

# The Sabbath Recorder.

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

Vol. XLVIII. No. 33.  
Whole Number 2478

FIFTH-DAY, AUGUST 18, 1892.

Terms:  
\$2 00 in Advance.

—As our readers probably guessed, "clowbammen exegesis" in the RECORDER of Aug. 4th, should be "clawhammer exegesis." The estimate of twelve hundred Christians in Marion, as stated a week ago, included members of the churches living in the country.

—OUR comments on the labor troubles at Homestead having fallen under disapproval, we would say: First, If our opinions were so worded as to seem dogmatic, we acknowledge the criticism as so far just. We said: "The two wrong things on the part of the company were, the employment of a large force of Pinkerton men, a private army; and the refusal to submit to arbitration." Of course what we meant was that that was *our opinion*, just as when Mr. Strayer in the RECORDER of July 28th, said: "These Homestead people had no grievance worth mentioning, he meant that that was *his opinion*. Second, if the RECORDER is committed to our position, it is in rather an anomalous situation, it being also committed to another position quite opposed to our own. Mr. Strayer's view of the situation, (which was endorsed by the editor) severely condemned the strikers at every point, while it contained not the breath of a suspicion that the company was in the slightest degree at fault. Will you not take both expressions of opinion for what they are worth and allow them to rest on the authority of the writers whose names are published with them? We understand that the object of publishing our name each week at the close of our editorial contribution is to relieve every one else of responsibility for the sentiments expressed. Third, the convictions which we set forth were not given at random. We would not palliate the murders done in the name of organized labor. They were to be expected under the circumstances, but they were utterly, brutally wrong. The treatment of the captive Pinkertons was fiendish. We have absolutely no apology to make for such actions on the part of the strikers, but it is still our firm belief that if the company's agents had been following the New Testament, the Pinkertons would not have been sent for; there would not have been any need of fortifying the works and calling out the State Militia. Weighed in the gospel balances the employers must be found wanting. They have done wrong, not according to the "law of the land," but according to the law of God. We hope to have something further to say upon this question as soon as other duties will permit.

"X. Y. Z.," in the RECORDER of two weeks ago, has some straight-forward remarks to make about the Western Corresponding Editor, "who can quote Jonathan Edwards on hell with approval." There is some mistake here. We think that if brother X. Y. Z. will carefully read the item in question again, he will find that we only endeavored to modify the unqualified *disapproval* with which Edwards's writings are regarded to-day. Far be it from us to *approve* such sentiments as are to be found in some of Edwards's sermons. We can

only read them with a shudder of horror. But, while the shudder is reasonable, it is in some measure a reaction from the excessively cruel ideas of the future world once prevalent. Jonathan Edwards went far beyond the Bible in painting the tortures of future punishment. Much of the preaching to-day falls far short of the Bible at this point. This delicate age not only shudders at Edwards, but it shudders at certain passages of the Bible. The old-fashioned preacher said that God was justice and forgot that God was love. We have reversed the conditions. We can talk of nothing but love. We expect the preachers to pass over such texts as Mark 9:43, 44 in an apologetic manner.

"God is love;" "the greatest thing in the world" to win men to God is love; the New Testament has much more to say about love than it has about punishment; but the punishment is there, and we must dissent from X. Y. Z.'s opinion when he says, "We need not trouble ourselves about that (fear)." We need trouble ourselves about it if it is in the Bible, and all the motives which we can bring are none too strong to keep us on in the right way.

We can scarcely recover from the feeling of dazed surprise that came over us when we were called upon to defend ourselves from the charge of holding too severe views on the question of future punishment. Everlasting torture solely on the ground of the sins committed in this world was "a nightmare of the reason" to us when we were "very young," and is yet. If any man is punished forever, it can only be on the ground that he sins forever. It has always seemed to us that the symbols of "the fire that is not quenched," "the worm that dieth not," the "weeping and gnashing of teeth," were vivid metaphors for torture of mind, and yet we have no right to say that punishment will be limited to this form of suffering. The best we can do upon these different questions where revelation is meager is to let the Bible speak for itself, without presuming to make too extended a commentary upon it.

Jonathan Edwards's plan of preaching was all awry in making punishment the central theme, and in assigning "a degree (of punishment) that would make God a fiend." At the same time this generation is not in the proper mood to fairly criticise his writings. We would remind our readers again in the words which we used before, that "it is barely likely that the pulpit treatment of hell common to-day (silence) is all right, and that Edwards's conception of retribution was all wrong. Our pendulum, perhaps, has swung to the other extreme, and the old-fashioned preaching may not be so far away from the Bible as we, in our conceited refinement, are inclined to think." We trust and believe, however, that the theology of this day is, with all its short comings, nearer, much nearer to the Bible and the mind of God than that which has been framed in any age since the apostles.

We can hartily agree with nearly all of the

conclusions which brother X. Y. Z. has stated so admirably. Our only suggestions to him would be that while his opening quotation showed a creditable familiarity with literature, it is difficult to see its pertinence, it being hardly a characteristic of "very young" people to endorse Jonathan Edwards. Also, that he has allowed himself to drop into one of the methods of the "bushwhacker" in firing his pointed criticism from behind the cover of a *nom de plume*. It is always a good plan for the critic to so word his "suggestion" that he will feel like signing his name to it.

—AS WE have heard it remarked once or twice, "This is a queer world." It seems to take its queer character from the nature of the people who live in it,—that is to say, you and me. What strange inconsistencies are constantly popping up in our characters! Take your man who prides himself on his breadth of mind and tolerance. How often he fails to have any sympathy toward narrow-minded people and is exceedingly impatient and intolerent towards them. There are denominations which have a reputation for charity and liberality towards men of all beliefs, and we have known some of these denominations who nobly deserved it. But you will often find these people more liberal toward Mohammedans than they are toward Presbyterians. For a clear case of prejudice and illiberality commend us to certain "*liberal*" men whom we have heard talk about the "orthodox" people. They did not understand at all the people whom they were discussing, and their treatment was decidedly unfair and unsympathetic. It has been the policy of the Seventh-day Baptist student evangelists this summer to hold *union* gospel meetings, inviting people of every denomination to assist. But there were certain pastors and laymen who did not "unite," whereupon we caught ourselves applying to them adjectives which, being unkind and un-called for, were hardly congenial company for our generous principles. We most earnestly believe in unity, tolerance and charity. We hope to always advocate them by tongue and pen, and best of all by example.

—PAUL tells Timothy to "endure hardness as a good soldier of Jesus Christ." Our fathers talked more about the military aspect of the Christian life than we do. It is a good thing to think of ourselves as soldiers of Christ. The great trouble with the Christian army is that half of its soldiers are in the hospital. Their spiritual constitutions have been broken down by exposure to the malaria which lurked in the moral swamps of the world. They have to have soups and gruels prepared for them, they being too weak to digest hard-tack and bacon. It takes most of the energy of the able-bodied volunteers to give the sick the tender nursing they demand. As a matter of fact when an evangelist comes to a place, the first two weeks are spent in bringing the feeble Christians out of the hospital, getting the regiment uniformed and under some kind of discipline. Only then can any charge be made on the enemy's breast-works.

Whether we will or not we are soldiers. If we are not enlisted under Christ, we are marching under the enemy's banner. Christ said: "He that is not for me is against me." If you are not a Christian, friend, come up, stack your rifle and cartridge box at the foot of the cross and surrender. You are on the wrong side. And then, when you have surrendered, touch your cap to the captain and say: "I am ready to go on duty wherever thou wilt send me—whether in the trenches, or in the front line of battle, or out on the skirmish line in heathen lands."

L. C. RANDOLPH.

GARWIN, IOWA.

#### THE CHARACTER OF GOD'S WORKS.\*

BY THE REV. GEO. P. THOMAS.

Text.—And God saw every thing that he had made and behold it was very good.

We had this same text last week, when we stated that there were two principal facts to take account of in the passage: First, the authorship of creation, and second, the character of the things made. We spoke only of the first of these two, the authorship of creation. We saw that it was a perfectly reasonable thing to believe that an infinite God made the world, and there should be no difficulty in crediting the account of creation given in Genesis. But I think we also saw that if a man did no violence to his intelligence he must of necessity postulate an infinite personality as an efficient cause for all the marvelous works of the universe; we also found that the concurrent voice of the older heathen philosophy and of modern science declared for an existence that was all-powerful and inscrutable, and for a power that was not blind. We saw that a thousand voices throughout the universe support and confirm the voice of revelation which speaks to us through the first chapter of Genesis in regard to the author of creation. I hold that the authorship of the universe, with all its vast and splendid contents, is forever practically settled by all who are honestly open to conviction and who are sincere seekers after truth. If Herbert Spencer, the great Agnostic, hesitates to apply to the inscrutable existence which he finds back of all creation the term person, he yet makes the important admission that this inscrutable existence is unreached in the very last analysis of matter, and stands in the same relation to created things as does the creative power asserted by theology, which is that an infinite God, possessed of all the attributes of personality, formed and fashioned the world as we behold it. Very few men would go the length of Herbert Spencer and yet not speak of the Creator of all things as a person, and it is a very singular thing that he should go thus far in his admissions and yet not do it. Most men, looking upon the vast machinery of nature with all the superior wisdom and intelligence and design displayed therein, would at once speak of the Creator as a person. That would seem to be the natural conclusion of every mind. But sometimes the wish of the heart is against natural and just conclusions and so there is not a complete admission of the truth and an eager search is instituted for some other cause as an explanation. But notwithstanding the incomplete admissions of a few men in regard to the authorship of creation, I hold that it is forever practically settled. There is no other way to settle it satisfactorily and intelligently only by the orthodox way of Genesis, no matter how much the heart may wish to find

\*Sermon preached at the Congregational church in Friendship, N. Y., and furnished for publication by the Rev. G. M. Cottrell.

some principle of material causation. This great question is settled for me at any rate and there is rest in the thought that I know to whom I rightfully belong and upon whom I must depend; with this knowledge I will not waste my time nor my thought trying to raise to myself a fool's monument which, like a ghostly specter, will haunt me through the ages as a reminder of my folly for seeking to find some imaginary material cause of the material universe. Tell me, O heavens, that thou declarest the glory of God, and thou, O star-decked firmament, that thou shewest his handiwork, and I am satisfied. Tell me, O visible things of earth, that thou revealest the invisible things of the Creator, even his eternal power and Godhead, and the whole world becomes invested with a glorious grandeur and dignity. Tell me, O Book of God, that he whose spirit breathes through it all, and whose words survive all world empires, all revolutions and all ages, bids the world start into life, usefulness, and beauty and then my doubts all go and my faith mounts upward to find repose in the one sublime source of all.

We are to speak to-day of the second fact in our text, the character of the things made by God. And note that there are one or two important preliminary considerations before discussing their character. These considerations must be made otherwise the grave possibility is that our thought may end first in confusion and then in scepticism. There is a right way as well as a wrong way of looking at everything, and if there is one question more than another where we should be careful to view it in the right light, it is the finite estimate of the divine character.

First, let every man remember his own finiteness. Let him remember that though he be learned in all the wisdom of earth, and though he may have caught some fragments of heavenly truth, and though he may have risen so high that he feels he may speak with all the authority of human knowledge, yet let him remember that after all he is only an imperfect judge. It is one of the gravest mistakes to suppose that our reason can become the supreme arbiter and judge of all things as to their rightness and wrongness. You cannot become the judge of ultimate truth. You, O finite man, with all your grand possibilities of development, mentally as well as morally, cannot decide fully upon the character of God. And why cannot you do it? You cannot do it because you do not have the necessary data. Reason cannot work without data, without facts on which to build its conclusions. When a man affirms conclusions apart from reliable data he has entered the uncertain world of guesses and speculation,—a vague, misty, shadowy, phantom world in which no man dare risk his soul. What do we know about God? Did you ever hear the story of his beginning? Did you ever see any register that told when he was born and who were his lineal ancestors? Did you ever see a printed list of the things God might do and what he might not do? Did you ever see a map showing the course of his providences for all the millions of mankind? Did you ever see spread out before you like a panorama the whole of the divine limitations so that you are in a position to give a positive and certain estimate of what he is? No, I dare say that you never have, and I firmly believe you never will. God is shrouded in mystery, and the distance between himself and man is the distance between the finite and the infinite. While God remains God, an ultimate knowledge of him will ever be impossible to us.

Know therefore that not having all the data in our possession we cannot pronounce fully upon his character nor upon the character of his actions. But there is one grand thought that we know enough of God to save us, we know enough of his sublime character to inspire us to reach upward for a greater and diviner knowledge of himself.

A second consideration preliminary to the study of the character of God's creations is that we must distinguish between his works and the works of the evil one. We must recognize at the very outset that there are two authors in this world with works according to their own individual characters. There is the author of good and the author of evil. No one can doubt that there must be two such authors, for we everywhere find evil in conflict with the good. There is nothing in common between them, no mingling of interests for a common purpose, and no mutual sacrifices to win a greater triumph, but like two vast armies equipped with all the instruments of war they ever face each other in deadly conflict. Bear in mind that it being a fact that there are two authors in the world, God is not responsible for all that we find here. He is responsible for what he himself has made, but he is not responsible for the works of Satan. Let us keep these two distinct for they are distinct. The dividing line between the works of God and the works of the evil one is very clear and definite; and in the main, poor and imperfect judges though we are, we may tell the difference between them. Not only is it true that men are known by their fruits, but it is also true in most cases, even to us, that the author of good and the author of evil are known by their works. As one goes up and down this world and beholds all the blighted and marred spots, and all the moral havoc and destruction, they say just what Christ said in the parable of the wheat and the tares, "An enemy hath done this." And, on the other hand, when one sees all the beautiful things of the universe, beautiful in form, and character, and purpose, he says one who is himself beautiful and good made all these things. I do not deny that there are mysteries in the providences of God which we cannot fathom or solve, and that some of these providences from the human point of view carry an evil aspect, so that we may sometimes be in doubt as to where these seeming evils proceed from. It has been a question much discussed as to how much power Satan has over the bodies of men, and whether he has any control over the laws of nature. I am strongly inclined to believe that he has none, only as God permits him to have it. You remember that it was only by permission that he was able to smite Job with a loathsome disease from the crown of his head to the soles of his feet. It was only by permission that he brought a great wind from the wilderness and so brought destruction to Job's sons and his property. The conclusion seems to be that he has no power, neither over nature nor the bodies of men, only as the infinite and higher power permits him to have it. And what God permits has for its end some good which we may or may not know. In these mysterious providences then, though it be the face of Satan, it is the hand of God behind all. I do not deny that there are cases where the enemy of all good can and does take advantage of our imperfect penetration and understanding. Evil may be made so angelic in appearance that for the moment we may be deceived by it but one cannot proceed far with what is wrong and unholy before he comes upon its true character. No matter by what tricks, or art of imitation



or cunning policy, evil is made to appear as the good, these two, the principles of good and evil, naturally lie so far apart and are so positively distinct that they are soon known in their inner and real character.

