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

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the town who themselves love the flowing bowl invariably insist on this view of the case and demand that the law be repealed.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

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

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

There are several Sabbath-keepers in Marion, and the student evangelists had from the start considered it field to visit. Accordingly, after holding the short series of meetings at Welton, they turned their eyes toward this prosperous little city. The man who had been sent to "spy out the land" brought back rather discouraging reports. There were "giants" in that land in the shape of bitter prejudices against Sabbath-keepers. Not one of the pastors and only one or two laymen had offered any encouragement for the student evangelists to come. The Disciple pastor had broken the news to him that if the Sabbath was mentioned he should reply. The Presbyterian pastor had once said that there were only two classes of people, Christians and heathens, and the Christians all observed the first day of the week.

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

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

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

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

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

L. C. RANDOLPH.

GARWIN, IOWA.

The Regent's Convocation.

By Prof. H. C. Cook, Ph. D.

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

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

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

Prof. Cohn, although a Frenchman, said, "The English language is the master study, and should be taught until the pupil is sure of the correctness of his English."

The afternoon session was opened with an address by Prof. R. A. Seligman, of Columbia, on "The Seminarium, its Advantages and Limitations." Other "things he saw." "The Seminarium is, in the first place, a peculiarly university feature, and an indispensable adjunct to true university work." "The difference between the college and the university is, the college is the place where men are made, the university is where they are formed."

In college the goal is culture, having to do with physical and ethical, or religious training. The university goal is independence. It is the place for specialization." This subject was discussed the most of the afternoon, Prof. Emeron of Harvard considering the limitations and dangers; Prof. Schurman of Cornell, advantages and limitations; Chancellor Canfield of the University of Nebraska, seminary methods in under-graduate work, followed by general discussion of the whole subject. The true seminary method, according to Prof. Schurman, is where the professor and pupil meet on common grounds for mutual benefit and progress. It differs materially from the correspondence method, which has nothing of the personal contact and inspiration which is one of the prominent features of the seminary method. It is mainly for advanced work, for investigation in original sources, the search for new knowledge in contrast to the pouring-in process so prevalent in the common school. The essential of the seminary is the class to assign work, direct in the investigations, discuss and criticise the work, and have the professor and pupil meeting on common grounds for mutual benefit and progress.

The whole discussion will be a valuable addition to the literature of that subject.

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

Suitable memorial services were held in honor of Dr. Watkins, with a congratulatory sketch prepared by Principal O. B. Rhodes of Adams College Institute. In the business proceedings of the afternoon the following resolution was passed: "That in the judgment of this convocation it is inexpedient and unsafe for the Regents of the University of the State of New York to confer the academic degrees of Bachelor of Arts, Master of Arts, and Doctor of Philosophy, upon examination, however strict."

The subject of university extension was thoroughly discussed, and much interest is manifested in other sections. The convocation adjourned at 4 P. M., on Thursday, with the unanimous verdict that it had been a profitable session. Prof. A. B. Kenyon, and Tresseman W. H. Cranfill, of Alfred University, were among the delegates in attendance.

Alfred Centre, N. Y., July, 1892.

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

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

Having spoken in a former article in the briefest possible manner of the importance of a course of preparatory study for the ministry, we will turn attention for a few moments to the necessity of such a course, and to that necessity for us as a people. We want, of course, the best service that can be procured in the agency of the gospel for the salvation of men. It is not enough for us to take the Word of God and unfold its divine lessons in their true meaning and application in such a way as to be understood and accepted by all classes of people. They are not to preach in the Hebrew or Greek language, but they are to bring the oracles of God that were given in those languages into the simple and plain dialect of the living hearer. This requires accurate scholarship in all that pertains to the subject matter, a clear, intellectual and spiritual apprehension of the divine truths revealed, and a Christ-like sympathy and love for the multitudes of men in whatever moral conditions they may be found.

The office of the ministry is to enlarge men's views of truth and deepen their love for it, and then, with this solid basis of intelligent conviction to organize and develop their practical activities, and to the Master and convulsing the world. It is evident that the ministers of the gospel must be men who not only know the truth but who know how to wield the truth so as to convince others. To know this truth of God as he has written it, know it in its connections, know it in the grandeur of its system and unity, know it in its wonderful adaptation to all the wants of the human soul—this requires not only the highest natural powers, but the best training of those powers which both man and God may give.

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

One reason for this demand is found in the advancing intelligence of our age. The newspaper and the common school have revolutionized society. The young people of this generation possess a general culture that has been unknown to the masses in any age before. Very largely and probably in a great many instances of liberally educated people, men and women of letters, of science, and thoroughly versed in the religious and philosophies of the ages, people of thorough culture and broad views of the moral and religious history of the world. They are the critical hearers and yet the most charitable hearers, if their teacher be a sound and faithful instructor. Now, it is plain that if the ministry is to influence them it must be abreast of them in intellectual progress. To master this intellectual mind of the age the ministry must be before it in point of mental attainment.

Much is said about the power of the old-fashioned ministry of a hundred years ago and we may well thank God for that power with which we have been blessed. May God give us all the fervor, the self-sacrifice, and above all the power of the Spirit that rested upon them. But if they should come forth to renew their ministry in this, our age, they would find an entirely new class of hearers, the most difficult souls to reach. This is the honest difficulty of soul with which to deal. Even John Knox and Jonathan Edwards would have occasion to re-construct their methods of ministry. We are not now speaking of new truths, but of new and present demands that are justly made upon the preparation for presenting the eternal truths of God's Word.

Another reason for this thorough training in our ministry is found in the skeptical tendencies of the day. A modern German writer says most truly, "This is an age of unsolved problems." Most of these problems are brought to the religious teachers for solution. There never was a day before when the opposition to pure Christianity was so exclusively an intellectual opposition. The devil labels his finest wrought schemes of deception, "Christianity." The irreligious scientist would fain turn the heavy artillery of God's revelation in nature against God's historical revelation in the Bible. There are multitudes of men who doubt whether there be any science of mind, whether there be such reality as spirit, and this doubt pervades a large part of our literature. The same principles which cultivated our minds are now making us jaded and yet the minister must be able to turn the heavy artillery of God's revelation in the world against the world, and then set the mind upon the sure foundation of truth. There is great need of such knowledge of doctrines and practices in their past development, as will enable the preacher to show from what small deviations in principle the most erroneous and soul-destroying errors have grown.

In the third place there is a demand for a special discipline of mind in the preacher arising from the intensity of modern life. Men live longer in one year now than their fathers lived in ten years. The work of years has been compassed into days. We have learned to think quickly and act quickly. Men rush into our churches and prayer circles jaded and yet excited with the cares of life. If you would influence them at all you must furnish them with a strong plea of the usefulness of a theological education. The preacher of to-day must be prepared to treat such unbelief intelligently, not with a flimsy argument, but with a reasoned argument, the heavy artillery of God's revelation in nature, and then set the mind upon the sure foundation of truth. There is great need of such knowledge of doctrines and practices in their past development, as will enable the preacher to show from what small deviations in principle the most erroneous and soul-destroying errors have grown.

In the third place there is a demand for a special discipline of mind in the preacher arising from the intensity of modern life. Men live longer in one year now than their fathers lived in ten years. The work of years has been compassed into days. We have learned to think quickly and act quickly. Men rush into our churches and prayer circles jaded and yet excited with the cares of life. If you would influence them at all you must furnish them with a strong plea of the usefulness of a theological education. The preacher of to-day must be prepared to treat such unbelief intelligently, not with a flimsy argument, but with a reasoned argument, the heavy artillery of God's revelation in nature, and then set the mind upon the sure foundation of truth. There is great need of such knowledge of doctrines and practices in their past development, as will enable the preacher to show from what small deviations in principle the most erroneous and soul-destroying errors have grown.
man can meet all these demands without a power of quick and vigorous analysis, a habit of systematic labor, a mind that can turn in a moment from thinking to study, or from study to prayer. This disease, so if it has made gain in early life is very difficult to secure in advanced years. Hence the need of early preparation of both mind and heart for the great work of the gospel ministry.

