milton Clarke, of Milton Junction, Wis.; Deacon O. Perry Clarke, of Walworth, Wis.; B. Franklin and Frederick J. Clarke, of Chicago; his brother-in-law, Hiram R. Hoag, of Morgan Park, the husband of his deceased half-sister, Alice E. Hoag; and Mrs. Carrie Clarke Foreman, of Chicago, the daughter of his deceased half-brother, Henry Wilcox Clarke, Esq., an account of whose death appeared some weeks since in the SABBATH RECORDER. Col. Clarke's daughter, Mrs. Nellie Clarke Black, of Chicago, was unavoidably absent in Europe with an invalid child. His own brothers, William Maxson and Miles D. Clarke, older than himself, departed this life some time since.

Col. Clarke was born at Unadilla Forks, Otsego Co., N. Y., Feb. 22, 1827, and was consequently at his death 65 years, 3 months and 28 days old. His father was Dr. Henry Clarke, a celebrated physician of that place and subsequently at Chicago and at Walworth, Wis., and at one time a member of the New York Legislature, and at another of the Territorial Council of Wisconsin. He is also known as the associate of Eld. Wm. B. Maxson and Eld. Eli S.

Bailey, in the editorship of the *Seventh-day Baptist Missionary Magazine*, in the five years succeeding 1820, and in the compilation and printing, in 1826, of "A new Selection of Psalms and Hymns," at the request of the Seventh-day Baptist General Conference for the use of its churches. Col. Clarke's mother, who was the second wife of Dr. Clarke, was Lucy Clarke, the daughter of Henry Clarke, Jr., the son of Eld. Henry Clarke, the founder and for many years the pastor of the First Brookfield Church, located at Leonardsville, Madison Co., N. Y. Both his father and his mother were descendants, in the fifth generation by different great-grandfathers, from Joseph Clarke, Esq., who married Bethiah, the daughter of Samuel and Tacy Hubbard, and who was a prominent member of both the Newport and First Hopkinton Seventh-day Baptist churches. By his mother he had among his ancestors Eld. Joshua Clarke and his father, Eld. Thomas Clarke, also pastors of the latter church between 1750 and 1793. On his father's side he was immediately related to the Pottier family of Rhode Island, and also to the Perrys of that State, from whom sprang the Commodores, Oliver Hazard and his brother Matthew Calbraith Perry, of national fame.

Col. Clarke's mother died when he was a boy. He was occupied at this period of his life in attending the district school in his native village, in doing chores about his father's beautiful home, and in engaging in boyish sports, such as fishing in the Unadilla River and the brooks of the neighborhood, for trout. In this sport he was like his father, who was a passionate disciple of Izaak Walton, the author of the *Complete Angler*. The writer of this sketch in his early life spent a year in the same house with Col. Clarke, and for ten years afterwards corresponded regularly with him when he was living in his Western home. Between the two there was then started a friendship which was never interrupted, but which grew in intensity with the added years. As a mature boy the Colonel learned easily his lessons in school, was ready at the outdoor games, was fond of relating striking and marvelous stories, was restive under the strictest and petty rules of the schoolmaster, was generous and affectionate in the highest degree, was a born leader among boys of his age, indulged sometimes in fancies and speculative plans which bordered on the impracticable, was given to following the impressions of his mind even when the source of them could not be traced, and was simple-hearted and ardent in his prayers, as he was pure and guarded in his speech. Separated, as he was, for a year from his father's family, his supplications for their continued well-being and for his return to his home were sometimes most affecting.

At the close of this time he joined the family at Walworth, Wis., where his father had started the Seventh-day Baptist settlement of that place. His ardent and impressible nature was at the first completely enamored with the freshness and beauty of the scenery, abounding in prairies, oak-openings, and lakes. The remaining days of his youth were here chiefly occupied by work on the new farm, by occasional hunting wild game and fishing in the charming Geneva Lake in the vicinity, by reading select works on history and biography, and by attendance at Beloit College, in an adjoining county in Wisconsin. Here he closed his studies, and his name heads the list of the class which graduated in 1851, as it also heads the entire list of the alumni of that institution. Subsequently, this college conferred upon him the second degree, that of Master of Arts. About this time he won

some distinction as a political speaker in a presidential campaign. He engaged in a mercantile venture at Princeton, Wis., for a year or two. He acted as the Principal of Milton Academy for a time in 1851, which fact was recognized by many old students of the institution residing in Chicago and vicinity, at their large banquet held in that city, March 5, 1891. The occasion was greatly enjoyed by him.

It seems that Col. Clarke established himself in business in Chicago in 1854. Sometimes he has since operated here alone, but usually in partnership with others. Among these has been chiefly his cousin, George C. Walker. He has been engaged largely in real-estate transactions, and besides these somewhat in mining. At one time he carried on an enterprise of manufacturing kerosene from cannel-coal found in Illinois. His mining interests were confined mainly to Leadville, Col., in procuring silver. In his various operations he made several fortunes, and either lost most of them or spent the remainder in his philanthropic work. In several cases his investments of funds for other parties in lots and buildings in Chicago proved a failure. The writer knows of instances in which Col. Clarke showed his integrity, and even more his generosity, when he had recovered from his own misfortunes, in making good the loss of these parties by securing to them both the principal and the interest of their money invested. Several of the members of his father's family he often placed in positions in Chicago so that they could better their circumstances. His great facility in managing and dispatching the work connected with his business operations enabled him, in the last years of his life to devote a large share of his energies to his beloved mission.

At the outbreak of the Civil War, he enlisted as a private in an Illinois regiment of infantry, and rose step by step, through his bravery, military knowledge, and care of his fellow-soldiers, to become lieutenant-colonel of his regiment.

But the work by which he has been most extensively known and will be longest remembered, is called the Pacific Garden Mission, of Chicago. For the last fifteen years he has given his attention mainly to it, in the endeavor to reform and Christianize the neglected and criminal classes of the city. He began his missionary efforts in what is termed "the grid-iron district," by meeting in the streets those he thought to be forsaken and unfortunate, and calling them aside and advising with them. Often he enabled them to get a substantial meal and a good lodging. In prosecuting his work he soon rented a small room on Clark Street, near Van Buren, at \$1 50 a week. Here for a time he gathered the people for whom his heart was touched with compassion. Standing in the streets, he would entreat passers-by to enter this room, and his wife, who has always ably seconded his self-sacrificing labors, would at the door welcome them. His first meeting here was attended by half a hundred people, prompted no doubt by curiosity. He talked to them in such an earnest and loving way that three or four of this number expressed then a desire to become Christians. Early he was given a test that his endeavor was approved by God. Finding that his ready means for carrying on the work were exhausted, and that he was in arrears for a week's rent for his little room, he prayed for means to pay it at once. The next day he happened to find a bed of mushrooms which he picked and sold to a restaurant for \$1 50, paying this sum to the landlord. With thankfulness he accepted this

as an omen of Providence. When the mission was fully established, the expenses in maintaining averaged \$5,000 or \$6,000 yearly; and it is estimated that a convert to Christ has been made for every \$1 50 thus expended.

Afterwards Col. Clarke secured larger accommodations at Clark and Van Buren Streets in a place styled the "Pacific Garden Saloon." He dropped the last word and substituted that of mission, and has ever since retained the title "Pacific Garden Mission." His work outgrew this room; and nine years ago he moved into the more commodious building at the corner of Van Buren Street and Fourth Avenue, where he has since continued his efforts, largely in the evenings of each week. It will be remembered that, through the kindness of Col. Clarke, the principal room at this place has been used by the Seventh-day Baptist Church of Chicago for years in holding their mission-school on the Sabbath, and a large portion of the time their Sabbath services.

The success of this evangelist has been due to his sympathetic and whole-soul nature, to his common-sense methods of pleading with degraded men, to the unstinted use of his means, to his clear apprehension of the plain doctrines of the gospel, to his forcible and winning speech, to his intense belief in the efficacy of prayer, and to his implicit reliance on the help of an ever-present Saviour. His devotion to the mission amounted to a constant passion. When told by his physician not long ago that if he would abandon this work, and give himself rest he would probably live fifteen years longer, but if he remained in it with his usual habit of application he would not live over three years, he instantly replied, "I will then take the three years." In his last sickness he expressed the desire not to recover, if by so doing he would no longer be able to labor in the mission.

Sunday afternoon, July 3, 1892, memorial services for him were held in the audience room of this mission. They were largely attended, and were conducted by B. F. Jacobs, of Chicago, the well-known Sunday-school worker. Rev. Dr. J. D. Fulton, of Boston, Mass., offered prayer. The fifth chapter of Second Corinthians was read as indicative of the spirit and purpose of the departed. Rev. Charles E. Morton, of the Railroad Chapel of the city, said that Col. Clarke's greatest characteristic was his brotherly feeling for all men. Rev. Dr. Henson, pastor of the First Baptist Church, testified that we need not more books on Christianity, but more men like the lamented founder of the Mission. Rev. Dr. Leavitt, formerly of the Lincoln Park Congregational Church, said that Col. Clarke consecrated his life to lifting men; and Mr. Jacobs, that all his life consisted in giving. Others spoke also, and among them Rev. Dr. Goodwin, of the First Congregational Church, but none more effectively than one of the converts of Col. Clarke's first meeting in the small room on Clark Street, who told of his conversion and the life that he had since led, and of the remarkable success under God of the Mission.

Col. Clarke was married three times, the last in 1871, to Miss Sarah Dunn, of Chicago, who survives him. It is gratifying to learn that she intends to continue the work of her husband, assisted by Harry Monroe, converted under his efforts, and others who have had experience in the Mission. On his sixty-third birthday, Col. Clarke gave to his wife as a souvenir a published poem of his own in which he pays this loving tribute to her:

"Not much have we to leave the world
Of silver and of gold,
Not large estate, nor titled names
Of lineage grand and old;
Nor have we lived a selfish life,
With hardened hearts and cold.

"But then, dear wife, I trust we leave
A little brighter place
In some once darkened hearts on earth,
Before they saw our face,
Who more than wealth or fame, my dear,
May benefit the race."

SABBATH REFORM.

WHO CHANGED THE SABBATH?

SUNDAY.—Are we justified in keeping this day, in preference to God's ancient and time-honored memorial of creation, the seventh day (Saturday)?

There is only one source to which the consistent Protestant can go for a reply, and that is God's Word.

Dr. Dowling has truly said:

The Bible, and the Bible only is the religion of Protestants. Nor is it of any account in the estimation of the genuine Protestant, how early a doctrine originated if it is not found in the Bible. . . . Hence if a doctrine be propounded for his acceptance, he asks, Is it found in the inspired Word? Was it taught by the Lord Jesus Christ or his apostles? If they knew nothing of it, no matter to him whether it be discovered in the musty folio of some ancient visionary of the third or fourth century, or whether it springs from the fertile brain of some modern visionary of the nineteenth. If it is not found in the sacred Scripture, it presents no valid claim to be received as an article of his religious creed.

The prevailing idea is that Christ or his apostles changed the day. But we find the Bible silent on this point. We find that Christ himself kept the seventh day Sabbath. Luke 4: 16, 31. The early Christians kept it after the crucifixion. Luke 23: 56. Paul preached to Jews and Gentiles on the Sabbath-day. Acts 18: 4; 13: 42. We search in vain for one passage in the Scriptures of truth, which sanctions Sunday, or first-day-of-the-week observance.

The greatest obstacle in the way of the Sunday institution is the law of ten commandments. Sunday cannot be supported by that law, the fourth precept of which says, "the seventh day is the Sabbath," and to abolish the law would be to abolish the very foundation of the government of God. The leading Protestant denominations agree that the ten commandments are still in force.

The Methodist discipline, Art 6, says:

No Christian whatever is free from the obedience of the commandments which are called moral.

The Baptist Church Manual, Art. 12, says:

We believe that the law of God is the eternal and unchangeable rule of his moral government.

The Presbyterian Confession of Faith, Art. 5, says:

The moral law doth forever bind all, as well justified persons as others to the obedience thereof. . . . Neither doth Christ in the gospel in any way dissolve, but much strengthen this obligation.

Dwight's Theology, a Presbyterian work, Vol. IV., page 120, says:

The law of God is and must of necessity be unchangeable and eternal.

Thus we find the great denominations of Protestantism agree that God's law of ten commandments is "unchangeable," and yet by their practice of keeping Sunday they virtually admit that it has been changed. For surely a change of the Sabbath would involve a change of the fourth commandment of that law.

Hear these words from Bishop Mallalieu of the Methodist Church, when addressing a class of young men about to enter the ministry.

Perfection involves the idea of good works and obedience to the ten commandments, emphatically the ten commandments. You will never get a perfection unless it is the devil's perfection, that will admit you to preach anything that is not found in those.—Reported in Oil City Blizzard, Sep. 13, 1890.

And yet we know Sunday is not found in the ten commandments. Remembering this, let the reader draw his own conclusion from the Bishop's words.

Having found that the Bible sustains no change of the Sabbath, we turn in vain to history and the leading authorities of these great denominations for Sunday sacredness.

Buck's Theological Dictionary, a Methodist work, says:

Sabbath in the Hebrew language signifies rest, and is the seventh day of the week, . . . and it must be confessed that there is no law in the New Testament concerning the first day.

The Watchman, a Baptist paper, says in reply to a correspondent:

The Scripture nowhere calls the first day of the week the Sabbath . . . There is no scriptural authority for so doing, nor of course any scriptural obligation.