A third preliminary consideration is the absolute sovereignty of God. Whenever our inquiries or our thoughts are directed to his actions and their quality we must bear in mind the absolute prerogative of God to do as he wills. Not only is the deity unknowable by us, in a complete sense, but he also has an absolute right which we have no power to dispute. Just as we have no data whereby we may fully pronounce upon the character of God, so we have no data which would lead us to conclude what God may, or may not do. This is the consideration we are apt to leave out when we are considering God's providences and his works. We are apt to become rationalistic in our treatment of the higher mysteries of life instead of confessing our ignorance and humbly accepting the subordinate place we really occupy. We want if possible to put God into the scales of the human judgment and weigh him up according to a human standard; but mark, we can never do it. God is King. The Lord reigneth, and he will never stand at the bar of human reason to be told what is right for him to do or what is wrong. If you concede to God that absolute sovereignty which belongs to him, you will have a much more satisfactory basis for all your thoughts and questionings than you will if you deny this to him. Remember, my friends, that in this higher realm of the infinite, there is more rest and satisfaction in faith, beyond a certain point, than in the questionings and reasonings of the human mind. Charles has said, True faith and reason are the soul's two eyes; faith evermore looks upward and describes objects remote, but reason can discover things only near—see nothing that's above her. Reason has her sphere and it is a useful one, she deals strictly with those things which lie near her, and those things which she can fairly comprehend, but away up and beyond the sphere of reason is the sphere of faith, which, when fully exercised, brings a true rest to the mind full of questioning and struggling with doubt. Being the finite creatures of an infinite God, are we not called to a life of faith fully as much as we are to a life of reason? It seems to me that beyond a certain point it is just as much our duty to believe what we cannot understand in regard to God as it is to believe what we can understand. I understand that the food which I eat nourishes my body and sustains my life. I regard it as my solemn duty to believe that and act upon it. I do not understand fully how the food which I eat is digested and yet am I not just as much under obligation to believe that it is digested? Even in material things there is a sphere of reason and a sphere of faith. If we are going to make our faith to depend upon our reason we will not have a very exalted deity. Our deity will be a crippled and limited deity, with no absolute prerogatives and no absolute control; but once admit a supreme Creator and ruler and there is the restful thought that, though there are some things which are to us mysterious and, perhaps, unreasonable, after all they are right.

We shall see the value of the foregoing considerations and admissions when we come to speak of the character of the things which God has made. Our text says: "And God saw everything that he had made and behold it was very good." The character of God's creation then is good, and very good. Bear in mind

that this is God's own view of his own self creations. That view and that declaration ought to be forever sufficient for us and if we have ascribed to the God we believe in infinite perfection it will be. We ought to have a perfect God if we have any at all. A God that we must always regard with suspicion and always question the character of his actions is no God. Absolute perfection is the only qualification for a God. Where there is imperfection, and weakness, and a liability of error there is much in common with a race of finite beings. The God that is perfect will do only what is right and perfect. The God of Genesis is perfect. He made the world and all things therein contained, and when he had done the work he himself declared that it was very good. That declaration stands unchallenged before the world. It has never been disproved; it never will be. No matter how much reason some men may have for thinking they can bring a charge against the Deity, they can prove nothing conclusive. They have no justifiable basis in the first place and their imputations evidence their meager conception of God and their lack of confidence in him. When my God tells me he has made all things good, I do not question his statement; I believe it. I would not make a pretence of believing in a God and then take up the mean practice of questioning and traducing his character. We are told in Grecian mythology that the Greeks never hoped to resist the power of the Great Zeus, nor deliberately questioned him. Our confidence in our God ought to be equal to that manifested by the heathens two thousand or more years ago. How shall we be able to dispute the declaration which the Creator makes in this first chapter of Genesis in regard to his works when his view of things is higher, deeper, broader, and more far-reaching than ours? Has he not told us that his thoughts are not our thoughts and his ways not our ways? Has he not also said: "For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts?" When we know fully God's own infinite basis of action and his own far-reaching view of things, when we can view the wisdom or unwisdom of things from his stand-point, then we shall be in a position to say whether he has wrought perfectly or imperfectly; but in the meantime, and in the absence of this greater power of knowing, we must be silent, and faith, loving, obedient, eagle-winged faith, must take the place of all questioning.

And now what is the human view of God's creations? Can we look upon them, and so far as we know them, pronounce them good? Yes, I think we can. Yea, I affirm positively that we can. Take them one by one, if you will. Take the light. Whoever said the light was not good? Only the bad man curses the light, and he does it because his deeds are evil, and because it does not help him to carry out his hellish plotting. The light is good, and it might be illustrated in a thousand ways. Take the darkness. Is it not good? It is the lens through which you can look at the jewelry of the skies. It is the poor man's telescope. Take the glowing heavens with all their constellations. They are not useless, they are good. Take the waters. They are good. Take the beasts of the field, the birds of the air, the fish of the sea, and the herbs of the field, and last of all, men. All these works are good. But you say, perhaps, yes, looking upon these things as you would view them in an ex-

hibition, they are all right and very good, but it is when they are in operation that they manifest their true character. It is when the sun consumes all the greenness of a land, or smites with death the traveler on the desert, that its cruel character is seen. It is when the rains descend in such quantities as to raise a mighty flood which mercilessly carries away in its fury life and property that the goodness of God is reflected upon. Yes, these things occur in human experience, and these forces which work havoc, and suffering, and destruction are controlled and marshalled by him who created all things. But while this is so, before you can come to any conclusion, remember that man has sinned and he must die. Remember also, what we have before said, that man is finite and incompetent to judge of the infinite. Remember also that God is absolute sovereign and can do as he pleases. Bear these facts in mind and you will stand silent in the presence of these higher mysteries. A few men, and I am glad only a few men, have disregarded these facts in looking at the seeming evils in human experience, and they have gone on to charge God with being a huge monster, merciless and cruel and sitting only in the temple of the universe to grind and crush the helpless creatures of his own hands. I hold that in the face of all the known evidence for the character of God that that is a base slander upon him, and utterly without warrant or proof. Why, when you take into account all the suffering experienced by the human race, which from their stand-point they do not deserve, even then there is a preponderance of good over evil in this world. The sun which occasionally causes a famine or smites a few with death does infinitely more good to the world than it does evil. It is the same with the rains. And look at the wonderful organism and mechanism of the human body; every bone in it might have been so set that upon the slightest movement we might have been tortured into madness. The very food which we eat instead of satisfying our hunger and being pleasant to our taste might have caused us the greatest agony and suffering. You will find this same preponderance of good over evil throughout the entire universe, and if there is any such thing as proof this is proof that the character of God is good and not evil and malicious. Why everything here is in favor of man if he will only act virtuously and righteously. God is not man's enemy. By all that he has done for him and by all that he is continually doing, he declares his supreme desire to lift him to a holier, higher, and happier plane of being. If he sometimes causes pain it is for our own personal good, a good which, perhaps, we do not see in the heated and trying moments of the ordeal, but God sees the good and one day we shall see it too. But mark, above all the afflictions of God it is written that he doth not afflict willingly nor grieve the children of men; or, more literally, it may be rendered he doth not afflict from the heart. It is for the good of man that he is afflicted, not for the pleasure of the Almighty.

I must bring this discourse to a close. Much more might have been said upon the character of God's creation as being good. I have only touched upon the question in a very general way. What I have said regarding this subject of creation has not been said for the purpose of defending God. "I have no care for his character, because I do not need to have. He is perfectly able to take care of himself, and he will do it. And moreover he will vindicate his own

honor, his own absolute sovereignty, and his own righteous and faithful dealings. Only give him time. God is in no hurry to give his explanation, and he is under no obligation for he is Ruler and King. One day he will draw the veil partially aside and then we shall know what we do not now. There are mysteries now, we know dark enigmas which we cannot unriddle, but the supreme moment is coming when many of these things shall be done away. What we have to do is to learn to wait for God and repose in him with the utmost confidence. What I have said in these two discourses has been said for this very purpose, that we should not question but believe. It is of no use for imperfect beings like ourselves to try to sum up the divine character and then fret and chafe because things are not as we think they ought to be. All our fretting and chafing will not make the case any better. There is the inevitable and abiding truth. And there is the true course of action prescribed for us. Ye are not gods but men, and as men believe. Serve, obey and love. And God, seeing this attitude towards himself, shall say, "It is good that I have made these men."

## HISTORICAL & BIOGRAPHICAL.

### THE GRAVE OF GOV. SAMUEL WARD.

In an article which appeared a year ago last spring in these columns on the death, funeral, and burial of Gov. Samuel Ward, we were not able to state where his remains were finally interred after their removal from Philadelphia to Newport, R. I. Mr. John Congdon, a resident of the latter city, writes us that the Governor was buried in the old ground about three minutes' walk from the Liberty Tree. He says that he has often passed the yard, but did not know that the grave is to be found there. The enclosure is surrounded by a thick hedge. He also kindly furnishes us the following inscription on the tablet belonging to the grave:

IN MEMORY  
of  
The Hon. Samuel Ward, Esq.,  
formerly  
Governor of the Colony  
of  
Rhode Island  
and  
Providence Plantations;  
afterwards a delegate  
from the Colony  
at the  
General Congress,  
in which station he died  
at Philadelphia,  
of Small Pox,  
March 26, 1776,  
in the 51 year of his age.  
His great abilities,  
His unshaken integrity,  
His ardor in the cause of freedom,  
His fidelity in the offices he filled,  
Induced  
the State of Rhode Island  
and  
Providence Plantations  
To erect

This grateful testimony of their respect.

The remains of Governor Samuel Ward, removed by his descendants, from the First Baptist Church, Philadelphia, rest beneath this tablet.  
March, 1860.

### THE BOYHOOD LIFE OF REV. W. C. TITSWORTH.

Some one who wrote a few reminiscences of Mr. Titworth in the prime of his life, says, "He was a manly man." I knew him best and almost entirely in his earlier days, and he then gave promise that on growing up he would become such a character. He was truly a candid, kindly, pure-minded boy; and I am not surprised that he showed, when he went to work as a youth and as a matured man, great honesty

of conviction, real courtesy in his treatment of others, and self-sacrifice in the ministry. My first acquaintance with him was in his father's home at Shiloh, N. J., in 1851. Then he was only three years old. I can never forget my first impressions of him. The family with some visitors were seated at the supper table, and while grace was being said, he instantly clasped his chubby little hands on the plate before him, and remained perfectly quiet until the prayer was ended. He was neither shy nor forward, but took it as a matter of course that strangers should admire and caress him. He was then of medium size, and rather stout for a child. He looked at you with an unsuspecting and confident face, and immediately won your good-will and affection. He was promptly obedient to the will of his parents, as indeed all the other children in the family were, and showed a most happy disposition.

Shortly after my going to Shiloh, his father moved to Plainfield, N. J., so that I saw but little of him again for the next two years. Late in 1853, I began teaching in the New Market Seminary, and by that time the family had removed and settled near the village where this school was located. Here I renewed my acquaintance with him during the time between five and eight years of age. Most of this period he was a pupil under my instruction, and for over a year I lived in his father's family. His pleasant eyes, sunny face, and cheery voice were sure to bring gladness into the school-room. Was there any disturbance on the play-ground among the other small boys he was peace-maker among them. He took great delight in his lessons. As in play, so in his studies, he centered his whole energy in them, until his tasks were accomplished. He recited in a collected, clear, easy, and earnest way, such as characterized his public efforts afterwards in teaching and preaching. He had a noticeably independent, but not offensive manner in thinking for himself, and did not solicit help much from other pupils or the teacher, and was not pleased with offered and marked assistance in getting over some difficult points in his lessons. He excelled in reading and spelling, and almost always stood first in his classes. No doubt, in his college and seminary life, he subsequently exhibited the same traits of thoroughness and quiet persistency which he developed here. He was not self-assertive, though he would not allow any one carelessly or intentionally to trespass upon his acknowledged rights. Neither was he bashful, though he was somewhat inclined to be retiring and reticent. He was thoughtful beyond his years, and not very talkative, and indicated that he would possess a mature and solid judgment in manhood. I never had need to punish or even to correct him for disobedient or boisterous conduct in school. In the reading of the Bible and the prayer at the opening of each day's exercises, he was attentive and reverent for a boy.

But I think of him rather in his model home, surrounded by his brothers and sisters, and governed by his strict but most loving parents. There was always plenty of work in the household and on the premises. Wardner never shirked nor neglected his share in this. It was the custom for the older children, especially the sisters, to have largely the oversight and management of Wardner; he yielded to them the same unhesitating and cheerful obedience that he did to his father and mother. The admonition from them, "Papa won't like it," or "Mamma will be displeased," would quickly change any action or plan of his which was thought to

be improper. He had set chores or tasks mornings and evenings, and nothing but sickness was permitted to interfere with his performance of these. He did not have to be watched, there was no suspicion but that the work given him would be attended to until it was completed. Though so young, he was exceedingly fond of his books. One of the sights I can plainly recall to mind, is his sitting near a window and toward a corner in the main room of the house, with his head bowed and his eyes fixed upon the pages of some work which totally absorbed his attention. Of course, nothing but wholesome and instructive literature was introduced into the family, and he had access to no other; doubtless, no wish for any other. He must have had temptations in his associations with other boys of the neighborhood, but I cannot think of any instance in which, after he had been with them, his open and uncommonly bright face showed that shame which comes from knowing that one has done an unworthy or mean act.

The whole family were fond of play and sometimes of a good frolic. The boy was not behind the rest in this respect. An incident will illustrate this trait. The evenings after the day's work, the large sitting-room would be well lighted, and it afforded an inviting place for all to gather and engage in what best suited their taste. Sometimes it would be reading on the part of some and some light work on the part of others. Sometimes it would be conversation, especially if some neighbors or visitors had called. At other times it would be some active, jolly game. I well remember one occasion of the kind. Just as I entered this room one evening, I heard some person of the number propose the play of blind-man's-buff. It was seconded by all,—father, mother, older and younger children, and two boarders. All the furniture, except the stove, was taken from the room, and soon the sport began. By and by, it came Wardner's turn to be blinded and endeavor to seize some other player to take his place. It seemed he had been watching eagerly the adroit way in which his father evaded the catchers in their scrambles, and had determined if it came his turn, to capture him sure. He ran quickly but carefully about, with his arms outstretched, and we darted furiously from corner to corner of the room, with our eyes constantly upon the little figure. After repeated attempts, he was finally successful in grabbing and holding tight to the coat-tail of some large person. Now came the trial to tell correctly whom he had caught, or to lose his venture at that time in the game. After feeling the clothes and the features of the victim, he exclaimed with delight, "It is papa! Just the one I wanted to catch." Of course, now came Deacon Titworth's turn, and the rest of us had a most lively run in trying to avoid him. But his agile and experienced movements soon made him the victor; and that ended the fun for this time, as it was then bed-time for the children. He who had been a boy with the boys now became the father; and snapping his fingers, he said, "Good night," and each of the little ones hastened off to his bed. Wardner, who felt happy over his part in the sport, was the first to reach the chamber-door, and to send back the ringing response, "Good night." The room was soon put to rights, the house became still, and we all were at rest.