But, fourthly, what is first and last the great need of this age is the need of consecrated men, men filled with the spirit of God. There should be a hidden life with God and a profound concern in his truth. Method and introspection have been absolutely essential to the noblest characters that have ministered to Christ. If we are to study the personal life of Samuel J. Mills and his classmates at Williams College, or that of Adoniram Judson and Samuel Neevel in their seminary work and see if you cannot discover the secret of that hand that planted the great missionary movements of our wonderful age. God works with minds that have patience to work with him, that are consecrated to his service.

A WORD ABOUT MR. INGERSOLL

BY ARTHUR H. DOUGLAS

I have not the least intention of entering the lists against Mr. Ingersoll. In fact, what I want to do is to suggest the question whether Mr. Ingersoll has not already received a good deal more of attention than the importance of his opinions give him any title to claim. So far as I am aware, prejudices on either side are not in evidence.

After making allowance for his somewhat florid rhetoric, I have a certain sympathy with the spirit which prompts him to his crusade. But with all respect for his sincerity it is well to bear in mind, especially now that magazine controversy is so much his delight, that such a mind is more prominent, that Mr. Ingersoll has neither the scholarly nor the intellectual qualifications sufficient to justify the representative Christian thought of this age in wasting a great deal of power upon him; and that he is no more to be classed with such men, even, as Strauss and Reuss, than Mr. Tupper is to be reckoned among the great poets.

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

If my purposes were controversial, I think I could give not a few instances in which Mr. Ingersoll has totally misunderstood the point against which he supposes he is arguing. In my judgment there is no satisfactory reason given by him for the assumption that the Christian doctrines are unreasonable, and when his opponent attempts to argue for them on natural grounds exclaims triumphantly that now he is abandoning his position? He lacks the first essential of the thinker as opposed to the debater, the candor to put the position he is combating in its strongest and most reasonable light. If he would take the trouble to do this he would spare himself a good deal of useless argument and waste of time.

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

Mr. Ingersoll too has a good deal to say about the Bible. It is his strong point indeed. He too has no trouble in seeing the defects, but they so fill his eyes as to make him quite incapable of seeing anything else. To his thinking the chief end which the Bible has served has been to be a "fortress and bulwark for almost every crime." The Old Testament, he thinks, taught the Jews little of importance. He finds a good many other objections, and his teaching would have been vastly improved if he had told something about scientific truth or the treatment of animals. "The Old Testament filled the world with tyranny and crime; the New gave a future filled with pain." Such obstinacy in the face of historical criticism would be almost ludicrous if it were not a little disheartening. If Mr. Ingersoll cares to know what good many people think of it he might do well to read what Mr. Arnold has to say of a civil truth. Mr. Ingersoll, the orator of Parliament, putting his own name in the place of Mr. Bradlaugh's. I am not concerned here with the truth or falsity of his special criticisms. Certainly the crudity of his critical apparatus renders the results which he reaches very doubtful. I only speak of which he has apparently overlooked that if one declines to accept his definition of inspiration as some mysterious process, "only necessary to give authority to what is repugnant to human reason," and supposes that the writers of the Bible are the greatest men who have been wholly free from the ignorance and errors of their times, nine-tenths of his objections fall to the ground at once. Mr. Ingersoll seems not to be aware that the biblical criticism of to-day is following far different and broader lines than those along which he is trudging. Until he realizes this he can hardly hope to have very much influence among educated men.

It was said of a prominent New England theologian that he made the fatal mistake of leaving the thinking of his time to him as he should have begun. If Mr. Ingersoll had lived fifty years ago he would have deserved a good deal more attention than he does now. But to-day he is an anachronism. He is trying to use the methods of the old Deism in an age that has outgrown them, and he is intensely occupied with things that real thinkers have outlived them. Possibly his work is not useless. He may be a worthy antagonist for certain infidel movements of our time. But the constructive work, and to tear down requires neither great scholarship nor great abilities. I have been asked why I am not a man of letters. I try only to indicate why I think he is not a worthy leader for educated or thinking men, or an ally to a great and noble end, and that this judgment is not due to prejudice I know of no better way of proving than by referring to the writings of Mr. Ingersoll himself.
COL. GEORGE RAPHAEL CLARKE.

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

Agreeably to his wish, the funeral services were of the simplest and most informal character. They were held in his late spacious home. His remains lay in a plain black covered casket. At the head were a crown of white roses and a sheaf of wheat, with sickles. At the foot were a mound of roses and white carnations, a wreath of lilacs, and a broken wheel of white roses, largely the gifts of old business partners. The services were conducted by the pastor of the Morgan Park Congregational Church, assisted by other clergymen of the place and of Chicago. The theme was suggested by the texts, "Moses, my servant, is dead," and "Let not your heart be troubled." Two of Col. Clarke's converts also spoke. The great work which he had performed for fallen men and for his Master, and the almost irreparable loss which his friends, relatives, and the mission under his charge, had sustained, were most feelingly described. One of the hymns sung by the choir from the mission was composed by him, and is entitled "Silent River." Notwithstanding the day of the funeral was very rainy, a large number of his old associates in business and helpers in his mission work witnessed the services and accompanied the body to Mount Greenwood Cemetery in the vicinity, where it was laid away in the family vault, and afterwards buried in the family lot. Among the relatives present were his stepmother, Mrs. Lorinda Clarke, of Walworth, Wis., who had the care of him in his boyhood; his half-sister, Hannah Maria Cooke and her husband, Lafayette Cooke, of St. Paul, Minn.; his half-brother, Charles C. Clarke and John Milton Clarke, of Milton Junction, Wis.; Deasen O. Perry Clarke, of Walworth, Wis.; B. Franklin and Frederic J. Clarke, of Chicago; his brother-in-law, Hiram R. Hoag, of Morgan Park, the husband of his deceased half-sister, Alice E. Hoag; and Mrs. Carrie Clarke Forrest, of Chicago, the daughter of his deceased half-brother, Henry Wilcox Clarke, Esq., an account of whose death appeared some weeks since in the Sabbath Recorder. Col. Clarke's daughter, Mrs. Minnie Clarke Black, of Chicago, was an invalid child. His other brothers, William Maxson and Miles D. Clarke, older than himself, departed this life some time since.

Col. Clarke was born at Unadilla Forks, Otage Co., N. Y., Feb. 23, 1837, and was consequently 55 years old at the time of his decease. He was 4 months and 28 days old. His father was Dr. Henry Clarke, a celebrated physician of that place and subsequently at Chicago and at Walworth, Wis., and at one time a member of the New York Legislature, and at another of the Territorial Council of Wisconsin. He is also known as the associate of Eld. Wm. B. Maxson and Eld. Eli S. Bailey, in the editorship of the Seventh-day Baptist Missionary Magazine, in the five years preceding 1890, and in the compilation and printing, in 1830, of "A New Selection of Psalms and Hymns," at the request of the Seventh-day Baptists of the State of New York, for the use of its churches. Col. Clarke's mother, who was the second wife of Dr. Clarke, was Lucy Clarke, the daughter of Henry Clarke, Jr., the son of Eld. Henry Clarke, the founder and for many years pastor of the First Reformed church of Brookfield, located at Leonardsville, Madison Co., N. Y. Both his father and his mother were descended, in the fifth generation by different great-grandfathers, from Joseph Clarke, Esq., who married Bethiah, the daughter of Samuel and Tracy Hurlburt, who was a prominent member of both the Newport and First Hopkinton Seventh-day Baptist churches. By his mother he had among his ancestors Eld. Joshua Clarke and his father, Eld. Thomas Clarke, also pastors of the latter church between 1760 and 1793. On his father's side he was immediately related to the Potter family of Rhode Island, and also to the Perrys of that State, from whom sprang the Commodore, Oliver Hazard and his brother Matthew Calbraith Perry, of national fame.