Dwight's Theology, Vol. IV., page 401, says:

The Christian Sabbath (Sunday) is not in the Scriptures, and was not by the primitive church called the Sabbath.

Rev. Geo. Hodges, who preaches in one of the largest churches in Pittsburg, Pa., writing for the Pittsburg Dispatch, says:

The seventh day, the commandment says, is the Sabbath of the Lord thy God. No kind of arithmetic, no kind of almanac, can make seven equal to one, or the seventh mean the first, nor Saturday mean Sunday. . . . The fact is that we are all Sabbath breakers, every one of us.

It is evident that Sunday cannot in any manner be identified with God's holy and sanctified rest day of the fourth commandment, and therefore is only a man-made institution. Now to history.

Neander, who is admitted by all to be the greatest and most reliable church historian, says:

The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a divine command in this respect, far from them and from the early apostolic church to transfer the laws of the Sabbath to Sunday.—Rose's Neander, page 186.

But the question is asked, Who changed the Sabbath? In Dan. 7: 25 we read of a power which all Protestant commentators agree is the papacy, or Roman Catholic power. We read in the verse named, "He shall think to change times and laws," meaning of course the times and laws of God, and it was this power which has been tampering with God's holy Sabbath, the only times in his law, and they flaunt it in the face of Protestants as a token or mark of their authority in other traditional matters.

The following are three letters from Cardinal Gibbons, of Baltimore, the highest authority of the Catholic Church in this country.

The first was written to Mrs. Mary J. Stavely of Edesville, Md., and is as follows:

CARDINAL'S RESIDENCE, Baltimore, Md.,
Feb. 13, 1892.

Dear Mrs. Stavely;—In the old law, that is, before the coming of Christ, the Sabbath, the last day of the week, was the day of rest. In the new dispensation, that is, after the coming of Christ, the day of rest was changed from the last to the first day of the week, namely, Sunday. The church, the mouthpiece and representative of Jesus Christ, made the change.

The reason of the change is this: Sunday is the day upon which Christ rose from the dead, and is the day also upon which the Holy Spirit descended upon the apostles. Sunday is therefore the day upon which two of the most important events of our church took place. Hence it was deemed most appropriate by the church, that this should be the day set apart for rest and religious exercises, rather than the Sabbath, or seventh day, which had been observed in the old law.

Yours respectfully,
W. A. REARDON.

The following letter was written to Mr. John R. Ashley, of Rock Hall, Md., and is more to the point:

CARDINAL'S RESIDENCE, Baltimore, Md.,
Feb. 25, 1892.

John R. Ashley, Esq., Dear Sir;—In answer to your first question, directed by the Cardinal to the reply to your letter, I will say:

- (1) Who changed the Sabbath?
Answer.—The holy Catholic Church.
- (2) Are Protestants following the Bible or the holy Catholic Church in keeping Sunday?
Ans.—The Protestants are following the custom introduced by the holy Catholic Church.
- (3) The Protestants do contradict themselves by keeping Sunday, and at the same time profess to be guided by the Bible only.

I am, faithfully yours,
C. F. THOMAS, Chancellor.

The following letter from Cardinal Gibbons also, to the writer, bears on the same point:

CARDINAL'S RESIDENCE, 408 N. Charles St.,
Baltimore, Md., Oct. 3, 1889.

Dear Mr. Franke;—At the request of his Eminence, the Cardinal, I write to assure you that you are correct in your assertion that Protestants, in observing the Sunday, are following, not the Bible, which they take as their only rule of action, but the tradition of the church. I defy them to point out to me the word "Sunday" in the Bible; if it is not to be found there, and it cannot be, then it is not the Bible which they follow in this particular instance, but tradition, and in this they flatly contradict themselves.

The Catholic Church changed the day of rest from the last to the first day of the week, because the most memorable of Christ's works were accomplished on Sunday. It is needless for me to enter into any elaborate proof of the matter. They cannot prove their point from Scripture; therefore, if sincere, they must acknowledge that they draw their observance of the Sunday from tradition and are therefore weekly contradicting themselves.

Yours very sincerely,
W. A. REARDON.

Some time since, the writer saw a printed sermon by Father Enright, a Catholic priest who has charge of Redemptorist College, Kansas City, Mo., offering \$1,000 for Bible proof for Sunday keeping. The writer took the liberty to write him, and received the following letter over his signature:

JAN. 11, 1892.

Dear Friend;—Your letter reached me only a few days ago. The paper you speak of I've not seen. My words were, "I have repeatedly offered \$1,000 to any one who can prove to me from the Bible alone, that I am bound to keep Sunday holy. There is no such law in the Bible. It is a law of the holy Catholic Church alone. The Bible says, "Remember that thou keep holy the Sabbath-day." The Catholic Church says, "No! By my divine power I abolish the Sabbath-day, and command you to keep holy the first day of the week." And lo! the entire civilized world bows down in reverent obedience to the command of the holy Catholic Church."

Excuse delay in answering,
Yours respectfully,
T. ENRIGHT, C.S.S. R.

Lock Box 75, KANSAS CITY, Mo.

The writer wrote to Archbishop Ryan, stating Father Enright's position, and received the following reply:

ARCHDIOCESE OF PHILADELPHIA,
CHANCELLOR'S OFFICE, 225 NORTH 18TH ST.,
PHILADELPHIA, PA.

Mr. E. E. Franke, Dear Sir;—Of course Father Enright is correct. There is not a word in the New Testament about Christ's changing the day. On the contrary, he always observed the Sabbath, the seventh day.

Consult any Catholic work that has a chapter on tradition, and you should find what you need.

The church alone is authority for the transfer from Saturday to Sunday.

Truly yours,
IGN. F. HOOSTMAN, Chancellor.

The foregoing testimony is from the highest authority of the Catholic Church in this country. Some, however, are not willing to receive Catholic admissions; for such we will give two good Protestant testimonies.

Dr. N. Summerbell in his history of the church from the time of Christ to A. D. 1871, says:

In 321 Constantine made a law that Sunday should be kept in all cities and towns. But the country people were allowed to work, and not till 538 A. D., was country labor prohibited by the third council of Orleans, which called it *the new Sabbath*.

This was a Roman Catholic Council.

Rev. John Sayder, in an article in the *St. Louis Globe Democrat*, of April 3, 1887, said:

Every instructed man knows that there is no New Testament authority for the change of the day of rest from the seventh to the first day of the week. Every instructed man knows that the Catholic Church gave to the Christian world the Sunday, and determined the manner in which it should be used. And when Protestantism threw off the authority of the Catholic Church, it abandoned the only ecclesiastical foundation upon which Sunday can logically rest.

The above testimony comes from a man who is himself a Sunday keeper.

Now we appeal to every honest Protestant to choose whom he will serve. Paul says in Rom. 6:16, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?"

Are you obeying God and keeping his day? or are you obeying the Catholic Church and keeping Sunday? We cannot serve two masters.—E. E. Franke, in *Advent Review and Sabbath Herald*.

MISSIONS.

WE hope that all who love justice and humanity and believe in religion, will carefully read Dr. Ellinwood's article on "Our national attitude toward the Chinese."

In connection with the Student's work in Marion, Iowa, 16 persons publicly manifested a desire to become Christians. From Marion the students went to Garwin.

A MR. W. T. JOHNSON, of Meridian, Borque Co., Texas, writes to Eld. J. S. Powers, our missionary for Texas and the Indian Territory, of interest in the Sabbath doctrine in his community. Dr. Belo also writes of a renewed interest at Lott. Our friends in Southern Texas have suffered from the drouth.

FROM GEO. W. LEWIS.

We have just returned from our regular trip to Beauregard Miss. We find the church thoroughly united in effort and spirit to uphold the cause of God in that place. The attendance upon the appointments of the church is good considering the number of aged people, some of whom make efforts and sacrifice in coming to the meetings that might well reprove younger and stronger people. During our stay there we were greatly surprised, cheered and instructed by the presence of Bro. S. I. Lee, who being away from home for some weeks, and not learning of the postponement of our Association, was on his way to Hammond to attend the meeting. He remained with us at Beauregard five days, including one Sabbath, preaching four sermons, in which were many words of instruction and encouragement.

Though quite a disappointment to us all, yet everything considered we think it fortunate that our Association is adjourned till later in the season when traveling will not be so much retarded by high water as at present, and when money, perhaps, will be a little more plenty, both for expenses and taking the usual denominational collections. We trust that this meeting, when it does occur, will be of great value to all present, yea, even to the entire denomination; and that all will be well repaid for the effort and sacrifice which the attendance upon it will involve.

The interest in spiritual things at Hammond is also good, it having been seen of late in six of the young people joining the church by baptism, and one by verbal statement. In a general effort of both brethren and sisters to make farther improvements on the temple of God in this place, by raising funds, erecting a steeple and ceiling the main audience room.

We hope to have a representative at Conference, but as yet that is an unsettled question.

The church here have just extended to us a call to continue our labor with them for the coming year. Pray for us that we may so labor together that the cause of God shall prosper and grow in this place.

OUR NATIONAL ATTITUDE TOWARD THE CHINESE.

F. F. ELLINWOOD, D. D.

The recent action of Congress in relation to Chinese immigration needs to be considered dispassionately and with proper discrimination. That grave issues are at stake cannot be doubted or ignored.

The fact that many hundreds of American missionaries are now resident in China, that a half century of earnest and self-sacrificing labor has been expended, and that a large amount of real property in residences, chapels, hospitals, school buildings and printing presses has been acquired, renders the question of serious alienation between the Chinese Government and our own a very grave matter.

The Chinese Minister at Washington, stung with indignation at the recent legislation and its hasty approval by the National Executive, is reported as having said, "If this thing goes on for twenty years to come as it has for twenty years past there will be no Chinese in America and no Americans in China."

A few months ago the Chinese Government proclaimed an edict requiring of its local governors to extend full protection to foreigners in life and property, and under that order a more complete and friendly recognition was granted to missionaries and other foreign residents than had been enjoyed for several years past, or, indeed, ever before. But telegraphic communication now makes the tone of sentiment prevailing at Washington quickly felt in Peking and in some of the provinces, and correspondence recently received from China shows that the arbitrary abrogation of treaties on our part is coming to be regarded as an insult and an outrage by the intelligent classes of Chinese.

It is not our purpose to criticize any department of our government; the difficulty lies back

of our legislation; it is in the public sentiment of the constituencies. Legislators are governed by the pressure which comes from the masses who wield the power of suffrage. Possibly the recent Exclusion Bill was thought by some real friends of the Chinese to be the best that could be carried, against others that were fraught with still greater injustice. The difficulty is that the very worst elements in the country are clamoring for the most rigid exclusion of the Chinese at whatever sacrifice of justice or national honor, while the better sentiment of the people is silent and inactive. The labor organizations, the sand-lot agitators, the political brokers, the laundry associations (mostly of European immigrants)—all these are forces which neither slumber nor sleep. The zeal and effort engendered by selfish interest are as unweary as the sweep of the tides, as constant as the law of gravitation, while Christian sentiment, philanthropy and the love of justice to the oppressed are often lax and indifferent.

Even Christian men fall insensibly under the debased ethical notions that bear sway, and they come at length to speak of the necessity of "laying aside sentiment" and judging of great public questions in the light of "national interest." This same kind of argument has been used over and over again with reference to our national wrongs toward the Indians, and a generation ago it was applied to negro slavery; England has long applied it to the opium trade.

It is with a view to arousing a more active Christian sentiment in regard to the Chinese that we venture to present this plea. If the laundry associations vote as they did some months ago that "the Chinese laundries must go"—though the Chinese first developed that industry; if hoodlums at the corners of the streets are emboldened by our apathy to assault the inoffensive Chinaman at will shall Christian men have nothing to say? Shall the churches, and ecclesiastical courts be silent? While labor organizations are constantly debasing the public conscience and overriding all principles of justice for the sake of selfish gain shall not missionary societies and all benevolent and philanthropic organizations exert their influence for justice and humanity?

Our complaint is not against restrictive laws. We believe that Chinese immigration should be carefully limited; but we complain of the manner and spirit in which the laws deal with the subject. We object:

(1) To the cruel discrimination by which one nation with whom we have formed solemn treaties is subjected to a kind of treatment which we visit upon no other. Article VI. of the so-called Burlingame Treaty of 1868 reads in part as follows:—"And reciprocally Chinese subjects in the United States shall enjoy the same privileges, immunities and exemptions with respect to travel or residence as may be enjoyed by subjects of the most favored nation."

But not only are the Chinese denied rights accorded to worthy citizens of the most favored nations like England or France, but their treatment is in shameful contrast with that exercised toward the lowest and most degraded immigrants from Europe who soon wield the power of suffrage and even *rule* the cities that welcome them.

(2) We complain of the fact that our laws place the Chinese almost wholly at the mercy of any white citizen of whatever nationality who happens to hold the office of commissioner or justice, and who under constant temptations to win the votes of the lower multitudes, by summary proceedings against the proscribed race may exercise the power of a ruthless dictator and tyrant. The average Chinaman, without a knowledge of our language and with only a vague apprehension of the laws, always finds it difficult to defend himself; and yet any failure is visited with severe punishment. According to the present law "any Chinese person or person of Chinese descent, convicted and adjudged to be not lawfully entitled to be or remain in the United States shall be imprisoned at hard labor for a period not exceeding one year and thereafter removed from the United States as herein before provided."

To confine him at hard labor for a year or less before sending him back to China seems a

spiteful and cowardly exaggeration of his hardship. Is this the even-handed justice that places China on the same level with "the most favored nations?" Would our government attempt such a course of proceeding with citizens of the great powers of Europe?