When I left that home, this boy was nearly eight years old. I know that he then loved the Saviour; for I heard his young voice lifting up his Sabbath morning prayer at the home altar the last time I met with the family around it.



He was from his early boyhood a regular attendant upon the Sabbath-school of the church, and gave serious and intelligent heed to what was said by his teachers and superintendent. He had usually a verse or verses from the Scripture to recite, and attended to his part promptly and well. I can see him seated in the pew at church Sabbath-days, with his parents, quietly and watchfully noticing the preacher, the singers, and the comers and goers at the services. I came to have a great interest in the boy, and afterwards heartily to rejoice in reading his articles in the SABBATH RECORDER, and to observe his remarkable success in preaching the gospel.

RUTH H. WHITFORD.

## SABBATH REFORM.

UNDER display headlines made from the words, "Quotes the Constitution,"—a "reader replies to an alleged utterance of Joseph Cook,"—the *Press*, of New York, of a recent date, published the following, which speaks for itself:

*Sir*:—Apropos of the discussion now going on in your columns concerning the opening of the World's Fair on Sunday the following may be of interest, which the *Chicago Inter-Ocean* reports as having been said by Joseph Cook:

"It will be a violation of the Constitution to keep the Fair open on Sunday. The Constitution says the President of the United States shall have a certain length of time in which to sign or veto bills submitted to him from Congress, but that he shall do no part of the work on Sunday. Now there is an express order that the President shall refrain from work on the Sabbath, and as he is no better than any other citizen the constitutional requirement, as I take it, refers to all citizens as well."

It seems incredible that a man of Joseph Cook's mental caliber could connect any one of the sentences with the clause in the Constitution referred to. Here it is: "If any bill shall not be returned by the President within ten days (Sundays excepted), after it shall have been presented to him, the same shall be a law in like manner as if he had signed it, unless the Congress by their adjournment prevent its return, in which case it shall not be a law." (Constitution of the United States, section 7).

Now, the truth is that, so far as the Constitution is concerned, any President of the United States may save up all the bills submitted to him for his signature and sign every one of them on Sunday, if he be so disposed. That provision was placed in the Constitution to provide for the possible scruples of any President on the subject of Sunday-observance, but it does not forbid his signing a hundred bills if he chooses on that day.

H. B. M.

WAPPINGER FALLS, N. Y.

### CONSCIENCE BY LAW.

Bro. W. R. Potter, writing from Hammond, La., sends the following clipping, which we publish as indicating the manner and spirit in which such laws are likely to be administered. We have always supposed that conscience was to be educated by the Word and spirit of God; it seems, however, that on the Sunday question, it is to be by the laws of the State. The case to which this clipping refers has previously been mentioned in these columns. We have just learned that the brethren there mentioned as being imprisoned for their faith have served out their time in the jail and are now free, having preserved a good conscience toward God and toward men; toward God by obedience to his Word, toward men by submitting like good citizens to the penalties, however unjust, imposed by the State for Sunday labor. The paragraph is as follows: "J. H. Dortch, of Paris, Tenn., has written a letter to A. F. Belenger, Secretary of the National Religious Liberty Association, whose headquarters are

in this city (Chicago,) calling attention to the case of his companions, W. S. Lowery, J. Moon, Jesse Stemm and himself who are now in jail in Paris on a charge of breaking the State Sunday law. The prisoners believe in Saturday instead of Sunday worship, and observe the former day and perform their ordinary duty on the latter. Mr. Stemm is sixty years old and has spent three months already in jail for a like offense. The writer claims it would take all their small property to meet the demand of persistent fines. The letter concludes with this statement: Judge Swigfarian, in answer to the sheriff's protest that we were conscientious in the matter, replied, "Let them educate their consciences by the laws of Tennessee."

On this Bro. Potter says: "This is the way they continue to do it up in Tennessee. You will note the sort of conscience they propose to make the standard up there. Quite interesting, such a statement of things in the 19th century, in this land of boasted religious liberty. It looks very much as though the great Columbian quadrennial would find us as to laws and their enforcement just where the Pilgrims were in their native country before they struck out with their lives in their hands to find a country where they might worship God as they chose, four hundred years ago. It seems that whatever we may be doing as a nation in other lines, in this cardinal principle of the forefathers our progress is backward rather than forward. It seems that wonders will never cease."

Now that Congress has passed the bill appropriating a large sum of money to the Columbian Exposition on condition that the gates be closed on Sunday, we have admitted into our national government the principle of legislation in religious matters, and the principle of religious freedom is set back more than four hundred years. We need not now be surprised at anything in this line.

### ANYTHING TO BEAT "SATURDAY."

Such thoughts have sometimes come into my mind when I have noticed the various subterfuges resorted to by the advocates of Sunday-observance in opposition to the Sabbath of the Lord. I have been lately reminded of this on reading the criticism of Bro. Kinne on Dr. Henson, of Chicago, in the RECORDER of the 21st ult. I could but notice the want of harmony that existed among the advocates of Sunday-observance at the time when I was an anxious inquirer on this subject, and was very anxious to find something that would convince me that I had not been in the wrong all the time when I had been observing the first day of the week as the holy Sabbath. I first went to Elder Dodge, of Cairo. I supposed that he could instruct me on this subject. He had, so he informed me, been a pastor in the city of New York. He called up the old arguments about the resurrection. I told him that I certainly regarded the resurrection as one of the greatest events that ever happened, but that I could find no authority for celebrating it on any particular day of the week, but in the ordinance of baptism, in which we celebrate both his burial and his resurrection. "Well," said he, "suppose that you should feel it to be your duty to keep the seventh day how are you going to ascertain which day it is?" I replied that I knew of no difficulty. He then began to speak of geographical difficulties. I confess that I was not a little surprised that a man of his apparent intelligence should produce such an argument. I merely replied that he seemed to know precisely

which was the first day of the week, and of course the preceding day was the seventh. Some would tell me that the Sabbath law only required the observance of the seventh part of time. Others would argue that the Sabbath law is abolished, and under the gospel we have no Sabbath. A Methodist preacher took the position of Peter Akers, a Methodist Doctor of Divinity, who wrote a work on "Biblical Chronology," in which he assumed that Sunday was the original Sabbath; that at the time of the exodus of the children of Israel from Egypt it was set back a day, and at the resurrection of our Lord it was set forward again to the original Sabbath. And, strange as it may seem, the people generally seemed to endorse these contradictory views.

I propose to show wherein "the doctors differ." Bro. Kinne called our attention to the views of Dr. Henson. I have a book in my library, published by the American Baptist Publication Society, written by Samuel W. Lynd, D. D. The title is, "The Sacrifice and Atonement." On page 132 I find the following: "This feast (the Pentecost) commenced fifty days after the Passover. The Lord commanded Israel that when they came into the land of Canaan, and prepared to gather their harvests, they should bring a sheaf of the first fruits of barley, at the feast of unleavened bread, for a wave-offering. This was to be done on the morrow after the Sabbath, not after the seventh day, but on the first day of the feast, which was to be kept as a Sabbath to the Lord. Lev. 23: 10, 11. The first day, or the Sabbath of the feast, was the fifteenth of the month Nisan, and from the next day, the sixteenth, the feast of Pentecost was counted. It began on the fifteenth day from the sixteenth of Nisan. From this circumstance it derives its name, *Pentecost*. This furnishes an explanation of a passage in the gospel by Luke, 'And it came to pass on the second Sabbath after the first, that he went through the corn-fields, and his disciples plucked the ears of corn and did eat.' It should have been rendered, 'The first Sabbath after the second;' that is, the first Sabbath after the second day of the Passover." May the Lord lead us all to embrace his whole truth.

M. B. KELLY, SR.

PULASKI, Ill., Aug. 1, 1892.

### THE PERFECT CHRIST THE GUARANTEE OF THE BIBLE.

It is certainly becoming increasingly difficult to believe in either Bible or church, apart from their relation to the self-attesting person of Christ, whose lineaments are enshrined in the former and who is presupposed as the key to the riddles of both alike. But on the other hand, it is becoming increasingly possible, through the greater precision and delicacy of the historical method, to get face to face with Jesus Christ. Accordingly, the docile can gain a deeper insight than ever into him who "bears witness to himself" in satisfying the now deepened needs of men. Thus enabled they can say, humbly but exultantly, to each of the vehicles which, amid the human imperfection of the "letter," yet direct men's eyes to Christ, "No longer is it on account of thy speech that we believe; for ourselves have heard and know that this is of a truth the Saviour of the world." John 4: 42. Christ as perfect guarantee both church and Bible, not *vice versa*.—*Vernon Bartlet in June Expositor*.

THE best way to reach the masses is to reach them as individuals.

## MISSIONS.

### CORRESPONDENCE.

How I do wish we had a little more faith in the fact that God rules among the nations of earth, and that he has set before the people of this age an open door unto all the nations of the earth, and no man can shut it. Praise the Lord for this blessed truth. If we do our part the Lord will take care of his. It is ours to obey the command, "Go ye," his to prepare and open the way. God has done his part, let us do ours and all will be well.

That the gospel shall be preached in all the world for a witness unto nations, and that speedily, I have not the faintest shadow of a doubt. God himself has waked up the Christian world on this subject, and his messengers shall never stop until from every nation a people shall be taken "for his name" (Acts 15:14), and shall be turned "from idols to serve the living and true God; and to wait for his Son from heaven." 1 Thess. 1:9, 10. All nations shall speedily hear the glad tidings of salvation through Jesus's name. I do thank God that we are living in a fast age; that if evil is done swiftly and speedily, good can also be done in the same swift manner, and although the enemy is crafty, God is powerful. But I must say it is often a sad and serious question with me what part shall we, as Sabbath-keeping Christians, have in this grand and world-wide proclamation? Shall we go forward with unfaltering faith in God, or shall we suffer self-gratification to come in between us and our grand and glorious privilege in heralding the love of God to the dark nations of earth? I will not call it *duty*, for that is often done very reluctantly; but it is a privilege we can never fathom this side of eternity. I wish, as a people, we could prize it more. We have only to read the history of missions to know that foreign missions is the *spiritual life* of the home church; the pastor most interested in foreign work is the most successful at home in ninety-nine cases out of one hundred.

I am anxiously waiting the result of your circular letter. I do hope and pray that the Society may not only have a clean record to present at Conference, but a full treasury to enter its next year's work. I am glad such a call was made; only I think it might have been justly put: "How much owest thou my Lord?" I often wonder how some people can rest so easy over their debts to the best and most patient of all creditors, the Lord of heaven and earth. It is a sad mistake and a great cause of spiritual loss, if not temporal as well. I believe the Lord recognizes those who are honest with him just as well as with their fellowmen, and approves their honesty in this respect. Why not?

Dear Bro. Main, since writing the above I have read with feelings of sadness the report of the last Board meeting. Of course I do not understand it, I cannot, I can only pray, "Lord overrule all things, even this, for the good of thy children, and the honor and glory of thy name. I don't know how this can be, but thou, O Father, knowest. Suffer not the enemy to triumph even for a short time over the little vine of thy planting in this dark land." Things were moving so nicely towards a new missionary home and station, and many were rejoicing over the prospects of the work in China. Still I will not allow myself to be discouraged; God is at the helm. He will take care of the work here. My whole heart's desire is for the ad-

vancement of the work of my Redeemer in the earth, and the little I can or may do I desire to do wisely and for the future upbuilding of the work in China as well as elsewhere.

May God guide and keep us all faithful unto his coming and kingdom is my earnest prayer.

S. E. BRINKERHOFF.

LOST CREEK, W. Va.

In order to give you a short account of Bro. Lucky's work I will say in the first place that it is mainly in talking on the subject of Christ with individuals wherever and whenever he has a chance to meet them. A part of the time he is going around in the neighboring towns and villages to meet Jewish people and talk about Christianity. With newly acquainted people his object is at first to show them Christ in his true light, that they may have less prejudice against Christianity. As soon as he gets more acquainted and the prejudices are cleared away, he begins to talk personally with them about Christ. With a good many he has a correspondence on the same subject. So he has quite a large correspondence that occupies most of his time.

Secondly, I want to picture before you a forenoon in Bro. Lucky's study room of which I was an eye witness when I was on a visit there last summer.

Bro. Lucky is very much occupied, he is working out an answer upon some important questions on the 3d chapter of Galatians. A learned Jew sent these questions. Bro. Lucky would like to be left alone undisturbed, but soon a knock on the door is heard. Bro. Lucky bids "come in." A man comes in. He is a very intelligent and learned Jew. Upon entering he bursts out in thanks: "I thank you, my dear Mr. Lucky, you opened my eyes. All my life I will remember you. I have been blind and prejudiced, but now I see, all is now clear to me. Certainly Jesus is the Messiah and no other can be. But I beg you to write a Hebrew Commentary upon all the books of the New Testament. You would be a blessing to our people by this. For your expositions 'make the blind to see.'" Of course Bro. Lucky replies, "What, there are greater men than I." But Mr. R. interrupts him, "No, Mr. Lucky, no, without your Commentary nothing will be done. Your explanation gave me light."

While they are yet discussing on the matter of Commentary another knock at the door is heard and a fine young man comes in, addressing Bro. Lucky thus: "O, my dear master, my wife sent me to you, she asked for your prayers, she is not well." "But, my dear Moses," said Bro. Lucky "how could you come now? Would not your adversaries use your visit in my house to damage your affairs?" The young man responded: "Dear brother, neither my dear wife nor I care what the adversaries will do. We say as the disciples of Rabbi Akiba did say to him, 'To be separated from thee is to be separated from life.' You were the means in God's hand to open my eyes and to bring me to see the true light that shines in darkness." Meanwhile the letter carrier brings some letters, the contents of some I will read you.