Col. Clarke's mother died when he was a boy. He was occupied at this period of his life in attending school in the village of Madison, and in doing chores about his father's beautiful home, and in engaging in boyish sports, such as fishing in the Unadilla River and the brooks of the neighborhood, for trout. In this sport he was like his father, who was a passionate disciple of Izaak Walton, the author of the Complete Angler. The writer of this sketch in his early life spent a year in the same house with Col. Clarke, and for ten years afterwards corresponded regularly with him when he was living in his Western home. Between the two there was then started a friendship which was never interrupted, but which grew in intensity with the added years. As a mature boy the Colonel learned easily his lessons in school, was ready at the outdoor games, was fond of relating striking and marvelous stories, was active under all conditions, and had many admirable qualities which have been generously and effectively concentrated in the highest degree, was a born leader among boys of his age, indulged sometimes in fancies and speculative plans which bordered on the impracticable, was given to following the impressions of his mind even when they were not practical, and was simple-hearted and ardent in his prayers, as he was pure and guarded in his speech. Separated, as he was, for a year from his father's family, his applications for their continued well-being and for his return to his home were not always successful. His attention mainly to it, in the endeavor to reform and Christianize the neglected and criminal classes of the city. He began his missionary efforts in what is termed "the gridiron district," by meeting in the streets those he thought to be forsaken and unfortunate, and calling them to himself, telling them to consider him their friend. Often he enabled them to get a substantial meal and a good lodging. In prosecuting his work he soon rented a small room on Clark Street, near Van Buren, at $1 50 a week. Here for a time he gathered the people for whom his heart was touched with compassion. Standing in the streets, he would entice passers-by to enter this room, and his wife, who has always ably seconded his self-sacrificing labors, would at the door welcome them. His first meeting here was attended by half a hundred people, most of whom he was not acquainted with. He talked to them in such an earnest and loving way that three or four of this number expressed then a desire to become Christians. Early he was given a test that his endeavor was approved, when one Sunday morning were carrying on the work were exhausted, and that he was in arrears for a week's rent for his little room, he prayed for means to pay it at once. The next day he happened to find a bed of mushrooms which he picked and sold to a neighbor, and managed to pay his landlord. With the faithfulness he exhibited this
SABBATH REFORM

WHO CHANGED THE SABBATH?

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

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

Dr. Dowling has truly said:

"The Sabbath is the name of the first day of the week, which God has made holy by his own appointment." 2

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

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

"Perfection involves the idea of good works and obedience to the ten commandments, emphatically the ten commandments, of that law."

Thus we find the Methodist discipline, Art. 6, says:

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

The Baptist Confession of Faith, Art. 2, says:

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

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

"Perfection involves the idea of good works and obedience to the ten commandments, emphatically the ten commandments, of that law."

Hence it is admitted by all Protestants, 'as man-made institution. Now to answer the following question, "What is the Sabbath?"

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

CARDINAL'S RESIDENCE, Baltimore, Md., Feb. 18, 1892.

Dear Mrs. Staley:—In the old law, that is, before the coming of Christ, the seventh day of the week was the day of rest. In the new dispensation, that is the coming of Christ, the seventh day of the week was changed from the last to the first day of the week, namely, Sunday. The change of the day is upon which the Holy Spirit descended upon the apostles. Sunday is therefore the day upon which two of the most important events of our church took place. Hence it was deemed most appropriate by the church, that this should be the day set apart for rest and religious exercises, rather than the Sabbath, or seventh day, which had been lost in the darkness of ages, and of which we have no evidence. Yours respectfully,

W. A. REARDON.

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

CARDINAL'S RESIDENCE, 408 N. Charles St., Baltimore, Md., Feb. 25, 1892.

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

(1) Who changed the Sabbath? The Holy Catholic Church.

(2) Are Protestants following the Bible or the holy Catholic Church in keeping Sunday? Yes. The Protestants are following the custom introduced by the holy Catholic Church.

(3) The Protestants did not adopt themselves by keeping Sunday, and at the same time profess to be guided by the Bible. I am faithfully yours,

W. J. Stavely, Chancellor.

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

CARDINAL'S RESIDENCE, Baltimore, Md., Feb. 18, 1892.

Dear Mrs. Staley:—In the old law, that is, before the coming of Christ, the seventh day of the week, was the day of rest. In the new dispensation, that is the coming of Christ, the seventh day of the week was changed from the last to the first day of the week, namely, Sunday. The change of the day is upon which the Holy Spirit descended upon the apostles. Sunday is therefore the day upon which two of the most important events of our church took place. Hence it was deemed most appropriate by the church, that this should be the day set apart for rest and religious exercises, rather than the Sabbath, or seventh day, which had been lost in the darkness of ages, and of which we have no evidence. Yours respectfully,

W. J. Stavely, Chancellor.

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

The Christian Sabbath (Sunday) is not in the Scripture, but by the primitive church called the Sabbath.

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

The seventh day, the commandment says, is the Sabbath of the Lord thy God. No kind of art or magic, no kind of human law can make the seventh day mean the first, nor Saturday mean Sunday. ... But the fact is, that we all worship breakers, every one of us.

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

Neander, who is admitted by all to be the greatest and most reliable church historian, says in his Thesaurus, page 401, says:

The festival of Sunday, like all other festivals, was always only a human ordinance, and it was from the ceremony of removing the body of Christ to the grave that the day in this respect, far from them and from the early apostles.

Sunday was therefore transferred to the Sabbath to Sunday. —Neander, 401.

But the question is asked: Who changed the Sabbath? In Dan. 7: 25 we read of a power which all Protestant commentators agree is the papacy, or Romish Catholic power. We read in Rose's Neander, page 401, says:

The Second Commandment, which prohibits the change of the Sabbath, is one of those,—Reported in the Catholic Dictionary, page 401, says:

The Second Commandment, which prohibits the change of the Sabbath, is one of those,... It is the spirit of the gospel, to his forcible and winning sage in the face of Protestants 'as man-made institution. Now to answer the following question, "What is the Sabbath?"

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

CARDINAL'S RESIDENCE, Baltimore, Md., Feb. 18, 1892.

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

(1) Who changed the Sabbath? The Holy Catholic Church.

(2) Are Protestants following the Bible or the holy Catholic Church in keeping Sunday? Yes. The Protestants are following the custom introduced by the holy Catholic Church.

(3) The Protestants did not adopt themselves by keeping Sunday, and at the same time profess to be guided by the Bible. I am faithfully yours,

W. J. Stavely, Chancellor.

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

CARDINAL'S RESIDENCE, 408 N. Charles St., Baltimore, Md., Feb. 25, 1892.

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

(1) Who changed the Sabbath? The Holy Catholic Church.

(2) Are Protestants following the Bible or the holy Catholic Church in keeping Sunday? Yes. The Protestants are following the custom introduced by the holy Catholic Church.

(3) The Protestants did not adopt themselves by keeping Sunday, and at the same time profess to be guided by the Bible. I am faithfully yours,

W. J. Stavely, Chancellor.

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

The Christian Sabbath (Sunday) is not in the Scripture, but by the primitive church called the Sabbath.

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

The seventh day, the commandment says, is the Sabbath of the Lord thy God. No kind of art or magic, no kind of human law can make the seventh day mean the first, nor Saturday mean Sunday. ... But the fact is, that we all worship breakers, every one of us.