A further wrong is done in the provisions which virtually exclude the testimony of Chinamen on questions of previous residence: "at least one credible white witness is required."

(3) A wrong is done to the Chinese Government by failing to make the proposed changes in our exclusion laws a matter of consultation. Our first treaty with China made by Hon. Caleb Cushing in 1845 stipulated that the terms of the treaty should be changed by China (and inferentially by the United States) "only in consultation with the representatives of the other contracting power." But this is just what we in our recent action failed to do, and the Chinese Minister had reason to complain and feel indignant.

As in our relations to the Indians, so with respect to the Chinese, our treaties have been so often violated that it seems to be considered a farce to regard any longer even the forms of treaty. We make regulations to suit ourselves and our supposed interests, as if no agreement had ever been made or thought of.

There has been an evolution downward in our diplomacy with China since 1845.

The treaty of that date was full of friendship and reciprocity. The restriction was then on the other side; it was for our interests to cultivate friendly relations. The treaty began thus:

"The United States of America and the Ta Tsing Emperor desiring to establish firm, lasting and sincere friendship between the two nations have resolved to fix in a manner clear and positive, by means of a treaty or general convention of peace, amity, and commerce, the rules which shall be mutually observed in the intercourse of their respective countries."

The treaty of 1868 dealt mainly with privileges sought by the American party in the covenant—among these were several commercial advantages,—and also a clear enunciation of religious liberty vouchsafed to our missionaries in China and their native converts. We think it fair to say that whatever outbreaks of mob violence may have occurred, the Government at Peking has kept its pledges. The readiness with which it has paid indemnities for properties destroyed by mobs has often been a matter of surprise and admiration.

The Burlingame treaty of 1868 was intended to be an advance in the right direction; largely the aim was that of commercial advantages to ourselves, but there was also a noble plea for justice and friendship. The idea of "reciprocity" which was the one word by which Confucius inculcated the essence of the Golden Rule was made pre-eminent in the Burlingame treaty. The whole matter was a matter of congratulation throughout the country. Christians of every name looked upon it as a glorious fulfillment of the prayers which they had been offering for access to the Chinese. In Boston, philanthropic citizens of all creeds had public rejoicings, and Oliver Wendell Holmes read a poem which might be considered a sort of wedding hymn upon the marriage of the East and the West. From that holiday spirit how sad has been the lapse!

The first article of the covenant then agreed upon granted the United States the right "to regulate, limit or suspend" the immigration whenever it should reach such dimensions as "to threaten the good of the country or any particular locality," but it stipulated that "it should not amount to an absolute prohibition of such immigration," and that it "should only relate to the laboring classes." This article faithfully carried out would have ensured all reasonable degrees of protection on our part, would have preserved the respect of the Chinese government and race and would have left us free to exert that great and beneficent influence over China which our geographical position favors. Alas! that this covenant should not have been judged sufficient.

As the question now stands, we have a law which must be obeyed whatever its faults, but there is much that Christian men may do:

(1) They should everywhere strive to raise the public sentiment to a higher plane, to resist the ethical trend of this law, which is gradually debasing the moral sensibility of the nation.

(2) They should as far as possible endeavor to secure fair and just administration of the laws toward Chinamen in the communities where they reside and have influence.

(3) They should in all ways try to show to the Chinese, whether here or in China, the difference between the Christian attitude of the church and the political attitude of the country.

This difference has been noticed by the Peking authorities and it should be more patent to all people.—*Church at Home and Abroad.*

WOMAN'S WORK.

O SQUARE thyself for use; a stone that may fit in the wall is not left in the way.—*Trench.*

HERE is just one more testimony of the fact that knowledge concerning any certain thing awakens interest in that thing. When the Bishop of Ripon had finished reading the biography of John Williams, who labored so successfully in the South Sea Islands, he exclaimed, "I have just read the twenty-ninth chapter of the Acts of the Apostles."

SEVERAL times were some of us told at the Association just held at Milton, that our Western Association Secretary said at the Woman's hour of the session held at Genesee—this is the thought—that she had been one of those to stand off and criticise, but, having become identified with the movement by appointment to official work in it she had become interested in it, and sometimes thinks it would be well to pass the secretaryship around, believing it would have a like effect upon others. This thought has often been expressed by different ones amongst those who are trying to meet the obligations placed upon them. It but proves the truthfulness of that other thought so frequently recurring to the active worker in many a field, and brought to mind by such a variety of circumstances, that acquaintance with any good work inspires interest in it and love for it. The same is true of what does not seem superficially to be good. Acquaintance furnishes the clue to the good lying perhaps concealed. It helps to prove why knowledge is power. Love is power, and love is interest intensified.

My dear sister, please you go, and you, and you, if you possibly can, and go determined to help and to be helped. As sure as you do this so sure are you bound to find anew good each in the other, and greater faith both in the workers and in the cause itself.

Will you do it?

WILL YOU?

In making your plans for the remaining days of the summer will you bear in mind that by going to the Conference you may be doing good as well as simply receiving it? Some one has said that the time is fast coming about when people will look upon the summer school as the best place for vacation resting. Many give expression to the thought,—for so do they find it in point of fact,—that real rest comes not so much by cessation of labor as by a change of effort. There are people who need not, and who ought not, to go to the summer school for rest or for a change of effort. But the summer school stands, if you please, for a variety of useful places into which people may and many times ought to drop themselves, both for their

own good, and for the good of others, while pleasure is meantime conserved to all.

Our General Conference is one of the places where our people should go in August, since that is the time for its convening. It would be helpful to our work as now organized if many of our women could be present at the coming session of the Conference.

Never yet have the women been able to consult with each other as many feel that they ought to. True, if one says that Conference days furnish a poor time for aggressive work between meetings; people get so weary, and they will spend that time in visiting. But this is likewise true, that if each one will go determined to take some helpful word with her, and to make exchange by carrying away something equally helpful to her, anything which shall tend to the betterment of ways or of work itself, then will each one find the time for such exchange, somehow, somewhere, and the visitings will perforce of circumstances be more enjoyable, and the sessions of the week more interesting. Now don't you think that is so?

Will you go? And will you remember that it is for the work of the blessed Master that you do go?

One really satisfactory consultation of the women, each with the other by informal meetings, or by the more informal consultation of one with another one for the good of all will give a much needed impetus to our own lines of denominational work. This cannot fail to be true.

SEAMAN'S MISSION.

It was the privilege of the writer, in company with Mrs Dr. Tomlinson, of Plainfield, N. J., to spend a day at the "Seaman's Mission." Mrs. Burdick invited us to visit the "City of Rome." She carried a package of papers and bouquets of flowers which she distributed to the men on the ship. They received them with eagerness and pleasure. It was a sight not soon to be forgotten.

One man would see another with a flower and he would come and stand near watching for an opportunity to procure one. Truly the little pansy blossoms brought brightness to many faces that day. There were two little boys aboard, to each of whom was given a *Sabbath Visitor*; they were soon busy reading them. Mrs. Burdick invited the men to the Mission rooms for the evening, when Mrs. Tomlinson spoke upon temperance. There were eighteen men present, and they gave earnest attention.

Mrs. Burdick wishes to furnish a home-like place for the men where they may come and spend their time and be kept from the saloon. Directly in front of the ferry where the ship lay there was a saloon gay with its fresh paint, gilt and growing plants.

The followers of the prince of darkness know well how to please the eye, and spare no expense in preparing their man-traps. Ought not the children of the prince of light to be as wise? There are many things needed to make those rooms look tasty, pictures for the walls, simple ornaments for the mantel, anything that will make the rooms look cheery, illustrated papers, or books containing plates. The men are fond of pictures. One of them was heard to say "I do like to read pictures;" his interest in studying them, proved that he did read them.

Sisters, this is God's work and women can be his helpers. Shall we seize the opportunity? Will you lend a helping hand? A. C. R.

THE SABBATH RECORDER.

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REV. H. D. CLARKE, Independence, N. Y., Sabbath-school.

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

LET thy soul tread softly in thee,
As a saint in heaven unshod,
For to be alone with silence
Is to be alone with God.

THE very interesting letter from Bro. A. Bakker, Amsterdam, Holland, was received some weeks ago, but for some reason it has been overlooked. We are sure it will not lose interest on this account. Our brethren in Holland are making a brave fight for the truth, and deserve the warmest sympathy of the whole American brotherhood.

AS SECRETARY of the General Conference and of its Executive Committee, we give our approval to the suggestion of Bro. G. M. Cottrell, that the opening session on Wednesday be put in the afternoon. If the train does not arrive in Nortonville earlier than 11 A. M., it would hardly be possible to get a morning session in time to adjourn for dinner.

WE think it must be pretty well understood by the readers of the RECORDER, by this time, that there is to be a General Conference of Seventh-day Baptists at Nortonville, Kan., and that it will be in session two weeks from this time (Aug. 24-29). We think also that the arrangements made by our committee for transportation are likewise understood, and that, thanks to the kind offices of the Santa Fe managers, they are the best we have ever made. Read carefully what the committee says in this week's issue. We also publish a card from Bro. Wheeler, which may be of interest to Minnesota delegates, if the Kansas City tickets, for any reason, are not available. Wherever they are available it is certainly much the best arrangement.

A CONTEMPORARY has been making some observations on the antecedents of criminals and is surprised to find a large number coming from respectable families. Families of wealth, culture, good social standing and piety, in the first, second or third generations, contribute to the world a surprisingly large number of criminals. In its comments upon this fact our contemporary concludes that not heredity but a want of parental authority and of a firm family discipline is responsible for this sad state of things. Another adds that the general tendency to underestimate the enormity of sin and the lamentable laxity concerning moral obligation is a still larger factor in the problem. While granting a large place to each of these elements in the question, we insist that neither touches bottom. Nothing but the much reviled but Scriptural doctrine of the native depravity of the unregenerate heart will account for such facts. Granted that a more thorough and consistent family discipline is needed in the Christian homes of our land, and that a sore need of the church and the world is a deeper sense of the sinfulness of sin and a higher sense of moral obligation, still it is true that the only safe-

guard against individual crime is a truly converted heart. Neither the very best of family training nor the most wholesome, social and religious surroundings can be a substitute for this. From such training and from such environments young men, and young women, too, with unregenerate hearts, go out to crime and sin. The facts set forth by our contemporary mentioned at the beginning of this paragraph is sufficient proof of this. David went to the bottom of the case and sought the only true remedy when he prayed, "Create in me a clean heart, O God, and renew a right spirit within me." It was to a representative of the very best culture and training of his time that Jesus said, "Marvel not that I said unto you, ye must be born again." This is the fundamental lesson for all Christian parents and all moral reformers.

HOW IS IT?

It has been remarked that in no other profession, or calling, is the experience which comes of faithful service at so great a discount as in the gospel ministry. As if confirmatory of this statement, which is a very remarkable one if true, our attention is called to a sample advertisement, the like of which may be seen in almost any newspaper patronized extensively by business men, running something like this:

WANTED.—A man to take charge of a well-established, thriving business. To the right man a good salary will be paid. (Here follows a description of the business.) No one need apply who has not had experience in this particular line, and who can bring testimonials of his success.

Over against this business-like announcement, is put a sample clipping from the religious news column of some church paper which reads:

The church at — is in want of a new pastor. The Rev. Mr. D— who has been with the church for the past ten years or more, is a scholarly preacher, a man of deep piety, and an earnest workman, but he is now nearly fifty years old, and some of us have been feeling for some time that we needed a younger man. And so Dr. D— has resigned.

Now, while it is possible to select sample advertisements or announcements in such a way as to make an argument in favor of the position one has taken, we could not help reflecting on the contrast presented in the above samples; and the more we have reflected, the more we have felt compelled to admit that they do not seem to very much overdraw the picture. Granting that there is, at least, some truth in this presentation of the case, it is worth while to pause a moment and consider. We recognize the wisdom of the business advertisement. To put an important business interest into the hands of an inexperienced agent is, to say the least, to jeopardize that interest. The more important such interests are, the less willing are men to commit them to men whose knowledge is only theoretical. Are the interests of the church of less importance than those of the merchant or manufacturer? We do not generally so account them? Is experience in the work of the church less valuable or less important to the church workman than to the business man? We can see no reason for such a conclusion. Why, then, do so many churches make haste to exchange a pastor of mature years and ripe experience for one who has neither? Is it because the minister is old and ready to be superannuated at an age at which a business man is in his prime? We can see no reason why it should be so. Is it, on the other hand, because in the choice of a minister the church is moved by sentiment rather than by business sense, and seeks a pas-

tor for his freshness and power to attract, rather than for his wisdom born of experience and faithful service? We are not quite ready to accept this solution of the problem. What then? We are inclined to believe that, at bottom, the question is larger than a question of age or experience. We are not enough in the habit of thinking of the church and the work of the church in the world as we think of other business, and of treating it with the same business-like sense, push, and enterprise, that we use in the conduct of any important business. When we come to this point of thinking, and shape our conduct accordingly, the church will be strong, finding room among its workmen for age and experience, and for youth and enthusiasm as well. In speaking of the church and her work, we do not forget that her real power is in the spiritual life of her individual membership, and that this individual, spiritual power is born of fellowship with the Lord Jesus Christ; but this individual, spiritual life is not inconsistent with the conduct of the business of the church, as an organized body, on the most approved business principles. It is to emphasize the importance of this business view that we write this paragraph.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., Aug. 5, 1892.