The first letter contains some questions about Bible passages. The second is of great importance; it is from a young Jew who stands under Christian influence and instruction by a great minister of the gospel. The young man is a Galician by birth, but he found work in Breslau, Germany. His first attention to Christ was called by Bro. Lucky. His letter reads thus: "My dear master and friend of my

soul. Yesterday I had a conversation with Rev. E. about baptism, I told him plainly that I think *sprinkling* is no baptism. Rev. E. said I was wrong in preferring immersion to sprinkling, for it is written (Ezekiel 30:25), 'then I will *sprinkle* clean water upon you and ye shall be clean from all your filthiness. . . . A new heart also will I give and a new spirit.' 'Do not these passages teach clearly that the new creation, the regeneration, is by sprinkling also, and much water does not matter?' I did my best to show him that the most of the passages of Scripture refer to immersion only, and that our Lord teaches immersion only. But I confess that this passage in Ezekiel embarrasses me very much. Therefore I ask you to explain it to me, for you know I would like to do according to Scriptures. . . . S. G."

The third letter is also from a young Hebrew, a Galician who is under Christian instruction in another German city. It is also of great importance. The Germans are strong Lutherans and anti-Baptists, of Sabbath they don't want to know or to hear. Now that young man wants to observe the Seventh-day as the Sabbath. But Rev. F., under whose instruction the young man stands, thinks that he is wrong in that. As he confesses his belief in Christ how can he observe the Sabbath? That is to be under the law. To Rev. F. every observer of the Sabbath is an enemy to Christ. The young man tries to show him from Scriptures that the observation of the Sabbath is a Christian obligation, but Rev. F. argues from history, and explains passages in quite a different way from what the young man's mind was accustomed to. Now he takes refuge to Bro. Lucky, asking him to explain. Bro. Lucky thinks these matters are important, and he sits down to answer these letters. He is sorry to have to dismiss the two friends, but is sure they will come again. So the forenoon is gone, and so goes all the days in such similar work. I may say Bro. Lucky is a living explanation of the 28th chapter of Acts. There came many to him unto his lodging to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, *from morning till evening*. Through him seeds of truth go out to many communities in Israel. And what the *Eduth* is to Israel no one here can have a right imagination. To be sure not all that hear the gospel receive it and live by it. "And some believed the things which were spoken to them and some believed not." But I am sure Bro. Lucky does most efficient work and he will be astonished in the hereafter in heaven to see many, many who came by him to see the true light.

I wish you could be there and see with your eyes. You would say that the half has not been told. But I promised to be short and am already tired, so I must close.

With best regards and Christian love I remain yours in Christ.

I. CH REINES.

### A LETTER TO THE TREASURER.

Please find enclosed draft for \$5, which I wish to apply on the Thank-offering Fund. "Better late than never." You may thank "Uncle Sam" for the money, and the good Lord for the disposition to give. Eld. Main asks in his letter that we give according to our ability, but I might say with propriety that my giving is according to my *disability*, for I decided to apply for a pension under the new law, and purposed in my heart that if I was permitted to have the pension a tenth of it should be given to the Lord.



I really hope that I am not the only Seventh-day Baptist pensioned soldier whom the good Lord has made willing to give a tithe of what "Uncle Sam" gives them, as well as a tithe of other income. I believe that if every Seventh-day Baptist would consecrate a tenth to the Lord we would not be in debt, as now.

Hoping to hear, after Conference, that the thank-offerings canceled the debt, I am yours, respectfully.

WOMAN'S WORK.

WILLING SERVICE.

"Go build me a house," said the Master,  
A place where my name shall be known,  
A beautiful tent for my worship,—  
The pattern to you shall be shown—  
Go, gather the gold and the jewels,  
Which all the true-hearted shall bear,  
And build up a place for mine altars,  
My presence shall dwell with you there."

Then Moses returned to the people,  
And gave them the message he brought,  
And swiftly was heaped, at his bidding,  
The gold and the silver he sought;  
They cheerfully poured out their treasures,  
All eager the work to begin,  
While the blue and the purple, fine linen,  
The wise-hearted women did spin.

They proffered their bracelets and ear-rings,  
Those free-hearted women of old,  
And brought their most precious of jewels,  
Their rings and their fillets of gold.  
And soon rose the Lord's sanctuary,  
All fair was the dwelling within,  
With curtains of goats hair and linen,  
The wise-hearted women did spin.

So stirred were the hearts of the people,  
So freely they brought of their store,  
The leaders were forced to restrain them,  
For building they needed no more.  
The cloud and the fire hovered over,  
In token of work nobly done,  
The glory of God was enfolded  
In curtains the women had spun.

Like them, let us bring to God's service,  
Oh! wise-hearted women, to-day,  
Whatever of gold or of silver,  
Of love or of labor we may,  
Till His temples are every where builded,  
His banner in all lands unfurled,  
And Christ with his people abiding,  
His glory shall fill the whole world.

IDA FAIRFIELD.

SOME little time ago the new Empress in Peking needed a tailor to make part of her wedding trousseau. The one who went happened to be a Christian, and having to be admitted into the presence of her majesty on account of his work, he took the opportunity to speak for his Master; and being an earnest, warm-hearted man, he told her the gospel and then asked her gracious acceptance of a copy of the Chinese New Testament. This she was pleased to accept, and read it, seemingly interested in its contents. The tailor seeing this asked if he might bring a friend of his who was more learned and could explain it better. The Empress gave him permission, and he brought a young Christian gentleman who was studying at the Mission College for a preacher, and he preached very much to the satisfaction of his Imperial patroness, who made the remark to the tailor: "You did right to bring your friend. I understand the Christian doctrine much better now. He certainly explains it better than you."—*Missionary Review*.

REV. D. L. LEONARD, reporting general missionary intelligence for the *Missionary Review*, says of Lady Dufferin's work in India that last year 466,000 women received medical treatment. The staff now consists of 9 women doctors and 31 assistants, and the number of native and Eurasian women under instruction steadily increases. Last year there were 207. The fund has at present an income of £5,000 a year, after having erected hospitals and dispensaries at a cost of £120,000.

It is said there are more missionary societies represented in India to-day than in any other section of the world. There are more missionaries, more schools, more churches, more communicants, a wider opportunity for every form of Christian endeavor, the use of every Christian warfare, the application of every Christian principle.

THERE are 288,000,000 people in India, 330,000,000 idols, 40,000,000 women shut up in Zenanas, 23,000,000 are widows, 79,000 of whom became widows before they were 9 years old. Only one woman in 800 is under instruction, and but one Protestant missionary is found to 500,000 of the population.

THE foregoing, under so good authority as the *Missionary Review*, proves the need of still increased effort in this the best worked harvest field in heathendom.

CHRIST'S WORDS TO WOMEN.

BY PERSIS L. CHRISTIAN.

Jesus had accepted the invitation to the Pharisee's house, and as the company reclined at meat, this woman, who was a sinner, impelled by the conviction that wholly controlled her and made her oblivious to everything but the one end she sought, entered unbidden. She brought with her the precious alabaster cruse; she knelt at the feet of Jesus, kissing them, wetting them with her tears and wiping them with the hairs of her head; she broke the alabaster box and anointed them with the precious ointment.

There are times with the most of us, and they are momentous and decisive, when some passion, impulse or conviction, when an overpowering sense of duty or devotion to a principle takes high control, and the whole nature falls prostrate under its power as a forest is leveled under the blast of a hurricane. For the moment, its rule is absolute; the soul is conscious of but one thing—the mastering idea.

The woman, the "sinner," looked upon with contempt by the proud Pharisee, must have come to such a moment, when, fully realizing the great gulf that lay between her and the assembly at the Pharisee's house, she bridged it with her love and courage and passed into the hostile presence to fall at Jesus' feet. To her, his presence filled the place. He was all in all. Here was one to whose words she had listened, perhaps, for many days; one who gave her a glimpse of divine love, one who told of the Father; who revealed his own undying and equal love for humanity by a continuous expression of it in deeds of blessedness. He had opened her eyes upon the vision of a better life, of release from her grinding bondage of sin. Her angel of hope had forsaken her, but the love of Christ had recalled the heavenly spirit to her side. Her nature, upheaving from its very foundations in an abandonment of grief, love and gratitude, arose with its most precious gift, and laid all at the Saviour's feet. The good in her was then dominant, and her sympathetic Lord said to her as he does to every such suppliant soul, "Thy sins are forgiven," "Thy faith hath saved thee; go in peace."

The Pharisee's judgment disclosed a heart of pride and selfishness; that of our Saviour, a heart of love, happy in the exercise of its saving power.

One of the strong points of this story is the action of the woman; she *did something*. She must give something for the good she knew would be hers; and she broke the box of precious ointment for the anointing of his feet and for the happy relief of her thankful heart. Her gratitude was pain until she made some recompense for what she had received. What that was, she knew best. She brought not only the costly and significant gift of the alabaster cruse, but that visible pride and sin that had enclosed

the divine image in her heart was shattered to atoms, and there was poured out all the riches of her nature, nothing withheld, a holy, spiritual anointing. A contrite spirit he will not despise. "Her sins are many," said Jesus, but "she hath loved much." She has done what she could; she has laid her best gift at my feet as token of her love; and the great Teacher forgave her sins that she might "go in peace."

We are sinners, and, perhaps, under greater light than was this woman.

It is quite as necessary that we, we who profess his name, should break the alabaster cruse to his anointing; quite as necessary that we should bring ourselves, the best there is in us, our love and service, and apply them to the need of the world. It is our reasonable service. There is one way to serve the Lord. He tells us it is through serving humanity. We must cease prating about consecration and spiritual enlargement, or come forth with their fruits. The Lord persuades and commands; duty continually presses its claims, and conscience continually approves them. Then let us bridge the chasm of selfishness that separates us from Christ by throwing across it the enduring cords of love and good works which his extended hands are waiting to gather in. What a great recompense it will be to hear him say, "Thy sins are forgiven, Go in peace."—*Christian Standard*.

WOMAN'S BOARD.

Receipts in July, 1892.

Mrs I. J. Ordway, Chicago, Ill., Miss Burdick's salary, \$2 50; Dr. Swinney's salary, \$2 50	\$ 5 00
Ladies of S. D. B. Church, Chicago, Ill., Miss Burdick's salary	5 25
C. A. S., Albion, Wis., Miss. Society, 50 cents; Tract Society, 50 cents	1 00
Mrs. J. S. Williams, Taney, Idaho, Medical Mission. Allan and Inez Williams, Taney, Idaho, China Mission	1 10
Ladies' Society, New Market, N. J.	25
Second Brookfield, N. Y., Miss. Society, \$10, Tract Society, \$10	20 00
Mrs. Lorinda Crandall, Brookfield, N. Y., Miss. Society, \$5; Tract Society, \$5	10 00
Mrs. Orilla Crane, Brookfield, N. Y., Miss. Society, \$2; Tract Society, \$2	4 00
Ladies' Aid Society, Farina, Ill., Tract Society, \$20; Miss. Society, \$14 75; Miss Burdick's salary, Thank-offering, \$11 95	46 70
Ladies' Aid Society, Farina, Ill., one tenth, Tract Society, \$4 30; Miss. Society, \$4 30	8 60
Ladies of S. D. B. Church, Berlin, N. Y., Tract Society, \$10; Home Mission, \$5; Board expenses, \$5	20 00
Womans' Guild, Milton Junction, Wis., Tract Society, \$5; Miss. Society, \$5	10 00
Cor. Aux. Miss. Society, Coloma, Wis., Miss. Society. Mrs. Wm. A. Rogers, Waterville, Me., Tract Society, \$2; Miss. Society, \$2	4 00
Ladies Aid Society, Adams Centre, N. Y., Miss Burdick's salary, \$10; Board expenses, \$6	16 00
By Secretary Western Association:	
Ladies of the S. D. B. Church, Richburg, N. Y., Miss Burdick's salary	1 00
Mrs. Lewis, Genesee, N. Y., Miss Burdick's salary	25
Ladies' Aid Society, Nile, N. Y., Board expenses	3 00
Ladies of Portville, N. Y., Miss Burdick's salary	1 55
Ladies' Society, Lost Creek, W. Va., Dr. Swinney's salary	20 00
Womans' Benevolent Society, Leonardville, N. Y., Tract Society, \$15; Miss. Society, \$15; Board expenses, \$11 34	41 34
Ladies' Aid Society, Hartsville, N. Y., Tract Society, \$4; Miss. Society, \$4; Miss Burdick's salary \$7; Board expenses, \$6	21 00
By Secretary South-Eastern Association—Board expenses:	
Ladies' Society, Aberdeen, W. Va.	\$ 7 50
" " Addison	1 00
" " Green Brier, W. Va.	1 50—
" " Benevolent Society, Milton, Wis.	5 00
Womans' Evang. Society, Alfred Centre, N. Y., Tract Society, \$11 25; Missionary Society, \$11 25; Board expenses, \$5	27 50
Wm. Wilson, Norwich, N. Y., Miss. Society	2 00
Mrs. Wm. Wilson, Norwich, N. Y., Miss. Society	1 00
Agnes F. Barber, Norwich, N. Y., Miss. Society, \$9; Tract Society, \$1 50;	10 50
Mrs. D. B. Rogers, Horseheads, N. Y., Thank-offering, Tract Society, \$2 00; Miss. Society, \$2 00	4 00
Ladies of the S. D. B. Church, Shiloh, N. Y., Dispensary Fund	16 47
Ladies of the S. D. B. Church, Shiloh, N. J., Cash paid Dr. Swinney for cistern pumps	12 75
Ladies' Evang. Society, Alfred, N. Y., Miss. Society.	8 15
Ladies' Evangelical Society, Alfred, N. Y., Special Thank-offerings as follows:	
Mrs. P. A. Shaw	1 00
" J. Summerbell	50
" Alma Green	50
" F. E. Main	1 00
" M. J. Saunders	1 00
" V. E. Davis	50
Miss Betsey Hemphill	25
Mrs. James Langworthy	15
Mrs. A. W. Langworthy	50
Melville Gridley	1 00
Wm. Woodruff	25
Mrs. Mary Woodruff	1 00
Mr. and Mrs. Willis Woodruff	1 50
Mrs. Samuel Witter	50
Allie Witter	12
Dr. E. C. Green	25
Mr. and Mrs. Milo Shaw	2 00
Frank Shaw	50
Mr. and Mrs. W. H. Langworthy	3 00
Mr. and Mrs. E. P. Hamilton	1 00
Mr. and Mrs. F. W. Hamilton	5 00
Mrs. A. V. Potter	65—
Ladies' Miss. Society, Salem, W. Va., Miss Burdick's salary	5 00
A pledge, Milton, Wis., Miss. Society, \$10, Tract Society \$5	15 00
Ladies' Society, Little Genesee, N. Y., Miss Burdick's salary	16 00
	\$ 406 40

E. & O. E.

NELLIE G. INGHAM, Treas.