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

Neander, who is admitted by all to be the greatest and most reliable church historian, says in his Thesaurus, page 401, says:

The festival of Sunday, like all other festivals, was always only a human ordinance, and it was from the ceremony of removing the body of Christ to the grave that the day in this respect, far from them and from the early apostles.

Sunday was therefore transferred to the Sabbath to Sunday. —Neander, 401.

But the question is asked: Who changed the Sabbath? In Dan. 7: 25 we read of a power which all Protestant commentators agree is the papacy, or Romish Catholic power. We read in Rose's Neander, page 401, says:

The Second Commandment, which prohibits the change of the Sabbath, is one of those,—Reported in the Catholic Dictionary, page 401, says:

The Second Commandment, which prohibits the change of the Sabbath, is one of those,... It is the spirit of the gospel, to his forcible and winning sage in the face of Protestants 'as man-made institution. Now to answer the following question, "What is the Sabbath?"

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

CARDINAL'S RESIDENCE, Baltimore, Md., Feb. 18, 1892.

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

(1) Who changed the Sabbath? The Holy Catholic Church.

(2) Are Protestants following the Bible or the holy Catholic Church in keeping Sunday? Yes. The Protestants are following the custom introduced by the holy Catholic Church.

(3) The Protestants did not adopt themselves by keeping Sunday, and at the same time profess to be guided by the Bible. I am faithfully yours,

W. J. Stavely, Chancellor.

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

CARDINAL'S RESIDENCE, 408 N. Charles St., Baltimore, Md., Feb. 25, 1892.

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

(1) Who changed the Sabbath? The Holy Catholic Church.

(2) Are Protestants following the Bible or the holy Catholic Church in keeping Sunday? Yes. The Protestants are following the custom introduced by the holy Catholic Church.

(3) The Protestants did not adopt themselves by keeping Sunday, and at the same time profess to be guided by the Bible. I am faithfully yours,

W. J. Stavely, Chancellor.
Some time since, the writer saw a printed sermon by Father Ellingworth, a Catholic priest, who has recently died, at Redemptorist College, Kansas City, Mo., offering $1,000 for Bible proof for Sunday keeping. The writer took the liberty of sending Father Ellingworth a letter over his signature:

Jan. 11, 1892.

Dear Father—Your letter reached me only a few days ago. The paper you speak of I've not seen. My understanding is that it only offered $1,000 to any one who can prove to me from the Bible alone, that I am bound to keep the Sabbath. There is nothing in the Bible. It is a law of the holy Catholic Church, which number that they keep holy the Sabbath-day. The Catholic Church says, "No! By no means!" and if the papal court should send me to keep holy the first day of the week. And lo! the entire civilized world bows down in reverence to the command of the holy Catholic Church.

Excuse delay in answering. Yours respectfully.

Lock Box 75, Kansas City, Mo.

E. T. Entwistle, O. R. W.

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

ARCHBISHOP OF PHILADELPHIA,
CHANCELLORS' OFFICE, 250 North 18th St.
PHILADELPHIA, PA.

My dear Father—If you will be so good as to inform me whether or not you have been presented for ordination as a Catholic priest, I shall be glad to have the matter settled.

Yours faithfully,

Rev. F. H. Hoestrand, Chancellor.

The foregoing testimony is from the highest authorities of the Catholic Church, and is to be borne in mind.

Dr. N. Summerbell in his history of the church from the time of Christ to A.D. 1857, says:

In 321 Constantine made a law that Sunday should be kept in all cities and towns. But the country people were allowed to work till 3 P.M. A Sunday labor prohibited by the third council of Orleans, which was in 401.

This was a Roman Catholic Council.

Rev. John Snyder, in an article in the St. Louis Globe Democrat, of April 3, 1887, says:

Every instructed man knows that there is no New Testament authority for the change of the day of rest from the seventh to the first day of the week. Every instructed man knows that the Catholic Church gave to the Christian world the Sunday, and determined the sacredness which it should be observed. At the Protestant council three of the authority of the Catholic Church, it is found that the true foundation upon which Sunday can logically rest.

The above testimony comes from a man who is highly trained on Sunday keeping.

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

Are you obeying God and keeping his day? or are you obeying the Catholic Church and keeping Sunday? We cannot serve two masters.

E. E. Franke, in Advent Review and Sabbath Herald.

MISSIONS.

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

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

A Mr. W. T. Johnson, of Meridian, Bogue Co., Texas, writes to Eld. J. S. Powers, our missionary for Texas and the Indian Territory, of interest in the Sabbath doctrine in his community, and of a removed interest at Lott. Our friends in Southern Texas have suffered from the drought.

FROM GEO. W. LEWIS.

We have just returned from our regular trip to Beauregard Miss. We find the church thoroughly enthusiastic about their new church and the cause of God in that place. The attendance upon the appointments of the church is good considering the number of aged people, some of whom make efforts and sacrifice in coming to the meetings that might well improve younger persons. We were greatly surprised, cheered and instructed by the presence of Bro. S. L. Lee, who was away from home for some weeks, and not learning of the postponement of our Association, was on his way to Hammond to attend the meeting. He was honored with five days, including one Sabbath, preaching four sermons, in which were many words of instruction and encouragement.

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

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

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

You will be glad to hear that we have just extended to a call to continue our labor with them for the coming year. Pray for us that we may so labor that the cause of God shall prosper and grow in this place.

OUR NATIONAL ATTITUDE TOWARD THE CHINESE.

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

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

The Chinese Minister at Washington, stung with indignation at the recent legislation and the hasty action of the United States, is reported as having said, "If this thing goes on for twenty years to come as it has for twenty years past, many Chinese in America and no Americans in China."

A few months ago the Chinese Government proclaimed an edict requiring of all Chinese persons in the United States to give themselves up to the police for a period not exceeding one year and thereafter to leave the United States as herein before provided.

To combine him at hard labor for a year or less before sending him back to China seems a
spiteful and cowardly exaggeration of his hardship is in the perversion of the 2hands, which must be obeyed whatever its faults, but free to exert its will: it is gradually basing the moral sensibility of the nation.

They should as far as possible endeavor to see that the Chinese laws toward Chirimen in the communities where they reside and have influence.

They should be free to show to the Chineese, whether here or in China, the difference between the Christian attitude of the church and the political attitude of the country.

This difference has been noticed by the Peking authorities and it should be more patent to all people.

Church at Home and Abroad.

WOMAN'S WORK.

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

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

Several times were some of us told at the Association just held at Milton, that our Western Association Secretary said at the Woman's Department, "It is well that we should remember the ethical lesson taught in the parable of the bad fig tree; it is well that we should remember the spiritual lesson taught by the experience of the fig tree which has been cut down, but has not been burned in the rubbish heap of the privilege barrow." The parable has been translated by the Secretary, and is worth hearing. We should remember that the illustration of the plantings of our own land, which are not bearing fruit, has been cut down and burned. We have been told that in this way the illustration is brought home to us, and that we should, as a church, consider the lesson taught by the experience of the fig tree which has been cut down, but has not been burned in the rubbish heap of the privilege barrow.

The Burdine treaty of 1898 was intended to be an illustration of the attitude of the United States in the Chinese question, in which the aim was that of commercial advantages to ourselves, but there was also a noble plea for justice and the enjoyment of the" rights which were the one word by which Confucius inculcated the essence of the Golden Rule was made prominent in the Burdine treaty. The whole treaty was a matter of congratulation throughout the country. Christians of every name as a glorious fulfillment of the prayers which they had been offering for access to the Chinese. In Boston, philanthropic citizens of all creeds had public rejoicings, and Oliver Wendell Holmes read a poem which might be considered a sort of wedding hymn upon the marriage of the East and the West. From this day a spirit has been the same.