The hottest week ever known here was the last. 95 degrees by day and 71 degrees by night was the high average, which with a humid and languid atmosphere tried men's souls. Metal exposed to the sun attained a blistering heat, and thermometers exploded. The capital has, however, a good refrigerator in the Washington Monument. The exterior of this reflects the heat of the sun and imparts it to the air, which being thus expanded ascends and displaces cooler air above causing it to flow down the interior and issue in a cool breeze at the base. Here the neighbors gather like fish about an air hole in the ice to get a little air. Cool mountain air free from sewer gas, carbon, oxide and bacteria, and from wood, feather, wool, soil and cuticle dust, which make visible the air in the house, flows above us a vast ocean of refreshing ozone, and all that is needed to bring it down is a suitable conduit. The sun can do the work. But if the automatic action of the sun were aided by machinery, and we had enough lofty monuments there would be no need to go to the mountains for air, for we could bring it down to our every day level.

Inventors have here a good field. One has already obtained a patent for the use of air cooled by underground tunnels. Congress has appropriated thousands to experiment in upsetting the atmosphere by explosions to produce rain. Instead of relying upon the burning of powder why not bring down the cool, dew-generating breezes and mix them with the hot saturated air we swelter in. Your correspondent suggests a lofty reflecting wall facing the sun combined with fans to quicken the ascent of the heated air and on the opposite side of the wall fans arranged to draw cool air down. He has not money to pay patent office fees nor influence with Congress to get an appropriation and therefore freely gives this invention to the public with his most solemn guaranty that it is worth more even to produce rain than the gas-bag rack-a-rock business.

Seventy thousand veterans are expected here in the fall in the midst of our delightful three month's Indian summer, and every effort is being made to give them a hospitable and comfortable

welcome. At the close of the war it took the armies two days to pass in front of the White House, but one day of fourteen hours will suffice for this time. The veterans will see great changes. Swept asphalt streets where before was mud, and miles of fine houses where they staked their tents. They will see an enlarged capitol and a completed monument, and the great pension, state, war and navy buildings, and many other magnificent structures, public and private, and not the least they will look with deep interest upon the statues of their dead leaders.

War reminiscences, talks, discussions and stories will abound more than ever and they are always abundant. A large part of the older Government employes, with many business men, retired officers and Congressmen constitute a permanent re-union of old soldiers here, and war experiences never tire.

In Congress are many men who were seriously wounded in the war. Ex-Confederate Congressman Oates, who was shot a half dozen or more times, says "a bullet stuns as if you had been hit at short range with a club. Then the little intruder gets hotter and hotter, and like a live coal until you become unconscious." Says Col. Herbert, of Alabama, "I felt as if my shoulder had been seared with caustic. It seemed to me the Yanks were firing red-hot balls." Says Gen. Henderson, "It seemed as though the planet Jupiter had struck me. I never was so astonished." Senator Manderson remarks, "When you are hit near the spine you feel as if a red-hot spear a mile long had been thrust through you." Col. Stone, of Kentucky, "felt a slight twitch of trouser-leg as by a briar or a playful kitten." Senator Cockrell adds, "I was wounded several times that day, and was the worst hurt by a bullet that did not touch me. It passed under my chin with a satanic swish like a saber stroke. It seemed as if the Federals were throwing butcher knives. It stung hotly, and I thought my throat was cut. But when I felt, there was no blood, only the whiskers came off." Most of these men received several wounds, and were made insensible and carried off the field; and many others could tell like stories.

CAPITAL.

THE HOMESTEAD MATTER.

Editor of the RECORDER.—The article which you print in your issue of July 28th relative to the labor troubles in this State seems to me a more reasonable one than the reference by L. C. Randolph of July 21st. The following editorial from the Bradford *Era* seems to me about right:

The story comes from Homestead that non-union men are intimidated and threatened if they continue to work in the Carnegie works. The merits of the strike *The Era* is not discussing. If the old hands don't want to work they don't have to. And by the same token, if the mill owners don't want to employ union men there is no law to compel them. This is a free country where a man may work for anybody who will employ him, or where an employer may hire anybody who will work for him. If employer and employe are satisfied it is no earthly business of anyone else. When the military were called out three men who were badly needed in the office were taken from their places in *The Era* printing establishment. They are men whose places are not easily filled temporarily. But they had better stay at Homestead forever than to come away and leave a reign of terror there such as is promised if non-union men or any other kind are to be driven away and maltreated, simply because they follow their needs to work for a living at what is offered them to do. If the strikers want to hold the sympathy of the people of the country they must keep within the law. They must respect the rights of other men or not expect respect for themselves. The non-union men are guilty of no

offence and are entitled to the protection of the law. If the strikers will not respect the law, summary justice should be dealt out to them. All men are entitled to fair play in this country.

I am sure that I am the friend of the laboring man. I am sure also that the laboring man cannot justly say of the capitalist, "I have no need of thee," and that the capitalist may not say to laboring men, "I have no need of you."

The assertion that there is no reason why the Carnegie company shall not submit this matter to arbitration, seems to me hasty. What shall they arbitrate?—Shall it be the question whether it takes two to make a bargain? or whether the Amalgamated Association shall dictate and that no one else may work without their consent? or that a man may determine for himself whom he will employ? The propositions to arbitrate implicate this as an open question. I would stand, as Mr. Frick does, and say that I had nothing to arbitrate; and should claim the protection of the State, to sustain me in my rights.

Yours truly,

G. H. LYON.

BRADFORD, Pa., Aug. 1, 1892.

EDWARDS'S SERMON ON HELL.

Beecher said that he never read President Edwards's sermon on "Sinners in the Hands of an Angry God," without feeling that he was hearing the trumpet call of God to the day of judgment. In the SABBATH RECORDER of Aug. 4th, X. Y. Z., after quoting the most significant passage of the sermon, derides the sermon as "a night-mare of the reason and the moral sense." He evidently is very differently affected. But Edwards's representations of "eternal torment" are not any more terrific than those of Christ, if they are as terrific. Reverently hear Christ: "In hell he lifted up his eyes, being in torments." "Send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame." "Go into hell, into the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched." "Shall cast these into the furnace of fire, there shall be wailing and gnashing of teeth." Will X. Y. Z., when he meets Christ in eternity, demand an apology from him for such utterances, saying, "On earth you must have been very immature, as well as greatly mistaken, when you described this 'night-mare of the reason and the moral sense.' You cannot be the Saviour whom I accept, for such a God is a fiend." Such statements are blasphemous; they present another gospel. Whoever does this, of him Paul says: "Let him be accursed." See the opposite stand which this apostle takes, and how he approves Christ's words, when in warning those who "turn away from him that speaketh from heaven," he utters this sentence, the most fearful ever spoken, "For our God is a consuming fire." This God is our infinitely loving Father; and because he is thus loving, he is terrific in punishing the wicked, even the finally wicked. Hear John, the loving disciple, "He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever." What a picture of the condition of the lost, who "shall drink," as John says, "of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation."

O. P. Q.

WHEN religion is made a science there is nothing more intricate; when it is made a duty nothing is more simple.

ONE-HALF FARE TO CONFERENCE.

Delegates and others attending the Conference will purchase tickets at one fare to *Kansas City* and return by the *Santa Fe* line, both from the East and the West. Those from the North will also purchase to *Kansas City* and get off at St. Joseph, Atchison, or Topeka, and take the *Santa Fe* line for Nortonville. Those from the South will also purchase to *Kansas City*, and at *Kansas City* to Nortonville. All passengers arriving at Topeka will be taken to Nortonville on their *Kansas City* tickets without extra charge. Explanation.—There is an open rate to *Kansas City* on account of the meeting of the "Knights of Pythias" at the same date of our Conference. By the arrangement of the *Santa Fe* our people will purchase these tickets, which should be on sale at all coupon offices, and any agent can get them by making application to the General Passenger Agent of his road. See at once that your agent is supplied. These tickets will be on sale from Aug. 20th to 23d and good to return till Sept. 15th from all points (more than 200 miles from *Kansas City*). Eastern passengers need not go to *Kansas City*, but their tickets will be honored to St. Joseph. From St. Joseph to Nortonville the *Santa Fe* people will issue a round trip ticket at one fare; and these tickets will be provided in Chicago as well as St. Joseph. Tickets will be good from Aug. 20th to Sept. 15th.

Our party will leave Chicago August 23d, at 6 P. M., via *Atchison*, *Topeka*, & *Santa Fe R. R.*, and arrive at Nortonville the next day (Wednesday) at about 11 A. M. Dearborn Station is the *Santa Fe* and *Erie* Depot. First class coaches and free reclining-chair cars will be provided to run through to Nortonville without change. A special train will be provided for our party if the number going will justify it. Sleeping cars at usual rates.

Persons who expect to attend should give notice, either direct or through their pastor, as soon as possible, to Ira J. Ordway, 205 West Madison St., Chicago, so that they may be advised in regard to purchasing tickets, and so that the necessary arrangements may be made. Each pastor is requested to send estimate of the number of persons which will probably go from his society, on or before the 20th of August.

IRA J. ORDWAY, }
D. E. TITSWORTH, } Com.

REDUCED RAILROAD FARE TO CONFERENCE.

Arrangements are made on the Chicago, Great Western (recently Chicago, St. Paul and *Kansas City*), so that those who pay full fare going to Conference can return for one-third fare. Take certificate of agent where you purchase ticket. Then have clerk of Conference sign paper and you can return at one-third rate. The rate from Dodge Centre to Atchison is \$12, return \$4. Nortonville is only sixteen and two-thirds miles from Atchison, on *Santa Fe* road. There is some delay in Atchison. But twenty-four hours will take you from Dodge Centre to Nortonville, via, Chicago Great Western. Iowa friends along the line please notice this.

S. R. WHEELER.

REV. JAMES BAILEY.

Rev. James Bailey died at Milton, Wis., just after midnight, First-day, July 31, 1892, aged 79 years, 1 month and 18 days. He was ill with a brain difficulty only three days, and had the use of all his faculties to the last moment. He met his end calmly and peacefully, saying just before his departure, "I shall soon be at rest." At his request the funeral services were held at his late residence. On account of the inability of the pastor, Rev. E. M. Dunn, to conduct the exercises, they were in charge of Pres. W. C. Whitford, who was assisted by Rev. Nathan Wardner, Rev. Wm. Walker, and Rev. O. U. Whitford. The remarks on the occasion were suggested by the apostle Paul's injunction to Timothy, "Make full proof of thy ministry." Appropriate memorial services will be held by the church after a few weeks. A full sketch of Eld. Bailey's life will appear in the SABBATH RECORDER in due time.

W. C. W.

YOUNG PEOPLE'S WORK.

WISE WORDS.

How fading are the joys we dote upon!
 Like apparitions seen and gone;
 But those which soonest take their flight,
 Are the most exquisite and strong;
 Like angels visits short and bright;
 Mortality 's too weak to bear them long.
 —The Rev. John Norris.

EARTHLY joys and pleasures when not hurtful are surely given to cheer and brighten our path through life which is, or ought to be, one of labor and sacrifice.

BUT though earthly joys are thus fleeting and we are often tempted to murmur at being doomed to toil and suffer, the joys of a holy life are more abiding if not so enticing or so keen.

LET us shun the joys which though exquisite bring sorrow in their train; let us accept as good gifts from God all right pleasures that do not harm us or lead others astray. If these abide let us rejoice, if they are denied us or too swiftly flee, let us not complain. The holy joys of a life pure, noble, earnest and self-sacrificing let us keep with us; for we may, if we will. No power can take such from us.

SOME OF THE DUTIES OF THE CHRISTIAN ENDEAVOR.*

BY MRS. A. N. TALLETT.

When we become members of the noble cause we take the Saviour as our guide, and promise to read his holy Word each day of our lives; we should fulfill that part of the pledge faithfully—but alas! do we—and then try to live as it teaches us. We should strive to follow the Golden Rule, and live in such a way that those around us may be benefited, and then we will have a stronger influence in getting them to come to the meetings. I remember quite distinctly of one of our most sincere workers of the Christian Endeavor Society saying one time at one of the meetings, "Each and every one has some influence among his associates, either good or bad, and it lies within that person's power to determine what use he will make of that influence." I wondered if it could be true that if I joined the Society of Christian Endeavor I might have an influence in getting some one else to join. I know not whether it influenced others. Only this; if we read the Word of God, study it carefully, and then try to live as he would have us, we surely can never have a bad influence. Let us see that this duty is performed.

One duty is to be present at each meeting. How easy it is to frame an excuse, especially if we are somewhat lazy. Sometimes the day will be entirely too warm, or very cold, or rainy, or muddy, and so many excuses. But nevertheless, if we will try to bear this little cross until we get to the meeting, when seated among our friends, interested in God's work, how glad we will be that we came instead of lounging at home! Try it and see if you will find more real enjoyment in serving that duty. Now comes one hard duty for me, that is, speaking in the meeting. I remember when I first became a Christian Endeavorer I had never taken any part, because the active members would always do their duty and the time would be gone before my turn came. When the consecration meeting came my name was called. I did not know

* Read at the Young People's hour, at Milton, Wis., June 25, 1892.

what to do; but there was duty staring me in the face, and I arose and uttered a few stammered words in response. But how much better I felt, and ever since I have always liked the consecration meeting the best of all. At our consecration meetings all our members respond, either by selected verse, speaking, or prayer.