MILTON, Wis., Aug. 1, 1892.

# THE SABBATH RECORDER.

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

L. C. RANDOLPH, Morgan Park, Ill. CONTRIBUTING EDITOR.

## CORRESPONDING EDITORS.

REV. A. E. MAIN, Ashaway, R. I., Missions.

MARY F. BAILEY, Milton, Wis., Woman's Work.

W. C. WHITFORD, D. D., Milton, Wis., History and Biography.

REV. W. C. DALAND, Westerly, R. I., Young People's Work.

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

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

Of every noble work the silent part is best,  
Of all expression, that which cannot be expressed.

THE Santa Fe managers have authorized the announcement of Conference fare from Chicago to Kansas City and return at \$5, making the fare to Nortonville and return \$6 35. Eastern delegates should see at once that their local agents understand this.

ELSEWHERE Bro. Wheeler calls attention to the one and one-third rate over certain lines to Conference. We have understood the arrangements made by our Committee with the Santa Fe people to be from all points where ever a ticket could be bought to Kansas City. We did not suppose it was necessary for people West to go to Chicago in order to be benefitted by the arrangement; still, if delegates at any point cannot get any advantage from the excursion rates, let them ask for the certificates.

IN a recent paper Mr. Gladstone makes two good points on the question of woman's suffrage. In the first place, he says that its advocates make a mistake in asking for special legislation in reference to it. Nothing less than a Constitutional Amendment, he thinks, should be looked to for the desired reform, since it is one which would affect the whole country. In the second place, he thinks that such a responsibility as that of the elective franchise should not be placed upon the women of a country without first giving them an opportunity to say whether they want it, and "that it would be but simple justice to them to require, as a condition of its bestowment, that it should be shown that women, in overwhelming proportion and with deliberate purpose, are set upon securing it."

THE Pope does not find it all smooth work managing the affairs of the church in the United States. He did stop the wheels of the movement which sought to have German prelates for German Catholics, Irish for Irish, Italian for Italians, etc., but there is no certainty that they will not start again with increased velocity by reason of their enforced rest. He did also put his papal heel on Archbishop Corrigan on the school question; but that prelate shows signs of independent thought and action which cannot be very re-assuring to the old man at the Vatican. There are also other signs that some, high in the offices of the American Church, do not altogether believe in the infallibility of the Pope, even when speaking *ex cathedra*. These are suggestive signs of the times.

THE unveiling of a monument last spring, near Columbus, Ind., marking the center of population in the United States, moved a contemporary to trace the history of that interesting spot, in its westward migrations during the last one hundred years. It says:

This is the second time in the history of the United

States that the center of population has been ceremoniously marked with a monument. The first time was in 1810, and the place was several miles north-west of Washington, D. C., where yet remains a small stone on which is engraved "Center of Population." The center of population has traveled westward each decade about forty-five miles, and has varied from a straight line west from Baltimore as the population increased in the North and South. The only time when the exact center could not be accurately fixed was from 1860 to 1870, when a perfect census could not be taken in that part of the United States where the civil war occurred. The following is the location of these centers each decade since 1790, when it was 23 miles east of Baltimore; in 1800, 18 miles west of Baltimore; in 1810, 45 miles north-west by west of Washington; in 1820, 16 miles north of Woodstock, Va.; in 1830, 19 miles west by south-west of Moorfield, W. Va.; in 1840, 16 miles south of Clarksburg, W. Va.; in 1850, 23 miles south-east of Petersburg, W. Va.; in 1860, 20 miles south of Chillicothe, O.; in 1870, 48 miles east by north of Cincinnati, O.; in 1880, 8 miles west by south of Cincinnati, O.; 1890, 20 miles east of Columbus, Ind.

It will be seen from the above that the center of population is a long ways east from the geographical center of the United States, which by the way, is not very far from Nortonville, Kan., where the Seventh-day Baptist Conference is so soon to be held. This fact was discovered, it is said, by an ingenious fellow who caused an accurate map of the United States to be pasted upon a bit of board of even thickness and weight. He then carefully cut the board by the boundary lines, and placed it upon a pivot until it came to a balance, with the result above mentioned. As gravitation toward the center tends to equilibrium, there need be no fears that the balance will be much disturbed if large numbers go up to the "geographical center" to the General Conference.

AN exchange quotes Joseph Cook as placing among "the elements of the Higher Criticism," the spade, and quotes from another paper the two following paragraphs:

A few years ago these magnifiers of supposed discrepancies declared that Isaiah made a mistake in mentioning Sargon as a king of Assyria, because no such name appeared in profane history. And yet the first palace discovered in the unearthing of the ruins of Nineveh, was that of Sargon, who, from the records there found, was one of the great monarchs of antiquity! And so Isaiah was not mistaken. The critics were premature.

Again, these wise men of Gotham, who do not hesitate to put to sea in a tub, declared positively that there was no such place for such a king as Belshazzar, spoke of in Daniel 5. According to all the authorities, they said, Nabouneid was the last king of Babylon, and Belshazzar is nowhere mentioned by any ancient heathen writer. And, of course, where secular history does not agree with the Bible, the Bible must be in error! But when the critics had committed themselves to their own surmising, God turned the wisdom of the wise into foolishness, by turning over a stone, on which was an inscription, which told the story of Belshazzar. He proved to be the son of Nabouneid, who was associated with his father in the sovereignty, and who was left in the city while the father went forth to war against Cyrus. And so Belshazzar was in the city when it was captured, and so perished. Belshazzar was in Babylon, just as the Bible states, when the city was captured, while Nabouneid was absent, as the Greek historians relate. Both authorities were correct.

These paragraphs furnish a good illustration of the folly of saying that a thing which we do not know to be true is not true. The wisdom of a man who could safely make such a statement would put Solomon away back in the shade. When the Bible puts forth a statement which the scientist cannot verify by his science, or for which the historian finds no authentic record, it is safe to believe the Bible while the industrious spade goes on turning up material for the scientist which has not yet entered into his calculations, and unearthing records of which the historian is as yet profoundly ignor-

ant; and, as the above extracts show, it is quite possible that these may have an important bearing upon the truth of some biblical statement just now held in doubt by these sages. To argue that a thing is not true because we do not know it, is the weakest kind of all weak arguments. It is at least just possible that some time we shall know more than we do now. This is as true of learned men as of simpler folk. It is just possible that the thing we do not know now, but which we shall know by and by, will be just the very thing we now know can never be. Who knows? Wait and see. Meanwhile believe your Bible, love its precepts, be obedient to the truth clearly revealed by it, and the Lord shall give thee light.

THE subject of University Extension is receiving a good deal of attention in this country as well as in Europe. We have made numerous attempts to get some of our men, who are in the midst of forward educational movements, to give us a clear statement of what University Extension is, and have some promise of such a paper. Meanwhile the following account of a lecture by Melvil Dewey, Secretary of the Board of Regents for the State of New York, and an old Alfred student, will be read with interest. It is from the *New York Tribune*, and is dated, Round Lake, Aug. 4, 1892:

The lecture of Melvil Dewey at the auditorium on the "Latest Phases of our University Extension" was attended by a large number of clergymen and students of the Minister's Institute, who naturally were more interested than an ordinary audience would have been, and the result was that the lecturer was pelted with questions. In the course of these it was stated that the University extension system had become almost as important a part of the higher education as libraries, museums and summer schools. In England it has been so widely accepted by all classes that the workman and the princess jostle each other on the examination papers, and even in the lecture hall. As an English statesman had said to him last summer that it was changing the face of English social life and, in the halls of Oxford, the miner, fresh from his pits, finds the doors wide open. In one case the examination papers of the Princess Teck and a Cornish workman lay on the examiner's table side by side.

In New York State, the lecturer said that he had found the system to have grown immensely and there was no doubt that it has come to stay. There were continual demands on the Regent's office in Albany for the assortment of traveling libraries, slides and other apparatus which that office now supplies to any classes of the system that may choose to ask for them. The slides especially have become all-important, and no lecture, not even one on the higher mathematics, is considered complete without the stereopticon display. No charge is made for the loan of instruments to classes, there being an appropriation by the Legislature for the expenses attending the wear and tear and the transportation. The only expense of a club or class in these lectures is the fee of the lecturer and a proportion of his traveling expenses. In reply to an inquiry, the lecturer said the popular trend of subjects was toward American history, economics, the tariff and labor questions, and subjects of the sort bearing some relation to current matters. The study of American history had been greatly stimulated by the Columbian anniversary, and the study of economics by the Presidential contest.

## NORTH AND WEST TO CONFERENCE.

DODGE CENTRE, Minn., Aug. 12, 1892.

It would be very expensive going to the General Conference to go to Chicago for those living north and west of Chicago. The Western Passenger Association includes all railroads north and west of Chicago. On all these roads the rate is a fare and a third, on the certificate plan. Pay full fare and get certificate as you go. At Conference have certificate signed by clerk and buy return ticket for one-third fare. It seems to me *important* this should be fully understood.

S. B. WHEELER.



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

BY THE REV. T. R. WILLIAMS.

The Seventh-day Baptist denomination has had a wonderful planting on this continent, and though small in its numerical strength it is stupendous in its mission and mighty in its possibilities. Two hundred and twenty years ago its existence was in embryo in the heart of a Baptist church in a colony of Rhode Island. When a hundred years had passed it had recorded hundreds of heroic men and women inspired with the spirit of religious freedom and loyalty to God's truth. When another hundred years had passed the five churches of the first century had become seventy-nine churches and were planted in thirteen States. Twenty years more have been added to our denominational life, and now our churches are established on the Pacific as well as on the Atlantic, and all the way from the Mexican Gulf to the Great Lakes on the north. It does not take the eye of a prophet to see with some assurance that God has a great work for our ministry and that it is a work that demands a profoundly consecrated ministry. We need a ministry in whose conception the unadulterated Word of God is absolute authority on every moral and religious question. We need a ministry baptized in the very spirit of God's Word. We need a ministry prepared to grapple with the subtle questions of our philosophical religious age, prepared to break the fallacies and false theories which are pressing out the religious life of so many cultured men and women of our times. We need a ministry that has the daring fortitude and the self-sacrificing love of Paul, the great apostle, who was willing to go away into Arabia, or to stand among his enemies in Asia Minor, to be imprisoned in Macedonia, or to declare the truth in Athens or Corinth, or to wear out long years of prison ministry in the city of Rome.

The practical question now before us is, What have we as a people to do in helping to prepare those whom God may call to such a ministry as this in the hundreds of little posts already established in our great country? It is a marvelous fact that hertofore God has called our ministry from poor families, from feeble churches, where they have studied the lessons of poverty and religious patriotism. It is not unlikely that the greater part of our coming ministry will be made up from young men who have not inherited much of this world's wealth. What shall we do to hasten on the preparation of this rising ministry? Shall we wait for them to work out their preparation under the slow processes incident to poverty and the consequent discouragements, or shall we as a people make common cause with our sons and daughters who are called and are willing to give their lives to this sacred public service? Perhaps I need not repeat this question but proceed at once to suggest the imperative duty that rests upon our people in this department of Christ's husbandry. I scarcely need to say that we must have a school of training thoroughly provided for by way of endowment and library, so that instructors can devote their undivided energies to this work of training young men, and young women as well, for these churches and missions waiting to be established all over our country. For this purpose we need to raise, just as soon as possible, \$30,000 for endowments of chairs, and \$10,000 for scholarships to aid those who need help, and \$10,000 as a permanent fund for a theological hall, library and appliances. This \$50,000 is imperatively needed and should be raised and invested as soon as possible.

By such a movement on the part of our people who are really loyal to denominational interests, we may hope to move forward in the line of march that has characterized our fathers for the past two hundred and twenty years. We may confidently expect to lengthen our cords and strengthen our stakes. You ask, "Can it be done?" Within the next one or two years, we answer most emphatically, "It can be done." There is only one condition connected with this answer, and that is, "If the people have a mind to work."

WASHINGTON LETTER.

From our Regular Correspondent.  
WASHINGTON, D. C., Aug. 12, 1892.

Drunken Congressmen are not extinct like the auk, dodo, and hairy elephant, but they are growing scarce like the American bison, wild turkey, and mountain sheep. Mr. Watson undoubtedly has seen some signs of this rare specimen—a tipsy member of Congress—but his stories are like fish and snake stories, a little large. Drunkenness is decreasing and has almost disappeared at the Capitol. The late investigation showed that one member had been seen drunk on the floor of the House, and that another, during a long and fatiguing speech, had sipped, imbibed, swallowed, or otherwise partook of a little beef tea, and also as he thinks, if his memory served him right, of another stimulant also, which might, perhaps, have been whisky, handed him by a sympathizing colleague to relieve his throat. Watson's charges were too sweeping. There is very little public drunkenness, and private drinking is growing rarer among public men. In fact liquor drinking by those holding responsible stations is intolerable. Drinking shipmasters, railroad men, army officers, judges, and Congressmen are not wanted. And the telegraph and reporter hold such up to public scorn by simply telling the facts. Thirty-five years or more ago no great stir was made over a few drunken Congressmen. Washingtonians in private recount the weakness and tipsy maneuvers of old-time statesmen. Onetells of guiding the tottering steps of the great Webster to his door on Louisiana avenue. After his day Marshall and Spriggs, of Kentucky; McConnel, of Alabama; Toombs, of Georgia; Nye, of Nevada; Sprague, of Rhode Island; Yates, of Illinois, and Saulsbury, of Delaware, staggered through the legislative halls. But their days are gone and no drunkard inherits public honor. The people will not have it, though public men do, and will, continue to drink in private.

The work of the last session of Congress, so far as legislation is concerned, was small. Fourteen hundred and fourteen bills, or about 3 per cent of the total introduced, became laws. However it appropriated thirty-five million more dollars than was ever appropriated in a single session in time of peace. It is doubtful whether a smaller amount will ever meet the rapidly growing needs of the country. Its population and business are increasing; it has more produce and manufactures; more exports and imports; more railroads and post-offices, year by year. All this implies a necessary growth in public expenditure which must keep pace with the continued prosperity of the country.

It is an interesting fact that the ship tonnage passing through the Sault Ste. Marie Canal far exceeds that through the Suez Canal, and that our internal and coastwise trade exceeds the foreign. The country has a wonderful variety of products, and is large enough to be a great

commercial nation within her own borders. No party ought to be shamed by a wise and liberal river and harbor bill, even though it calls for millions. The immense sums which are annually voted by Congress are expended as wisely and honestly as like sums in any country on the globe. And the total yearly national expenditure amounts to less than two dollars apiece for us all around. Why should we worry because Uncle Sam and other folks spend much money.