The first article of the covenant then agreed upon granted the United States the right "to regulate," to the industrial classes of the country, if ever it should be allowed to regulate, in whatever it should consent to reach such dimensions as to "threaten the good of the country or any particular part thereof." It has been concluded by the state of the government and race and would have left us free to exert that good and beneficent influence over China which our geographical position favors. The covenant should not have been judged sufficient.

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

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

(2) They should as far as possible endeavor to see that the Chinese laws toward Chirimen in the communities where they reside and have influence.

(3) They should be free to show to the Chineese, whether here or in China, the difference between the Christian attitude of the church and the political attitude of the country.

This difference has been noticed by the Peking authorities and it should be more patent to all people.

Church at Home and Abroad.
guard against individual crime is a truly converted heart. Neither the very best of family training nor the most religious surroundings can be a substitute for this. From such training and from such environments young men, and young women, too, with unregenerate hearts, go out to crime and sin.

The facts set forth by our contemporary missionary are so conclusive of the veracity of our statement that it is sufficient proof of this. David went to the bottom of the case and sought the only true remedy when he prayed, "Create in me a clean heart, O God, and renew a right spirit within me." It was to a repentant heart of the very best culture and training of his time that Jesus said, "Marvel not that I said unto you, ye must be born again." This is the fundamental lesson for all Christian parents and all moral reformers.

**How is it?**

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

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

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

*The church at ... is in want of a new pastor. The Rev. Mr. D— has been with the church for the past ten years. (Here follows a description of the church.) No one need apply who has not had experience in this particular line, and who can bring testimonials of his success.*

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

A contemporary has been making some observations on the antecedents of criminals and is surprised to find a large number coming from respectable families. Families of wealth, culture, good social standing and piety, in the first, second or third generations, contribute to the world a surprisingly large number of criminals. In its comments upon this fact our contemporary concludes that not heredity but a want of parental authority and a firm family discipline is responsible for this sad state of things. Another adds that the general tendency to underestimate the enormity of sin and the lamentable fact concerning moral obligation is a still larger error. While placing a large place to each of these elements in the question, we insist that neither touches bottom. Nothing but the much reviled but Scriptural doctrine of the innate depravity of the unregenerate heart will account for such facts. Granted that a more thorough and consistent family discipline is needed in the Christian homes of our land, and that a more need of the church and the world is a deeper sense of the sinfulness of sin and a higher sense of moral obligation, still it is true that the only safe-solution for his freedom and power to attract, rather than for his wisdom born of experience and smaller and more efficient. We are quite ready to accept this solution of the problem. What then? We are inclined to believe that, at bottom, the question is larger than a question of age or experience. We are not enough in the habit of thinking of the church and its work of the church as the work of any other business, and of treating it with the same business-like sense, push, and enterprise, that we use in the conduct of any important business. When we come to this point of thinking, and shape our churches as we would any other business, and take the world as we find it, the problem will be strong, finding room among its workmen for age and experience, and for youth and enthusiasm as well. In speaking of the church and her work, we do not forget that her real power is in the spiritual life of her individual membership, and that this individual, spiritual life is born of fellowship with the Lord Jesus Christ; but this individual, spiritual life is not inconsistent with the conduct of the business of the church, as an organized body, on the most approved business principles. It is to emphasize the importance of this business view that we write this paragraph.

**Washington Letter.**


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

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

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

The Homestead Matter.

Editor of the Recorder.—The article which you print in your issue of July 28th relative to the late death of Mr. L. C. Randolph of July 21st. The leading editorial from the Bradford Era seems to me about right:

The story comes from Homestead that non-union men are intimidated and threatened if they continue to work in the Carnegie works. The merits of the strike The Era is not discussing. If the old hands don’t want to work and by the sayings of the mill owners don’t want to employ union men there is no law to compel them. This is a free country where a man may work if he chooses where an employer may hire anybody who will work for him. If employer and employees are satisfied it is no earthly business of anyones else. These men are not without extra hardships. They were ordered from the office were taken from their places in The Era printing establishment. They are men whose places are not empty. But they had been ordered at Homestead forever to one away and leave a reign of terror there as is promised if non-union men or any other tribe to be driven away and may treated, simply because they follow their need to work for a living at what is offered them to do. If the strikers want to work the people of the country they must keep within the law. They must respect the rights of other men or not expect respect for themselves. The non-union men are guilty of no offense and are entitled to the protection of the law. If the strikers will not respect the law, summary justice should be dealt out to them. All men are entitled to fair play in this.

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

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

Yours truly,

G. H. Lyon.

Braddock, Pa., Aug. 1, 1892.

Edward’s Sermon on Hell.

Beecher said that he never read President Edward’s sermon on “Sinners in the Hands of an Angry God,” without feeling that he was hearing the trumpet call of God to the day of judgment. “Sinners in the Hands of an Angry God” 4th, X. Y. Z., after quoting the most significant passages of the sermon, dessert the sermon as “a night-mare of the reason and the moral sense.” He evidently is very differently affected, but Edward’s representations of “eternal torment” are no more terrific than those of Christ, if they are as terrific. Reverently he views Christ: “In hell he lifted up his eyes, being in torment,” “Send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame.” “Go into hell, into the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched.” “Shall cast these into the furnace of fire, there shall be wailing and gnashing of teeth.” Will X. Y. Z., when he meets Christ in eternity, demand an apology from him for his proceedings, saying “On earth you must have been very immature, as well as greatly mistaken, when you described this ‘night-mare of the reason and the moral sense.’ You cannot be the Saviour whom I accept, for such a God is a fiend.” Such statements are blasphemous; they present another gospel. Whoever does this, of him Paul says: “Let him be accursed.” See the opposite stand which this apostle takes, and how he approves Christ’s words, when in warning those who “turn away from him that speaketh from heaven!” he utters the most fearful ever spoken, “For our God is a consuming fire.” This God is our infinitely loving Father; and because he is thus loving, he is terrific in his protection of the Lamb; and the smoke of their torment ascendeth up for ever and ever.” What a picture of the condition of the lost, who “shall drink,” as John says, “of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation.”

O. P. Q.

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

Sabbath Recorder.

†REDUCED RAILROAD FARE TO CONFERENCE.

Arrangements are made on the Chicago, Great Western (recently Chicago, St. Paul and Kansas City), so that those who pay full fare going to Conference can return for one-third fare. Take certificate of agent where you purchase ticket. Then have clerk of Conference sign paper and you can return at one-third rate. The rate from Dodge Centre to Atchison is $1.50, return $1.50. Nortonville is only one-third; on Santa Fe road. There is some delay in Atchison. But twenty-four hours will take you from Dodge Centre to Nortonville, via, Chicago Great Western. Iowa friends along the line please notice this.

S. R. Whieler.

REV. JAMES BAILEY.

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

W. C. W.,

ONE-HALF FARE TO CONFERENCE.

Delegates and others attending the Conference will purchase tickets at one fare to Kansas City and return one-half fare to their homes. Those from the North will go direct 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 purchase Kansas City tickets, and will be met at the stations by special cars. It 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 board of directors people will purchase these tickets, which should be sold at all agent offices, and any agent can get them by writing application to the General Passenger Agent of his road. See at once this telegram.

These tickets will be on sale from Aug. 29th to 30th 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. 20th.

Our party will leave Chicago August 23d, at 6 P. M., via Atchison, Topeka, & Santa Fe B. R., not arrive at Nortonville the next day (Wednesday) at about 11 A. M. Mention Station is eight miles from the depot. First class coaches and free reclining chair cars will be provided to run through to Nortonville without change. As a special favor will be the sale of half of the number going will justify it. Sleeping car at usual rates.

Persons who expect to attend should give notice, either direct or through their pastors, as soon as possible, to Ira J. Ordway, 203 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 who will probably go from his society, on or before the 30th of August.