What a blessing the Christian Endeavor affords us, any way! And we should consider all of the duties that are placed here for us to perform as ways of showing our love for him. The Christian Endeavor meetings afford an excellent opportunity to show our gratitude to Christ, and prepare the way to heaven! We should, one and all of us, be truly grateful to God for allowing us the privilege of these meetings. May his blessing fall upon the Christian Endeavor Society, and promote its growth throughout the land.

CHRISTIAN ENDEAVOR.

On February 2, 1881, Rev. Francis E. Clark, pastor of the Williston Church, of Portland, Me., acting from the conviction, born of a revival period, that the young people must be trained into strong Christian manhood, organized the Williston Young People's Society of Christian Endeavor. The new society was but a handful, yet it struck the triple chord of "pledged," "systematic" and "united" endeavor in the Christian, and the effect on the church's young people was such that the Christian Endeavor movement has become the greatest factor in Christian steadfastness the century has seen. The growth is phenomenal in the extreme. The figures are more eloquent than any words, and the growth from year to year has been by no method of arithmetical progression, but a development peculiar to determined Christians. This is the record:

	Societies.	Members.
In 1881.....	2	68
In 1882.....	7	481
In 1883.....	56	2,870
In 1884.....	156	8,905
In 1885.....	253	10,964
In 1886.....	850	50,000
In 1887.....	2,314	140,000
In 1888.....	4,879	310,000
In 1889.....	7,672	485,000
In 1890.....	11,013	660,000
In 1891.....	16,274	1,008,980
In 1892 (on record January 1)...	18,500	1,100,000

The first convention only mustered delegates from four societies, and the second only seventy young people. The contrasts in the society's growth are most impressive. From church to church, town to town, State to State, country to country, through all the Protestant denominations it went on its conquering way until to-day its constitution is translated in various languages, and delegates were present in New York from Africa, India, Turkey, Brazil, the Isles of the Pacific and our own Indian tribes. The whole orb of the earth is given over to the Endeavorers, and the Y. P. S. C. E., as the abbreviated title of the society runs, is clearly the new sign by which the churches are to be recruited and conquered.

The lesson of the Christian Endeavor Society is the lesson of the "fixed idea." It is the old, old story of "united we win, divided we fall," and in unity there is strength. The society represents consecrated effort. The simple constitution of the first society contained all the essentials that have resulted in its extraordinary growth. There was the pledge to regular and steady attendance on prayer-meetings and to a determined effort to live up to all the requirements of the Christian life. This central idea enforced by organized effort has worked the wonders. The "look-out" committees, the prayer-meeting committees and the social committees, with their picturesque development in "front-seat brigades," "hand-shaking circles" and "band of first getters-up" all denote the minutiae of organization working to one end. Such a movement was bound to win and it did. "Pledged," "systematic" and "united" effort results in a conservation of energy that is irresistible. What the society has done for church unity must be fundamental and far reaching.—Philadelphia Press.

THE OLD TESTAMENT AND THE FUTURE LIFE.

It has frequently been charged against the Old Testament that it nowhere reveals clearly the Immortality of the soul, or leads its readers to a belief in a future life. This is an inexcusable and serious error, originating rather in the mind of the willful skeptic than in a thoughtful student of the Scriptures.

The frequent communions held by the patriarchs with God by means of dreams, visions, voices, and direct spiritual impressions, plainly implies their unhesitating faith in the nearness and reality of an unseen world. Indeed, their access to this unseen world seemed much easier than it does to us. They were accustomed to welcome angel visitants from it and to regulate their lives by angelic messages. Is it likely that Abraham, for example, could have heard a divine call coming out of eternity commending him to leave his home and friends and all early associations for a strange land and a new career had he not regarded God who had thus called him as his abiding Friend and Saviour in a future life? He doubtless had the same feelings that Paul expressed when he exclaimed: "If we have hope in this life only, then are we of all men most miserable." His trials and wanderings were to find a compensation not in the benefits connected with time, but with the unfading joys of eternity.

Nor was it otherwise with Moses. It required the most powerful of motives to induce him to resist all the solicitations to pleasure and honor and luxury offered by an Oriental throne, and to espouse the cause of an enslaved and despised people. What was that motive? It was in the respect which Moses entertained for the recompense of the reward. And this was a reward belonging to the future life, rather than to this, is evident from the next statement that he endured as seeing him who is invisible. Had there been no better, no loftier, no purer, no more blissful realm beyond the grave than he was acquainted with here, he would not have forfeited all the royal privileges to which he was entitled, nor have welcomed the afflictions of the wilderness.

What, again, is the meaning of the words, "And Enoch walked with God, and he was not, for God took him?" The Jews, to whom these words came, understood them to mean that God had translated Enoch from earth to heaven. Heaven was the fit dwelling-place and blessed reward of a man who had distinguished himself by walking with God; that is, by obeying and adoring the God of heaven here below. Nor could any worshiper in the old dispensation fail to attach the same interpretation to the translation of Elijah. His wonderful disappearance in a chariot of fire was not regarded as a calamitous stroke of death by a whirlwind and lightning bolt, but as an unparalleled and glorious upward flight into the beatitudes of an endless life beyond the skies.

The Psalmist believed in a future life beyond all question when he wrote, "Thou shalt guide me with thy counsel, and afterward receive me into glory;" and again, "God will redeem my soul from the power of the grave, for he will receive me." Here is an explicit testimony to the fact of a redemption of the soul from the power of the grave, and to its eternal life and felicity in the presence of God, who will receive it.

In the estimation of the inspired writers of the Old Testament the other world is often the only thing worth living for. Human purposes and conduct are to be shaped here mainly with reference to the destiny thus to be achieved here. Daniel states in the clearest possible terms, not only his faith in a future life, but in the happiness or wretchedness of that life according to the motives and character a mortal has displayed in this life. "Many of them," he says, "that sleep in the dust of the earth shall awake to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

Doubtless our Lord had these words in his mind when he said, "And these shall go away into everlasting punishment, but the righteous into life eternal." So once more Jesus exhib-

ited the historic belief and interpretation of the Old Testament Israelites in this remarkable language: "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead but of the living." To maintain, after such an explanation, that the Jews, under the teachings of their ancient Scriptures, did not exercise faith in the resurrection of the dead, or were not influenced by the hopes of a glorious immortality, is to display the sheerest ignorance or unaccountable stupidity.

It was precisely because the old prophets believed in the immaterial and unfading realities awaiting the upright beyond the tomb that they opposed the follies and wickedness of their times. They lived more intensely and really among the truths of an invisible and eternal world than they did in the flesh. Hence they were willing to bear martyrdom, for martyrdom was the opening gate into glory. It would be a blessed thing for the skeptic if he would only believe as they believed, and triumph as they triumphed.—*Christian at Work.*

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1892.

THIRD QUARTER.

July 2.	The Ascension of Christ.....	Acts 1: 1-12.
July 9.	The Descent of the Spirit.....	Acts 2: 1-12.
July 16.	The First Christian Church.....	Acts 2: 37-47.
July 24.	The Lame Man Healed.....	Acts 3: 1-16.
July 30.	Peter and John Before the Council.....	Acts 4: 1-18.
Aug. 6.	The Apostle's Confidence in God.....	Acts 4: 19-31.
Aug. 13.	Ananias and Sapphira.....	Acts 5: 1-11.
Aug. 20.	The Apostles Persecuted.....	Acts 5: 25-41.
Aug. 27.	The First Christian Martyr.....	Acts 7: 54-60, 8: 1-4.
Sept. 3.	Philip Preaching at Samaria.....	Acts 8: 5-25.
Sept. 10.	Philip and the Ethiopian.....	Acts 8: 26-40.
Sept. 17.	Review.....	
Sept. 24.	The Lord's Supper Profaned.....	1 Cor. 11: 20-34.

LESSON VIII.—THE APOSTLES PERSECUTED.

For Sabbath-day, Aug. 20, 1892.

SCRIPTURE LESSON.—Acts 5: 25-41.

GOLDEN TEXT.—We ought to obey God rather than men.—Acts. 5: 29.

INTRODUCTION.—Following the lesson of Ananias and Sapphira, many signs and wonders were done, and all the sick and possessed brought to them were healed by the apostles. So enraged were the high priests and Sadducees by this that they imprisoned them; but an angel released them and bade them go and speak in the temple, which they did. The Council and Senate, having assembled and sent for their prisoners, are informed that the prison was found duly closed but the prisoners were not within. When they were doubtful as to what would be the result of all this, one comes and informs them that the apostles were teaching in the temple. With this our lesson begins.

EXPLANATORY NOTES.—v. 26. "Captain." The leader over the Levitical temple-guard. "Without violence." Without harsh treatment of any kind. "For they feared the people," etc. They were kept from violence because of the popular feeling in favor of the apostles. Strange priests that cannot be awed by the power of the Spirit working through these men, and can only be restrained by the fear of the people. v. 27. "High priest asked." He spoke, doubtless, as the president of the Sanhedrim. v. 28. "Filled Jerusalem." Showing, even by the testimony of their persecutors, the immense influence they had in spreading the new doctrines. "Intend to bring this man's blood upon us." Yes, this was the result of their teaching. This same Sanhedrim had condemned Christ. They had said, "Let his blood be upon us and our children," and now Peter and the apostles declare again and again that whom they have crucified God hath raised, etc. It is getting altogether too personal and obnoxious to them and they desire to call a halt. v. 29. "Peter." The same old Peter. "We ought to obey God rather than men." Certainly, that is good theology, and God, by his angel, commanded us, *speaking*. Verses 19, 20. You bid us desist, we must obey God. v. 30. "God of our fathers raised," etc. God of Abraham, Isaac and Jacob. This ought to influence them

favorably to Jesus, for they profess allegiance to the God of their fathers, of the Old Testament. v. 31. "Prince and a Saviour." "Prince" signifies sovereign, ruler, and shows the *royalty* with which Christ was clothed; while "Saviour" shows his mission of *salvation* to men, one who can deliver from sin. "Give repentance." As a Prince he disposes us to (or gives) repentance, sorrow for our sins and a turning from them, including faith in himself as Saviour; whereupon he also gives *forgiveness* of sin. Gracious Prince and Saviour! This is his work since God hath exalted him, carried on by the Holy Spirit whom he sent to earth. v. 32.—"Witnesses." Eye witnesses of the ascension. "Also the Holy Ghost." He is likewise witness to those who have received him of the truths of Christ, since the Spirit's presence itself is the fulfillment of Christ's promise to send the Spirit after he was gone. v. 33. "They heard . . . cut . . . took counsel to slay." What hardened wretches! Instead of being led by the truth to repentance and salvation, they are enraged by it and seek to kill them. v. 34. "Pharisees." Large sect among the Jews who believe in a resurrection and future life. "Gamaliel." *God is a rewarder.* A Pharisee and noted doctor of the Jewish law; had been Paul's teacher, grandson of the famous Hillel, son of Simeon. Some say uncle to Nicodemus, and for 32 years president of the Sanhedrim. An illustrious man indeed among the Jews. "Doctor." Teacher of the law. "Apostles forth." Out of the Council so that he might give it some private advice. v. 35. He counsels moderation. v. 36. "Before these days." About 3 B. C. "Theudas." Josephus (Ant. xx 5, § 1) speaks of an insurgent by that name, but he was in the time of Claudius, some 12 or 15 years after Gamaliel's mention. Some critics have concluded Luke incorrect in his time, but this is not at all necessary. Josephus speaks of many disturbers of the peace in the turbulent close of the reign of Herod the Great. Theudas may have been one of these; or as has been claimed by another, he may have been one of the three whose names are given by Josephus, *viz.*, Simon, on the supposition that he had two names, Josephus calling him by one and Luke by the other. There can be no valid objection to either of the above suppositions. v. 37. "Judas." A. D. 7. "Galilee." Probably a resident of Galilee, which is the northern division of Palestine. "Taxing." Under Augustus. It was in opposition to the taxing that Judas raised the insurrection. v. 38. "Refrain." Doubtless good advice in this case. "If of man will come to naught." Hardly a safe rule to apply in every instance, for if they are really evil-doers they should be checked by the authorities. v. 39. "But if of God, cannot overthrow it." Grand truth, and this is probably what he thought was the case with their teaching, "of God, and not to be overthrown." "Fight against God." A most serious position to occupy—sure of defeat. v. 40. "Beaten them." This they could do for refusing to obey their orders. v. 41. "Rejoicing." What a triumph! Actually rejoicing, as enjoined in Matt. 5: 12, that they can suffer persecution for the Master's sake.

SUGGESTED THOUGHTS.—What trust and faith ought the Christian to have in God, who is able to deliver from prison walls and human councils, resistance of nature and of man! Who knows how largely we are watched over and guarded by angelic ministrations? v. 19. Popular opinion is often a welcome restraint upon the tyranny of rulers. What a fine motto for the Christian, that answer of Peter: "We ought to obey God rather than men." This settles, then, forever, which we should obey when human and divine laws clash. Here is the Sabbath-keeper's defense. God says, "The seventh day is the Sabbath, keep it holy." Men with their laws sanctify the first day. Which shall we keep? If Peter was *right*, no man to-day can be right unless he, too, obeys God. Faithful witnessing in religion has great influence. We should all seek to have the witness within us of the Holy Ghost. There is often to be found among those arrayed against truth the spirit of "fair play," as shown here by Gamaliel. We ought not too eagerly or hastily seek to interfere with what we disapprove if we can't do it justly; remembering that it is all under the supervision of God, and his purposes cannot be overthrown. Never do evil that good may come. Again, note the influence of one man's words among those seventy who were intending to slay the apostles. Always stand up and be counted. If you have a conviction, a word, a thought, an exhortation or warning, let the world have the benefit of it. Put your light on its candlestick. It may do more good than you think. Learn how to rejoice in tribulation, persecution, sacrifice, for *Jesus's sake*. This is heroic. This is the spirit in which we ought to keep the Sabbath, rejoicing that we are counted worthy to suffer a very little for his name, and

not whining, complaining at our lot and sacrifice. "The Lord loveth a cheerful giver." We need not court the enmity of those who oppose us; but we should do our duty and stand by the truth whoever may oppose. Truth and error, right and wrong, can make no compromises. They oppose each other as light and darkness, heat and cold. If we obey the truth error will soon enough hate us.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning August 14th.)