Moses was wise when he gave every family a farm and provided that it could be sold only until the jubilee year. And modern governments may have to put some restraint upon millionaires who manipulate railroads and lands. But an equal division of property would not make us all rich nor even "comfortable." The wealthy German understood it. When the anarchists called on him and demanded a division of his money he said: "Very well, *Sehr gut*. There are so many million people in Germany. I have just the same number of florins. Here is a florin for each of you. It is your share. Good-day gentlemen." When we are inclined to be wrathful with the millionaires and Uncle Sam's big expenses let us reflect that it don't all come out of our pockets. Americans are all rich when compared with the majority. Russia is now aiding its subjects by paying two cents an hour or twenty-eight cents a day for hard labor on public improvements. These men work from 4 A. M. to 8 P. M. with two hours intermission. They get board for nine cents a day. They are nominal Christians and devoutly pray morning, noon and night. They never strike. Thousands of Russians covet their job. Let us who can make from one to fifteen dollars a day, and strike when we please, be content.

CAPITAL.

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.

## YOUNG PEOPLE'S WORK.

THE practical side of the Sabbath question is one we all have to meet, and if we can help one another meet it we ought, as Christian brethren, to do so.

THAT there is a practical side to it need not be proven. He who keeps the Sabbath is certainly more or less at a disadvantage in the world's race. The compensations (which are real) for this disadvantage are moral and spiritual rather than practical; though we do not think that the practical or pecuniary disadvantages are so great as to some they seem to be. But difficulties there are, and they must be surmounted.

TO BE sure, in this world every man has his own battle to fight; and the true Christian, the brave-hearted servant of the Lord, will ever be mindful of the apostle's dictum: "For every man shall bear his own burden." He will not shift responsibility upon another, nor blame another for his misfortunes. We all have troubles enough in this life. Let us, with Jesus as our helper, bear them manfully, and be ever loyal to our heart's convictions. But, using a significant word, the apostle also said: "Bear ye one another's burdens [heavy burdens], and so fulfill the law of Christ." Let us, whose burdens are lightened, look about us at those who are staggering beneath a heavy weight to which their strength is wholly inadequate, and if we can aid by counsel, advice, timely suggestion, important information, or even direct help, let us do it. Can this be done in a systematic way? Our contributor of this week thinks so. What say we?

### WHAT ART THOU DOING FOR JESUS?\*

BY MISS HELEN CLARK.

Under a picture of Christ's crucifixion, hanging in the study of some German divine, is this couplet:

"This I did for thee,  
What dost thou for me?"

When we contemplate what Christ has done for us,—left his home in glory and came into the world, suffered and died,—we might well stop and ask ourselves, "What are we doing for him?" Let us each ask ourselves, "What am I doing for my Saviour? As a Christian Endeavorer what am I doing? As a Christian Endeavor Society what are we doing?" We may think that what we can do is so small as not to be of any consequence. But not so; only listen:

If thou canst give out of love,  
Only a cup of cold water,  
He will reward thee above—  
What of Him hast thou to say?  
If a sweet word thou delay not—  
Let it be spoken to-day.

To be sure, the giving of a cup of cold water is a small thing in itself, but if done "out of love" for Christ, "he will reward thee above;" so, as we have opportunity, let us do good in whatever way it may be. Then, again, if we have a word for Him let us not put it off till some future time, or some more "convenient season," but "let it be spoken to-day," and we shall be blessed in so doing.

Are we, then, willing to sit idly by and do nothing, because what we can do may seem so small and insignificant? Let us not be discouraged, but remember that life is made up of little things, little words, little deeds, and if we

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

are not to be a star of the first magnitude in God's constellation of "Ye are the light of the world," we are commingled with the blessed "ye;" and though our names may not stand out like Paul's or Peter's, they will be there all the same; and when the "Bright and Morning Star" shall put out all other lights in the glory of his coming, we will find our little light incorporated with "the risen Sun of righteousness," to shine forever. Will we, then, accept this invitation to work for him?

We may make our lives what we will; therefore let us ask, What are our lives? Are they for Christ or for self? Let us endeavor to have them for Christ. As a Christian Endeavor band, what are we doing? Are we, individually, living as Christ would have us? Are our example and influence what it should be at all times? Professor Drummond has said that "only Christ can influence the world, but all that the world sees of Christ is what it sees of you and me." How true this is! But what poor representatives the most of us are! Therefore our responsibilities are the greater. As followers of Christ we should be ready to improve every opportunity that comes to us, be it ever so small.

Let none hear you idly saying,  
There is nothing I can do,  
While the souls of men are dying,  
And the Master calls for you.

It has been said that "Satan fears the testimony of a young convert more than the tallest church spire." Let us, then, work for the young, remembering that Christ said, "Feed my lambs." If we cannot do much for the older ones we can work for the boys and girls, for we know that the future of our nation and our cause will, ere long, rest upon the young, and the future of the young depends, in a large measure, upon us,—our present lives,—for "a holy life has a voice; it speaks when the tongue is silent, and is either a constant attraction or a constant reproof." Which shall our life be?

If we expect to win souls to Christ we must have the spirit of Christ,—must be meek, holy and patient, and trust him implicitly. We must be "true-hearted, whole-hearted, faithful and loyal," have a "purpose firm," and stand by it, and then, like the Hebrew children in the fiery furnace, we shall triumph over our enemies. Because we are few in numbers we sometimes get discouraged, but God is with us and he is more than all the world beside; he can make us more than conquerors. Let us then go forth trusting in God for help, and

If we cannot speak like angels,  
If we cannot preach like Paul,  
We can tell the love of Jesus,  
We can say he died for all.

How many of us are willing to do this, in our daily lives,—at home, at our work, by word and deed,—"tell the love of Jesus," and urge others to accept him? No one need take our word for it, but all may try for themselves. One of the most beautiful words in the Bible is "who-soever." No one is excluded, all are invited, and it is for us, individually, to accept or reject; each one must decide for himself. I wonder if we realize the meaning of these two words, accept and reject; if we accept we have life everlasting, a home with Christ our Saviour, but if we reject this, what then? If we stop and think but a moment, will any dare refuse?

The call of God is sounding clear,  
O Christian, let it reach thine ear;  
Endeavor now of souls to bring  
A band to love and serve the King.

As the call comes, "who will answer, gladly saying, here am I, send me, send me." May we all live so near to Christ, our perfect pattern,

that when the call comes for service, be it great or small, we may be ready to say, "Send me." Let us ask God daily and hourly, "Lord, what wilt thou have me to do?" And when it is made known to us "do it heartily as unto the Lord," that our lives may be a "constant attraction."

### A SUGGESTION.

BY MR. E. J. BARCOCK.

In a previous article the writer criticized somewhat the teachings, work, and methods of our denomination. In this article he will treat of certain remedies and needs as they occur to him from a business stand-point.

The only reason for our people to maintain a denominational organization separate and distinct from other Baptist churches is our belief in, and observance of, the seventh-day Sabbath; and while the primary object and purpose of our church work would seem to be much the same as that of other denominations, our secondary object would seem to be to teach the world true Sabbath-observance as we understand it, and to strengthen, encourage, and aid all who do so observe it by the benefits of systematic organization. This, as the writer views it, must be the prime object of our distinct organization.

As this object of our organization is different from the objects aimed at in other churches, so our systems of work must be different. This Sabbath-observance, in a measure, separates us from other denominations, in that we must rest and worship on a different day, and must work on their rest day or lose one day in every week. And these two facts are the great obstacles in the way of our denominational growth. It is not hard to convince the mind that the Bible sustains our views, but it is hard to get weak man to adopt an observance which abridges his power to acquire the comforts and necessities of life for himself and his family. It is not difficult to teach our children the Bible truth, but it is hard to restrain them from joining the great majority, when by so doing there is a much greater opportunity offered them to engage in such business as is congenial to them, for which they are fitted, and in which they can more surely and safely acquire property.

We need to so aid, comfort and strengthen ourselves that we can hold fast what we have and at least grow strong and influential within ourselves. We need above all else to hold our own children. We cannot expect to grow while we lose a large proportion of our brightest young men and women every year. We must provide for them. It is not enough to educate them in our schools, although this is an urgent need and one but partially met. We must also provide business opportunities for them among ourselves, if possible. In many of our societies this want of business opportunity is already seriously felt, and every year our denominational and local schools are increasing the number.

We have in our North Loup society twice or three times the number of carpenters that can find work among our people. What is the result? Some do other work for which they are unfitted; some go out from the society and are obliged to lose one day in seven, besides often failing entirely to find work on which they can lay off one day in each week; while others disregard the Sabbath or leave it entirely. We have probably twenty young men well fitted for positions of honor and trust; honest, bright, active and intelligent; some are graduates of our high schools, but they cannot find positions here in our society, and they have no means. What



shall they do? Take up some menial and distasteful work, or go out into the world and take their chances? In point of fact the majority of those who go out are lost to us as a denomination. The writer can count more than a score of young men of Seventh-day Baptist antecedents that have gone out from this society alone in the past few years, who are enjoying lucrative positions of honor and influence, but are nevertheless lost to the denomination. I fear the number of such is larger than the number of those who remain. Is the prospect encouraging? What shall we advise our twenty young men in North Loup to do? What shall the denomination do?

The writer has given this subject considerable thought. He is yet a young man himself, hardly through this period of temptation. For one, he is not willing to stand still or allow his friends to stand still, while the world is pushing ahead. He believes a part of these difficulties might be overcome by sympathetic effort, and his plan would be in substance, this: Let there be a General Business Bureau organized. Let this bureau gather information and statistics of all Seventh-day Baptist people, and all others of Seventh-day Baptist antecedents, their location, business and wants.

Let a systematic effort be made to gather the scattered Sabbath-keepers, especially those engaged in agriculture, into the stronger societies. An especial effort should be made to strengthen the societies in New York City and Chicago—those great commercial centers of activity, which will always furnish opportunities in so many different lines of work.

Let this be an employment bureau for our people. Let it encourage them to invest their means in such ways as will afford employment and opportunities for others of our people. Let it encourage and aid the young people, especially in attending our schools and in choosing and entering upon their life-work.

The spirit of change is one of the distinguishing traits of our nineteenth century civilization. Let the bureau take advantage of this spirit and seek to aid and direct it among our people. Such a bureau, after the first year, could no doubt be made self-supporting. People are always willing to pay for business advantages and aids. Place some man or men of executive ability and experience at the head of it and make it a branch of our denominational work.

In conclusion, let me suppose an instance of its operation and help. Imagine that the writer finds it necessary in the practice of his profession to move to some larger city near by, say Omaha. Suppose then that two or three of our carpenters who cannot longer find employment in a small town must also move to a larger town. We have also six or eight printers in our little society and two or three of those are under the same necessity. What might be true here might also be true in Nortonville, in Humboldt, in several of the Iowa societies. By the aid of such a bureau these might all easily find a location together in some large city like Omaha, and a new society be formed, where otherwise each individual would be apt to seek for himself a place alone and separated from those in sympathy with his religious views. What shall we do? Seek to guide, aid and direct our young people as they make ready to launch out into the whirlpool of business, or continue our drifting?

NORTH LOUP, Neb.

I BELIEVE that if you and I were more to heed the whispers of our Father we should not have so many of his thunders.—*J. H. Evans.*

OUR MIRROR.

THE Y. P. S. C. E. of the Pleasant Grove Seventh-day Baptist Church, at Smyth (Railroad Station, Flandreau), Moody country, South Dakota, recently elected the following officers for the ensuing six months: President, Mrs. Nellie Freeborn; Vice President, Sylvia Maxson; Secretary, Gerty Severance; Treasurer, C. A. Davis.

Our Society is large considering the size of the church, and is active in proportion to its size. An ice cream social was given by the Social Committee Thursday evening, July 21st, which netted \$15 13. The members are earnest Christians and the Society is doing a good work in connection with the church.

The work done by the Y. P. S. C. E., as reported in the minutes of the North-western Association, should encourage Christian Endeavorers throughout the denomination, and especially those in this Association, being scattered as we are over so much territory.

W.

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 IX.—THE FIRST CHRISTIAN MARTYR.

For Sabbath-day, Aug. 27, 1892.

SCRIPTURE LESSON.—Acts 7: 54-60, 8: 1-4.

GOLDEN TEXT.—He kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge.—Acts. 7: 60.

INTRODUCTION.—Nearly two chapters intervene between the last lesson and this. Because there was a complaint that some of the widows were neglected in the daily ministrations, seven pious men were appointed as deacons to look after their temporal wants. One of these, Stephen, full of faith and the Holy Ghost, worked such wonders that his opponents obtained false witnesses who charged him with blasphemy, for which he was brought before the Council. When asked if these things were so, he made his masterly apology or defense in 52 verses of chapter 7, in which he rehearses Israel's history from Abraham to Christ, showing that Moses witnessed of Christ, and that the outward ceremonies were according to the heavenly pattern and to last but for a time, and that they, like their fathers, do always resist the Holy Ghost, and have now become the betrayers and murderers of the Just One. Our lesson begins at the close of this address.