REV. JAMES BAILEY.
Wise Words.

How freezing are the joys we dote upon!
Like apparitions seen and gone;
Like songs that echo round the night.
Are the most exquisite and strong.
Like scenes that visit short and bright.

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

CHRISTIAN ENDEAVOR.

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

<table>
<thead>
<tr>
<th>Year</th>
<th>Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>1881</td>
<td>6</td>
</tr>
<tr>
<td>1882</td>
<td>6</td>
</tr>
<tr>
<td>1883</td>
<td>56</td>
</tr>
<tr>
<td>1884</td>
<td>129</td>
</tr>
<tr>
<td>1885</td>
<td>235</td>
</tr>
<tr>
<td>1886</td>
<td>280</td>
</tr>
<tr>
<td>1887</td>
<td>2,114</td>
</tr>
<tr>
<td>1888</td>
<td>4,570</td>
</tr>
<tr>
<td>1889</td>
<td>7,972</td>
</tr>
<tr>
<td>1890</td>
<td>11,200</td>
</tr>
<tr>
<td>1891</td>
<td>16,274</td>
</tr>
<tr>
<td>1892</td>
<td>15,000</td>
</tr>
</tbody>
</table>

The first convention only mustered delegates from four societies, and the second only seventy from the churches of young people. But the growth is still as rapid as the growth of a sturdy oak. The contrast is beautiful, and the growth of these activities is more impressive. From church to church, town to town, State to State, country to country, the Protestant associations they went on its conquering way until to-day its constitution is translated in various languages, and dwells in the hearts of the young people in Africa, India, Turkey, Brazil, the Isles of the Pacific and our own Indian tribes. The whole orb of the earth is given over to the Endeavorers, and the Y. P. S. E. C., as the abbreviated title of the society runs, is clearly the new sign by which the churches are to be recruited and conquered.

The lesson of the Christian Endeavor Society is the lesson of the “fixed idea.” It is the old, plain story of first things first, and in unity there is strength. The society represents consecrated effort. The simple combination of the first three ideas contained all the essentials that have resulted in its extraordinary growth. There was the pledge to regular and steady attendance on prayer-meetings and to a determined effort to live up to all the requirements of the Christian life. This central idea enforced by organized effort has worked the wonders. Tens of thousands of prayer-meeting committees and the social committees, with their picturesque development in the form of classes and circles and “band of first get-up” all denote the minutiae of organization working to one end. Such a movement, it did, “Pledged,” “systematic” and “united” effort results in a conservation of energy that is ir resistible. The work already done for church unity must be fundamental and fact-reaching.

The Old Testament and the Future Life.

What a struggle has been waged against the Old Testament that this clearly the Immortality of the soul, or leads its readers to a belief in a future life. This is an inexorable and vigorous attack on the mind of the willful skeptic than in a thoughtful student of the Scriptures.

It is sustained by the patriarchs with God by means of dreams, visions, voices, and direct spiritual impressions, plainly showing their unhappiness, nearness and reality of an unseen world. Indeed, their access to this unseen world seemed much easier than to us. They were accustomed to wonder and visitation from it and to regulate their lives by angelic messages. Is it likely that Abraham, for example, could have heard with calm confidence commending him to leave his home and friends and all early associations for a strange land and a new career, if he had not thus called him as his abiding Friend and Saviour in a future life? He doubtedabe the same God had translated. Know then he exclaimed: “If we have hope in this life only, then are all of us most miserable.” His trials and wanderings were to find a compensation not in the benedicte connected with time, but with the unfailing joys of eternity.

Nor was it otherwise with Moses. It requires a most powerful effort to induce him to resist all the solicitations to pleasure and honor, and to resist the power of the devil. He does not hesitate to call himself an enslaved and despised people. What was that motive? It was in the respect which Moses entertained for the recompense of the reward. And this reward is a reward above a reward, above all a reward, if the reward be for us in a future life, rather than to this, is evident from the next statement that he endured as seeing him who is invisible. Not that this was no matter, no matter, no more blissful realm beyond the grave than he was acquainted with here, but he had those powers of the保障 and privileges to which he was entitled, nor then have welcomed the affections of the wilderesses.

What, again, is the meaning of the words, “A band with which we walked he was not, for God took him”? The Jews, to whom these words came, understood them to mean that God had translated. Know then he exclaimed: “If we have hope in this life only, then are all of us most miserable.” His trials and wanderings were to find a compensation not in the benedicte connected with time, but with the unfailing joys of eternity.

The Psalmist believed in a future life beyond the grave. He did not say, that God would not receive us; but that he would receive us forever. For the Psalmist had told of the progress of the soul from death, and of the immortality of the soul, and of the existence of a future life. The Psalmist believed in the immortality of the soul, and of the existence of a future life.

Daniel states in the clearest possible reference to the destiny thus to be achieved for the recompense of the reward. And this reward is a reward above a reward, above all a reward, if the reward be for us in a future life, rather than to this, is evident from the next statement that he endured as seeing him who is invisible. Not that this was no matter, no matter, no more blissful realm beyond the grave than he was acquainted with here, but he had those powers of the assurance and privileges to which he was entitled, nor then have welcomed the affections of the wilderesses.

What, again, is the meaning of the words, “A band with which we walked he was not, for God took him”? The Jews, to whom these words came, understood them to mean that God had translated. Know then he exclaimed: “If we have hope in this life only, then are all of us most miserable.” His trials and wanderings were to find a compensation not in the benedicte connected with time, but with the unfailing joys of eternity.

The Psalmist believed in a future life beyond the grave. He did not say, that God would not receive us; but that he would receive us forever. For the Psalmist had told of the progress of the soul from death, and of the immortality of the soul, and of the existence of a future life. The Psalmist believed in the immortality of the soul, and of the existence of a future life.

Daniel states in the clearest possible terms, not only his faith in a future life, but in the happiness and wretchedness of that life so much dependent on the character we here. Daniel states in the clearest possible terms, not only the faith in a future life, but in the happiness and wretchedness of that life so much dependent on the character we here. Daniel states in the clearest possible terms, not only the faith in a future life, but in the happiness and wretchedness of that life so much dependent on the character we here. Daniel states in the clearest possible terms, not only the faith in a future life, but in the happiness and wretchedness of that life so much dependent on the character we here.
LESSON VIII.—THE APOSTLES PERSECUTED.

For Sabbath-day, Aug. 29, 1892.

INTRODUCTION.—Following the lesson of Ananias and Sapphira, many signs and wonders were done, and all the rich and possessed brought to them were healed by the apostles. So amazed were the high priests and Sadducees by this that they imprisoned them; but an angel released them and bade them go and speak in the temple, to say to the people, that they were imprisoned for the same word which they had previously spoken. Some critics have concluded Luke incorrect in his time, but this is not at all necessary. Josephus speaks of a man who was put to death on the same day with Ananias and Sapphira. There can be no valid objection to either of these views.

SUGGESTED TOPIC.—What trust and faith ought us to have in God, who is able to deliver us from prison walls and human counsels, resistance of nature and of man? Who knows how largely we are watched and guarded by angelic ministrations? v. 14. Popular opinion is often a welcome restraint upon the spirit of man, and for what? Selling rum? No. Stealing chickens? No. Running freight trains through the State on Sunday, or firing cannon next to a worshiping assembly to disturb men who did not agree with their religious opinions? No. Then for what? For obeying God rather than men. God said, "The seventh day is the Sabbath of the Lord thy God. Keep it holy," and with loyal, loving hearts they did so. Then obeying the rest of the commandments they went quietly and peacefully about their avocations. The time and place of these arrests were the very times that were imprisoned and imprisoned. Yes, the escrowing or prison bars is still used to chastise opinion, and exert influence, and sometimes to supply in every instance, for they are really evil-doers they should be checked by the authorities. v. 22. But if it of God, cannot overthrow it." Grand truth, and this is not influenced by the hopes, confidences, or popular favor.