HEROIC CHRISTIANS.—Acts 5: 40, 41, 2 Cor. 12: 9, 10.

Whipped and scourged! and for what? For witnessing to the truth. For declaring that obedience to God is imperative. "We ought to obey God rather than men." This is the charter of civil and religious liberty, the solid principle that lies at their foundation. Conscience must be first emancipated before one is free. There never was a prison strong enough to hold fast the truth and keep heroic Christians from testifying to it. God's word cannot be bound. The Jewish council tried to bind it and whip it out of existence, but they fought against God. All down through the ages the Wicked One has had his agents at work trying to overcome the truth. Men suffer reproach for it; die for it, but it lives and increases in power. See those moral heroes stand before that great council without a blush of shame, or a feeling of regret. Contrast their position with that of the cowering, quibbling, God-defying Sanhedrim. The enemies of truth can not answer the arguments of these Christian heroes, they never do, but depend upon the power of civil law when possible to do so. Strange infatuation! Narrow-minded bigots! But their proceeding is not more incongruous than much that happens in freedom's name in these better days. Men in Tennessee, Pennsylvania, Arkansas have been arrested, fined, imprisoned, and for what? Selling rum? No. Stealing chickens? No. Running freight trains through the State on Sunday, or firing cannon next to a worshipping assembly to disturb men who did not agree with them religiously? No. Then for what? For obeying God rather than men. God has said, "The seventh-day is the Sabbath of the Lord thy God, keep it holy," and with loyal, loving hearts they did so. Then obeying the rest of the commandment they went quietly and peaceably about their six days work in their gardens, on their farms, and for that were arrested and imprisoned. Yes, the scourge or prison bar is still used to chastise opinion, and extort retraction, and enforce silence. While truth asks no unfair advantage in her battle with unrighteousness, error clamors for a bolstering up by civil law. Christian Endeavor Sabbath-keeper, the days are not past for the display of moral courage. You must now take your stand for or against truth and be judged accordingly. Will you join yourselves to the company of obedient confessors, and bear witness for Christ and his holy laws and doctrines, or stand with the men who are blinded by pride, deluded by worldly wisdom, and courting popular favor?

SCRIPTURE REFERENCES.

1. The hero Mordecai. Esther 3: 1-10; 5: 9-13.
2. Persecution to be expected. John 15: 18-25; 16: 1-3.
3. Tested by ridicule. 1 Cor. 4: 12, 13, Heb. 10: 33; 11: 36.
4. By hatred and animosity. Matt. 10: 22, Acts 4: 2; 5: 17; 14: 2.
5. By outrage. Acts 9: 1; 7: 54; 22: 22-24; 26: 11.
6. By fines and imprisonment. Heb. 10: 34, 2 Chron. 16: 10.
7. But victorious. Luke 11: 21, 22, Rom. 8: 37, 2 Tim. 4: 7.

—THE Daytona (Fla.) Sabbath-school reports for the second quarter, 1892, 11 scholars, 1 teacher, 4 officers, and 8 visitors. The collections amounted to \$4 48. The average attendance of officers, teachers and scholars was about 7. The first six weeks in the quarter averaged 11½. Even this is a much better showing than in some larger schools, where climate, and other discouragements are unknown.

—THIS far away Southern school reports for the year ending June 25, 1892, 24 scholars, with an average attendance of 14, besides an average of 4 officers and teacher. Collections for the year \$16 1. C. L. Harvey, Superintendent; C. H. Greene, Secretary.

—CHILDREN'S day was observed at the Independence Seventh-day Baptist church on July 30th. Miss Florence Clarke opened the service

with an organ voluntary from Meiser, and presided at the organ during the singing of five cheerful hymns of praise which came in appropriately during the service. Psa. 66 was read responsively. D. E. Livermore read an original poem composed for the occasion, and some sixteen persons gave scripture verses with a poetic sentiment following. The sermon by the pastor was from Gen. 9: 13-16, Rev. 4: 3; 10: 1. Theme: Lesson from the rainbow. This was illustrated by five pictures in colors, drawn for the occasion by the pastor, also by a glass globe, beautiful stones and flowers. Three living warblers put in their say at the time showing the goodness of God and the beauty of his creation.

—A SUGGESTION: Let the Superintendent appoint each month two faithful scholars whose duty it shall be to look over the Sabbath-school record for the past month, taking names of absentees and visiting the same to ascertain in a kind manner the cause of absence, and also converse with them and others of the school concerning the school and its interests. This will increase the average attendance, the interest, and at same the time be educating the young in gospel labor. Who will try it and report to the department?

HOME NEWS.

Nebraska.

HUMBOLDT.—The heated term seems to have passed, and we are having quite comfortable weather compared to the past two weeks. A good and quite general rain came last week, which has probably saved the crops. A sectional rain fell last night, but was too light to effect much toward making a crop. Plenty of rain and late frosts may yet insure a half-crop of corn in this vicinity.—Religious interests remain about the same. The Y. P. S. C. E. has been reorganized and is in working order, though the number of the Society is very much less. But few of the people are expecting to attend the Conference. Preaching services are still maintained regularly, though the church has taken no steps to secure or maintain a pastor. The preaching is gratis on the part of Eld. and Mrs. U. M. Babcock. COM.

LETTER FROM HOLLAND.

Dear Brother in Christ;—I thought it would be good for the brethren, readers of the SABBATH RECORDER, to hear something about Holland, and especially of the capital Amsterdam, the town where I live. I thought so because we are always very glad to read good things from other lands, and especially when we hear this from the brethren in Christ who keep, through God's grace, his commandments. Our dear Brother Velthuysen, at Haarlem, has now arrived from his trip to America, and has told us of the many good things which he has seen there among our Sabbath-keeping brethren. And we were altogether glad to hear those things and to see our brother in good health back again in our midst. Thanks to our Lord who has made this so, and saved him from all danger.

We are very few Seventh-day Baptists in Holland yet, but we thank God our number is still growing, and that other people, believers in Christ, are not so afraid of us as they used to be when we first began to keep the Seventh-day instead of the Sunday. Accordingly the people more willingly listen to us when we speak with them and show them with the Bible

that they who love God must keep his commandments.

It is now about fifteen years since we here in Holland for the first time heard of the Sabbath through the tracts from Brother Wardner. I and my wife were at that time members of the Baptist Church at Haarlem. I was only home there some weeks at winter time, because in the summer I was sailing as captain on a sailing vessel to Russia, Sweden, Norway, etc., etc. When we, on board, were reading the tracts, translated in the *Boodschapper*, we were much looking in the Bible and much speaking about this new doctrine. At last my wife and I, for she was always with me on the journey, came to keep, with the Lord's help, the Sabbath as did Brother Velthuysen and family, and about half of the members of the Baptist Church at Haarlem, I think about twenty-five persons in all. I have sailed since that time as a Sabbath captain, about ten years, and the people generally call my vessel "the Jewish brig." I have, thank the Lord! been all this time a preacher of his truth with my vessel in many ports and harbors. When other ships were loading and discharging on Saturday the "Jewish brig" was still keeping the Sabbath-day holy. No merchant could ever make me do work on my vessel on that day, because I always, when I signed the charter party, made first agreement to put in this clause: "No loading nor discharging on Saturday." Thus a large number of men have, in these ten years, been brought to think about the Sabbath, only through the "Jewish brig." I don't think our Brother Wardner in America has thought about such a great success when he sent the tracts from England to the Baptist brethren in Holland. "The kingdom of heaven is like a mustard seed." Let us never forget the small things, brethren, the truth must sometime conquer because the Lord is in it.

About five years ago I stopped sailing, for life on shore, because the steamboats became so many and the freights for the sailing vessels became so very low that it was impossible to pay all the duties, and, therefore, I must look for another way to earn my bread. After praying the Lord to show us the way we came to hire a shop in Amsterdam. Now I have been shopkeeper (grocery) about five years; and, thank the Lord! it goes so well that we praise his name for all grace, and even for this.

Amsterdam, the capital of the Netherlands, has 450,000 inhabitants, and many shops, but *only one shop*, in a nice part of the town, on a corner of the Jan Steenstreet, which is shut every Friday evening from sunset to Saturday evening at sunset, and the brethren can believe that this shop is known throughout the whole city.

Another of our brothers, called E. de Baer, is carpenter, and has his work-place also in a busy part of the town, near the Glass Palace. This is the only work-place shut on the Sabbath in Amsterdam. Still another brother, V. de Schaaf, is baker in another part of the town, and this is the only bread-baker shop which is shut on the Sabbath here (except the Jews, who are many in Amsterdam). Our number is yet in Amsterdam ten persons who keep the Sabbath, and we are members of the Seventh-day Baptist Church at Haarlem. Sometimes in a year we go to spend the Sabbath at Haarlem among the brethren there, but generally come the brethren on the Sabbath together in my house to read the Bible and to praise and pray.

In the beginning of our Sabbath-keeping,

when Bro. Velthuysen and I came through our land to preach, the people all were afraid of us; they thought we were Mormons, or something like that; but now they most all know better, and it is now very different; they are no more afraid of us; they know we are honest people, who fear the Lord. The temperance society has chosen me as one of their directors, and I have been serving in this society now about three years; also the teetotalers' society, the members of which are like the first said society, most all belonging to other churches, has me for their president, even about three years now, and three of our Seventh-day Baptist brothers belong even to the Direction.

I write this that the readers of the SABBATH RECORDER may know how the Seventh-day Baptist brethren in Amsterdam are going on. And even so it is with the brethren at Haarlem and Rotterdam, they are all among the works which are good for man and which can bring the people to Jesus. The Midnight Mission is growing out from the few Seventh-day Baptists. For all this we may joy in the Lord, because to him and to him alone the glory belongs. It is a great grace if the Lord will use us poor sinners for something good for our fellow men. The Lord bless you all.

Your brother in Christ,

A. BAKKER.

AMSTERDAM, Holland.

SABBATH REFORM LIBRARY.

Report for Quarter ending August 1, 1892.

The expenses of the quarter have been \$99 21, and the receipts \$90 21, leaving a \$9 debtor balance to be provided for. In the month of July the receipts were \$25 55; expenses, including debtor balance carried over from last month of \$18 92, were \$34 55, leaving a debtor balance of \$9, the actual expense for the month being \$15 63; so our receipts for the month have exceeded our expenses. We were \$18 92 behind at the beginning, but we have reduced that down to \$9. If the friends do as well for us next month we shall hope to show a balance on the other side of the sheet. We trust that our "lone Sabbath-keepers" will put aside a small sum each month for this work. Ten cents a month from each one would pay all our running expenses. We use a great many postage stamps.

Letters written during July.....	31
Postal cards " ".....	18
Tracts sent, packages.....	24
Letters received.....	58
Subscriptions to <i>Sabbath Reform Library</i>	12
Number of <i>Library</i> sent out, regular monthly edition.....	7,755
Extra, No. 3.....	2,800—10,555

With a slight concerted action on the part of the interested ones we can make our work self-supporting. Every book you buy of us helps a little; every subscription given helps a little. "Many littles make a mickle." Keep the littles coming regularly, systematically, prayerfully.

J. G. BURDICK, Agent.

THE virtue of a man ought to be measured not by extraordinary exertions, but by his every day conduct.

THE life was the light of men. And the light shineth in darkness, and the darkness comprehended it not.

TRUE repentance consists in the heart being broken for sin and broken from sin. Some often repent, yet never reform; they resemble a man traveling a dangerous path, who frequently starts and stops, but never turns back.—*Thornton*.

MADISON, WIS.

Who can do two things at the same time and do both well? I cannot; and so I cannot tell very much about the Monona Assembly, for my attention was mostly given to dealings with acids and wash-bottles and precipitates, etc, in the laboratory; wash-bottles to clean our garments and hands from acid spots and *precipitate* withdrawals from premature explosions—on other people's tables. However, we did leave our very interesting work at the summer school long enough to cross the lake and hear a few of the celebrated persons who instructed and entertained the people at Lakeside. I shall mention but two speakers and one occasion.

Thursday of the first week Mr. Locke Richardson, the Shakespearian reader, gave "King Lear." It was in the evening and there was scarcely a breath of air stirring. All the winged insects of Monona Lake were attracted by the electric lights, and getting too near the deadly fire, with singed and dying bodies they found untimely graves in people's ears and eyes, in their bangs and back hair, among their whiskers, up their sleeves, down their necks, everywhere. It was fun to watch them, that is, the people. Those who were not familiar with the great tragedy soon lost interest in the entertainment on the stage and viewed the entertainments under the arc-lamps. The writer was very fortunate in having a good seat, good company, and in having recently studied "Lear" in a reading club; and he was deeply interested in the representation of the insane old king. Mr. R. is a powerful reader and was, in our judgment, most apt and accurate in his rendering of some of those wonderful passages in the life of Shakespeare's great(est) character.