EXPLANATORY NOTES.—v. 54. "They heard." That is, the Council. "These things." Stephen's apology, especially his charges against their fathers and them. "Cut to the heart." Mad, enraged, but not penitent. "Gnashed," etc. Perhaps both figuratively and literally. v. 55. "Full of the Holy Ghost." They had sought seven men with this qualification to fill the office of deacon (6: 3), among whom Stephen seemed especially endowed. 6: 5, 8. "Looked up . . . into heaven." This we may understand literally or mentally according as we suppose the Council to have been where Stephen could look upon the sky or not. If in the open temple court, or in a hall where he could look out of a window, then literally; if not, then probably it was a mental vision; but the language indicates a literal gazing into heaven. "Glory of God." Brightness and splendor of God. "Jesus standing on the right hand of God." This was the place of Jesus's exaltation, but why standing in-

stead of sitting, as usually represented? Perhaps to show the watchful interest he has in his heroic and persecuted witness, upon whom he is pouring the full tide of his Spirit. v. 56. "Behold, I see," etc. What ecstasy of soul must have been his to enable him to forget or ignore their malice, and speak words that would bring upon his head their spiteful blows! "Son of man." The only time, we are told, that our Lord is by human lips called "SON OF MAN" after the ascension. And why now? Probably to remind them that the exaltation and glorification of the "Son of man" had already begun, which Christ himself, under that title, had declared before that same Council, should occur. Matt. 26: 64. v. 57. "Cried . . . stopped their ears, and ran." This shows the vehemence of their raging passion. This was all they could endure, enough to condemn him, why listen longer? They stop their ears and run upon him. v. 58. "Cast him out of the city." Necessary according to ancient custom before they could put to death. "Stoned." Probably the work of the mob without the approval of the Sanhedrim. A common method of putting to death among the Jews. "Witnesses." Those mentioned in chapter 6: 13. "Laid down their clothes." Laid by their loose outer garments preparatory to stoning, as it was customary for the witnesses to throw the first stones. "Saul." Our first and very unfavorable introduction to him who afterward becomes the greatest of apostles. Now a young man of perhaps 30, trained under the learned Gamaliel, quite possibly a member of the Council, guarding the clothes of the witnesses and personally approving the death of the first martyr for Christ. O Saul! thou too shalt one day stand in Stephen's place, and thyself suffer martyrdom for the same precious faith! v. 59. "Calling." That is, Stephen was praying. "Lord Jesus, receive my Spirit." Almost the same prayer that Jesus addressed the Father on the cross. Luke 23: 46. This prayer is addressed to Jesus, and in so doing Stephen renders to his glorified Lord absolute divine worship in the most sublime form at the most solemn moment of life. v. 60. "Lay not this sin to their charge." This prayer seems to have been answered at least in the case of Saul. 8: 1. "Consenting unto his death." Giving his hearty approval. "At that time." Immediately following Stephen's death. "Great persecution against the church." Resulting largely, perhaps, from this violent outbreak against Stephen. His death was illegal, unauthorized by the Roman authorities, therefore virtually by mob rule, which gave license for numerous acts of lawlessness against the Christians. "Scattered abroad." This was agreeable to our Lord's injunction. Matt. 10: 2, 3. "Except the apostles." Certainly it could not have been less dangerous for them at Jerusalem than for the rest, but they would remain at all hazards to protect the interests of the infant church at this important center. v. 2. "Devout men carried Stephen," etc. Here it is thought is meant devout Jews and not the Christians, as it is doubtful whether they would be allowed to bury him. Among the Jews there were some pious ones who recognized the innocence of Stephen and secretly inclined to Christianity. Their public lamentation, which was not allowed over a condemned man, is evidence, says Adam Clarke, that he was not condemned by the Sanhedrim. v. 3. "Havoc of the church." This shows the zeal with which he persecuted, not even sparing women, but going from house to house committing both men and women to prison, authorized by the Council. v. 4. "Scattered, went everywhere preaching." What at first seemed only evil, resulted in great good—the dissemination of the gospel to distant parts.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning August 21st.)

HOW A CHRISTIAN CAN DIE.—Acts 7: 54, 60, 1 Cor. 15: 55-57.

Just as he lives, of course. Most men die as they live. This "getting ready to die," when disease fastens upon us, or accident befalls us, is, to say the least, poor policy, though in some cases better than none. Men who live best die best. Young people who welcome the Holy Spirit as teacher, leader, give up their lives to God for divine direction, very early learn how to die. The secret of dying well is not so great as that of living well. Young friend, what are your ideas? Ideas have no shackles on. The truth makes you free. Religion is not provincial. Have you learned the purpose of the Messiah? Stephen had and expounded it. He had grown up into Christ in all things. No wonder they made him a deacon. Such men are wanted by the church to-day for deacons and for other positions. Now see him die. Falsely accused, his trial a mock trial, his death unlawful. But having preached Christ, lived for Christ, been full of the Holy Spirit, he can easily die for and like Christ. In dying Jesus prayed for his enemies.

Stephen did likewise and his prayer was heard in the life of Paul. How? Study the details. It is clear that such dying as Stephen's is possible only as the fruit of such living as his. Heaven is opened to such a dying saint. It will be to us if we behold the Saviour sustaining in death the one who has been true in life. Would you die the victorious death of the righteous, you must live the life of the righteous.

## SCRIPTURE REFERENCE.

1. Balaam's parable. Num. 23 : 7-10.
2. God's view of the saint's death. Ps. 116 : 7-15.
3. Isaiah's view. Isa. 57 : 1, 2.
4. Simeon's readiness. Luke 2 : 25-29.
5. Paul's. Phil. 1 : 19-23, 2 Tim. 4 : 6-8.
6. Victory promised. Isaiah 25 : 6-8.
7. Blessed state of the obedient. Rev. 14 : 12, 13.

DEPARTING IN PEACE,  
INHERITING ETERNAL LIFE  
ENTERS HEAVEN,  
SEES CHRIST AND ANGELS.

STEPHEN, FULL OF THE SPIRIT, LOOKS UP AND SEES HIS SAVIOUR IN GLORY. TONED TO DEATH, HE LEEPS IN JESUS.

—WITH this or a similar blackboard exercise, the Superintendent in review can notice Stephen, his character, works, faith in the spirit, his office and work, and how one may be filled with him; the Saviour now in glory revealing himself to the dying saint; the stoning, the Jewish method and law concerning it; the sleeps or rest for the righteous dead, not necessarily unconsciousness but rest from worldly strife and trial, soul rest in Christ.

—THE lesson about the first Christian martyr is one affording the teacher ample material for an interesting study and a profitable meeting with his class.

—FIRST comes the brief review; the trial similar to Christ's, unlawful and hasty; the defense of Stephen, etc. Then (1) show how bad men are made to serve a good cause; the enemies of the gospel made to aid the gospel, though it is not "doing evil that good may come." Show their responsibility through good results from it. (2) Following this observe how opportunities often come when one is least aware of it. Seldom do men know at the time how much good they may be doing. Stephen was talking to a mob, he chose words for wolves, he could not hope to move the hard-hearted high priest, but he spake to the future and Providence took care of his speech. Stephen prayed and the church had a Paul. (3) When we need them do visions come.

"Looking upward, full of grace;  
He prayed, and from a happy place  
God's glory smote him on the face."

## HOME NEWS.

New York.

CUYLER HILL.—The Quarterly Meeting met with this little church the last Sabbath in July. Considerable preparation had been made and earnest prayers ascended that it might prove a great blessing. Since Eld. Huffman's revival work here one year ago, there had been increasing interest and increasing effort, and as this was the first quarterly meeting to so many of the members great interest gathered around it. On Sixth-day evening a goodly company assembled, and after the sermon enjoyed a Conference and prayer-meeting. On Sabbath morning Bro.

B. F. Rogers of Scott preached an earnest sermon and then followed the celebration of the Lord's Supper, which had not been administered for many years. In the afternoon we had a good Conference meeting with a large attendance. In the evening Bro. O. S. Mills preached to a good congregation of earnest Christians. On First-day, notwithstanding the heavy rain, about sixty were there and brethren Mills and Rogers proclaimed God's Word earnestly and tenderly. Thus closed the first quarterly meeting since the reorganization of the church with the largest attendance, the best interest, and we expect the best results.

L. R. S.

Kansas.

DIGHTON.—Since my last writing there has been quite a change in the condition of things in this part, which may be of interest to readers of the RECORDER. Harvest is past. Threshing is the order with a great many. Wheat yields from ten to twenty-five bushels per acre, weight from fifty-five to sixty-two pounds, and is worth fifty cents per bushel.—There has been a great amount of rain for the last two weeks, which insures a good fodder crop, and puts the ground in good condition for plowing.—Eld. Harry came up on the 14th inst, and held a series of meetings on the following Sabbath and First-day. He started the organization of a church. We shall hold regular services on the Sabbath, and endeavor to hold up the banner of the great King and to win others to the Sabbath of the Lord. A few persons, isolated Sabbath-keepers, have written letters of inquiry. We are anxious that people who honor God by keeping the Sabbath and other commandments shall locate with us. Inquiries cheerfully answered. Persons who wish to come to see the country and stay a few days can get work at good wages for cash. Land here is a black sandy soil. Farms can be bought for \$8 or \$10 per acre, within five miles of the county seat.

JULIUS T. BABCOCK.

## TRACT SOCIETY—BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in special session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, August 7, 1892, at 2 P. M.

First Vice President, Geo. H. Babcock, in the chair.

There were present fourteen members and two visitors.

Prayer was offered by Rev. J. G. Burdick.

Minutes of last meeting were read. The Recording Secretary reported that by action of the Board at a meeting held Dec. 14, 1884, the request of Rev. James Bailey was granted, by which the unpublished manuscript of his tracts was returned to him, subject to the use of the Society if needed for publication.

Time was given to the hearing of the Treasurer's and Corresponding Secretary's reports as far as completed.

On motion the Corresponding Secretary was requested to express to Bro. Abel S. Titworth the sympathies of the Board in his serious illness and the trials through which he is passing.

The second quarterly report for the Tract Depository was presented by J. G. Burdick, and the same was referred to the auditing committee.

It was voted that the Secretaries and A. H. Lewis constitute the committee on programme for the annual session.

The Treasurer reported cash on hand: \$818 49; bills due, \$821 78.

Bills were ordered paid.

Board adjourned to regular meeting, after the reading and approval of the minutes.

ARTHUR L. TITWORTH. *Rec. Sec.*

## ERASTUS BROWN.

Deacon Erastus Brown died at about one o'clock on the 31st of July, 1892, of compression of the brain, after an illness of thirty-six days, and was mostly unconscious during the time.

He was the son of Fitch and Ruth Brown, being one of nine children, six boys and three girls of whom three boys and two girls survive him.

He was born in Scott, Cortland county, N. Y., Feb. 23, 1826. In 1834 he went with his parents into the State of Indiana; and in 1843 moved to Milton, Wis., where he spent the rest of his life, with the exception of four years in Berlin, Wis. He was first married, in December, 1850, to Miss Maleta Davis, with whom he lived till March 18, 1885. They both professed faith in Christ about the same time, under the preaching of Eld. Varnum Hull, and were baptized by Eld. W. C. Whitford in 1856, uniting with the Milton Seventh-day Baptist Church. After the organization of the Milton Junction Church he changed his membership.

On June 16, 1886, he was married to Mrs. Charity Tallett, of West Hallock, Ill. He leaves a wife and four children and many friends to mourn his loss. He was a man of warm and generous impulses, stern integrity of character, earnest Christian zeal, a loving husband and father; a man to be greatly missed every where, in the church, in society, and above all in the family; circle in each sphere the influence of his godly life cannot cease to be felt. May God sanctify this affliction to us all.

His funeral was largely attended, conducted by the writer, assisted by Elders G. W. Hills, W. C. and O. U. Whitford. The sermon was based upon the 4th verse of the 39th Psalm: "Lord make me to know mine end, and the measure of my days what it is; that I may know how frail I am." N. WARDNER.

## THE GREAT NEED.

I have just read the fifth editorial in the RECORDER of August 4th on the need of the church, and I am deeply impressed with the importance of the truth it contains. I do not intend to criticize merely for the sake of criticism, but when persons or churches have faults, or are destitute of something which they really ought to have, at the same time seem to be unconscious of the faults or destitution, is it very likely that they will abandon those faults, or get the destitution supplied, unless the real truth in relation to it is pointed out to them? How can people be convicted of sin, unless the fact that they have sins is pointed out to them? When people become conscious that they lack any thing which it is important that they should have, they will be very likely to make the necessary effort to get the lack supplied. And how very much better it is to abandon faults than to retain them, and to obtain what is needed than to do without it. It is a sad fact that individuals and churches do really become unconscious of their real condition sometimes, even when in a very *bad* condition. In the early age of Christianity, even one of the first churches got into such an unconscious state that it really thought itself "rich, and increased with goods, and had need of nothing." But even the loving Saviour, with his infinite knowledge of its true condition, said to it, "Thou knowest not that thou art wretched, and miserable, and poor, and blind, and naked," and then after counseling them to buy of him gold,—*purified gold*,—that they might be rich, and to clothe themselves with white raiment, emblem-



atic of purity, and to anoint their eyes with eyesalve that they might be able to see clearly, he adds, to keep them from discouragement in view of their sad state: "As many as I love, I rebuke and chasten; be zealous, therefore, and repent."

I have often thought that the great reason,—the very chief one perhaps,—that individuals and churches do not accomplish more than they do for Christ and the spread of Bible truth, is the lack, to so great an extent, of the abiding presence and power of the Holy Spirit. It is a great truth that we are living in a dispensation that was to be characterized by special manifestations of the Holy Spirit. The gift and coming of this Spirit was promised by Jesus himself just before he left the world. He told the sorrowing disciples, to comfort them, that it was necessary that he should go away in order that the Comforter might come, who would guide them into all truth. And how peculiar and wonderful were its manifestations, when it did come, on the day of Pentecost, and what extraordinary gifts and astonishing power it bestowed upon the little church assembled in that upper room in the temple, that holy sanctuary of God. And how triumphant was the success of that church, when it was thus "endued with power from on high." It is a blessed truth that it is the privilege of God's people to have that Spirit now in as large a measure as the church had it then, for it was designed to continue in the church "always, even unto the end of the world." O, if this Spirit were possessed by Sabbatharians, as it is their privilege to have it, would they not be more successful in their efforts to spread the great and important truth of the Bible in relation to God's holy Sabbath-day? But in order to have this there must be very much less of conformity to the world, a full and unreserved consecration of soul and body to the service of Christ, and the exercise of more faith, when we pray for success in our efforts to build up the kingdom of God in the world. Then shall our light be as the noonday sun, when we follow on with all our hearts to know the Lord, and to do his will.

J. T. HAMILTON.

WHITEWATER, Wis., Aug. 7, 1892.

MISSIONARY SOCIETY.

Receipts in July.

Table listing receipts for the Missionary Society in July, including donors like E. E. Whitford, Factoryville, Pa., and various churches and individuals.

Main financial statement table listing receipts from various churches and individuals, including Hornellsville Church, Little Genesee Church, and many others, with amounts in dollars and cents.

Financial summary table showing balance on hand, loans, and payments in July, ending with a net indebtedness of \$2,591.17.

TRACT SOCIETY.

Receipts in July and to Aug. 7, 1892.

Table listing receipts for the Tract Society, including donors like Church, Westerly, R. I., Adams Centre, N. Y., and many others, with amounts in dollars and cents.

THE words of an intelligent Hindu, or heathen, about the most successful methods of missionary work might well be hung above the platform at every woman's missionary meeting. They apply first, of course, to India; but they are probably quite as true of Christian work in China. Dr. Clarke, of the Church Missionary Society at Amrityar, asked an Hindu of some position and education: "Which of all our methods do you fear the most?" "Why should I put weapons in the hand of the enemy?" replied the Hindu. "But I will tell you. We do not greatly fear your schools; we need not send our children. We do not fear your books; for we need not read them. We do not much fear your preaching; we need not listen. But we dread your women, and we dread your doctors, and your women are winning our homes; and when our hearts and homes are won, what is there left for us?"