SCRIPTURE REFERENCES.
3. Tested by ridicule. 1 Cor. 4:12, 13. Heb. 10:23; 11:36.

- The Dayton's (Fa.), Sabbath-school reports for the second quarter, 1892, 11 scholars, 1 teacher, 4 officers, and 8 visitors. The collections amounted to $4 48. The average attendance of officers, teachers and scholars was about 7. The first six weeks in the quarter averaged 111. Even this is a much better average than in some larger schools, where climate, and other discouragements are unknown.

- This far away Southern school reports for the year ending June 25, 1892, 24 scholars, with an average attendance of 14, besides an average of 6 officers and teachers. No scholars this year. The school of the year is 161. C. L. Harvey, Superintendent.

- Children's day was observed at the Independence Seventh-day Baptist church on July 30th. Miss Florence Clarke opened the service
with an organ voluntarily from Meisner, and presented at the organ during the singing of five cheerful hymns of praise which came in appropriately during the service. Ps. 66 was read responsively. D. E. Livermore read an original poem composed for the occasion, and some twelve persons were scriptural with a poetic sentiment following. The sermon by the pastor was from Gen. 9: 13-16, Rev. 4: 3; 10: 1. Theme: Lesson from the rainbow. This was illustrated by five pictures in colors, drawn for the occasion by the pastor, also by a glass globe, beautiful stones and flowers. Three living warblers put in their say at the time showing the goodness of God and the beauty of his creation.

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

HOME NEWS.

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

LETTER FROM HOLLAND.

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

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

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

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

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

Another of our brothers, called E. de Boer, is carpenter, and has his work-place also in a busy part of the town, near the Glass Palace. This is the only work-place shut on the Sabbath in Amsterdam. Still another brother, V. de Schaff, is baker in another part of the town, and this is the only bread-baker shop which is shut on the Sabbath here (except the Jews, who are many in Amsterdam). Our number is yet in Amsterdam ten persons who keep the Sabbath, and we are members of the Seventh-day Baptist Church at Haarlem. Sometimes has been a year and a half at the Sabbath at Haarlem among the brethren there, but generally come the brethren on the Sabbath together in my house to read the Bible and to praise and pray. In the beginning of our Sabbath-keeping, when Bro. Velthuysen and I came through our land to preach, the people all were afraid of us; they thought we were Mormons, or something like that; but now they most all know better, and it is now very different; they are no more afraid of us; they know we are honest people, who fear the Lord. The temper of the society has changed, and I have been serving in this society now about three years; also the teetotalers' society, the members of which are like the first-said society, most all belonging to other churches, and elected for their president, even about three years now, and three of our Seventh-day Baptist brothers belong even to the Direction.

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

Your brother in Christ, A. Beker.

AMSTERDAM, HOLLAND.

SABBATH REFORM LIBRARY.

Report for Quarter ending August 1, 1882.

The expenses of the quarter have been $99 21, and the receipts $99 21, leaving a $9 debtor balance to be provided for. In the month of July the receipts were $35 55; expenses, including debtor balance carried over from last month of $18 92, were $53 55, leaving a debtor balance of $34 63; our receipts for the month have exceeded our expenses. We were $18 92 behind at the beginning, but we have reduced that down to $9. If the friends do as well for us next month we shall hope to show a balance. We must charge on one side that the amount of our "lone Sabbath-keepers" will put aside a small sum each month for this work. Ten cents a month from each one would pay all our running expenses. We use a great many postage stamps.

J. G. BURDICK, Agent.

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

Thornton.

With a slight concerted action on the part of the society, there is no reason why we cannot improve our Sabbath. Every book you buy of us helps a little; every subscription given helps a little. "Many little makes a mile." Keep the little coming regularly, systematically, prayerfully.

J. G. BURDICK, Agent.

The life was the light of men. And the light shone in darkness, and the darkness comprehended it not.
MADISON, WIS.

Who can do two things at the same time and do both well? I cannot; and so I cannot tell very much about the Monona Assembly, for my attention was greatly divided dealing with acids and wash-bottles and precipitates, etc., in the laboratory; wash-bottles to clean our garments and hands from acid spots and precipitate withdrawals from premature explosions—on other people's tables. However, we did have our time. The Trade Club gave satisfactory answers to the arguments of the monastic men of July the fourth times does the writer speak of the law and commandments of God. In it he expresses his love for the law and his determination to keep it. In it is contained prayer, praise, and a profession of obedience to the whole will of God. David was no half-hearted servant of God when he uttered the language of this psalm. It starts out with the expression of a renewed and purified soul: "Blessed are the undefiled in the way, who walk in the law of the Lord." David knew just what the opposite of this state of feeling was, to be in the Lord's service, acting, among other things, up their sleeves, down their necks, everywhere. It was fun to watch them, that is, the people. Those who were not familiar with the great tragedy soon lost interest in the entertainments under the arches. The writer was very fortunate in having a good seat, good company, and in having recently studied "Leaves" in a reading club; and he was deeply interested in the representation of the insane old king.

Mr. B. is a powerful reader and was, in our judgment, most apt and accurate in his rendering of some of those wonderful passages in the life of Shakespeare's great (set) character.

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

The last day, Friday, July 29th, was called national day. In the forenoon Ex-Gov. John P. S. John spoke for the Prohibition party.

Mr. McKinley spoke for the Republicans and most satisfactorily answered the arguments of the other speakers,—that is, to those who believed as he did. The railroads had given excursion rates and over seven thousand two hundred day tickets were sold at the gates. Hundreds and hundreds of people were unable to get within hearing distance of the speaker, or even into seeing positions. It was a great day for Monona. All three of the speakers had enthusiastic supporters, but the crowd went especially wild over Mr. McKinley, both on account of the speaker and because of his personal affiliations. The man with the "kodak" was in his element and was busy "pressing the button" on the surging mass of humanity.

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

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

Thursday of the first week Mr. Locke Richardson, the Shakespearean reader, gave "King Lear." It was in the evening and there was scarcely a breath of air stirring. All the winged insects of Monona Lake were attracted by the electric lights, and getting too near the deadly fire, with singed and dying bodkies they found untimely graves in people's ears and eyes, in the air and in the brain officials.

Ex-Gov. John spoke for the Prohibition party. "All right," says, is given to the convert the Biblical meaning of the Lord converneth the soul; but it does not convert the soul until the soul is first quickened by the Spirit of God and brought to see wonderful things out of the law. When quickened into a life in Christ Jesus, our eyes behold the spiritual nature of the law of God; and a loving cheerful obedience changes our life, or converts the soul. Then instead of our lives being at enmity with God and his law, they are in harmony with both. The carnal mind, Paul says, is not subject to the law of God, but the spiritual mind, with David, Paul, and the Son of God himself, delights in the law of God. They love its precepts, and obedience to it is their chief delight because it is the law of their heavenly Father.

There is not the least conflict between the law of God and a renewed and purified soul. It is just as natural for the child of God to-day to delight in the law—the whole law—of God as it was eighteen hundred, or three thousand years ago. And it is also just as natural and unremarking—the carnal soul—to be at enmity to God's law as it was then. Then to delight in the law of God we must be quickened by his Spirit; and to let the spiritual character of God's holy, just, and spiritual law shine out through us is a part of his plan for us. If we are willing to have the side with them? I dare say not. Then why applaud their works? How long, think you, with this kind of teaching before one who wants to find an excuse for Sabbath desecration would it be before he could find it? Then how could he would learn to disregard any other of God's commands. I cannot see the use of making those who break the law of God feel that we look upon them as brother workers; neither do I see the use of trying to lower God's standard, thereby getting into trouble and disfavor with God and ourselves. DAVID F. BAKER.