Sunday morning the inimitable, indescribable Sam Jones preached a characteristic sermon from the text, "For God so loved the world," etc. The writer had formed an unfavorable opinion of him, based on newspaper comments; but Sam Jones is "all right," and we left our work the next afternoon to hear him lecture on Manhood and Money. The lecture was not so good as the sermon. He talked rather too much about himself to be entirely consistent with a lecture, a focal thought of which was unselfishness.

The last day, Friday, July 29th, was called national day. In the forenoon Ex-Gov. John P. St. John spoke for the Prohibition party. At 2 P. M. Mr. Warner, of the New York Free Trade Club, gave an able and eloquent address in behalf of Tariff Reform. At 4 P. M. Gov. McKinley spoke for the Republicans and most satisfactorily answered the arguments of the other speakers,—that is, to those who believed as he did. The railroads had given excursion rates and over seven thousand two hundred day tickets were sold at the gates. Hundreds and hundreds of people were unable to get within hearing distance of the speaker, or even into seeing positions. It was a great day for Monona. All three of the speakers had enthusiastic supporters, but the crowd went especially wild over Mr. McKinley, both on account of the superiority of the man and because of party affiliations. The man with the "kodak" was in his element and was busy "pressing the button" on the surging mass of humanity.

It has been a most successful season for Monona; the campers are satisfied, the speakers gratified, and the managers are happy. The grounds will be improved, a new roof will be put on the tabernacle, and, if possible, a still

better programme will be prepared for next year.

Madison, with its summer school and Monona Assembly at Lakeside, is a most excellent place in which to spend the month of July.

Our Sabbath-school had four sessions and adjourned *sine die*. The Secretary was instructed to make a report.

E. S.

AUGUST 1, 1892.

PSALM 119.

What a beautiful eulogy this psalm is upon the law of God! Over forty times does the writer speak of the law and commandments of God. In it he expresses his love for the law and his determination to keep it. In it is contained prayer, praise, and a profession of obedience to the whole will of God. David was no half-hearted servant of God when he uttered the language of this psalm. It starts out with the expression of a renewed and purified soul: "Blessed are the undefiled in the way, who walk in the law of the Lord." David knew just what the opposite of this state of feeling was, to be defiled and to walk not in the law of the Lord; and he knew that such a state was not a blessed one, not a happy one. To him the pardoning love of God was sweet, the joy of his salvation. "With my whole heart have I sought thee, O let me not wander from thy commandments." How earnestly David sought the Lord, even with his whole heart! and then that he might not again depart from him, as he had so often done before, he prays, "O let me not wander from thy commandments!" And again, "Open thou mine eyes that I may behold wondrous things out of thy law." David was not satisfied with merely seeing the letter of the law; he wanted to know and feel its spiritual meaning, its divine beauty in molding the life and character of man; hence he loved the law and meditated upon its precepts. "O how love I thy law! it is my meditation all the day."

This psalm should be the language of every Christian heart, but especially so of every Sabbath-keeper. God's law ought to be as dear to the heart of the child of God to-day as it ever was. He should delight in it, love it, and obey it with the whole heart. Not a mere outward form; but a living, spiritual obedience, springing from the life of Christ within, which gives beauty, life, and quickening power to the outward form. This is, no doubt, what David means when he says, "Open thou mine eyes that I may see wondrous things out of thy law." He desired to see its spiritual life and beauty manifested in his own life and the life of others. It is only when the law of God thus takes possession of our whole being that its converting or transforming power is manifested in our lives. David says in another psalm that "the law of the Lord converteth the soul;" but it does not convert the soul until the soul is first quickened by the Spirit of God and brought to see wondrous things out of the law. When quickened into a new life in Christ Jesus, our eyes behold the spiritual nature of the law of God; and a loving cheerful obedience changes our life, or converts the soul. Then instead of our lives being at enmity with God and his law, they are in harmony with both. The carnal mind, Paul says, is at "enmity against God, for it is not subject to the law of God;" but the spiritual mind, with David, Paul, and the Son of God himself, delights in the law of God. They love its precepts, and obedience to it is their chief delight because it is the law of their heavenly Father.

There is not the least conflict between the

law of God and a renewed and purified soul. It is just as natural for the child of God to-day to delight in the law—the whole law—of God as it was eighteen hundred, or three thousand years ago. And it is also just as natural for the unrenewed—the carnal soul—to be at enmity to God's law as it was then. To delight in the law of God we *must* be quickened by his Spirit; and to let the spiritual character of God's holy, just, and spiritual law shine out through our lives to those around us to benefit and bless, we must be daily filled with the Spirit of God. Yea, we must have it "as a well of water springing up unto everlasting life."

S. E. BRINKERHOFF.

ALFRED CENTRE, N. Y.

IS IT RIGHT?

May I ask Bro. Randolph where he finds the warrant for cheering on the man or woman who ignores God's law, and for saying to them he is glad that we can work side by side? I think that God's people and those working on the other side have always worked side by side—one on the right side and one on the wrong side. Shall we be willing to change sides with them? I dare say not. Then why applaud their works? How long, think you, with this kind of teaching before one who wants to find an excuse for Sabbath desecration would it be before he could find it? Then how soon he would learn to disregard any other of God's commands. I cannot see the use of making those who break the law of God feel that we look upon them as brother workers; neither do I see the use of trying to lower God's standard, thereby getting into trouble and disfavor with God and ourselves.

BERLIN, Wis.

DAVID F. BAKER.

COME TO CONFERENCE.

The time draweth near. Will you be here? We were a little alarmed at one time about our ability to properly care for the crowd, when we heard that there would be 500 here, 100 of them from one Wisconsin Society alone, but since hearing that that 100 has dwindled down to about a dozen, we begin to be alarmed lest we shall be embarrassed by the small number in attendance. No one need stay away on our account. We expect to be able to provide for all and more than seem likely to attend. Let the people come! Fill up a whole train at Chicago, cover it with a streamer reading: "Seventh-day Baptist General Conference, Nortonville, Kansas, Aug. 24-29, '92," which will be a cheap plan for a long advertisement of our faith and people.

On account of the lateness of the arrival of the trains at this place it seems probable that the opening should be in the afternoon.

G. M. C.

NORTONVILLE, Kan., Aug. 3, 1892.

TRAINING THE MEMORY.

A splendid way to improve the memory is to begin by treating it as if it were another person, and then charging it, upon penalty of a severe upbraiding, to keep until wanted the information, fact, date, name, or whatever is to be remembered. By this course you unconsciously do two things—you sort out things worth while to know, and you impress them upon the memory in such a way as to cause it to grasp and keep them.

The latter is a most important thing to do. Half of one's forgetfulness comes from failure to properly grasp what it is that you are to remember. It is said of Thomas B. Reed, the famous member of Congress from Maine, who was speaker of the House of Representatives for two years, that he considered it a great hardship to have to tell a man the same thing twice. You ought never to cause any such a hardship. —*Harper's Young People.*

THE MINISTER'S CATECHISM.

"Pastor, who is that lady just passing, with a face like a hearse and the air of a self-made martyr?"
 "Oh, that is one of my leading members, Mrs. Archibald Chatterton."
 "Is anything the matter with her?"
 "Yes, something is always the matter."
 "What is the matter now?"
 "Fortunately I am able to enlighten you this time. I learned only yesterday that she was sadly 'out' with her pastor because he had not called to see a friend who was taken sick some days ago while on a visit at her house."
 "Is this friend one of the members of your church?"
 "Oh, no, she came from Montana."
 "Did Mrs. Chatterton send you word of the sickness in her home?"
 "Oh, no, she never does that."
 "And does she expect you to know it?"
 "Always."
 "Does she expect the doctor to come without being notified?"
 "Never."
 "How does she expect you to know?"
 "By special revelation."
 "Are there other cases of sickness in your parish just now?"
 "At the present time about thirty."
 "Is your church membership large?"
 "A few over nine hundred."
 "You must make a good many calls in the course of a year?"
 "About fourteen hundred on the average."
 "And there are still some other duties?"
 "Two sermons a week."
 "Anything else?"
 "Two prayer-meeting addresses a week."
 "Is that all?"
 "Not strictly."
 "Would you object to giving me a little further insight?"
 "Well, on Tuesday and Friday just past, I had funerals among my own people, and on Wednesday I went nine miles into the country for a similar service."
 "Was this also the funeral of one of your own people?"
 "No, I never heard of the family before."
 "They must have been very grateful for such service?"
 "They skillfully concealed all signs of gratitude."
 "Well, perhaps they thought the money compensation all-sufficient?"
 "I beg pardon, money compensation? I think I misunderstood you."
 "Did they not pay you handsomely for your services?"
 "If they had suggested dividing the expense of horse hire with me my gratitude would have burst all bounds."
 "You do not mean to say that they left you to pay your own expenses?"
 "I did not mean to say it lest it should seem mean to say it."
 "Tell me honestly, now, did you pay for the livery?"
 "I paid \$4."
 "Did they not tell you they would send the money?"
 "They said nothing."
 "Except thanks."
 "Thanks!"
 "Yes, thanks, of course."
 "No word of thanks was spoken to me."
 "It is impossible. You cannot say that they did not thank you?"
 "That is the fact."
 "Do you mean to tell me that you paid out \$4 and spent an afternoon in such service without a word of thanks and without compensation?"
 "There was compensation."
 "Ah, I thought so. What was it?"
 "I escaped two agents with Lives of Spurgeon and one man who was introducing a new stove polish."
 "Two agents with the two Lives of Spurgeon in one day?"
 "It is a low average."
 "And the agent with stove polish wanted to see the man of the house?"
 "Yes, he was selling territory and wanted local agents."
 "And came to the minister?"
 "Yes, he was a Baptist; he was selling Baptist stove polish and wanted only Baptist agents. So he wanted a Baptist minister to recommend some local agents."
 "How did you learn all this? I thought you escaped him."
 "Only for the time. I merely had a reprieve. He returned next day."
 "And the agents for Spurgeon's Lives—did they return?"
 "One of them. The other was providentially run over by an ice-cart and taken to the hospital. He sends word that he hopes to see me next week."
 "Did the other agent sell you a life of Spurgeon?"
 "No, I was already supplied."
 "What did he say to that?"
 "He said if I would give him the names of seventy-five or a hundred of my leading members, it would do as well."
 "And you gave him such list?"
 "No, I was just going to a wedding and compromised by giving him the name of Mrs. Archibald Chatterton."
 "Have you given her name to other agents for Spurgeon's Life?"
 "To thirteen."
 "And to the stove polish agents as well?"
 "I give her name to every agent who comes; she once told me she was extremely fond of company; I rather shrink from it myself."
 "By the way, I hear that your wife is not well?"
 "She has been sick for eighteen months."
 "Is she quite sick?"
 "She has been very sick much of the time."
 "Does Mrs. Archibald Chatterton often call?"
 "She has never called, though she sent her servant to inquire just before they sailed for Europe last summer."

"Is Mrs. Chatterton a very busy woman?"
 "Very."
 "Are her family cares heavy?"
 "She has three servants; no children."
 "I had almost forgotten her sick friend; is she likely to recover?"
 "I saw her out driving yesterday."
 "Oh! Then she is able to sit up: what is the nature of her sickness?"
 "Said to be indigestion caused by a late supper of lobster salad."
 "Oh!"

ONE WHO HAS SUFFERED.

EDUCATION.

—WILLAMETTE UNIVERSITY is to erect a new building at a cost of \$25,000.

—BOSTON UNIVERSITY graduates this year number one hundred and ninety-nine.

—THE oldest and largest medical school in America is that of the University of Pennsylvania. It was founded in 1765, and has graduated 10,458 men.

—THE University of Denver reported an attendance of over seven hundred students last year. Two new departments of instruction will be organized at the opening of the next school year.

—ENGLAND, with ninety-four universities, has 2,723 more professors, and 51,814 more students than the three hundred and sixty universities in the United States. The revenues of Oxford and Cambridge represent a capital of about \$20,000,000. The University of Leipzig is worth nearly \$20,000,000.

—THE *Methodist Protestant*, of July 13th, states that during the last school term at Western Maryland College the students agreed to raise a sum of money among themselves sufficient to support two of their number during the summer months in mission work among the lower classes in New York City. They selected Mr. William H. Litsinger and Mr. T. P. Ravelle. They have gone to their work with a will, and report forty-two conversions in three nights.

—At a late meeting of the College of Liberal Arts of the Southern California University a resolution was adopted requesting the presiding elders of the Conference to make the university and its interests the special theme of their work among the churches during the ensuing quarter, and every pastor in the Conference to preach on Sunday, July 17th, a sermon upon the University of Southern California and its interests, and urging the importance of having Methodist young people educated under proper Christian training, and that each one report at once to President Widney, of the University, a list of all possible students within his charge.

THE BEST RECIPE FOR REST.

There is nothing which will give a chance for rest to overtired nerves so surely as a simple religious faith in the overruling, wise, and tender Providence which has us in its keeping. It is in chafing against the conditions of our lives that we tire ourselves immeasurably. It is in being anxious about things which we cannot help that we often do the most of our spending. A simple faith in God which practically and every moment, and not only theoretically and on Sabbath-days, rests on the knowledge that he cares for us at least as much as we care for those who are dearest to us, will do much to give the tired nerves the feeling of the bird in its nest. Do not spend what strength you have, like the clematis, in climbing on yourself, but lay hold on things that are eternal, and the peace of them will pass into your soul like a healing balm. Put yourself in the everlasting currents, and then you can rest on your oars, and let those currents bear you on their strength.—*Anna C. Brackett.*

SPECIAL NOTICES.