WE might lose heaven by neutrality as well as by hostility; by wanting oil as well as by drinking poison. An unprofitable servant shall as much be punished as a prodigal son. Undone duty will undo our souls.—Rev. A. L. Guss.

## POPULAR SCIENCE.

**FENCES AND ELECTRICITY.**—A singular complaint comes from the fire insurance companies. It relates to large losses in the farming districts on live stock, due, as reported by the farmers, to lightning in connection with barbed wire fences. Most of the animals killed in this way were near the wire fences at the time, and it is supposed the metal acts as a conductor in a degree sufficient to largely increase the risks. Insurance men believe, however, that many cattle reported as killed by lightning were in reality killed by injuries received in coming into violent contact with the barbed wires.

**IMPORTANT TUNNEL.**—The greatest engineering feat in the history of the anthracite coal mining is about to begin. It is the commencement of what will be known as the Jeddo Tunnel, which will be driven for the purpose of draining the flooded mines of Jeddo and Harleigh. It will be constructed from Butler Valley, Pa., to the bottom of Ebervade mammoth vein, a distance of three miles, through solid rock, to be eight feet square in the clear. The scheme of tunneling through the mountain first occurred to John Markle, who is to be president of the company, which will bear the title of Jeddo Tunnel Co., Limited. It will open an inexhaustible supply of coal, and furnish employment for thousands of people for many years to come. It will also serve the double purpose of draining all the collieries in the valley.—*Scientific American.*

**RAZOR FREAKS.**—The finest grades of razors are so delicate that even the famous Damascus sword blades cannot equal them in texture. It is not generally known that the grain of a Swedish razor is so sensitive that its general direction is changed after a short service. When you buy a fine razor the grain runs from the upper end of the outer point in a diagonal direction toward the handle. Constant strapping will twist the steel until the grain appears to be straight up and down. Subsequent use will drag the grain outward from the edge, so that after steady use for several months the fibre of the steel occupies a position exactly the reverse of that which it did on the day of purchase. The process also affects the temper of the blade, and when the grain sets from the lower outer point toward the back, you have a razor which cannot be kept in condition, even by the most conscientious barber. But here's another curious freak that will take place in the same tool: Leave the razor alone for a month or two, and when you take it up you will find that the grain has assumed its first position. The operation can be repeated until the steel is worn through to the back.—*Manufacturer's Gazette.*

**HINTS TO SLEEPERS.**—There has been considerable discussion as to what is the best position to lie in, in sleep. Most physicians will tell you that it is on the right side, but here no definite directions can be given. A weakness of the lungs may cause the sleeper to rest more comfortably on the left side. Again, in depressing illnesses, the patient usually lies flat on his back, and this position seems, in general, to contribute the greatest amount of rest to the muscles, yet few people would find it comfortable to sleep in this position. A position which has been advocated with considerable show of reason is that of lying partly on the face. All these positions have been advocated, and probably no healthful person sleeps altogether in either one of them, but varies his position to all of them during his resting hours. The best bed coverings are light woolen blankets. The impervious cotton counterpanes, once so much used, are the most unwholesome of any covering. A hair mattress, as is conceded now, is the very best bed, and a single mattress with a set of good springs is all-sufficient. Where there are two mattresses over the springs they are not as likely to be well aired, and therefore are more likely to retain the exhalations of sleep. A good hair bolster is a most wholesome head rest, but many persons prefer a feather bolster, because they are not used to it. Sleeping with a number of pillows under the head is certainly injurious, as it tends to raise the head into a cramped, unnatural position. The fashion of double beds is one greatly to be deprecated, and two single beds placed side by side are taking their place in many cases. So high an authority as the *Lancet* says in discussing the question: "Nothing will so derange the nervous system of a person who is eliminative of nervous force as to lie all night in bed with another who is absorbent of nervous force. The latter will sleep soundly all night and arise refreshed in the morning, while the former will toss restlessly, and awake in the morning fretful, peevish, faint-hearted, and discouraged. No two persons, no matter who they are, should habitually sleep together. The one will thrive, the other will lose."—*American Analyst.*

## TEMPERANCE.

—THE liquor traffic costs the people of this country over a billion dollars a year, which largely comes out of the pockets of the workingmen. This billion dollars is worse than wasted, for it brings nothing but woe, crime, misery, pauperism, and death. Every dollar of the billion goes to support the most gigantic monopoly which ever cursed a nation. This billion of dollars, if spent for food and clothing, and other necessities of life, would do away with three-fourths of the poverty, crime, and misery, which now desolate the land.

—A "BLUE BOOK," issued by the British government, discloses the fact that 152 peers of the realm are the owners of places in which intoxicating liquors are sold. The number of drink shops owned by these peers is 1,509. The list is headed by the Earl of Derby, who is the owner of 72 drinking places, followed by the Duke of Bedford, with 48, and the Duke of Devonshire, with 47. Included in this list is the Rt. Rev. Richard Lewis, D. D., bishop of Llandaff, who, the Blue Book shows, is the owner of two places devoted to the sale of intoxicating liquors.

## THE PITY OF IT!

How few there are, alas! that attain even the not unreasonable ends which their ambition appoints, compared with the number that sink by the side of the path and close their eyes in death yet far from the goal.

There are a good many lazy people in the world, and there are also a good many who to some may appear lazy, and yet they are not so. "How various their employments whom the world calls idle!" is the exclamation of a poet who perhaps himself belonged to this very class. There are also many people in society, as we know it, who neither are lazy nor appear to be so. They are "active and stirring spirits." Some of them are quite too much so for their own good and ultimately for the good of others. All persons have not the same degree of vitality and endurance. What is one man's food may be another man's poison; and the amount of work that is one man's life may eventually prove another man's death. How very common it is to either see or hear of some one, in public or private life, "breaking down" from overwork. Doubtless many of these collapses are not due to overwork primarily; but he who doubts whether people ever break down from overwork does not himself know the degree of nervous intensity with which some natures always work. There is an unavoidable excitement connected with some people's work that if allowed to continue too long is a nerve-killer of a very ugly kind. And when once any physical system has been greatly impaired by over-exertion or disease, it is never thereafter quite equal to the tax it could sustain before.

We are great sinners in this respect—that we often cause others to overtax and injure themselves simply because we expect more of them (and they know it!) than they are fairly equal to. How many a pastor, how many a wife and mother, how many a young girl, how many a merchant, how many a student, is working far harder than is safe simply because of what seem to be the inexorable demands made of them in the expectations of others! It is often harder to fail to meet these perhaps unexpressed demands than it is to commit suicide—in a sort of long-drawn-out fashion. And, oh, the pathos of some lives among us, whose strength is gradually failing in this way as the glory of a day lessens to its extinguishment amid the clouds and wailings of a tempestuous night.

## 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.

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—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.

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—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.

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—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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CONTENTS.

Contributed Editorial Paragraphs... 513
The Character of God's Work... 514
HISTORICAL AND BIOGRAPHICAL—The Grave of Gov. Samuel Ward; The Boyhood Life of Rev. W. C. Titsworth... 516
SABBATH REFORM:—Paragraph: Conscience by Law; Anything to Beat Saturday; The Perfect Christ the Guarantee of the Bible... 517
MISSIONS:—Correspondence; A Letter to the Treasurer... 519
WOMAN'S WORK:—Willing Service—Poetry; Paragraphs; Christ's Words to Women; Woman's Board—Receipts... 519
EDITORIALS:—Paragraphs... 520
North and West to Conference... 520
The Nature of, and Necessity for, a Proper Theological Education; Washington Letter; One-half Fare to Conference... 521
YOUNG PEOPLE'S WORK:—Paragraphs; What art Thou Doing for Jesus? A Suggestion; Our Mirror—Paragraph... 522
SABBATH-SCHOOL:—Lesson; Christian Endeavor Topic; Paragraphs... 523
HOME NEWS:—Cuyler Hill, N. Y.; Dighton, Kan Tract Society—Board Meeting; The Great Need Missionary Society—Receipts; Tract Society—Receipts... 525
POPULAR SCIENCE... 526
TEMPERANCE... 526
The Pity of it... 526
SPECIAL NOTICES... 526
BUSINESS DIRECTORY... 527
CATALOGUE OF PUBLICATIONS... 527
CONDENSED NEWS... 528
MARRIAGES AND DEATHS... 528

MARRIED.

BRINK—ROBY.—At Alfred Station, N. Y., Aug. 9, 1892, by the Rev. J. Summerbell, Mr. George W. Brink and Miss Ruby A. Roby, both of Almond, N. Y.

SPAFFORD—BLISS.—In Milton, Wis., Aug. 6, 1892, by the Rev. E. M. Dnnn, at the home of the bride's mother, Mr. Ezra Ernest Spafford and Miss Bertha May Bliss, both of Milton.

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.

HOOD.—In Almond, N. Y., July 2, 1892, at the home of her only daughter, Mrs. Jennie Whitford, Mrs. Avis Potter Hood, in the 70th year of her age.

Sister Hood was born in Brookfield, Madison Co., N. Y., and came to this country with her parents when about 5 years old. In early life she united with the First Alfred Church, and afterwards became a constituent member of the Hartsville Church. She was married to George Hood, June 28, 1845. Nearly two years since, she had paralytic shock of the left side. During this long sickness her children gave her the most attentive care. Funeral services at the Hartsville church, conducted by Elds. J. T. Davis, J. Summerbell, and H. P. Burdick. A large circle of relatives and friends were present. H. P. B.

ALLEN.—Near Nile, N. Y., Aug. 3, 1892, of heart disease, Warren W. Allen, in the 57th year of his age.

He leaves a father nearly 90 years of age, three brothers and two sisters to mourn his loss. M. B. K.

PITTS.—In Friendship, N. Y., Aug. 3, 1892, Dr. James Pitts, after an illness of seven months from catarrhal jaundice, following la grippe. Aged a little more than 64 years.

Dr. Pitts graduated at the Eclectic College, Cincinnati, Ohio, and practiced in Allegany Co. for 43 years. Besides brothers and sisters, he leaves a son and daughter, H. G. Pitts and Mrs. G. M. Cottrell, Nortonville, Kan., who were with their father the last two months of his illness. They rejoice in his testimony of perfect peace with God. Services were conducted by Rev. T. S. Leonard, pastor of the Baptist Church. Scripture readings: Psa. 23; Eccl. 1: 1-11; 3: 7; 1-14; 8: 1-13; 9: 1-6. Text, Ec. 3: 8, 1st paragraph: "There is no man who hath power over the spirit to sustain the spirit." L. V. P. O.

TITSWORTH.—In New Market, N. J., Aug. 10, 1892, of heart disease, Dr. Abel S. Titsworth, aged 53 years, 6 months and 20 days.

Funeral services Sabbath, Aug. 13, at 3 P. M. A more extended notice will appear in due time. L. E. L.

KNAPP.—Of heart failure, Aug. 2, 1892, Mrs. Amy J. P. Knapp, of Utica, Dane Co., Wis.

Her father's name was Phillips. She was born on Truxton Hill, N. Y., (now called Cuyler) Dec. 20, 1829, was baptized by Eld. Sebeus Burdick, when 10 or 11 years of age; was married to A. M. Knapp, Feb. 15, 1846, to whom were born four daughters, three of whom survive her. They moved to Wisconsin in 1860, and since 1869 have been in Utica and members of the Seventh-day Baptist Church there. During the past three years, her mind has been seriously affected, resulting from a severe sickness of years ago. During her life she was a devoted Christian wife and mother, respected by all who knew her. Her funeral was held on Sabbath, the 6th, sermon by the writer, from 1 Thes. 4: 13-18. N. W.

CURTIS.—Cordelia A. Curtis, oldest daughter of Albert and Alzina Clarke (deceased), of Brookfield, N. Y., and wife of Eld. D. P. Curtis, died of progressive paralysis, at Battle Creek, Mich., Aug. 4, 1892, aged 61 years, 9 months and 12 days.

She was married at the parental home by Eld.

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

Royal Baking Powder

ABSOLUTELY PURE

Joshua Clarke, May 1, 1848, and about 1850, was baptized by him and united with the Second Brookfield Seventh-day Baptist Church. Subsequently, with her husband, she held membership in the First Verona and Preston Churches during his pastorate of them. In 1861, they removed to Freeborn Co., Minnesota, and endured the privations of pioneer life. Here she was one of the constituent members of the Carlton Church, organized by Eld. A. B. Burdick, on his missionary tour to that State. In the spring of 1877, the family removed to Hutchinson, McLeod Co., where they united with the Seventh-day Adventist Church, of which she was an honored member the remainder of her life. Her health has been failing for a year or more, and the hope of receiving help from the treatment given at the Sanitarium, at Battle Creek, led to the disposal of the Minnesota home, and removal there early in June. But the disease had progressed too far to be arrested by human skill, and she sank gradually, till suddenly, though not wholly unexpectedly, she fell asleep, to awake no more till he who said, "I am the resurrection and the life," and "I am he that liveth, and was dead; and behold I am alive forevermore, Amen; and have the keys of hell and of death," shall call, "Awake and sing, ye that dwell in dust . . . and the earth shall cast out the dead." She was a faithful and true wife, an affectionate mother, a kind and generous friend, and a devoted Christian, whose place can never be filled in any of these relations of life. She lived to see her seven children all heads of praying families, and was the first of the family to fall. The funeral services were conducted, at the residence of her son, by Eld. Uriah Smith, senior editor of the Review and Herald, who spoke words of comfort from Rev. 14: 13, and we laid her to rest in Oak Hill Cemetery, on the evening of Friday, just before the setting sun ushered in the sacred Sabbath. D. P. O.

The war department has an official telegram from Texas saying no Mexican revolutionists can be found along the border.

The receipts from customs at the port of New York during the first ten days of the present month were \$4,831,130, an increase of \$1,750,000 over the corresponding period of last year.

During "Grand Army week" at Washington, next month, the twentieth annual convention of the National Association of Union Ex-prisoners will be held. Extensive preparations have been made and the meeting will be the largest in the Association's history.

THE Managers of the Hornellville Fair secured unequalled attractions early in the season, but they capped the climax when they arranged to have the joint discussion of the issues of the present campaign discussed between McKinley and Campbell, assisted by other able representatives of their respective parties. The selection of other speakers will be made from the following list: Roswell G. Horr, Bourke Cochran, Governor Flower, Senators Carlisle and John E. Russell, Chauncey M. Depew, James G. Blaine and others. This joint discussion will occupy a portion of two days. The Fair begins the 23d and continues six days. Admission twenty-five cents.

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.

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Senators Allison and Jones have accepted their appointment as delegates to the International Monetary Conference. The other appointees have not yet been heard from.

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.

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