COME TO CONFERENCE.

The time draweth near. Will you be here? We were a little alarmed at one time about our ability to properly care for the crowd, when we heard that there would be 800 here, 100 of them from one Wisconsin Society alone, but since hearing that that 100 has dwindled down to about a dozen, we begin to be alarmed lest we shall be embarrassed by the small number in attendance. One need stay away on our account. We expect to be able to provide for all and more than seem likely to attend. Let the train come! Fill up the train at Chicago, cover it with a streamer reading: "Seventh-day Baptist General Conference, Nortonville, Kansas, Aug. 24-29, '92," which will be a cheap plan for a long advertisement of our faith and program.

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

G. M. C.

NORTONVILLE, Kans., Aug. 3, 1892.

TRAINING THE MEMORY.

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

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

Harper's Young People.
THE SABBATH RECORDER.

THE MINISTER'S CATECHISM.

"Paster, who is that lady just passing, with a face like a beauteous elf's and a manner like that of a self-made gipsy?"

"Oh, that is one of my leading members, Mrs. Archibald Chatterton."

"Is anything the matter with her?"

"Yes, and, at an end the matter."

"What is the matter now?"

"Yes, and, at an end the matter."

"Is she sickly?"

"Yes, and, at an end the matter."

"Is she taken sick some time ago while at a visit on her house?"

"Yes, and, at an end the matter."

"Is this friend one of the members of your church?"

"Yes, and, at an end the matter."

"Did Mrs. Chatterton send you word of the sickness in her house?"

"Oh, no, she never does that."

"And does she expect you to know it?"

"Always."

"Do you expect the doctor to come without being notified?"

"Yes, and, at an end the matter."

"How does she expect you to know it?"

"By special revelation."

"Are there no cases of sickness in your parish just now?"

"Yes, and, at an end the matter."

"At the present time about thirty."

"Is your church membership large?"

"Yes, and, at an end the matter."

"You must make a good many calls in the course of a year."

"About fourteen hundred on the average."

"And there are still other duties?"

"Two sermons a week."

"Anything else?"

"Two prayers meeting addresses a week."

"Is that all?"

"Yes, and, at an end the matter."

"Would you object to giving me a little further insight?"

"Well, on Tuesday and Friday just past, I had funerals among my own people, and on Wednesday I went ninety miles out into the country to hold a Lecture at Westwater."

"Was this also the funeral of one of your own people?"

"Yes, and, at an end the matter."

"They must have been very grateful for such service?"

"Yes, and, at an end the matter."

"They supplied all signs of gratitude."

"Well, perhaps they thought the money compensation all."

"I beg pardon, money compensation? I think I misunderstood you."

"Did you pay them handily for your services?"

"If they had suggested dividing the expenses of horse hire, I suppose they would have had all hands."

"You do not mean to say that they left you to pay your own expenses?"

"Yes, and, at an end the matter."

"I did not mean to say it last it seemed mean to say so."

"Tell me honestly, now, did you pay for the livery?"

"I paid."

"Did they not tell you they would send the money?"

"They said nothing."

"Except these words of thanks?"

"Yes, and, at an end the matter."

"No word of thanks was spoken to me."

"It is impossible. You cannot say that they did not thank you."

"That is the fact."

"They said to me that you paid out $4 and spent an afternoon in such service without a word of thanks and without compensation."

"There was compensation."

"What?"

"I escaped two agents with Lives of Spurgeon and went to the theatre."

"Two agents with the Lives of Spurgeon in one day?"

"It is a low average."

"And the agent with stove polish wanted to see the miềnst?"

"Yes, he was selling territory and wanted local agents."

"And came to the minister?"

"Yes, he was a Baptist; he was selling Baptist stove polish and wanted only Baptist agents. So he wished a Baptist minister to recommend some local agents."

"How did you learn all this? I thought you escaped him?"

"Only for the time. I merely had a reprieve. He returned next day."

"Did the agent for Spurgeon's Lives—did they return?"

"No."

"All of them. The other was providentially run over by an ice-cart and taken to the hospital. He sends word that he is recovering and is hoping a new commission."

"Did the other agent sell you a life of Spurgeon?"

"No, I was already supplied."

"You did the best you could to that?"

"He said if I would give him the names of seventy-five, fifty of my leading men, he would do as well."

"And you gave him such list?"

"No, I was just going to a wedding and compromised my course."

"Did Mrs. Archibald Chatterton often call?"

"Have you given her name to other agents for Spurgeon's Lives?"

"To be sure."

"And to the stove polish agents as well?"

"I sold them who came; she once told me she was extremely fond of company; I rather shrivelled from it myself."

"By the way, I hear that your wife is not well?"

"She has been a little over eighteen months."

"Is she sickly?"

"She has been very sick much of the time."

"She has not called, though she sent her servant to inquire just before they sailed for Europe last summer."

"She is Mrs. Chatterton a very busy woman?"

"Very."

"Are her family heavy?"

"Many."

"She has ten children."

"I had almost forgotten her sick friend; she is likely to recover."

"I saw her out driving yesterday."

"Oh! Then she is able to sit up: what is the nature of her sickness?"

"Said to be indigestion caused by a late supper of lobster salad."

ONE WHO HAS SUFFERED.

EDUCATION.

WILLAMETTE UNIVERSITY is erecting a new building at a cost of $25,000.

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

The oldest and largest medical school in America is that of the University of Pennsylvania. It was founded in 1765, and has graduated 10,635 men.

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

ENGLAND, with ninety-four universities, has 3,732 more professors, and 53,814 more students than the three hundred and sixty universities in the United States. The Oxford and Cambridge represent a capital of about $20,000,000. The University of Leipsic is worth nearly $20,000,000.

The Methodist Protestant, of July 12th, states that during the last year the Maryland College the students agreed to raise a sum of money amongst themselves sufficient to support two of their number during the summer months in mission work among the lower classes in the city. They select Mr. William H. Listinger and Mr. T. P. Ravelle. They have gone to work with a will, and report forty-two serious conversations on the subject of the Sabbath.

At a late meeting of the College of Liberal Arts of the Southern California University a resolution was adopted requesting the preachers and elders of the Conference to urge upon their Churches and to present the special theme of their work among the churches during the ensuing quarter, and every pastor in the Conference to preach on Sunday, July 12th, a sermon upon the University of Southern California and its interests, urging the importance of having Methodist young people educated under proper Christian training, and that each one report at once to President Wodey, of the University, a list of all possible students within his charge.

THE BEST REMEDY FOR REST.

There is nothing which will give a chance for rest to overtired nerves so surely as a simple religious faith in the overreaching, wise, and tender Friend who is waiting for us in thebetter land. It is in clinging against the conditions of our lives that we tire ourselves immeasurably. It is in being anxious about things which we can not help that we often do the most of our spending. A simple faith in God which provides for every moment, and not only theoretically and on Sabbath-days, rests on the knowledge that he cares for us at least as much as we care for those who care dearest to us, will do more to give the tired nerves the feeling of the bird in its nest. Do not spend what strength you have, like the emigrant, in climbing on a hill that will not support, or like the rock climber, which is exerting itself, and the peace of them will pass into your soul like a healing balm. Put yourself in the restlessness and restlessness of the people, and we will do the rest for you, and let those currents bear you on your oars, and let those currents bear you on your oars, and let those currents bear you on your oars, and let those currents bear you on your oars. —Anna C. Brackett.

SPECIAL NOTICES.

The Annual Meeting of the Seventh-Day Baptist Churches of Iowa will be held with the Grand Junction Church, Sixth day before the third Sabbath in August, 1882, at ten o'clock A. M. It was arranged that Rev. B. C. Harcourt, Sect. Grand Junction, Iowa.