—THE ANNUAL MEETING of the Seventh-Day Baptist churches of Iowa will be held with the Grand Junction Church, Sixth-day before the third Sabbath in August, 1892, at ten o'clock A. M. It was arranged that Rev. O. U. Whitford preach the introductory discourse. The delegate from Minnesota, alternate.

If delegates and all who may come to the meeting will notify the Secretary by card, there will be teams in waiting at all trains to convey all who may come to the homes of the friends. Done by order of Yearly Meeting.

B. C. BARCOCK, Sec.

GRAND JUNCTION, IOWA.

—IN order that the Committee upon Entertainment of Delegates and others who are expected to attend the coming Conference to be held with the Nortonville Church, August 24-29, may be able to make such arrangements as will be necessary, it should have full information, and at an early date, as to how many and who will be in attendance.

The Committee requests that all persons send to the Committee, as soon as possible, the number and names of any persons they may know are expecting to attend.

It is the wish of the Committee to make such arrangements as will be the most convenient, agreeable and pleasant for the visitors; therefore it asks for this information, that it may be the better enabled to do so.

Address, IRA L. MAXSON, Nortonville, Kansas.

—AMERICAN SABBATH TRACT SOCIETY, Tract Depository, Book Exchange, and Editorial Rooms of *Sabbath Outlook*. "Select Libraries," and Bible-school books a specialty. We can furnish single books at retail price, post paid. Write for further information. Address, Room 100, Bible House, New York City.

—BIBLE STUDY will be held at the "New Mizpah" Seaman's Reading Room, 509 Hudson St., each Sabbath at 11 o'clock. Prayer-meeting, Sixth-day evening, at 8 o'clock. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, Room 100, Bible House, New York City. Residence, 31 Bank St.

—FRIENDS and patrons of the American Sabbath Tract Society visiting New York City, are invited to call at the Society's headquarters, Room 100, Bible House. Office hours from 9 A. M. to 4 P. M. Special appointment made if desired. Elevator, 8th St. entrance.

—THE Treasurer of the General Conference would be pleased, if, at as early a date as possible the churches which have not already paid their apportionments, would attend to the matter. Address,

WILLIAM C. WHITFORD, Berlin, N. Y.

—A GREAT OPPORTUNITY.—For 10 subscribers to the *Reform Library* accompanied with the cash, \$2 50, we will send the following booklets by Prof. Drummond. This offer is good for 30 days: "The Greatest Thing in the World." "Pax Vobiscum." "First." "Baxter's Second Innings." "The Changed Life." With a little effort these excellent books can be obtained. Also, for 5 subscriptions, with cash, we offer: "The Greatest Thing in the World." "A Talk with Boys." These books have been so widely known because of their intrinsic worth it will not be necessary to say anything further about them, only that we wish to put them into the hands of our young people, and we take this honorable method to do it. Now it only rests upon a little exertion on the part of our young people, and the books are theirs. J. G. B.

—SEVENTH-DAY BAPTISTS in Providence, R. I., hold regular service every Sabbath, in Room 5, at No. 98 Weybosset street, Bible-school at 2 o'clock, P. M., followed by preaching or praise service at 3 o'clock. All strangers will be welcome and Sabbath-keepers having occasion to remain in the city over the Sabbath are cordially invited to attend.

—THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 2.45 P. M., Sabbath-school following the service. The Mission Sabbath-school meets at 1.30 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's addresses: L. C. Randolph and F. E. Peterson, Morgan Park, Ill.

—THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath keepers remaining in the city over the Sabbath. J. T. DAVIS, Pastor.

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—COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-29, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale no where else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred Centre, N. Y.

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MARRIED.

WELLS—DRAPER.—At DelRuyter, N. Y., Aug. 3, 1892, by the Rev. A. H. Lewis, D. D., Dr. F. S. Wells, of Plainfield, N. J., and Frances Peach Draper, of DelRuyter.

MOORE—DAVIS.—At the parsonage, Shiloh, N. J., Aug. 4, 1892, by the Rev. I. L. Cottrell, Mr. George H. Moore, of Seley, N. J., and Miss Mattie Z. Davis, of Shiloh.

BULLOCK—HESSON.—In Piqua, Ohio, July 26, 1892, at the Calvary Baptist parsonage, by the Rev. W. P. Wedell, Archie W. Bullock, formerly of Little Genesee, N. Y., and Miss C. Jennie Hesson, of Yorkshier, Ohio.

DIED.

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

WITTER.—At Alfred Station, N. Y., Aug. 2, 1892, of heart disease, Mrs. Huldah Green Hull Witter, wife of Horace G. Witter, Esq., aged 71 years and 5 months.

The deceased was the sixth of nine children, five sons and four daughters, born to the late Parish and Polly Green, of Alfred. She was married to Wm. H. Hull, March 25, 1850, who died Jan. 29, 1874. She was married to Horace G. Witter, Dec. 23, 1875. She made a profession of religion in early life and united with the Second Seventh-day Baptist Church of Alfred, of which she remained a worthy member until transferred to the triumphant division above. By this affliction a large circle of kindred and friends are deprived of a good wife, sister and friend, whose departure they mourn, but not without hope. "Blessed are the dead that die in the Lord." J. C.

BAKER.—At Enlalia, Pa., July 29, 1892, Grace, daughter of John and Nettie Baker, aged 5 years and 11 months.

She was a child of a remarkably sweet disposition. Funeral at the Hebron Church, July 31st. G. P. K.

THORP.—Eller Barber Thorp, wife of Theodore E. Thorp, was born near Ashaway, R. I., Oct. 1, 1803, and died July 29, 1892, being in the 24th year of her age.

She became a member of the First Hopkinton Seventh-day Baptist Church by baptism, July 11, 1885. Since then her life has been that of a consistent and faithful Christian. She took delight in the services of the church and missed them greatly whenever deprived of them. During the last days of her life here she often sang, "I know that my Redeemer liveth," and "Gates Ajar," and we trust she now rests with her Saviour. G. J. C.

BUTEN.—Ezra Goodrich Buten, the fourth son of Emanuel Buten, was born at Hancock, Mass., May 25, 1818, and died at Milton Junction, Wis., July 31, 1892, aged 74 years, 2 months and 6 days.

In 1840 he moved to Little Genesee, N. Y. In 1841 he was baptized by Eld. Leander Scott and united with the Seventh-day Baptist Church of that place. In September, 1842, he married Miss Lucy H. Green, a daughter of Alpheus Green, of Genesee, and in the same year he came to Wisconsin and located in the town of Milton, in what was known as the Rock River settlement. When the Rock River Church was organized, in 1855, he became a constituent member. He has lived at Milton Junction for some time, yet retained his membership at Rock River. He leaves his life-companion, three sons and two daughters, and a large circle of other relatives and friends to mourn their loss. G. W. H.

CARTWRIGHT.—At Cartwright, Chippewa Co., Wis., July 30, 1892, Mrs. Elcy Cartwright, in the 75th year of her age.

For some months she had been on the decline in health, and her death was not unexpected. She

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

was born in St. Lawrence county, N. Y., Nov. 15, 1817, the daughter of Erastus and Katio Mapes. She was married Jan. 25, 1834, to David W. Cartwright, who survives her. To them were born eight children, five sons and three daughters, of whom only four sons are now living. She made a profession of religion in 1835, and on baptism by the Rev. Stillman Coon, she united with the Seventh-day Baptist Church of Amity, Allegany Co., N. Y. In 1868 she transferred her membership to the church of same faith at Milton, Wis., and subsequently to the church at Milton Junction, on whose list her name remained until her death. Her life has been spent largely in pioneer work. She moved from Western New York, where she had resided for some years in a thickly-wooded region, and settled with her husband, in 1842, in the town of Sullivan, Jefferson Co., Wis., where she reared her surviving children to manhood and womanhood. After a residence for a few years at Milton, she removed her home to the place where she died, a village founded by, and named after, her husband. She was a hard worker at home, a loving mother, and a faithful wife. W. C. W.

Lawsuits Over Mince Pies.

The latest phase of the famous mince meat litigation which has occupied the attention of the courts and the public for the past five years, is the announcement of Merrell & Soule, of Syracuse, N. Y., the manufacturers of the celebrated None Such brand of Condensed Mince Meat, that they have effected a settlement with the owners of the patent, by which they and their customers are exempted from all further share in the litigation, or claims for damages. The arrangement also provides future immunity to Merrell & Soule in the manufacture and sale of their None Such brand.

This is good news for mince pie lovers every where, who can now eat their None Such pies in peace. This brand has always been a decided favorite wherever introduced; and the further fact that it can now be handled without the risk of the legal complications which attaches to the other makes, will doubtless add very largely to its already large sale.

THE TREASURY OF RELIGIOUS THOUGHT for Pastor and People, is on our table for August. This midsummer number is like all its predecessors, excellent in every department. Its Themes and Thoughts cover a wide field in scholarship, and are breezy and invigorating as the mountain atmosphere of a summer morning.

E. B. TREAT, Publisher, 5 Cooper Union, New York.

The first returns from the English elections make Gladstone's majority forty.

An American tourist was killed by an avalanche in Switzerland.

Archibald Forbes, the war correspondent, holds himself at the command of his editor in chief at all hours. He has two entire equipments, one for cold countries, the other for the torrid zone. Firearms, clothing, saddles, are all ready, even to a purse full of gold, and passports for every country on the globe.

The Baltimore and Ohio railroad will make an exhibit at the World's Fair showing the history and development of railways from the beginning to the present time. In pursuance of this purpose it has sent a representative to London to prepare models of the chief objects of the many in the Kensington Museum relating to railways.

DELICIOUS MINCE PIES EVERY DAY IN THE YEAR.

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MERRELL & SOULE, SYRACUSE, N. Y.

A LITERARY FUND.—Mr. Bok has succeeded in unearthing a quantity of unpublished material by Henry Ward Beecher, which will shortly be published as a series of articles in *The Ladies Home Journal*. The material is especially valuable since it deals with a range of topics both varied and timely, and will advance, for the first time in print, the great preacher's views on a number of such interesting questions as marriage, home government, women in public and private life, politics, etc. Mr. Bok has secured the co-operation of Mrs. Beecher and Professor Ellinwood, Mr. Beecher's private reporter, in the editing of the material.

Low Rate Harvest Excursions.

The announcement that the North-Western Line, comprising over 8,000 miles of thoroughly equipped railway, has arranged to run two low rate Harvest Excursions during the months of August and September, will be gladly received by those who are interested in the development of the great West and North-west, as well as by those who desire to visit this wonderfully productive region at a season of the year when exact demonstration can be made of the merits and advantages it offers to home seekers and those in search of safe and profitable investments.

These excursions will leave Chicago on August 30th and September 27th, and tickets can be purchased at the very low rate of one fare for the round trip to points in Iowa, Minnesota, North and South Dakota, Nebraska, Wyoming, Colorado, Utah, Idaho and Montana. They will be strictly first-class in every particular and will be good for return passage at any time within twenty days from date of purchase. Full information concerning rates and arrangements for these excursions can be obtained upon application to any coupon ticket agent, or to W. A. Thrall, G. P. T. A., Chicago & North-Western R'y, Chicago.

HARVEST EXCURSION—HALF RATES.

August 30th to Sept 27th.

The Burlington Route will sell round trip tickets at half rates, good 20 days to the cities and farming regions of the West, North-west and South-west. Eastern Ticket Agents will sell through tickets on the same plan. See that they read over the Burlington Route, the best line from Chicago, Peoria, Quincy and St. Louis. For further information write P. S. Eustis, General Passenger Agent, Chicago.

EST'D 1854. NO VACATIONS.

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Farm for Sale.

The undersigned offers for sale his farm, situate at the head of Elm Valley, in the south-western part of the town of Alfred, Allegany Co., N. Y., and three miles from Alfred Centre, containing 123 acres, with good buildings, and well watered from living springs. The farm is in a good state of cultivation, and has timber sufficient for all ordinary uses. The stock will be sold with the farm, if desired. Terms easy. For further particulars call on or address Charles Stillman, Alfred Centre, N. Y., or the owner, Dr. H. A. Place, Ceres, N. Y.

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Low-rate excursion tickets can be bought to all Kansas points, (as well as to Colorado, Utah, Oklahoma, Indian Territory, New Mexico and Texas) on the following dates:

August 30. & September 27.

For particulars address ROBT. E. BREDER, Agent of SANTA FE ROUTE, No. 68 Exchange St., Buffalo, New York.

PATENTS

and Reissues obtained, Caveats filed, Trade Marks registered, Interferences and Appeals prosecuted in the Patent Office, and suits prosecuted and defended in the Courts. FEES MODERATED.

I was for several years Principal Examiner in the Patent Office and since resigning to go into Private business, have given exclusive attention to patent matters.

Correspondents may be assured that I will give personal attention to the careful and prompt prosecution of applications and to all other patent business put in my hands.

Upon receipt of model or sketch of invention I advise as to patentability free of charge.

Your learning and great experience will enable you to render the highest order of service to your clients.—Benj. Butterworth, ex-Commissioner of Patents.

Your good work and faithfulness have many times been spoken of to me.—M. V. Montgomery, ex-Commissioner of Patents.

I advise my friends and clients to correspond with him in patent matters.—Schuyler Duryee, ex-Chief Clerk of Patent Office.

BENJ. R. CATLIN, ATLANTIC BUILDING, WASHINGTON, D. C.

Mention this paper.

Corless F. Randolph Recd. 77 Sussex Ave.